

Blessed and Barefoot: Loved to Life

I have had many people in broken situations cross my life lately, especially in the last three weeks. Little children with broken homes. Grown children with broken hearts. Wounded ones with broken spirits. And while this has already been a year of liberation and joy for me it seems to be anything but that for many others.

One woman sat in front of me recently and said "I just can't receive forgiveness because I don't feel worthy." I looked into her eyes swollen with tears and all I could think was "that is because you aren't. You aren't worthy, none of us are worthy, and that's really the whole point..."

We are not worthy and that is precisely what is so glorious about our God. His precious and perfect Son is worthy enough for us. And because of Him we never have to work to be worthy we must simply receive and honor the gift He freely gave. God sees us through the precious Blood of His perfect Son. Spotless and blameless before the Throne of Heaven. God does not need any of us, yet His life is incomplete without each one of us because we are His joy and His irreplaceable children. Your name... my name ... your lost neighbor's name ... your daughter's name ... your brother's name are all written on the heart of Father God and He delights in each one. He spends eternity beckoning each of us home to His heart, pouring out His Love on our wounds. His hand is already outstretched in Love - in perfect - unreasonable - unexplainable love. It's already there waiting for you to grab hold of and receive. All you have to do is reach out and hold on. Hold on when you feel He is silent. Hold on when you are hurting. Hold on when you don't feel you deserve it. Hold on when you are scared. Hold on even when it's hard to believe.

He is never going to let go. And just as He pursues you - you need to respond by believing that Love is for you. Yes, you. Just you. If you were the only person in need of saving, His Son would have still come to pay the price. He loves you that much.

I would like to say that "salvation" is what gave me this revelation of His Love. But for me that wasn't the case. I was blessed to grow up in the cocoon of His Love. I had a difficult childhood and the only thing I was able to do was hide, get low, go slow and wait on my Friend to show up. I had a need that wasn't being met so He came to meet it. He showed up and because He kept showing up, I kept showing up. My life that was meant to be a curse was, by God's grace, transformed into a blessing. I had nowhere to turn, no one else to rely on. I was in despair, scared, anxious and alone much of the time. But some One found me hiding in my closet, behind my couch, in the attic of my home, in the woods - there was a Presence that I

learned to recognize and wait on in silence, desperation, need, and eventually desire.

Jesus met me in the silence. He found me in



my pain. He was, and is, the peace that came to still the storms. He was, and is, what kept me going and told me I was never alone. This relationship formed over time. It wasn't something I could always see or understand but I did my best never to let go of His hand. Our friendship formed through games of hide and seek. When I got mad and walked away I still knew He was there and I sought to search Him out when I was ready. In the pressing of His Love I was safe to question and be angry and to share my true feelings. He always found me and even when I stood there with clenched fists shouting and in pain His outstretched hand was there waiting for me to "find" Him once again.

Salvation kept me crawling forward in purpose; as a caterpillar knows it is meant to prepare for something greater that is to come. But His Love - oh His big beautiful Love - is what transformed me. It gripped me. It held me close and tight until I got it. This glorious Love would not give up; pressing me to

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Worship Groups

These groups practice waiting worship in the manner of Conservative Friends. It is best to make contact before making plans, as their schedules need to be adjusted to accommodate their regular participants. For worship at OYM monthly meetings see www.ohioyearlymeeting.org

Meeting	Location	Contact Person	Contact Information
Friends of Jesus Fellowship	Washington, DC	Micah Bales	316-210-6224 micahbales@gmail.com dcmetro.fojf.org
Friends Gathering in Jesus Christ	Evanston, Illinois (near Chicago)	Kevin McMurtrey	kevinmcmurtrey@gmail.com
Friends in Christ	Harrisville, Michigan	Kimberly Anne Makela	plainquakers@gmail.com www.plainquakers.org
Goshen Meeting	Scone, Scotland	Paul Thompson	UK # 01738 620688; Bookseeker @blueyonder.co.uk www.plainquakers.org
Lubbock Friends Meeting	Grace Presbyterian Church Building, Lubbock, Texas	Sara Scribner	sarabscribner@aol.com meeting is at 4820 W. 19th Street, Lubbock, Texas 79407
One in Christ	15 th St. Meeting House, NYC	Brian Doherty	212-279-6200 brianj.doherty@verizon.net
Midlands Quakers	Stonebroom, Derbyshire, UK	Allistair Lomax	UK # 01773-875962 ripleychristianquakers@hotmail.co.uk weekly online meeting, First Days, 10:30 AM
Uxbridge Worship Group	Corner of Routes 98 and 146A, Uxbridge MA	Connie Bair-Thompson	First Days, 9:00 AM
Whittier Worship Group	Whittier, California	Kim Palmer	kimpalmer11@yahoo.com

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The editor welcomes articles for publication, those written recently as well as excerpts from earlier Friends' writings.

