

## On Simplifying

Recently our family was asked to take part in a workshop on World Hunger, to share our experiences in simple living. We had been living on a rather primitive "farmstead" in the Missouri Ozarks. Our motive for our mode of living had been to eliminate a lot of material and mental clutter in order to become closer to God. It had been a rather selfish motive, although it had been the only way we had seen toward achieving what might have become a more outreaching goal. At the time we were asked to share our experiences at the World Hunger workshop we wondered what our closed family life had to do with global concerns.

In meeting with a group of strangers eager to learn more about becoming their brothers' keepers, we suddenly saw our own little life in a different light. We saw that everything we do each day is not just an isolated act but that every decision we make and every single act we do is part of our stewardship of this, God's earth. And as stewards of the earth, what we do to that earth has far-reaching results. Multiplied by all the decisions and acts of every family and individual on the earth, our very lives are affecting the economic level of our country and the dinner tables of millions of families we have never met. Our environment is not a chance thing. It is a combination of the ingredients God gives us and what we do with those ingredients. We saw that having "dominion" over the earth, and "subduing" it does not mean exploiting and killing the earth so that neither we nor some family in South America can live on it any longer. It means, instead, that we have been given the responsibility to utilize wisely and thankfully the earth's resources (God's gifts to us), "replenishing" them as we go along, and sharing those resources with our fellow earth-dwellers as God has shared them with us.

Our Friendly concern for the rights of others has carried us into public protest: into the courtroom and into the jail cell. There is a time and a place for public witness, and I have had my day. But there is also a quiet witness which helps to right wrongs and to maintain justice in the areas of feeding the hungry, balancing the economic see-saw, and saving the very earth from death by our own hands. That way is not new; it is simply by living wisely and prudently, by saving and sharing, by educating ourselves and others about what is wholesome and what is harmful to our bodies, homes, and environment, and by knowing that every thing we have is a gift from God to be cherished.

Friends have long preached simplicity from a religious standpoint: the fewer material things cluttering your path, the more easily you can reach a neighbor in need; the easier you can reach God. In modern times

we seem to be emulating ancient Rome in the accumulation of luxury. Sometimes it frightens me to see people who consider themselves Christians (or at least decent human beings) echoing the garbage and living the meaningless life of material accumulation which is preached by the mass media. After all, we don't want to "deprive" our children of having what everyone else has! Is it so easy, then, to be swept away by the mob? As Friends we should know better. Our heritage and our God should be our strength as we maintain our faithful stewardship of the earth and our loving concern for all the earth's inhabitants. Modern civilization, like its sister Rome, has just about civilized itself to death! Let us, then, choose Life!

There is no set recipe for "simplicity." One must merely follow the leading of the Spirit, while being sincerely open to guidance. In our family, simplicity at first meant to do away with the clutter of unneeded material things. But we learned that this was merely the first step to that true simplicity which is a simplicity of spirit. True simplicity is an attitude which can be incorporated in various lifestyles. Let us look at our daily lives: how can we cut down on waste, or re-channel or share those things which we have in abundance? In short, how can we simplify?

### I. Food

1. How much of our own food do we grow, and how much more could we grow?
2. Which of the foods we eat are from distant sources? What local foods would serve our needs as well or better?
3. Do we buy foods in season?
4. Are we canning, freezing, drying, or otherwise preserving food?
5. Are our storage areas keeping our food edible?
6. Is the food we eat regularly essential to health? Is it nutritionally whole?

### II. Clothing

1. How much of our family's clothing do we make at home, and how much more could we make?
2. Do we buy second-hand clothing and accept hand-me-downs?
3. Is our clothing suitable and sensible and durable, rather than just "stylish"?
4. Do we re-make old clothing or find suitable uses for recycling such as making rag rugs, etc?
5. Do we give away or trade used clothing with others?

