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called to demonstrate the values of the kingdom of God and to confront the world with those values. Each individual member carries responsibility for the ministry which is uniquely his or hers as a faithful member of Christ's body. However, each individual member fulfills his or her responsibility to obedience, not alone but as part of a great company.

#### CONCLUSION

To summarize, obedience is a positive response to God's love, an integral part of the experience of salvation. Obedience is not only intent but action, action that requires involvement in the work of God's kingdom. Finally, the nature of Christian obedience is such that the beloved community, the church, is required for its accomplishment.

## *The Nature and Functions of the Light in the Thought of George Fox*

T. CANBY JONES

Contrary to the convictions of many modern men George Fox believes that Truth and Light are one and bring men into unity. He is also convinced that Light and Truth are not relative but are embodied in the spiritual presence of Christ which is experienced and known in the hearts of *all* men. This one, universal, saving Light functions to discover and expose sin and evil to every man. Man thereby senses his true predicament and discovers his true self in the process. The Light functions in the second way to turn men to see the Light, which is Christ. Repentance and forgiveness result, followed by walking in the Light and loving it and hearing the voice of the inward Teacher directing in right paths. By its third function the Light brings men into an experience of *power*: power over sin, power to become and assist others to become children of God, power to stand against the Evil One, power over temptation, power to bind unruly wills, and power to witness to and answer the Light in every man, thereby disciplining them to Christ. Fourth, the Light functions as an electric arc torch to cut out, cut down, and burn up all evil and corruption — both within the hearts of men and in human society. Having completed its work of power and judgment, the Light functions finally to bring men and nations into the unity of the children of God, by which they become free men of Truth and share directly in the establishment of Christ's kingdom of light and glory among men.

#### DEFINITION

Incessantly, inevitably, and unalterably George Fox identifies and defines the Light as Christ. In 1652 he writes: "I am

the light of the world saith Christ, and enlightens every one that comes into the world. . . .” Fox continues the same thought in an epistle written in 1656:

Who is the Bread of Life, that came down from above; and who eateth of this Bread, lives for ever. Now, Every one of you having a Light from Christ, the Bread of Life, wait, and with and from it you'll see, know and have your Food in due season. Now, Every one . . . being turned to this Light, which he is lighted withal, he is turned to Jesus Christ, from whence it comes. And here none shall say, Lo, here is Christ, or Lo, there is Christ; but every one with the Light, which comes from him, shall see Christ . . . and the Glory, that he had with the Father, before the World began.<sup>2</sup>

Elsewhere Fox identifies the Light with “*the Life in Christ, the Word, by which all things were made; and the Life was the Light of men.*” Later in the same source Fox continues, “So it is the Light . . . that gives us the Knowledge of the Glory of God in the Face of Christ Jesus our Saviour, our Redeemer and Mediator, who dyed for our Sins, and rose again for our justification.”<sup>3</sup>

An essential characteristic of the Light as emphasized by Fox is its oneness and unity. He maintains: “The light is but one which is Christ . . . all are enlightened with one light.”<sup>4</sup> Or again, “All people must own the Light of Christ within them, which Light is but one in all men, and brings into oneness all who believe it.”<sup>5</sup> It is difficult for many modern men to believe in anything which really unifies. They feel that a pluralism of beliefs and a multiplicity of realities are the best one may hope for. By contrast Fox pounds home the unity of Christ the Light and the oneness into which it can bring men. This selection from Epistle 46 resounds with this conviction:

It is one Light that doth Convince you all; and one Christ that doth call all to Repentance, up to himself, the one Head, which is Christ. . . . It is he alone that gives Faith, and all who are in this Faith, are one. It is one Power that raiseth up the

Seed; and your Faith being out of Words, in the Power, ye are all one, and that Seed is one; and ye are all one, if ye be Ten Thousand. . . . Ye have all one Eye, which is the Light; one Fire, which Consumes all, which the Light discovers to be Evil; and one Spirit which baptises all into the one Body, where there is no Confusion, but Purenness and Oneness. Therefore all Friends, mind the Oneness.<sup>6</sup>

Are we willing to take seriously Fox's claim that the Light is one, that it is Christ, and that it brings all men together into oneness and unity? If we are, that is good news for mankind.