Blessed and Barefoot: Loved to Life *continued from page one*

become something greater until I got that His life flowed through my veins.

After years that love matured and it continues to do so moment by moment, from glory to glory. Life is a process of receiving that Love and expressing that Love back to Him. But there were times when I know He had gotten through to my spirit, soul, and strength and that He had in fact changed me from the inside out. Emerging a butterfly after this 'pressing' didn't mean life would somehow become magically great. It did not mean I never fell down. But it did mean that I understood I have the power of Jesus in my wings to soar above the noise and the wind of His Spirit to keep me free from chains that bind and imprison.

I can't become a caterpillar again. The tomb is empty. That's done. No matter how many times fear and anxiety come to knock at the door of my heart I cannot leave the Hope that has found me. I no longer live for a hope that is to come some day - I have a hope right now and its alive in me.

The God of miracles transformed my life. There is a knowledge in my veins - even if I don't al-

through a process of becoming His daughter, His beloved, and His friend.

Have you had a moment that has changed everything? A moment that has made you never be able to go back to the way things were? Have you truly received the Love that helps you to soar above the noise of the world? Have you taken the time to do so? Have you stopped long enough to lay down and let God in? Do you have that Love that keeps you steady in a storm - so that even if the wind is blowing strong, and the waves are wild there is a peace, a blessed assurance?

If you haven't I would challenge you today to pursue it. I would urge you to grab His hand and get on your face. Take the time to just be, to lay at His feet, and let Him love you. Receive it and believe it was meant for you ... freely and joyfully without condition. Be willing to be transformed from the inside out. To become. To be changed. To be squeezed to death so you can be loved to life again.

Allow Him to wrap you up so tightly that you can no longer resist or struggle but can only receive the miracle He offers to each one of us. Put to death your feelings of insecurity and unworthiness. Put a cease to the striving and the fear and anxiety. Believe in Him. Believe He came for you. Believe His hand is there and take hold, don't let go. This big perfect Love was created for you. You were meant to fly. Don't settle for less. There is a hope that is waiting to settle into your bones that is unshakeable and irrevocable. Your dependence on other people, things of this world, and religion will hinder this process. The time is now. And right now its about you and Him. All you have to do is accept His invitation and wait. Shut it all down. Shut it all off. Shut it all up. And stop for the One who first stopped for you and allow yourself to be loved to life.

- Elizabeth Grace

This is a nom de plume used by the author in her blog, ***Blessed and Barefoot***, from which this entry is reprinted by permission. She has applied for membership in a Monthly Meeting of Ohio Yearly Meeting.



ways remember with my mind - that I can and will overcome by the Blood of the Lamb. I believe in Him because I took His hand and allowed Him to lead me



Observations on John Wilbur

Conservative Friends are few in number but widely distributed, as the list of meetings on the second page of this publication shows. What about those solitary Friends who live in areas where there is no meeting, and no apparent opening for starting one? It is possible to worship with other people professing the faith of Jesus Christ; for despite the “conned and gathered” nature of the ministry elsewhere, there are usually a few well-disposed individuals with whom one can have fellowship. But after years or even decades of “going to church” and hearing absolutely nothing about listening for our Lord’s voice as He speaks now, or of the necessity for stepping back from the world’s desires in order to hear His voice, one wonders whether any worship other than that of Friends is worthwhile!

We may therefore feel deeply for our Friends of past generations who had to suffer through the separations of the nineteenth century, in which many meetings in our own Society transformed themselves more and more into other forms of religion which had little real spiritual life. One of the first Friends to call attention to the dangers of departing from traditional Quakerism was John Wilbur of Hopkinton, Rhode Island. Indeed the Conservative Friends were once known as Wilburite Friends, and the term is still heard today. Here is Wilbur’s description of a visit to London Yearly Meeting in 1832:

“In this meeting great professions of faith in the mediation and atonement of Jesus Christ our Lord, were made, and this profession was abundantly reiterated; but still I mournfully felt a great want of that precious sweetness and savor of life, which gives weight and solidity as well as power to a meeting; and without

which all the professions of faith however high and glowing as to words, are but as sounding brass and a tinkling cymbal. And I am more and more confirmed in the belief that the most full and literally sound acknowledgement may be made of faith in the blood and sacrifice of Jesus Christ our blessed Redeemer, and without any reserve, too; but still it may be no more than in the oldness of the letter, and that [this is so] for want of believing fully in, and of being really and practically quickened by the living power of the gospel, that calls to, and enables to keep the commandments of Christ our Lord, by whose spirit and grace we are sanctified through obedience.” (*Letters from John Wilbur to George Crosfield*, New England Yearly Meeting, 1879, pp. 13-14.)

During the revival of interest in George Fox in the 1960s-70s which followed upon Lewis Benson’s teaching, there was an effort to minimize the significance of the nineteenth-century Quaker separations, by claiming that no one side had been closer to the Truth than any other. In the calm light of further reflection, this assumption is unfounded. There can be no doubt now that many of the other Quaker leaders of that time did indeed wander far from the gospel, while the group which rallied around John Wilbur, Thomas Shillitoe, and the other traditionalists continued to preach the message that we know today is essential to fellowship with God. We do not glory in sectarianism as such, but neither can there be any real unity where the life of Christ is not fully lived.

- Joseph D. Conwill

Member of the former Navesink Hills Meeting

Christian Friends Conference - Western Region Berkeley Friends Church, March 18, 2017

The quarterly meeting of the Christian Friends Conference - Western Region was held on Saturday March 18, 2017 at Berkeley Friends Church in Berkeley, California with a total of six Friends present, from Friends Meetings and Friends Churches, and including one first time attendee. Introductions were made and greetings from absent members were given. The CFC statement of purpose was read, the schedule for the day presented, and finally Our Invitation to Worship was read.

Friends then gathered for about two hours of waiting worship, begun with a period of Bible reading. Ministry included John 1:14, the Word made flesh, full of grace and truth; some soft breathings of the Spirit; and thoughts on obedience to God and the inward Christ.

Following fellowship over lunch, we held a

brief business session, choosing June 17, 2017 as the preferred date for our next gathering, to be held at Palo Alto Friends Meeting.

An announcement was made of a teaching ministry by Lloyd Lee Wilson and Deborah Fisch planned to begin in April, in Nashville, Tennessee.

As a number of Friends had to leave at this point, we had a discussion of several issues among modern Friends, including the wide variety of theological beliefs; and then adjourned.

On behalf of Christian Friends Conference - WR,

- Bruce Folsom



The Separations, Then and Now

The Quaker separations of the nineteenth century must have been far more confusing for those who lived through them, than for us looking back in time. We recall Edward Gibbon's remark on the persistence of Catholicism, that when faced with a Calvinist-dominated Protestantism, "many a sober Christian would rather admit that a wafer is God than that God is a cruel and capricious tyrant" (*Decline and Fall*, Everyman 1994 reprint, vol. 5 page 562).

Similar considerations may have influenced Friends in the choice among the Hicks, Wilbur, or Gurney versions of Quakerism. One does not need to be an admirer of Elias Hicks' doctrines to have been alarmed at the drift towards mainstream evangelicalism that was so obvious elsewhere in the Society in the early nineteenth century. On the other hand, a little later, one might be no admirer of Joseph John Gurney's thought, while still hoping that his evangelistic approach could somehow help to relieve the widespread spiritual lethargy with which nearly all Quaker ministers of the time struggled. We are much less susceptible today to Gurney's undeniable personal magnetism, which also helped to gloss over any objections to his doctrine.

Today the Society of Friends, considered as a whole, includes a variety of approaches to the religious life that would have been beyond the imagination of the Friends of the mid-nineteenth century. But just as before, a few solid individual Friends will sometimes fall within the purview of meetings that might otherwise seem uncongenial. Today our Wilburite Friends who visit meetings of other persuasions will on occasion find an unexpected spiritual strength. Among the early Friends, it was almost universally agreed that the Light of Jesus Christ does indeed appear as a witness within everyone, although not everyone turns to follow Him in faith. (Thomas Ellwood alone seems to have had a different view, saying that at his conviction: "Now also did I receive a new law, an inward law, superadded to the outward, 'the law of the spirit of life in Christ Jesus,' which wrought in me against all evil" as if this presence had not been there before; *Friends' Library*, vol. 7 page 353.) But if times of special favor are occasionally offered to everyone, this is far from saying that the gospel life is lived consistently.