### III. Shelter

*(continued on page three)*

## 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](http://www.ohioyearlymeeting.org)**

Meeting	Location	Contact Person	Contact Information
Friends of Jesus Fellowship	Washington, DC	Micah Bales	316-210-6224 <a href="mailto:micahbales@gmail.com">micahbales@gmail.com</a> <a href="http://dcmetro.fojf.org">dcmetro.fojf.org</a>
Friends Gathering in Jesus Christ	Evanston, Illinois (near Chicago)	Kevin McMurtrey	<a href="mailto:kevinmcmurtrey@gmail.com">kevinmcmurtrey@gmail.com</a>
Goshen Meeting	Scone, Scotland	Paul Thompson	UK # 01738 620688; Bookseeker <a href="mailto:@blueyonder.co.uk">@blueyonder.co.uk</a> <a href="http://www.plainquakers.org">www.plainquakers.org</a>
Lubbock Friends of Christ	Grace Presbyterian Church Building, Lubbock, Texas	Sara Scribner	<a href="mailto:sarabscribner@aol.com">sarabscribner@aol.com</a> meeting is at 4820 W. 19th Street, Lubbock, Texas 79407
Midlands Quakers	Stonebroom, Derbyshire, UK	Allistair Lomax	UK # 01773-875962 <a href="mailto:ripleychristianquakers@hotmail.co.uk">ripleychristianquakers@hotmail.co.uk</a> weekly online meeting, First Days, 10:30 AM
Uxbridge Worship Group	Corner of Routes 98 and 146A, Uxbridge MA (Address for GPS only—no mail to this address: 479 Quaker Hwy., Uxbridge MA)	Constance Bair-Thompson	First Days, 9:00 AM (from first Sunday in April through October, we meet in the Uxbridge Friends Meetinghouse at above address; the rest of the year, we meet in private home—call 774-481-1212 for meeting location) Website: <a href="http://www.uxbridgefriends.org">www.uxbridgefriends.org</a> Please check website for when we are holding meeting for worship as we may not meet every week.
Whittier Worship Group	Whittier, California	Kim Palmer	<a href="mailto:kimpalmer11@yahoo.com">kimpalmer11@yahoo.com</a>

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

## On Simplifying, *continued from page one*

1. Is our home functional for our family's lifestyle? If not, can and should we remodel it, or should we change homes?
2. Does our home utilize fuel efficiently? How could we improve?
3. How much of our heating and cooking fuel is from a renewable source, such as wood?
4. In what ways could we utilize wind and sun as energy supplies?

### IV. Land Use

1. On our farm are we conscious of and using methods for the control of soil erosion?
2. Are we rotating crops so as to get the best yield without robbing the soil of its nutrients? And are we returning to the soil the nutrients we have taken out of it by applying animal manure and/or using "green (plant) manure" rather than buying commercial fertilizers?
3. In our garden are we using compost rather than commercial fertilizers?
4. Are we using "companion planting" rather than poisons for insect control?
5. On our farm and in our garden are we growing crops suitable to our soil and climate?

### V. Miscellaneous

1. Do we make the most of time, fuel, and energy by planning shopping trips ahead instead of making separate trips for each item purchased?
2. On vacation trips do we first ask ourselves "Is this trip necessary?" and then plan routes to cover as many places as possible with the least mileage?
3. Do we share, trade, and recycle paper, bottles, clothing, cans, garbage, toys, machinery, vehicles and tools?
4. Do we exchange work with friends, neighbors and relatives as often as possible rather than paying a professional?
5. Do we keep ourselves in good health and use sensible home remedies rather than running to the doctor for every scratch and sniffle? And do we refrain from buying expensive drugs when something else would do as well?
6. Do we make efficient use of time and mental energy by planning sensibly but flexibly?
7. Are we making the most efficient use of space in our home, on our farm, at school, the meeting house, or place of business? What electrical appliances do we use in those places which could be eliminated?
8. Are our family and/or individual hobbies consistent with a simple way of life? What new hobbies might be just as much fun, yet more consistent?
9. What criteria do we use when choosing what to buy, own, or keep?

### VI. Spiritual Fulfillment

1. Are our thoughts sufficiently clear of trivial clutter to have a clear channel of communication with God?
2. Do we keep our time open for quiet moments of meditation or prayer?
3. Are we aware, as we go about our daily lives, that we are using or abusing God's gifts in everything we do?
4. Is our loving stewardship of the earth's resources a joyful experience?

Following are several sources of information and inspiration pertinent to the subject of simple living and to our responsibility to the earth and its inhabitants:

AFSC Simple Living Collective, San Francisco, **Taking Charge**. 1977.

Finnerty, Adam Daniel, **No More Plastic Jesus**. Maryknoll, NY, Orbis Books, 1977

Foster, Richard J., "The Discipline of Simplicity," in **Quaker Life**, May and June, 1979.