In his *Catechisme* of 1657 Fox very simply expresses the “Christ-nature” of the Light and its purpose that all men might believe:

Q. And there is no other way to the Father, but the light which is the Truth?

A. No, for the light is Christ, which comes from the Father, and is the way to the Father, who enlighteneth every man that cometh into the world, Jn. 14.6.

Q. And why doth he enlighten every man that cometh into the world?

A. That all men through him might believe, who is the light, Jn. 1.7.<sup>7</sup>

In attacking Fox and the Quakers seventeenth-century Puritans claimed that the Light which enlightened every man was a natural light from the conscience and could never effect salvation. Salvation, in their view, could occur only as the gift of Christ's transcendent grace invading fallen man from outside his human nature. Against them Fox defends his conviction that the Light is not natural nor created but eternal, universal, and saving. In the same *Catechisme* he answers the attack:

Q. But is not this light natural and a created light, which doth enlighten every man that cometh into the world, and every man is enlightened withal?

A. Nay, for he by whom the world was made, which was glorified with the Father before the world began, by whom all things were created that were created, he it is that enlighteneth every man that cometh into the world: who is the second *Adam*, Christ the life and resurrection, all being dead in the first *Adam* in the transgression; and this light . . . by whom all the naturals were created, is not a natural light, but is a spirituall light, and an eternal light, Isa. 60.2, 3, 20. Isa. 42.6. Jn. 1.3.<sup>8</sup>

Therefore, for Fox the Light is Christ, it comes from Christ, it is the Word, life, and glory of God. The Light is not only one in itself but draws all men together into its oneness. Enlightening every man, it is the one way to the Father and is by nature supranatural and saving to all who turn toward it and walk therein.

#### FUNCTIONS OF THE LIGHT: I. EXPOSES SIN AND EVIL

Turning from the nature to the functions of the Light, we find its first work is to expose sin and evil. Even though Fox's Puritan opponents insisted that the light of conscience was a "natural" light, they did agree that it was sufficient to make men aware of sin and hence that they find themselves condemned and guilty for sin. In our own time Reinhold Niebuhr similarly denies any innate saving light within man. From either viewpoint — Puritan, Neo-Orthodox, or Quaker — this function of the Light is the same. In the epistle of 1652 cited above Fox gives voice to it:

This is the light that shows you sin and evil, and shows the deceit of your heart, and you that hate this light your deeds are evil and goes in the broad way from God and Christ and from all the saints and children of God, and this light is your condemnation, for this is the condemnation of the world, the light, so you that hate the light walks in darkness . . . so with the light you do see when you act contrary to it, and the judgement of God is upon you . . . so there you know the condemna-

tion and judgements of God to be just and to you this is the word of the Lord.<sup>9</sup>

Notice the two stages of this work of the Light. First we are made aware of our actions contrary to God's purposes, and then we suffer judgment and condemnation for them. Elsewhere Fox speaks more specifically of the condemnatory function of the Light within the human conscience:

Now this is the light which you are lighted withall, which tells you when you do wrong, and not the thing that is righteous; and you know with that when you have wronged anyone, and broken promise, and told a thing that is not so, there is something riseth in you that is a witness against you, and that is the light, and that is it which will bring you to feel after God, him that created all things.<sup>10</sup>

For Fox sin consists chiefly of disobedience. He therefore shows us the connection of the exposure function of the Light with disobedience:

Q. And is this it which gives us to see the world, and the God of the world, and the Prince of the power of the ayr, that ruleth in the children of disobedience; will the light let see this?

A. Yea, the light which cometh from him by whom the world was made, lets see him that rules in them that are disobedient, Jn. 10.8, 3.36, 4. Eph. 2.2.<sup>11</sup>

In another place Fox reiterates the capacity of the Light to show up sin and evil and then goes on to bring out a third aspect of its exposure and awareness function. We not only experience judgment for sin but become acutely aware of ourselves. In 1655 Fox wrote of this:

And this Light shows you Sin, and the Evil of the World, and the Lust of it, and the vain Fashions of it, that pass away, and the Unrighteousness, and the Ungodliness of it; for they are . . . contrary to the Light and to be condemned with the Light. Therefore to the Light I direct you, that with it ye may see yourselves.<sup>12</sup>

In spite of the awareness of ourselves this exposure by the Light brings, if we persist in our wrongdoing, evil, and disobedience, we will lose the Light from God which we already have and develop into children of darkness. The second function of the Light serves to deliver us from such disobedience and darkness.

