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ever wrought within us, we must humbly bear the message of the Light. Many see it from afar and long for it with all their being. Amidst all the darkness of this time the day star can arise in outstanding power and overcome the darkness within and without. It is given to us to be message-bearers of the day that can dawn in Apostolic Power if we be wholly committed to the Light. Radiant in that Radiance we may confidently expect the kindling of the Light in all men until all men's footsteps are lighted by that Light, which is within them. Our fellowship groups are small but they can be glorious colonies of Heaven. Cities set on a hill . . . It is

a great message which is given to us—good news indeed—that the Light overcomes the darkness. But to give the message we must also be the message!”

It will be fitting to close the meeting with a period of quiet worship.

(Perhaps some of those present will want to consider themselves a “colony of Heaven” that will be a vital force in the meeting. This action will help them to “be the message” and to proclaim Truth with the same vigor that early Friends had.)

(All quotations from “The Journal of George Fox” revised by Norman Penny, Vol. 754, Everyman's Library, E. P. Dutton & Co., Inc., Publishers.)

## THE SOCIETY OF FRIENDS IN 1970

By Leonard S. Kenworthy

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Most of the time we are focusing our eyes on the Society of Friends of today, its strengths and weaknesses, its gains and losses. Consequently we tend to become myopic Quakers. To correct this fault we need to focus our eyes occasionally on the Society of Friends of tomorrow and to catch, even if only in dim outline, its general form and personality. Only as we exercise our eye muscles on the near and far will we achieve a more perfect vision and see the Society of Friends in proper perspective.

Peering into the future is not easy these days. The smoke-screen of a world war mars our vision and the psychological factors of fear, insecurity, and even enmity and hatred help to blind us. Ophthalmologists declare, however, that it is easier to see an object with the naked eye if one has already pictured that object in the mind's eye. By thus projecting the Society of Friends of the future as we should like to see it, we will be much more likely to see Quakerism actually someday in that form. What should it look like, this Society of Friends twenty years from today?

### A Religious Society

First of all it should be a *religious society*, dominated by the desire to find God and to serve Him every moment in every feeling, thought and act of our lives. Our message to the world tomorrow as it was yesterday and should be today is that God lives and moves in us—in all of us, that He is there waiting to be discovered, yearning to be known and loved by us as He has been known and loved by many of His sons and daughters in all ages and in all places. Paul proclaimed to the world, “It is no longer I that live, but Christ liveth in me.” Fox declared, “I knew God experimentally.” Woolman testified, “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.” Friends of the future must know that power not by intellect but by experience. They will have sought and sought so diligently and so passionately that they will have found Him in all His glory, all His strength, all His love, all His joy.

Then and then only will our Meetings be mighty Meetings and the Society of Friends have a message for the world. Then our Meeting houses will be spiritual powerhouses rather than intellectual gymnasiums. Then our Society will be a religious Society rather than a sociological society or social set. Then the Inner Light will be the Inner Light of Christ, a term of conviction rather than convenience.

You and I must unclench our fists, close our mouths, open our hearts, be still and know that He is God. (We must open our eyes to see Him in the country lane, the city streets, in the loved and unloved far away and nearby.) We must saturate ourselves in His Spirit as revealed in the Bible, in the writings of the saints of the past, in the Journals of our own Friends. We must let flesh retire and in the precious relationship of prayer feel His very Presence. Then we can sing with the hymn writer that “He walks with me, and He talks with me, and He tells me I am His own”—and know what that experience really means.

### An Articulate Society

The Society which knows God by experience will be an *articulate Society*, an *expanding Society*, an *evangelical Society*. It will not balk at that word evangelical. It will take on new meaning, lose its connotation of a cheering stand and a cheer leader and recover its finer meaning—the spreading of the Good News of Christ Jesus who lived triumphantly in a totalitarian state 2000 years ago and who lives triumphantly in a totalitarian world today. Christians who really know Christ are not self-conscious about spreading the message. They are compelled to spread it.