Among the issues that vexed our reformers in more recent times was the question of whether it was possible to renew the Society of Friends from within, or whether it were preferable to start an entirely new movement. Precious solid individuals have come forth here and there, but ultimately, no major new movement. As for the Society elsewhere, the two most important points at issue are still the same as those of two centuries ago, namely:

(1) The Light who enlightens us, reproves us of sin, and gives strength to walk with God, is indeed

Jesus Christ, the same who was crucified for us outside Jerusalem, making it possible for God to have direct fellowship with everyone. This Jesus is not a doctrine, but an obvious personal presence. To insist that He is a mere doctrine, to be dismissed at whim, is to guarantee that His voice will be only an occasional and gradually fading companion.

(2) On the other hand, if we return to the mainstream Protestantism out of which our early Friends were called, we assume along with it a wide variety of add-on cultural accretions that equally well smother the quiet voice of Christ. We lose sight of the Truth if we allow it to become a mere prop for some large political or economic edifice. The point of following Christ is to hear His voice singly, not as just another whisper among the babble of voices that the world is always offering to us. This requires a good degree of retirement from the incessant press of our activity, from the desires that so often mislead. And the fact that Jesus Christ is perceived by many as a prop for some oppressive system or another is a major reason why so many people misguidedly reject Him in the first place.

It is a tall order indeed to stand up for Truth, but as Paul reminds us, "I can do all things in him who strengthens me." (Philippians 4:13).

- Joseph D. Conwill

Member of the former Navesink Hills Meeting

Discernment After Meeting

After Meeting, this morning (02-14-2017), we were discussing how our lives are often cluttered with too much work or human activity, and our Friend, Jaakko Ainonen, shared the following passages:

Proverbs 10:22: "the blessing of the LORD, it maketh rich, and he addeth no sorrow with it"

Psalm 127:2: "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."

We sought to discern the meaning of the passages and became clear they related to how we can strive too much in our own strength and allow our lives to be occupied in things that are not the Lords.

Part of the Seventh Query reads; "Do we guard against involving ourselves in temporal affairs to the hindrance of spiritual growth?"

This is a very pertinent question and one we should continually ponder.

- Alistair Lomax

Ripley Christian Quakers and
Midlands Quakers, U.K.

Convincement Story:

Testimony

I was born in 1950 and grew up in a family that did not believe in Jesus. However, because I heard that Quakers did not support war, and since in the 1960's and '70's the Viet Nam war was raging, and I wanted to be able to substantiate my conscientious objector position for the draft, I began attending Quaker worship.

Immediately, I felt at home in the quiet worship of Quaker meeting. Most importantly, the Quaker congregation (called a Quaker "meeting") I attended in California also did not believe in Jesus, so I fit right in.

However, I enjoy history, so after I started attending, I began to read about the beliefs of the beginning Quakers (middle 1600's) by reading authors like George Fox and Robert Barclay who were at the forefront of the movement. My reading was unsettling, though. The more I read Fox and Barclay, the more I kept running across references to Jesus. They even wrote as though Jesus were God, and had power and authority in their lives. I totally rejected the idea of Jesus being God, but I continued to read because those earliest authors seemed to write with such conviction, and they were, after all, pacifist (anti-war.)

At about the same time (late summer of 1972), I got interested in picking apples, and I moved to a Conservative Quaker community in Barnesville, Ohio where there were several Conservative Quaker apple growers who were using young Quakers as apple pickers. It was there in Barnesville, Ohio, at Stillwater Meeting that I was exposed for the first time to Christian, quiet, waiting worship, ("silent" Quakers) who were completely committed to Jesus as Lord.

I believe it was the first time I attended meeting for worship at Stillwater that a man knelt in prayer asking God that no one would leave worship that day not knowing that Jesus had died on the cross to save each of us from our sins. My mind reeled and immediately thought, "The lunatics are in charge of the asylum! This isn't Quakerism! Quakers are all about non violence and political action. Where did this Bible-believing, Jesus-saving-us-from-our-sins drivel come from?" However, while I would not have accepted it at the time, if I had been totally honest with myself, at the deepest level of my spirit, when I heard that man pray, there was a tiny, very quiet response deep in me, that really wanted to say, "Yes," to this Jesus. However, my intellect quickly covered over *that* thought. After all, this *couldn't* be Quakerism. Quakerism was only about peace and social-action.