## II. BRINGS REPENTANCE, RECONCILIATION, AND LOVING THE LIGHT

For Fox repentance is a simple turning away from darkness, sin, evil, and disobedience toward the Light, salvation, the right, and obedience. It means hearkening to an inner voice and doing what is required by it. At this moment one sees Jesus from whom the Light comes, and one is grafted into Christ, the true root, and is built upon him the true foundation. Waiting in the Light, each shall find his Saviour and the power to obey his commands.

Concerning the work of the Light in producing repentance Fox says:

Thou knowest . . . sin and all unrighteousness God forbids; thou wilt say something in thy conscience tells thee so; if thou hearken to that it will exercise thy conscience, and bring thee to repentance. Christ saith, I call sinners to repentance; that light in thee calls thee to repentance, and if thou hearkenest to that, thou hearkenest to Christ, and if thou hatest that, thou hatest Christ, and God.<sup>18</sup>

This simple experience of "obeying that which is pure within you"<sup>14</sup> is in fact a raising up from death. Fox describes it: "And standing still in the Light within, and therein waiting, ye will see your Saviour Christ Jesus, raising you up out of Death."<sup>15</sup> Or again, standing in the Light enables us to "see Jesus, from whence it comes. . . . And so . . . ye will come to hear the Voice of the Son of God; and who hears his Voice, shall live."<sup>16</sup> On another occasion Fox answers one who questioned the Light and the power: "Thou queryest whether there be a power in every man as to be saved if he will; . . . there is that Light and Power in every man, which if he take heed to it, and wait within, there he shall finde his Saviour, 2 Pet. 1.19."<sup>17</sup>

In contrast to the emphases of 170 years of evangelical revivalism in America and Europe, the simplicity of Fox's "waiting in the Light," or "turning toward the Light," or "hearkening to the Voice" is striking. The revivalist influence has conditioned us to look for some volcanic upheaval as a sign of conversion or salvation. In Fox's tradition all we need do is say "yes" to the Light and simply dedicate ourselves to follow it the rest of our lives.

Turning toward the Light is only the first step. Learning to love the Light and walking in it come next. Returning to Fox's epistle of 1652, which we cited first, we read:

But he that loves the light and walkes in it, receives the light of life, for there is no occasion of stumbling and walkes not in darkness and comes to have fellowship with Christ from whence the light comes and with God who is light, and here is the way to salvation; loving the light and walking in it, is the way to Christ who is the Saviour, and waiting in the light you come to hear the word and see the word.<sup>18</sup>

By waiting in the Light we become children of the Light and are grafted into Christ the root. Fox voices this:

Wait in his Power and Light, that ye may be Children of the Light, by believing in the Light which is the Life in Christ; that you may be grafted into him, the true Root, and built upon him, the true Foundation, who is the Rock of Ages, yea of the Ages of the Prophets, and of the Ages of his Apostles, and of the Ages of his People now, and Martyrs, who kept them above the Raging of the Seas, and doth now; which Rock the Wise Men builds upon, the Rock that stands against all the Storms and tempestuous Weather. . . . Worship him in the Spirit and Truth, . . . and by this Truth you may be made free, by which ye may be espoused and married to Christ Jesus, for the Marriage of the Lamb is come and coming.<sup>19</sup>

Repentance, being raised from death, walking in the Light, and loving it enable men to walk in obedience and also lead

them out of wars and strife. Fox says of this, "And this light will bring you to walk in the commands of Christ."<sup>20</sup> Keeping close to the Light "that comes from Jesus," Fox also says, "leads out of Wars, leads out of Strife, leads out of the Occasion of Wars, and leads out of the Earth up to God, out of Earthly-Mindedness to Heavenly Mindedness."<sup>21</sup>

Acting in its second function the Light also brings us to our inward Teacher. A favorite with early Friends was the passage concerning this from Isaiah:

And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher. And your ears shall hear a word behind you saying, "This is the way, walk in it." (Isa. 30:20-21 RSV)

Both this Isaiah passage and the words of Jesus combine in what Fox has to say about it:

And dwelling in the light... thou that lovest it, here is thy Teacher; when thou art walking abroad it is present with thee in thy bosom, thou needest not to say, lo here or lo there, and as thou liest in thy bed it is present to teach thee and judge thy wandering mind... and thy high thoughts and makes them subject.<sup>22</sup>

The experience of repentance, salvation, and obedience produced by the second function of the Light leads right into the third, the experience of power.