Friends of the future should be articulate Friends. They should be living testimonials to the love of God as revealed in Christ and in them. They should be samples of a spiritual Society. They should be contagious Christians. Then it can be said of the Society of Friends of 1970 as it was said of the early Friends, “The lives and conversations of Friends did preach.” (Yes, they should be teachers who indoctrinate by their presence, business men whose contracts are written with God sitting in on the conference, mothers whose love warms the kitchen and radiates into every corner of the home.)

Friends of the future should be articulate, too, in the ministry, both in the Society of Friends and in the world at large. Early Friends were Publishers of Truth, itinerant ministers released by God first, then released by their local Meetings to preach the good tidings to the rich and poor, the educated and uneducated, the farmer and urbanite, the old and young. Friends of 1970 should have developed a ministry equal in power to the “Valiant Sixty.” And they should be men and women ministers and young as well as older. They will travel by airplane

and dirigible but what is really important, they will travel in the Truth.

In the future the typewriter should know their touch and the radio-facsimile newspaper their by-line. A new group of Publishers of the Truth will have arisen to equal or surpass those of today in carrying the Message to a wider public in a shrunken world.

You and I must listen for the Voice of God in our lives and learn to follow its leadings. We must listen for the Voice of God in Meetings for Worship and Business and not drown that voice with protestations of inadequacy of word or phrase. We must be ready if the call comes to travel in the Truth, saying, "Here am I, Lord, send me," and we must be ready to serve Him in our home communities and local Meetings. (We must cultivate whatever gifts we have and probe around to see if there are other ways in which God can use us, whoever we are, wherever we live, whatever we do.)

## A United Society

The Society of Friends of 1970 should be a *united Society*, too, united not only in organization but in spirit. In fact as well as in name we must be a Society of Friends. In those things which are temporal it may still differ, but in these things which are eternal it will be at one. And because of this unity, its members can carry with conviction to others their message of love and good will. (Having proved in their own Society that peace is possible, they can then speak with authority to people everywhere.)

In such unity there will be new strength. Into the furnace each group will have poured its best resources and under the white heat of God's passion for perfection will come forth a more durable, a purer product, fashioned from them all. From one will come a strong social concern, intellectual honesty, tolerance, appeal to the scientifically and intellectually minded, liberalism and an aptitude for advancement through Quaker literature. From another will come a spirit of sacrifice, a talent for developing leaders, an ability to attract and hold young people, a warmth of friendliness, an evangelical fervor reaching out into world-wide missions, and experience in working cooperatively in rural communities. And from a third will come a deep spiritual ministry, an appreciation of the place of the Meeting for Worship, an emphasis on simplicity, and the preservation of such basic testimonies as peace.

You and I need to know other groups of Friends better — to attend

each other's colleges and conferences, to work together on common projects and to live together in each other's homes. Then we will know that our hearts all beat together with the Heart of Him whom we all love and honor and serve.

The Society of Friends of 1970 should be a *world society* "reaching away over all boundaries" as the epistle of the German Yearly Meeting once phrased it. Early Friends caught a vision of such a society and despite the hazards of travel, the barriers of language, and the persecutions of their opponents, carried their message of that of God in every man to Holland, Germany, Turkey, Palestine, China, the Barbadoes and America. They even wrote an epistle for travellers addressed "To all the nations under the whole heavens."

Service abroad is needed, desperately needed now and in the immediate future. But the need to go as ambassadors of Christ and preach by living is just as necessary, yes, even more so. In 1970 there should be Quaker Centers throughout the world and it should be commonplace for Friends to spend five or more years living in another part of the world, enriching others by their presence and being enriched themselves in order that they may return to their homes to give what they have gained to others back home.

In this as in other ways the Society of Friends of 1970 will stop being an Anglo-Saxon Society, a white man's Society, an Occidental Society, and become a world Society.

