

The Kernel and the Prodigal Son

Each kernel:

Recently in the night time when sleep had withdrawn from me, I was caused to consider how important death is to life. A statement that at first seems absurd. “Unless a corn of wheat fall into the ground and die it abideth alone.” Who of us, at some time in our lives has felt this alone-ness and perhaps has queried what in the world am I doing here for heavens sake? Who am I and what am I supposed to be doing here? What’s next after this is over? This is a mystery how a kernel of wheat in the ground dies then it germinates and a new life begins—“first the blade then the ear.”

The prodigal son thought he would overcome his alone-ness, so tried living it up only to find in the end he was more alone than ever. In a sense he too had to die before a new life could begin for him. He had to give up. We might liken the condition of “falling into the ground and dying” when we fall on our knees before our Lord and ask Him to come in and take charge. We have heard this concept of the new birth from our youth but how can we know that it really works. The only way to prove it is to enter into a personal experiment. Just as the prodigal when he determined to go to his father’s house and his father met he fell on his neck and kissed him so when our Heavenly Father meets us in the way with His kiss of forgiveness. There will be no doubt whether it works.

How important death is to life. How can these seeming opposites be closely related or one be dependent on the other?

“Except a corn of wheat fall into the ground and die, it abideth alone but if it die it bringeth forth much fruit.” John 12:24

This is a mystery we cannot know how the kernel of wheat in the ground dies, then germinates and a new life (begins) is begun. “First the blade, then the ear, after that the full corn in the ear.” Mark 4:26.

Have we not all, at some time in our lives, felt this alone-ness, loneliness, lost-ness. For we each have an inner room where none others cannot come unless we allow and there are times when we feel very much alone and have wondered why in the world am I here, who am I and what am I supposed to be doing, and what’s going to happen when this is over? In the story of the prodigal son, we see he tried to overcome his alone-ness by living it up only to find afterwards he was much more alone. In a sense he too had to die before he could experience new life, he had to give up in a decision to go to his father’s house. Each kernel must go into the ground and go through the miraculous transformation before there can be new life, growth and fruit

produced.

We might liken the activity of falling into the ground and dying to our falling onto our knees before the Lord and asking Him to come in and take charge of our lives. Then we can be born anew (again), experience a new life within us. We will find that our alone-ness has been graciously replaced by His presence and we will find new purpose and direction for our lives. The concept of the new birth is centuries old but to one who has just experienced it, it is anew and fresh as our next breath. How do we prove this concept that has been explained over and over. How except by embarking on a personal experiment, then when we, as the prodigal did, have the Father meet us on the way, fall on our neck and kiss us, we will have no doubt of the validity. We will experience in reality what is meant (expressed) by the words Peace that passeth understanding and joy unspeakable.

Except—it abideth alone.

*From the journal of
the late William L. Cope
Recorded Minister
Middleton Monthly Meeting
sometime during the 1980’s
submitted by Mary Alice Pino
illustration by Gustave Dore
from “The Dore Bible”*



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 Gathering in Jesus Christ	Evanston, Illinois (near		
Goshen Meeting	Scone, Scotland	Paul Thompson	UK # 01738 620688; Bookseeker @blueyonder.co.uk
Lubbock Friends of Christ	Grace Presbyterian Church Building, Lub-	Sara Scribner	sarabscribner@aol.com meeting is at 4820 W. 19th Street, Lubbock, Texas 79407
Midlands Quakers	Stonebroom, Derbyshire,	Allistair Lomax	UK # 01773-875962 ripleychristianquakers@hotmail.co.uk
Richmond Christ-centered Unprogrammed Friends' Mid-	Richmond, Indiana	John Jeremiah Edminster	835 NW B Street, Richmond IN 47374; meets Third Day (Tuesday) evenings 6:15—7:15 PM; contact john.edminster@gmail.com / text (917)
Tahlequah Worship Group (Allowed Meeting under care of Hominy Monthly Meeting)	Tahlequah, Oklahoma	David Nagle	Fifth Day (Thursday), 7:30 PM 536 Summit Avenue Tahlequah OK 74464 Contact David Nagle at (918) 885-2714
Uxbridge Worship Group	Corner of Routes 98 and 146A, Uxbridge MA (Address for GPS only—no mail to this address: 479 Quaker	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: www.uxbridgefriends.org 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	kimpalmer11@yahoo.com