### III. EMPOWERS TO PERFORM AND OVERCOME

A characteristic refrain in George Fox's *Journal* after recounting some drastic incident is found in his phrase, "The power of the Lord was over all." The third function of the Light is to bring men into an experience of that power, the power of God which sets the seed of God over the world and the Truth comes to reign. In his *Journal* Fox expresses it:

Waiting in the Light you will receive the power of God which is the gospel of peace, that you may be shod with it, and know that in one another which raiseth up the seed of God and sets it over the

world and the earth and crucifies the affections and lusts; and Truth comes to reign.<sup>23</sup>

Power — that is what we hunger for and need to experience — the power that raises up the seed and children of God and sets them over governments and kings and brings in the true kingdom and rule of God. The experience of power begins in the hearts of men when we turn toward and follow the Light. Inward purity, holiness, and victory over temptations come to be known through the power. Through his Light Christ imparts his righteousness to men and enables them to become *doers* of his word and not hearers only.

Power to perform is promised by God in Fox's words:

And God is equal and righteous, and commands nothing but what is equal and just, and measurable and reasonable, according to that which men may perform; and such as he gives the law to, he gives power... the Lord that gave man the law, gave him power and ability... and they were then to love God with their strength, and their souls, and their neighbours as themselves.<sup>24</sup>

The conservative Calvinists of Fox's day and the Neo-Orthodox of our own day claimed that such power to obey in man's earth-bound life is impossible. The binding power of sin is too strong. Fox is convinced that the power of God is "atop" the power of sin. His message is therefore good news, saying that power to perform is available to carry out God's commandments in this life to all who walk in the Light.

The power to perform begins with the ability to overcome temptations. In one of his earliest epistles Fox describes the process:

Whatever ye are addicted to, the Tempter will come in that thing; and when he can trouble you, then he gets Advantage over you, and then ye are gone. Stand still in that which is pure, after ye see yourselves; and then Mercy comes in. After thou seest thy Thoughts and the Temptations, do not think but submit; and then Power comes. Stand still in that which shews and discovers; and there

doth Strength immediately come: And stand still in the Light and submit to it, and the other will be hush'd and gone; and then Content comes. And when Temptations and Troubles appear, sink down in that which is pure, and all will be hush'd and fly away.<sup>25</sup>

In one of the most colorful of his epistles George Fox describes the struggle to tame the unruly and assures us that power to do so is both available and sufficient. The following selection obviously refers to an inward struggle to bind an unruly will. Might it also refer to controlling unruly persons in threshing meetings or meetings for worship?

And so the Lord God Almighty keep you in his Power and Wisdom, and by it bind the unruly... then ye may catch them, when ye will, when they are fettered. And get you Yoke upon the wild Heifer; then will ye save your selves from a Push, and bring them down, and order them with the Power, and reach to the Witness. And see that ye keep the Bit in the wild Horses Mouth, whereby his Head may be held down... then with the Power he will be ordered, though he Snuffs and Snorts... Though he cries 'Aha, aha'; that is above the Witness. And when this is done, being kept in the Power ye will know him that Rides meekly upon the Foal of the Ass... to Jerusalem, the highest place of Worship. And the Lamb gets the victory.<sup>26</sup>

Power not only overcomes temptations and controls unruly wills or persons but it gives strength to withstand evil and all the enemies of God. To the early publishers of truth, Francis Howgill and Edward Burrough, Fox writes:

Dear Friends and Lambs, Put on the Armour of Light, and the Shield of Truth, and the Breast-Plate of Righteousness, that ye may stand in Battle against all the Philistians and the Enemies of God.<sup>27</sup>

Light also brings power to witness to and answer the Light in every man. In 1658 Fox calls Friends in Worcester to such witnessing:

Friends, Every one of you having a Light from the Son of God, wait in it, that ye may come to receive the Son of God, from whence it comes; and receive Power from him to become the Sons of God, and... that with the Light ye may answer the Light in every Man.<sup>28</sup>

Such power to witness makes us valiant for the Truth upon the earth. Fox writes to Friends in Plymouth to spread it abroad:

Friends, keep your Meetings, that in the Truth ye may reign, and in the Power spread it abroad, And keep in the Truth, that ye may see and feel the Lord's Presence amongst you; and for it be Valiant upon the Earth, and know one another in the Power of it. So, the Lord God Almighty preserve you in his Power to his Glory! Amen.<sup>29</sup>

The power of the Light not only calls us to be valiant for Truth and to answer the Light in others but also to preach to every creature in order to *disciple* them. How long is it since most Friends have done that? To Burrough and Howgill Fox sends such a call in 1656:

Dear Brethren, In the mighty Power of God go on... Preaching the Gospel to every Creature, and Discipling them in the name of the Father, Son, and Holy Spirit... But go on to plant a Vineyard, and to Plow, that ye may eat the Fruit thereof; and to plant in Hope, and to thresh in Hope... So, in the Power of the Lord Jesus Christ preach the Everlasting Gospel, that by his Power the Sick may be healed, the Leprous cleansed, the Dead raised, the Blind Eyes opened, and the Devils cast out. In the name of the Lord Jesus Christ go on, that that of God in all Consciences may witness, that ye are sent of God, and are of God... to bring up all into the Head Christ, and into the Life, which gave forth the Scriptures; for there's the Unity.<sup>30</sup>

As we pray earnestly for the recovery of power in our experience of the Light, we share Fox's joy that he can witness

it burgeoning in the movement about him. He says with delight:

My little Children in the Lord God Almighty, this is my Joy, that ye be all ordered and guided by the mighty Power of God, and dwell in it, and know it in one another, and know the Voice that speaketh, and the Sound of the Words, and Power of them.<sup>31</sup>

If we have grasped the function of the Light as power to keep Christ's commands, curb the unruly, withstand evil, and become valiant witnesses for Truth disciplining men to it, we next discover its function to divide and separate.

#### IV. CUTS, DIVIDES ASUNDER, AND BURNS UP CORRUPTION

It is difficult, for modern liberal Quakers who make a virtue of the bland acceptance of all viewpoints, to face and accept the love which like a scalpel cuts evil away from good. In this function the Light is like a laser beam so polarized and directed that it slices through any obstacle. In Hebrews, God is described as "a consuming fire" (Heb. 12:29 RSV). Jesus speaks tellingly of the divisive function of the Light:

I came to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law. (Lk. 12:49-53 RSV)

How do we reconcile this divisive, cutting, and separating function of the Light from its function to draw all men into glorious unity of the children of God? To do so we must take the power of sin and evil with deadly seriousness and recognize the conditions under which it must be cut off and burned up in order to save the good that is left. In other places Jesus speaks of

pruning the vine that it may bear more fruit. And he speaks, figuratively we trust, of plucking out the offending right eye and cutting off the offending right hand. However uncomfortable we may feel with this cutting and separating function of the Light, unless we accept, experience, and exercise this function we will never recover the power. In *Gospel Truth Demonstrated*, the collection of his polemical tracts, George Fox speaks of the Light: "A sword cuts to pieces and divides asunder the precious from the vile, and makes a separation inwardly and outwardly from uncleanness."<sup>32</sup> Such hewing down destroys pride and the remnants of "the first birth" that God may create and raise up "the second birth." Fox also describes the cutting and burning function of the Light and Word as a hammer that beats down:

The word cuts asunder, hews down all wickedness, corruption, pride and honour of men that all honour and glory may be given alone to God; he hews down the first birth that he may establish the second, and raise up the second, and the word of the Lord is a fire, burns all corruptions, burns up all that is hewn down, and as an hammer to beat down, that nothing can stand it.<sup>33</sup>

In Fox's mind there is a direct correlation between the cutting asunder from sin and evil and the degree of love and unity which can result thereafter. In an epistle written in 1655 he at one moment prays that Friends may be kept together in unity in the Father of Light and in the next sentence he hopes "that the Dread and Terror of the Lord may among you be, and Deceit confounded."<sup>34</sup> In a later epistle he exhorts Friends in the same vein to "stand in the Faith... Abraham's faith, and know the Word, that Quickens you, and reconciles to God, and hammers down the Contrary."<sup>35</sup> One is reminded of Jeremiah's description of Yahweh's Word as "fire... and... a hammer which breaks the rock in pieces." (Jer. 23:29 RSV).