Freudenberger, C. Dean and Minus, Paul M. Jr., **Christian Responsibility in a Hungry World**. Nashville, TN: Abingdon Press, 1976.

Jegen, Mary Evelyn and Manno, Bruno V., Editors. **The Earth is the Lord's**. New York, Paulist Press. 1978

Longacre, Doris Janzen. **More With Less Cookbook**. Scottdale, PA: Herald Press, 1976.

Rickabaugh, Donna Sellers, **Toward the Sunrise**. Springfield, Mo. 1978.

Sider, Ronald J., **Rich Christians in an Age of Hunger**. Downers Grove, 111.: Intervarsity Press. 1978.

**The Holy Bible**: [Examples: Matthew 6:20-21; Psalm 73; II Corinthians 11:3; Luke 16: 10-13; Luke 12: 42-44; John 12:26; I Corinthians 10:26; Psalm 24: 1-5; Hebrews 13: 5; I Timothy 6: 9-10; Deuteronomy 8: 11-17; Luke 12: 16-21]

- Malie Sellers

Affiliate member of Rockingham Monthly Meeting.  
*Presented at Iowa Yearly Meeting (Conservative) Special Interest Group on Simple Living, Summer 1979.*



## Modesty

*(Everyone in attendance at Ohio Yearly Meeting the morning of Eighth Month 11, 2011 was invited to join in OYM's Meeting for Ministry and Oversight to explore, under Christ's guidance, our understanding of modesty, as it is used in OYM's Seventh Query\*. The following is a summary of messages offered at that meeting)*

Does how we dress serve God's work of love to which we all are called? Or does how we dress fuel our pride? Dressing modestly involves dressing appropriately for where I am, who I am, and who I am called to be. Modest dress reminds us and reflects for others that our bodies are the temple of God. As we depart from modesty, we edge toward pride and depart from our understanding that all our gifts are to be used to God's glory.

Modesty is linked with humility. We are familiar with the scriptural call to walk humbly with our God (Micah 6:6). When we trust God, we need not focus on outward appearances. In times past, Friends valued modesty as a hedge against the distractions and confusions of the culture around them. Modesty can still help us keep our eyes on the Lord. Immodesty involves drawing undue attention to oneself in a way that is spiritually distracting to others and harmful to ourselves.

Dressing modestly is not only for women. Men, too, are called to outward modesty – to put spiritual things first. And for both men and women, avoiding distraction with outward appearance involves how one sees others, as well as how one presents oneself. Modesty allows interaction among people on the basis of our ideas and questions, rather than our appearance.

Modesty and simplicity are linked. Modesty allows us to allot more of our time to substantial things. We need to remind ourselves and each other that each of us is valuable as God made us, and that we need not spend time or money trying to enhance our value by manipulating what we look like. We might better put time and attention on God's love and service, so that our outward appearance reflects not the novelty of fashion but that inner spiritual beauty which is eternal.

\*OYM Seventh Query: Do we observe simplicity in our manner of living, sincerity in speech, and modesty in apparel? Do we guard against involving ourselves in temporal affairs to the hindrance of spiritual growth? Are we just in our dealings and careful to fulfill our promises? Do we seek to make our Christian faith a part of our daily work?

Submitted by Susan Smith,  
then Clerk of OYM Ministry and Oversight,  
Member of Rockingham Monthly Meeting.

## Giving God ... "The Glory"

I felt I should share this experience to allow others to know God does speak to us, in his time, to help us grow spiritually.

We settled into worship on First Day morning a few weeks ago and had been given a message by one Friend. A short time passed and I could feel the need to clear my throat and cough. Not wanting to disturb the Holy Silence I said, "Lord I haven't coughed all day, why is it happening now?"

The answer was just as clear as if someone was sitting there beside me. God said, "It isn't me." I answered, "Ah, Lord, it is that subtle serpent trying to break the Holy Silence and interrupt our communion with thee." So I rebuked that old serpent, "Get thee behind me, thou serpent the devil, for the Lord my God shall sustain me. In the name of Jesus Christ, get thee hence."

Almost, if not immediately, the need to cough and the tickling in my throat left me and I was allowed to enter into the Holy Silence again and communion with our Heavenly Father. How much we need to be on guard against the fiery darts of the devil and trust our God to keep us safe from every evil way, if we will ask him to and put our trust in him completely.