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

The Lamb's War Today (Part Two)

This message was originally delivered at the General Gathering of Conservative Friends, Barnesville, Ohio 6/17/2006; a very condensed version appeared in The Conservative Friend # 25. This full version is reprinted by permission and began in issue #57.

Preparing for a Future That May Quickly Become the Present

We read in 1 Thessalonians 5:1-6, *But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all children of light and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep, as do others but let us watch and be sober.* Individually and collectively, we Westerners have enjoyed many blessings over the years that have come to seem normal and expected: lights that turn on with the flick of a switch, safe water that pours from our faucets, dependable transportation, an abundance of consumer goods, and personal safety as we walk, travel, work, and worship. I am sure that you can add many more.

Can we assume that these blessings will continue? Can they continue? Do we require these blessings to continue feel blessed? Could we feel blessed of the Lord under adversity or do we depend on the outwardly good times to feel blessed?

Since WWII, 60 years [now 75 years—ed.] and three generations ago, Westerners have not experienced large-scale adversity. The great majority of people on earth today are not strangers to adversity. Over three billion people live on the equivalent of \$2 a day or less. If we should come to experience adversity like so many others, would we be prepared? What do we need to do to prepare ourselves should this come to pass? Jesus spoke about preparation in the parable of the wise and foolish virgins.¹⁶ We need to take our eyes off the things and allures of this world and look to God and

His kingdom. On 9/11 did thee feel that thy world had altered greatly? Or did we feel our feet on the Rock and have that steady place to stand?

Early Friends lived under adversity. They were beaten, imprisoned, and even killed. They were hailed before judges and had their goods taken. They were social outcasts, yet they thrived and the Friends' movement grew and flourished. They saw themselves in the midst of the Lamb's War, an epic struggle between the Lamb Jesus Christ and Satan with his forces of evil.

In this struggle there is no place for lukewarmness. In the Lamb's War, Christians are called upon to follow Christ into battle as citizens of His kingdom, prepared and equipped by Him. Paul described that equipment: *Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.* (Ephesians 6:10-17)

The foundation of the Lamb's War seems foolish to the world, for following Christ into that battle requires following the way of the Cross. In the Cross, Jesus yielded Himself to His Father's will. In this submitted, yielded state Christ suffered. He allowed the forces of evil to destroy His life as the ultimate sacrifice of the Lamb of God, shedding His blood as a once-for-all-time offering for the sins of everyone. And in His resurrection, which we experience through His continuing presence among us, we come to know the ultimate victory of God. As His followers, we need to take up our crosses daily and follow Him. This requires our yieldedness and submission to God, that God's will might be manifest in all things. George Fox wrote in his epistle #9 of 1652, "That which is set up by the sword is held up by the sword. That which is set up by spiritual weapons is held up by spiritual weapons, and not by carnal weapons."

16. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and

buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matthew 25:1-13)

The Lamb's War Today from page three

As we yield ourselves to Christ, accept suffering, and put into use the whole armor of God, we will find ourselves changed. The struggle in the world between good and evil that we call the Lamb's War is paralleled within each of us individuals. Both Jesus and Paul described the possible outcomes of that inner battle in terms of fruits:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom

of heaven; but he that doeth the will of my Father which is in heaven. (Matthew 7:16-21)

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. (Galatians 5:19-23)

By our fruits we, too, shall be known.

- Jack Smith

Rockingham Monthly Meeting

The Supremacy of Christ and the Source of Ministry

Some time ago I was led to ask myself - what were the core issues in the Quaker split in the 1840s? This was not just historical interest - I felt impelled to understand in case there was an issue I needed to take on board for myself. I did circulate the question and had helpful replies. Henry Jason kindly sent me a photocopy of the Letters of John Wilbur 1832 (to George Crosfield). Attached are extracts copied for my own edification.