You and I need to be thinking, praying, planning, preparing in such global concepts. We need to learn the languages that others speak, the literature they read, the heroes they admire, the problems they face, the customs which make them unique, the psychologies which help determine how they act as nations. We need to stretch our imaginations to foresee a world wide Quaker news in Esperanto or in several languages. We need to envisage International Quaker Schools and Centers. We need to become world-minded Quakers to live in this coming age and to help to create a better world society.

## An Inclusive Society

The Society of Friends of 1970 should be an *inclusive rather than an exclusive Society*. The message of that of God in every man is not only about all men, it is for all men. It is for negroes as well as whites, farmers as well as urbanites, the dispossessed as well as those who possess, Jews as well

as Gentiles. (Friends of the future should have taken their message to the low-cost housing projects of our cities as well as to suburban sections, and to the rural rehabilitation communities as well as to college centers.) We should not draw a line where God does not.

Membership in the Society of Friends in 1970, if membership as such still exists, should be by choice rather than by birth certificate, diploma from a Friends' school or college, or by family coat of arms. Love of God and love of neighbor, appreciation of the mystical approach to religion including the understanding and practice of silent group worship at least as the main part of Quaker worship, and agreement with the basic testimonies of Friends such as those of pacifism and simplicity, should determine who are Friends and who are not.

Friends of the future should also be inclusive in their fellowship with other Seekers after God. They should have learned that Quakerism has been and is a great movement, but not the only spiritual movement which has discovered God. To them Quakerism will not be the only synonym for Christianity. They will have learned, we hope, that while Friends are specialists in silence, they hold no monopoly on it and while they have produced many mystics, God holds the patent for them, not the Society of Friends. While retaining their unique contributions and developing them to the full, Friends of 1970 should be active in the far greater ecumenical Christian movement.

If such a Society is to come, you and I need to shake off our feeling of superiority and smugness and to see ourselves as others often see us. We need to see that of God in every man not only to see it, but help him to develop it. We need to draw new circles of friendship with various colored chalks to replace the narrow circle of friendship which most of us have drawn with white chalk only. We need to learn a kind of basic English through contact with the people who speak an everyday language. And oh how much we need to learn about basic Christianity if we and our Society are to become inclusive rather than exclusive.

## An Adventurous Society

The Society of Friends should be an *adventurous Society*, a Society which has seen the vision of Christ's commonwealth here on earth, a Society

which has been driven by its faith to try to bring about such a commonwealth, and a Society composed of men and women possessing the spirit and skill to achieve at least a part of the ideal towards which they are striving.

Harry Emerson Fosdick has pointed out that "The sacredness of personality is the most disturbing faith a man can hold." Friends of the past were so disturbed by their faith that they protested against the inhuman treatment of prisoners and insane, and they dared to try new methods of treating them. They were so certain that all men were sons of God and therefore should be free, that they challenged the slavery system and led the way in its abolition. Friends of more recent times have believed so much in the admonition "When thine enemy hungrers, feed him" that they have fed the so-called enemy by the tens of thousand. And they have been so convinced of the futility of the war method that they have gone to prison or to C. P. S. camps because they could not do otherwise.

Friends of the future, a majority of them, not a minority, should be so sensitive to the needs of society that they will be ready and willing to pioneer in ways of meeting those needs. They will have been so alert to the conflicts of race in the world that they will have become leaders in race reconciliation. They will have become interpreters of the Oriental culture to the Occident and of the Occidental culture to the Orient, and they will have helped to bridge that yawning chasm between the Japanese and the American and Englishman. They will have become so concerned about the negro in the United States and in Africa that they will have found and participated in ways of helping to develop mutual understanding and appreciation. They will have become so perturbed about the anti-Semitic problem that they will have begun to explore in spirit and in truth the intricacies of that highly explosive problem.