Thanks, Lord, for allowing us to know and

feel thy presence.

- Burton Doudna  
Member of Chestnut Ridge Monthly Meeting

### Christian Friends Conference - Western Region Palo Alto Friends Meeting Saturday June 9, 2018 - 9:00 AM - 3:00 PM

The quarterly meeting of the Christian Friends Conference - WR is planned for Saturday, June 9th 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	Brief business meeting and announcements
1:30-2:30	Waiting worship upon the Lord
2:30-3:00	Clean up

- Bruce Folsom

## The Peace Testimony

*At Ohio Yearly Meeting 2015, an evening presentation featured a panel on the Peace Testimony. This article represents the notes from which one panel member spoke.*

It is often said that one thing that Conservative and Liberal Friends have in common is the peace testimony. I submit that this is not true.

Here is the peace testimony as it is usually quoted:

“We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world.”

We, as do Liberal Friends, “deny all outward wars and strife...” but does that bring peace to the world? “For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there* is no peace.” *Jeremiah 8:11* Why no peace? Because outward wars and strife have inward causes. They come from the evil desires and arrogance in human hearts. Millenia of human history have shown that no outward human law nor power can long subdue those passions.

I believe that the foundation of the Liberal approach to the peace testimony and to Christian life in general is a misunderstanding of the second great commandment, “Thou shalt love thy neighbor as thyself,” in a worldly, more than a spiritual, way. This point of view looks toward improving temporal lives, not toward saving immortal souls. It sees human actions and institutions as the causes of war and as the means to peace. The inherent flaw of this approach is that it justifies Friends’ position with human reasons and reasoning which, in the war of ideas, gives them no moral high ground.

Take, as an example, this statement of the American Friends Service Committee:

“Our work is informed by the ethos that recognizes others as fellow human beings, even when they are our adversaries.” <http://afsc.org/resource/san-francisco-wage-peace-program>

This “ethos” is entirely worldly, which implies that other “fellow human beings” should be treated in a certain way, but offers no authoritative source for this point of view and no reason for it to supersede our natural human disposition toward self-defense, even revenge. Meanwhile, “Christian” theologians over the centuries, using their own careful human reasoning and from their understanding of human nature and civic duty, have developed widely accepted principles of “just war.”

In our own time, in the midst of news about ISIS massacres of Christians, one non-Friend wrote:

“Children are being beheaded, mothers are being raped and killed, and fathers are being hung and

crucified. Entire Christian and non-Muslim communities are being decimated by the radical Muslim group, ISIS.” These are the words from reporters out of Iraq. What is our obligation to those under fire from Islamic terrorists? Prayer is good, but not enough. Words of support are welcome, but not enough. What can one do when terrorists are not moved by our prayers or words of support for the hunted? Our religious obligation is to fight...

Those pacifists who are willing to personally die and would rather be butchered so as not to kill their butchers are free to so choose. But no one is allowed to demand or suggest that someone else allow himself to be killed so as to spare the life of the one presently doing murder.” [http://www.americanthinker.com/articles/2014/08/selfdefense\\_is\\_a\\_religious\\_ob](http://www.americanthinker.com/articles/2014/08/selfdefense_is_a_religious_ob)

How do Liberal Friends respond to this passionate argument? Here is an example: “The Friends Committee on National Legislation (FCNL) fields the largest team of registered peace lobbyists in Washington, DC... We take the long term view of the world we seek, and the specific policies and legislative priorities we advocate. In our day-to-day lobbying work, we work to identify specific, practical steps individuals can take to persuade the federal government to advance our country toward our longer-term objectives... True security results from a culture of peace, including a healthy environment, a fair and sustainable economic life, democratic participation, an educated population, personal well-being and healthy families. Peace and security can be achieved only by peaceful means.” [http://fcnl.org/about/about\\_more/](http://fcnl.org/about/about_more/)

Although these proponents of “peace” are not using guns and bombs, this worldly approach and “peaceful means” work to leverage political power to push a secular agenda - to get laws passed to force Americans and our government to comply with “our... agenda.” It is human nature, that the means become the ends. Ultimately, this resort to human means (political power) for human ends espouses the very “ethos” that Liberals claim to denounce; that “might makes right.”