Two points are clear:

1. Christ is the only source of all secure guidance for our spiritual journey and salvation, and the source of the grace and power for us to do what is needful and profitable. Presumably this point made to emphasize that of our own selves we can do nothing, and risk getting it wrong if we try. This I am learning.

2. While the scriptures are of inestimable value, the living principle of Christ Within is the supreme guide, and only true source of ministry, the only way to learn to worship in Spirit and in Truth. Something I am still needing to learn more thoroughly. My worldly training tends to want to take the lead, rather than submitting and waiting.

John Wilbur [1832]

Letters to a Friend on Some of the Primitive Doctrines of Christianity by John Wilbur.

The Tract Association of Friends, 1995.

Letter IV On the Secession in America

... I would ask if it is not alike dangerous to man and dishonourable towards God to deny that Jesus Christ has done anything for our salvation without us, and to deny that he is doing anything for us, within us,

for the same purpose; seeing that if we reject either of these provisions, we cannot be saved, for we cannot so much as begin a good life, without application of that great sacrifice of his body, once made for all men. Nor in the second place can we advance a single day of our lives in the Christian way and warfare against sin without his presence and help continually extended to us. The former was a mighty offering of his own body, a living sacrifice, once made for the reconciliation of man; the latter is a continual extension and operation of his power and spirit, light and grace, perceptively working in the hearts of men, for their preservation and safe guidance through the whole course of their lives; for however much and long a man may have gone forward cooperating with the spirit of God within himself, yet he can never witness preservation and continuance in well-doing but through the power of this grace and spirit of God working in him and with him; and if the declarations of our Lord Jesus Christ and the Apostle Paul be correct, a man might, for want of continuance herein, sin against the Holy Ghost, and fall from a good state into one from which it would be impossible even for the atonement itself to restore him.

(John Wilbur, 1832, p.19-20)

Letter V On the Holy Scriptures

... there appears to be a great difference of opinion between us as a people, and other professing Christians - which difference Robert Barclay in his apology for the true Christian divinity, has set forth in a clear, cogent, and scriptural manner. He has in that work answered the great question, whether that principle which contains the light, grace, spirit and faith of the gospel, or the Bible, is the first and best leader and controller of the Christian's life and practice; and he

has made fairly the Bible to decide this question itself. ... I would suggest the following queries for the consideration for all inquirers:

1st. Can the Scriptures, or did they ever, save anyone without the spirit?

2nd. Is a person called to the work of the ministry by the Scriptures, or by the spirit of Jesus Christ?

3rd. Is a man brought under a concern to go from one place to another to preach the gospel, by the Scripture, or by the constraining power of the spirit and love of Jesus Christ?

4th. And when he has arrived at the place assigned, and is assembled with the people, is it not that spirit of Christ that truly unfolds the Scriptures, and brings to view the state of men, either in the words of Scripture or in some other suitable language?

5th. And when a professed minister preaches in any of our meetings, his doctrines not being repugnant to the letter of the Scriptures, are the elders or others able to judge by the Scriptures, or by the Spirit of truth, whether his ministry is from the right spring or not?

6th. Did not the Jews think they had eternal life in the Scriptures, and would not come unto Christ that they might have life?

Finally, Christ the Lord, is the minister and leader of his people, (others as well as ministers,) for they do believe the truth of his gracious words, that he *is with them*, and dwelleth in them, and girdeth them, and bringeth all things to their remembrance; and they know him and his word which he spake in the days of his flesh, to be unequivocal and true, and not feigned words, or vain pretensions. They know too, by blessed experience, that their faith in Him, their leader, is a practical and living principle – that it is not mere theory; and that they find this living experience confirmed to them by literal testimonies from the Scriptures. Hence they are enabled livingly to believe the Scriptures, and to assign them their proper place; or rather to allow them to take their own station and allotment in the blessed schedule of God's providence, declaring them to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness," [2 Timothy 3:16-17] and that *through faith* they are able to make us wise unto salvation; where too he has also placed them, and where they acknowledge themselves to have been placed. Hereby those who attempt to put them in the place of the immediate [unmediated] and life-giving instruction of the spirit of Christ, are not true and genuine believers of the full, fair, and irrefragable testimony of the Holy Scriptures, as it relates to the question before us.