Again, how do we handle this love and Light which cuts, divides asunder, hammers down the contrary? In the biblical understanding God's judgment and mercy always are found operating together. One seems necessarily to imply the other.

*Both* are expressions of his love and his Light. All Quaker assumptions about the superiority of niceness, kindness, sweetness, and gentleness are hereby relegated to the trash heap, there to be consumed by prophetic fire.

Nevertheless, burning up evil and cutting down wrongdoing are not the end. The good news remains that the "ocean of light and love . . . flowed over the ocean of darkness."<sup>36</sup> The final function of the Light brings men into the glorious unity of the children of God.

#### V. GATHERS INTO UNITY, FREEDOM, AND THE REIGN OF GOD

The point has been made in the opening section of this paper that "the light is but one which is Christ . . . all are enlightened with the one light."<sup>37</sup> The one Light brings into unity all who believe and experience it. It brings all into "one faith, one Seed, one power, one Body," producing pureness and oneness in the process.<sup>38</sup> Fox gives voice to the experience of one body and one spirit in this selection:

Dear Friends, Mind the stedfast Guide to the Lord, where we do all meet in the Eternal Spirit, in Oneness, all being Baptised by it into one Body, having one Food, the Eternal Bread of Life . . . and all made to drink into one Spirit . . . which makes Perfect and Redeems from all that is Vain, Fleshly and Earthly, up to God who is Holy, Pure, Spiritual and Eternal.<sup>39</sup>

The glory of this unity shines in the morning star come to expel darkness:

In this Seed you will see the Bright and Morning Star appear, which will expel the Night of Darkness that hath been in your Hearts; by which Morning Star you will come to the Everlasting Day, which was before Night was. So every one feel this Bright Morning Star in your Hearts there to expel the Darkness.<sup>40</sup>

The unquenchable optimism of George Fox, grounded in his conviction that the Lord is at work in this thick night of darkness, comes out in his epistle numbered 227, written in

1663 during a time of much persecution of Friends. In my judgment this epistle is Fox's finest:

Sing and Rejoice ye Children of the Day, and of the Light; for the Lord is at work in this thick Night of Darkness that may be felt: And Truth doth flourish as the Rose, and the Lillies do grow among the Thorns, and the Plants a-top of the Hills, and upon them the Lambs doth skip and play. And never heed the Tempests nor the Storms, Floods nor Rains, for the Seed Christ is over all and doth reign. And so, be of good Faith and Valiant for the Truth: For the Truth can live in the Goals [jails]. And fear not the loss of the Fleece, for it will grow again; and follow the Lamb, if it be under the Beast's Horns, or under the Beast's Heels; for the Lamb shall have the Victory over them all. . . . So in the Seed Christ stand and dwell, in whom you have Life and Peace; the Life that was with the Father, before the World began.<sup>41</sup>

The final function of the Light not only sets men free from the law of sin and death but turns them into free men of Truth. Fox celebrates this by saying:

Dear Friends, If the Truth make you free, then are ye free indeed. . . . For Free men do walk in their Freedom; for it is the Truth makes them Free, and so to Triumph in Glory . . . it makes free from . . . the Hipocrites Hope, which perisheth . . . free from the wild Heifers Nature, and from the Dogg, Swine, Horse, Viper, Cockatrice, Serpent's Nature, and from the Spider, and his Webb; and from the Oak and Cedar, and the Bramble and Briar, and Bear and Lion: The Truth makes free from all these, and brings Man and Woman into the Image of God. And so, if the Truth makes you free, then are you free indeed. And the Truth is Christ, and Christ is the Truth, which makes you free from all Fals-hood, and makes you free from the World . . . by which you come to be Free-men of the World which hath no end.<sup>42</sup>