However, as much as my mind rebelled at all that "Jesus stuff" I was hearing in worship at Stillwater, I kept being drawn back week after week to worship among Conservative Friends. Their worship was palpably different than any I had ever experienced. Confused, I sensed there was a power and life in their wor-

ship I had never in all my Quaker political activism ever experienced. I was conflicted. I didn't understand it, but I could feel the power. Little did I know my life was getting ready to take a turn I never saw coming.

Since my early teen years I had been plagued by a problem that most people would have said, "What's your problem? It's OK. Just accept it." However, in my mind and spirit, somehow I had known that it was wrong. I had tried to get rid of it through counseling and self-effort, but all to no avail. Then, during a year-long job in Iowa in 1973-1974, I became acquainted with, and grew close to some more Jesus-loving, Conservative Friends who lived in Whittier, *Iowa* (not California.) I still was not interested in saying, "Yes," to Jesus, but I had sensed and seen their spiritual strength, and had grown to trust their friendship. Finally, in August of 1974, having come to the end of my rope about this issue that had plagued me for so long, I asked four of these Jesus-loving Conservative Friends if they would pray for me and my problem. They didn't throw up their hands in horror. Instead, they said, "Let's take this to the Lord in prayer right now."

Immediately, we began to quietly wait in worship. I wasn't really convinced they could help, but because I felt so controlled by this thing that was in my life, and I was so desperate for anything, I just hoped they could somehow help, even if just a tiny bit. Then, out of the quiet, one by one, they felt led to place their hands on me and pray aloud for me. It felt weird to have people pray for me, but in an equally weird, but affirming way, it also felt very right, because somehow, something inexplicable seemed to be happening in me as they prayed.

So, as these Conservative Friends prayed for my healing and release from this thing that I had tried so long on my own power to get rid of, in minutes that evil was miraculously removed from my life, as though it had never even been there! The heaviness and darkness were gone. I couldn't believe it. In their place were peace, freedom, and light. I wasn't sure how it had happened, but I knew that because of these Friends' prayers, I was completely changed inside, and I was finally free. I didn't know how else to describe it, but I felt like a brand new person inside.

Talk about being conflicted! Here I had experienced this amazing healing from God, but I wasn't even convinced there was a God. That same afternoon, as I rode from Iowa back to Ohio, I realized I was at a spiritual crossroad. I knew, without a doubt that I was now free. The sinful desires were now gone. In their place was quiet, restful peace. The questions that were now rolling around in my mind as we covered the

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Testimony *continued from page six*

miles back to Barnesville, Ohio were,

“Can I accept that my healing today was from God, and God alone?”

“If it was from God, then how can I deny His presence any longer?”

“Can I really justify keeping Jesus out of my life?”

“Am I ready to say, ‘Yes’ to Jesus by asking Him to forgive me of all the evil things I have done?”

“Am I ready to submit to His leadership, and open the door to my will, my heart and mind and let Him come into my life and turn the control of my life over to Him?”

As I reflected on the miraculous turn of events of that afternoon, I realized that since God had completely healed me, there was no way I could any longer doubt that He existed. It was beginning to look like God was real, and powerful beyond all my understanding. No, it was obvious. My healing was absolutely from God, and God alone. It was time to let God into my life.

So, there on the Interstate headed from Iowa to Ohio, somewhere in Illinois or Indiana, in the back seat of that car, in the quietness of my heart I finally said words to this effect, “Lord, I don’t fully understand how You did what You did today, but God, I accept that I have been healed and that my healing has come from You, and You alone. God, You have miraculously and completely taken away from my life what I have tried for years to try to eliminate. God, I still have so many questions about Who You are . . . but Lord, I now trust You. You’ve healed me. Lord, I now know You can do anything. Jesus, forgive me of every aspect of my sinful past. Come into my life and take control over every part of it. Come and teach me about who You really are, and show me how to live like You want me to live. Replace my remaining questions with faith. I trust You, God. I’m Yours.”

Back in Barnesville, I threw myself into meeting for worship at Stillwater, reading the Bible, and worshipping and fellowshiping with other Christian Conservative Friends at Stillwater Meeting. Was it always perfect? Absolutely not. There are always bumps in the road. I’ve made many mistakes. But through it all, I have continued to follow Him.