(John Wilbur, 1832, p.21-22)

... Now, therefore, as the Scriptures are true and authentic in word and doctrine, and stand above all other writings, we may fully admit them to be the only

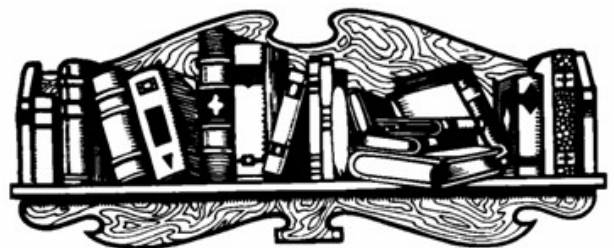
outward, fit rule and standard by which all the professors of Christianity may prove and try their doctrines; and more especially, where that Spirit which trieth spirits, is not so well known and understood. This outward test being then generally agreed to by all, is a treasure of inestimable value, and the more so, because it instructs them of the purchase of their redemption, and emphatically directs all to the light and grace of God, through the gospel, which are the very things our forefathers and we as a people have insisted on. But, we see, nevertheless for that want of a perfectly single eye to the light of Christ, some of the doctrines of this perfect standard are misconstrued and differently understood, so that Christendom has become divided into diverse denominations, ...

(John Wilbur, 1832, p.23)

[Satan] now very insidiously resorts to art and intrigue; he is very plausible with them, seeking if he can, to relax their direct hold upon God, and their dependence singly on him. He asks but small concessions at once [first], and admits that something that shall very nearly resemble the right things, and yet not be the thing itself; he gives it a good name, alleging its necessity, and extolling its advantages. And however the adversary hates the Scripture, and would induce men to disbelieve them altogether, still, when he cannot effect this purpose, it is like himself, to exalt them in name, even above their right order and true standing, that so he may dishonor Christ; hence he would place the Scriptures instead of, or before the instructions of Christ's spirit, casting shade over men's minds, and over the true faith of the gospel, subtly suggesting the impracticability of a direct leading of the Holy Spirit, and thus inducing ministers to abandon that flesh-paining exercise of waiting for the promise of the Father, and setting them to work, to preach the letter only instead of Christ Jesus in the demonstration of the spirit it ...

(John Wilbur, 1832, p.24-25)

- David Johnson
Marlborough Monthly Meeting



Yea, Though I Walk through the Valley of the Shadow of Death . . .

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. [Psalms 23:4 KJV]

Does it ring true for you? As the early Quakers used to say, *does it speak to your condition* as we walk together through this Valley of the Shadow of Death? It was included in the Book of Psalms to comfort us, and if it doesn't, then we ought to ask ourselves why not. Perhaps we've never really felt that the Lord was our Shepherd, or that His rod and staff were real sources of guidance and comfort. If that's so, then saying "I will fear no evil" will feel like hypocrisy in our mouth. But let's look at our fear of evil.

First of all, let's distinguish between natural fear, the kind of panic anyone would feel if a lion were charging them, and the kind of fear that breeds cowardice, that leads us to do things we'll forever hate ourselves for. But if we've ever said sincerely, to God or Christ, anything like "I want Your will to be done more than I want my own will done, in all cases, and forever," then we've put ourselves out of danger of doing anything, ever again, that we'll forever hate ourselves for. Because now, if we lack the faith, courage, humility, patience, or any other virtue we need to accomplish something God is going to ask of us, we can trust that God *will give us* enough of that thing to get our assignment done. And don't worry, God *will build* that trust in us. God will see to it that we get experiences to *train us* to trust God as we never did before. I say this from experience. We're no longer our own;

we are now God's angels-in-training, washed clean of past sins but also of selfish agendas. A phrase like "Thy rod and Thy staff, they comfort me" will now remind us of experiences we've *really had*.