Not only does the Light enable us to triumph in glory through the freedom it brings, but it promises an approaching day, a covenant of Light, in which all nations of mankind shall come to have peace with God. Fox describes it:

And now is the Day approaching to you, (this Covenant of Light) by which you shall come to have Peace with the Lord God, the King of the whole Earth: This is the King of Kings and Lord of Lords, in whose hand is the Breath of all Mankind. This is the God of the Spirits of all Flesh, who hath made all Nations of Mankind of one Blood, to dwell upon the Face of the Earth.<sup>43</sup>

The Light in this fifth and final function brings men into unity, makes them free indeed, brings the experience of the reign of God's kingdom on earth, and brings them to witness universal forgiveness and the glory of the Lord which lasts forever. Fox describes the forgiveness and the glory:

And every one that comes to witness this Forgiveness by him, who have been Trespassers against God, they cannot but forgive Men their Trespases against them, as they come into the Kingdom of Glory and Life, where the Lord hath his Glory. O the Glory of the Lord which lasteth for ever! And Glory, Glory, be to him for ever, whose Everlasting Glory, and Life and Power shines over all, and spreads itself, and puts forth itself over all.<sup>44</sup>

#### SUMMARY AND CONCLUSION

We have seen that George Fox believes that the Light is Christ and comes from Christ; that it is one and universal and brings salvation. He calls all to "mind the Oneness" of the Light. The Light enlightens "every man that cometh into the world," that through him "all men might believe." The Light does not originate in nature but stems from the realm of the Father, since it was with him from before the foundation of the world. The Light, which is Christ, promises life and resurrection to all who turn to and walk in it.

Before looking one last time at the functions of the Light in the thought of George Fox, may I emphasize that the func-

tions I have identified do not necessarily complete the list. Other careful students of Fox might well prefer to take some of the functions that I have made subheadings under the five functions and count them as separate functions in their own right. Fox was an explosive, prophetic person who thought in organic imagery. He often repeated himself and was not in the usual sense of the term a systematic thinker. Therefore, the list of five functions of the Light which I have identified can only be considered provisional. One thing I do urge upon the readers of this paper and upon all persons and especially upon Quakers is that we really steep ourselves in the thought and faith-experience of George Fox. Many have read his *Journal*, but it is the rare person who is familiar either with his *Gospel Truth Demonstrated* or with his *Epistles*. I especially recommend the *Epistles*. They are a feast of faith.

We have seen five functions of the Light in the thought of George Fox. *First*, the Light functions to make us aware of sin and evil, to convince us that we have acted contrary to the Light and walked in disobedience. Becoming sharply aware of ourselves in the process, we suffer "the dread and terror of the Light" in consequence. *Second*, the Light serves not only to awaken our consciences to our wrongdoing but to turn us in repentance to the Light. By such simple turning and by hearkening to the voice within, we begin to "obey that which is pure within." "Standing still in the Light," we see "Christ Jesus, raising [us] up out of Death." Hearing his voice we know we shall live. Having turned toward the Light we next learn "loving the Light and walking in it." At the same time the Light acts as our inward Teacher, saying, "This is the way, walk in it." By so walking we become children of the Light. Grafted into Christ we are led out of all wars and strife into heavenly-mindedness. *Third*, the Light gives us the power to keep and perform Christ's commandments. No longer frozen by fear or weakness due to sin, we leap to do his bidding. We run and are not weary. We walk and do not faint. Victory over temptations occurs daily. In this power we are able to tame the wild heifer and the wild horse, whether the unruly be

within us or in our midst. This power calls us to a universal witness and mission, preaching the good news of the kingdom to men, answering the Light of God in them, and discipling them, "that by his Power the Sick may be healed, the Leprous cleansed, the Dead raised, the Blind Eyes opened, and the Devils cast out." *Fourth*, the Light functions as a swift sword cutting away evil, thereby causing division and friction among families, communities, and nations. It serves as a hammer and fire to break down all pride and burn up all corruption. Can we bear to use this weapon and stand it when it is used upon us? *Finally*, the Light gathers men into the glorious unity of the children who establish the kingdom of God. It sets men truly free by causing them to do the Truth and live in it. It concludes with a song of triumph, singing: "Glory, Glory, be to him for ever, whose Everlasting Glory, and Life and Power shines over all."

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