Now, at this point in my life (2017) as a 66-year-old, there are at least four things that have become very important in my spiritual life:

The first is Romans 3:23: “We have all sinned and fallen short of the glory of God.” Before I was a believer in Jesus, I used to hear that verse in a very negative way, as though Christians were pointing their fingers at me, that *I* was the sinner. Now, I see it as an inclusive verse that says We *all* sin and

we *all* fall short of God’s glory. That’s just the human condition. The important thing is not that we’re perfect, but that we have placed our hand in our Divine Friend, Jesus and that we are on the path with Him through our life. Get up, ask Him to forgive us, dust ourselves off, and keep walking with Him.

The second is: when I am tempted to sin, God often takes me in my mind’s eye to the foot of the Jesus’ cross almost 2,000 years ago where God once again lets me see Christ hanging there, nailed and bleeding on the cross, gory and disfigured, dying not only for the sins of everyone in the world who ever did live, and ever will live, but also dying for *my* sins. When I realize the cost of my sin to Him, then for me to deny myself, take up my cross and follow Him (Luke 9:23) somehow seems a little easier.

The third is kind of related to the previous one: Life was never about me, it’s always been about Him. In this very “me-focused” world, this is a seldom-heard message.

The fourth is that I need to keep growing in Him: Philippians 3:13-14 says: “Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” There are times when I beat myself up about something in my past, or some mess-up when I totally let God down. What I have come to realize is that I dare not stop for a “pity party” about events that “could have, would-have or should have been.” Forget what is behind and instead keep straining ahead: Stay Christ Jesus-focused, not Kim-focused.

Finally, for me, and perhaps most importantly, I continue to find that the quiet, Christ-centered, waiting worship of Conservative Friends is different than any other form of worship I have ever experienced. When I move into this waiting worship, my heart and mind are changed, and recharged as I experience an amazing communion with our risen Lord. I find life, power, and strength in waiting worship. For me, all other styles of Christian worship pale in comparison to the quiet waiting on God.

Are you tired of the often entertainment-driven nature of much Christian worship today? Or, are you tired of a social activism that is missing the risen, saving Jesus Christ at the center of your social action? Consider visiting one of the Conservative Quaker meetings in Ohio Yearly Meeting. There truly is One, even Christ Jesus who can speak to the condition of Your heart. Wait on Him in simple, quiet, listening worship. Let Him speak to You. Ask Him to come into your life as Savior and Lord. Let Him change you from within. He wants to. Are you willing to give Him a try?

- Kim Palmer

Stillwater Monthly Meeting

The Conservative Friend #50
c/o Phil Helms
2485 Bogie Lake Road
White Lake MI 48386

Return Service Requested

Christian Friends Conference - Western Region
Palo Alto Friends Meeting, Saturday June 17, 2017, 9:00 AM - 3:00 PM

The quarterly meeting of the Christian Friends Conference - WR is planned for Saturday, June 17 from 9:00 AM to 3:00 PM at Palo Alto Friends Meeting, located at 957 Colorado Avenue in Palo Alto. Lunch is brown bag (bring your own). Beverages and bagels will be provided in the morning.

Tentative schedule:

9:00-9:30	Set up and introductions
9:30-10:00	Bible reading in worship
10:00-12:00	Silent waiting worship upon the Lord
12:00-1:00	Fellowship over brown bag lunch
1:00-1:30	Business and open discussion/announcements (Report on Deeper Roots Conference?)
1:30-2:30	Waiting worship upon the Lord
2:30-3:00	Clean up

- Bruce Folsom

“[George] Fox understood Jesus--he who never fell like Adam--as both the advent and the fulfillment or embodiment of the new messianic age, of the Kingdom that was (and would always be) present in the *now*. This eternal now, so to speak was the spiritual ‘place’ where Jesus continually passed on his mantle to a new people, a holy ‘nation’ or Kingdom, a dimension with no new outer religion or personality cult. Consequently, the Friends would come to objectify themselves as ‘they who are called Quakers’ or ‘a people in scorn called Quakers,’ internalizing the Hebrew idea that a kingdom was impossible until a ‘nation’ was formed. That is to say, while the world knew them as ‘Quakers,’ what concerned Fox and the movement was their readiness as a chosen people or ‘nation’ to be at the command of God in ever walking the Way of peace until the fullness of time. The Kingdom, then, could never be a short-term event or experience because God alone [is] its eternal and ever-immanent inspiration.”

*The Early Quakers and
the ‘Kingdom of God,’*

Gerard Guiton,
2012, p. 177,

available from Charles Martin at
<www.innerlightbooks.com>.