The problem of the disintegration of rural life inside and outside the limits of the Society of Friends will have passed by then from the conference stage to the actual establishment of cooperative communities and the rehabilitation of other rural areas.

The disastrous effects of the present war will have shaken the economic, social and political systems of today so violently that Friends will have had an opportunity to have helped in the choice between the introduction of

communism, fascism and a truly Christian order. (They will have taken seriously Lowell's comment that "There is dynamite enough in the New Testament to blow the existing social order off the map" and they will have gone further than Lowell in finding in the life and teachings of Jesus the foundations of a new order.) To do so they will have conquered their fear of politics and their distaste for its sordid side and will be seen and heard in public affairs as legislators instead of merely as lobbyists.

Further they will have been inventive in finding the famous "Moral equivalent for war" in perhaps a vast voluntary civilian public service taking young people of all nations into conflict areas throughout the United States and the world, or by some other method with adventure and an opportunity for service as its bases.

They will have stopped defending Quaker schools and colleges in toto and will have developed small mobile schools; numerous Pendle Hills or Woodbrooks; several rural life institutes as focal points for rural education; and a world-wide chain of international schools similar to the Oomen Quaker School in Holland.

You and I are necessary for such changes, but we must be men and women of far greater spirit and far greater skill than we are today. We must have taken to heart Edgar Castle's remark that "One of our major difficulties today, as it was in Jesus' day, is not that there are too many wicked men in the world but that the children of this world are so often wiser than the children of light; the good are so frequently stupid and the wicked usually so clever." We shall have become specialists, a great many of us, in some one important area. And parallel with our growth in knowledge will be a growth in Spirit. To bring about such an adventurous Society we will have prayed into our lives Tom Kelly's prayer, "Open Thou my life. Guide my thoughts where I dare not let them go. But Thou darest. Thy will be done."

What a society this would be, this Religious Society of Friends of 1970 which we have outlined. And what a tremendous task to translate this program from wishful thinking to purposeful activity. Are you preparing yourself for such a Society, am I? Does each day bring us nearer that goal? Have we yielded ourselves to God, not partially, not intermittently, but wholly, continuously? This Society of Friends of 1970 can be a tremendous power in the world of tomorrow if

enough of us dedicate our lives to that task. Are we ready to dedicate ourselves to such a vocation—here and now? Even if feebly at first, God helps us in our hearts to answer yes.

## Run, Sam, Run

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at the first check she had ever written, she smiled through tears. She felt like racing the whole way to the drugstore with it, and thanking Doc Mayo from the bottom of her heart for making her pay for the window.

"Run, Sam, run," echoed in her mind. At the rate her earnings were coming in, she could soon run and get that bike, too.

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## Great Hymn Writers

Continued from page three

human history and make Christ's law of love prevail (stanza 3); and we must urge all the world to join us in our loyalty to the greatest spiritual leader of all time (stanza 4).

Baring-Gould's second great hymn is *Now the Day Is Over*.

This is a far cry from the other. It is one of the most exquisite children's hymns in any language, an evening prayer based on Proverbs 3:24.

Nature is a child's avenue of approach to God: the sunset, the darkness, the star inspire emotion and wonder, both of which lead from objective fact to the infinite. So in stanza 1 and the omitted next stanza the coming night generates the mood for prayer. Our stanza 2 presents Jesus as the only God a child can comprehend, and so it must be he who can give his beloved sleep. In stanzas 3-5 the child's thought wanders from the secure homes of himself and his playmates to the sailors on dangerous seas; then returns to his own need for protection by angels, who are God's messengers and guardians. And finally the night is only a prelude to tomorrow with its fresh opportunities and duties.

Within sixteen years of writing these hymns and filling two other curacies, Baring-Gould inherited his father's rank of Squire and the large estates in Devonshire where the family had lived for 300 years. He then appointed himself rector of the church on the estate and lived busy and happy till he reached the age of ninety. Truly a fruitful life that left a rich legacy to the world.

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