For Conservative Friends, Let us go back to the original Declaration to Charles II to get a more complete view.

“Our principle is, and our Practice have always been, to seek peace and ensue it and to follow after righteousness and the knowledge of God, seeking the good and welfare and doing that which tends to the peace of all. We know that wars and fightings proceed from the lusts of men (as James. iv. 1-3), out of which lusts the Lord hath redeemed us, and so out of the occasion of war. The occasion of which war, and war itself (wherein envious men, who are lovers of themselves more than lovers of God, lust, kill, and desire to have men's lives or estates) ariseth from the lust...

## The Peace Testimony, *continued from page five*

The spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we do certainly know, and so testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.” ~ George Fox, Gerald Roberts, Henry Fell, Richard Hubberthorn, John Boulton, John Hinde, John Stubbs, Leonard Fell, John Furley Jnr., Francis Howgill, Samuel Fisher, Thomas Moore

These Friends’ refusal to take up worldly weapons, or to take oaths, or to use a plural pronoun to address a single person, or exclude women from the ministry of the gospel, and so on, were not a means to “social justice”. They heard Christ tell them, “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment,” *Mark 12:30* and they obeyed. This obedience does not focus on *what we should DO*, but on *what God would have us BE* - poor in spirit, mournful, meek, merciful, hungering and thirsting for righteousness, pure in heart, and **THEN** peacemakers.

Jesus said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.” *Matthew 10:34*

For Conservative Friends our work is not to rid the world of outward wars. It is to willingly and zealously enlist in the Lamb’s war, the war waged in our own hearts. A war between Christ Jesus, the only begotten son of God, and Satan. In this war, the blood has already been shed by Christ on the cross, and the territory to be conquered and wiped clean of any trace of the enemy is our own hearts. As our worldly lives are used up in this war, and replaced by the life that is in Christ, we experience true peace. “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” *John 14a:27*

To quote once more from the letter to Charles, “Because the kingdom of Christ God will exalt, according to the promise, and cause it to grow and flourish in righteousness. ‘Not by might, nor by power [of outward sword], but by my spirit, said the Lord.’ (Zechariah iv.6) so those that use any weapon to fight for Christ, or for the establishing of his kingdom

or government, both the spirit, principle and practice in that we deny.”

As we are transformed by Christ’s victory, we become more and more able to love our neighbors as He has loved us. That love does not condemn nor judge those who still have lusts in their hearts. It does not establish the world’s peace by force of arms or law. It invites them to turn to Christ with us, to have those lusts replaced by His love and to share with us in the heavenly peace.

Of crucial importance is our understanding that this call to the Lamb’s war, to the daily cross and to regeneration in Christ is not just for Friends individually. It is for all of us together, as one, the body of Christ, its head, “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” *Titus 2:14* “For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.” *Deuteronomy 14:2*

The members of a body do not war against each other. Under the unifying control of its head, they work in mutual support and take concerted action. To the extent that Friends submit to and accept this regeneration in the life of Christ corporately, when in our lives together forbearance replaces impatience, when humility replaces pride, when joy replaces jealousy, then the SOCIETY of Friends will be a shining city on a hill to show the world what true peace is and who alone can give it.

- Conrad Lindes  
Member of Salem-Upper Springfield  
Monthly Meeting  
*Member of panel on Peace Testimony*

**Ohio Yearly Meeting  
(Conservative)  
will take place  
07-30-2018 through 08-05-2018**

**at Stillwater Meetinghouse  
and Olney Friends Schools**

**Reservation Deadline: 07-16-2018**

**For Agenda and Registration  
information, see the OYM website:**

**[www.ohioyearlymeeting.org](http://www.ohioyearlymeeting.org)**

## Is Christ's Light A Common Experience?

When the early Friends spoke of the Light of Jesus Christ teaching us directly, many of their hearers did not understand the experience. If they did, the Light was often so faint from lack of attention that they could mistake it for a "natural" light; that is, some innate psychological faculty, not the voice of God superadded by grace.

If we speak with professing Christians today about Christ's Light—the very heart of the New Covenant—do people understand? Some of them do not, of course. I was talking recently with a very sincere believer about God's promise to write His law in our hearts (Jeremiah 31:33). The simple reply was, why did this never happen? Others may belittle or make sport of the experience even if they do have it, as did some of the decadent Puritans of the Seventeenth Century.

But many people within the Evangelical or Fundamentalist world will nod vigorously if we bring up the operation of Christ's Light—the direct connection we experience at the very moment a temptation is felt. They continue to agree that, if united with, this correction brings the power to overcome the temptation; but if ignored, the Light grows fainter. You will find this acknowledgement even in the Calvinist camp, among people who in theory regard the written Bible as God's only means of communication nowadays. Viewing the world through Trinitarian theology, they may say this is the Holy Spirit, where Friends would also see the person of Jesus Christ at work, in His second coming, establishing a truly New Covenant. However, it appears that the experience of Jesus Christ teaching within is not particularly uncommon today, and perhaps it is more common than in the Seventeenth Century.

The question remains, why do Christians not bear more fruit? Why is there such acceptance of militarism? Of materialism? Of the prevalent spirit of busy-ness which almost precludes any meaningful prayer?

These vast problems of Christendom continue because the faith is rooted in a culture which is corrupt; a fact widely admitted, even while Christians do not realize how much we have imbibed from that culture. But God is not willing that any should perish, and He continues to work with us. Having an occasional or even a fairly frequent experience of God's direct reproof and teaching does not necessarily mean that we have given the entire life to Him. But this is what He wants, and this is the only way to close fellowship with Him.

So the early Friends' message is not only about *hearing* Jesus Christ today—as many apparently do—but also about total dedication to Him, owning Him not just as Prophet and as Priest, but as King also. And how are we to know we are truly follow-

ing Christ, not some phantom product of our own psychology? Only through perseverance in following Him, and through the gift of discernment. Christ is not making Himself scarce; but we are not diligent enough in listening or in following.

- Joseph D. Conwill  
Member of the former  
Navesink Hills Meeting

## Meditation

In this world of strife and turmoil,  
In these busy lives of ours,  
We lose sight of one thing precious:  
Whence cometh thought as pure as flowers?

Is it not through meditation  
Every thought does have its life;  
Whether joy is intermingled,  
Whether dull, or sharp as knife?

Whether love is all-prevailing,  
Or whether hate pervades the thought;  
Whether God's own peace descending,  
Through meditation it is wrought.

Was it not through meditation,  
Our Quaker founder, pure and true,  
Saw the light no man could show him,  
And he preached it his life through?

Some may shun the living silence  
For fear that God might speak therein,  
But they would profit more from prayer  
Than from any worldly sin.

So let us shun our own desires,  
Keep our thoughts with God above,  
Strive to walk with Him in favor,  
Meditate upon His love.

- Raymond W. Stanley  
Late member of Middleton Monthly Meeting  
Written in 1938 for Olney Literary  
Rewritten from memory 06-10-1944



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## Suggestions for Ministry

We need to revive our Quaker Faith in our Yearly Meeting. That is why we need to keep our meetings for worship open not only for First Day, but, also, at other times, that we may better learn of our responsibilities to the Lord and to each other.

Our Elders and our Overseers should delineate, particularly to newcomers, the responsibility of those to whom God has given qualities of leadership and concern. This will give newcomers the opportunity to understand the workings of our ministry's committees. This may take some time, but newcomers, in the power of the Lord, will eventually appreciate the role of ministry in our Yearly Meeting.

We should encourage our Meetings to have sessions on what our Peace Testimony is all about. From such sessions, we would have the opportunity to learn that it is Christ who reveals the nature of our opposition to violence and war. This, too, will take more than one session to understand God's working. We need to encourage our members to understand that this activity may take some time to thoroughly discern what is needed to fulfill Christ's Calling.

We should encourage Meetings to share how members feel they should relate to one another, as members have diverse needs; some may have physical problems and need caring; others may have educational needs which need to be addressed, etc. This, too,

may take several sessions to accomplish, but, together, we need to wait on the Lord for His Help and Guidance.

In Meetings, we must share Christ's Love with one another. This, too, may need several sessions of Worship in the Spirit to accomplish.

These will make our Meetings meaningful in the Life of God.

- Arthur Berk

Affiliate member of Rockingham Monthly Meeting

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**Reservation Deadline: 07-16-2018  
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information, see the OYM website:  
[www.ohioyearlymeeting.org](http://www.ohioyearlymeeting.org)**