This in turn allows us to consider the prospect of pain, sickness, bereavement, or death enduring: never pleasant, but things we can *imagine enduring* with our Shepherd at our side, whose rod and staff will comfort us even though, like Jesus Himself, we may stumble under the weight of our cross.

This is not to encourage any recklessness in the face of this present pandemic. We each have an abiding duty to be a good citizen: avoid getting the infection, avoid spreading it, and avoid adding to the general stress. If we don't know quite what to pray for, then let the Holy Spirit pray in us and through us [Romans 8:26]. As the number of cases and the number of deaths rise in our area, fear and anger, perhaps amplified by emotional contagion through the media, may tempt us to think, speak or act irresponsibly. But Paul reminds God's people that God allows no temptation to trouble us that we lack power to resist [1 Corinthians 10:13], and by resisting the temptations we may provide those around us with a much-needed refuge of peace, acceptance of difficulty, and trust in God who, whatever stresses we must endure while we occupy mortal flesh, will one day wipe all tears from the eyes of us all [Revelation 21:4]. Let it be a continuing source of hope and joy to us, and those around us, that our almighty God is Love Itself [1 John 4:8]. Amen.

John Jeremiah Edminster

Making a Virtue of Necessity

The COVID-19 pandemic is forcing us more or less into monastic retreat. I am resolved to seek to make a virtue of this necessity by taking my example from Brother Lawrence. Brother Lawrence worked in the kitchen of his Carmelite monastery, where he learned to practice the Presence of God in the silent performance of tedious chores.

I now find myself cloistered, with many tedious chores. I am resolved to seek to go about my chores in the same Spirit in which Brother Lawrence went about his.

The Lockdown might provide many of you with the time thoughtfully to read the little book, "The Practice of the Presence of God," which was compiled from Brother Lawrence's writings and correspondence after his death. It is a short book that can be read through thoughtfully during the course of a single day. Having read it, you, as do I, may wish to learn to do as he did.

When we emerge from this extended global crisis it will be into a different world. The last two extended global crises were WW1 and WW2. Just as

the world into which people emerged in 1918 was no longer the world of 1914, and the world of 1945 was no longer the world of 1939, so, too, the world into which we emerge from this crisis will no longer be the world of 2019. Whatever this new world will be, it will be strange and different, and there will be no turning back. I hope that I might learn things in this interim that will be useful and helpful in the unknown future ahead.

My resolve had been to begin this today. I got off to a rocky start. Even though I have maintained verbal silence, and the television has been OFF, I have found Facebook, especially with the anger that it seems too handily to foster, downright noisy. I must confess to having added to the noise. I shall try to do better tomorrow. I cannot take the easy course of simply pulling the plug on Facebook, because, practically speaking, it is my only contact with too many dear friends. Now more than ever, I want to keep in touch with how you are.

James Eblin

Twenty Wholesome Things to Do When the Government Says to “Stay Home”

1. Set aside two periods a day, one early one late, and spend that time with God, in prayer, reading religious material, singing gospel songs, shouting your praises, listing your blessings, whatever you are led to do, sitting or walking. Whether it's noisy or silent, solitary or with others in your home, this practice will benefit you.

2. Twenty minutes of light stretching and bending and moving, whether you have to sit while you do so, because movement helps your circulation, posture, and attitude

3. Clean the spots most likely to be contaminated, doorknobs, handles, steering wheels, latches, light switches, toilet handle, faucets, edges of doorways, bottoms of shoes, handrails and such.

4. Organize your papers and documents so that if you do get sick, someone can more easily take care of your bills, house, and affairs. Write a specific note explaining your utilities and direct-pays and other information to make it as clear as possible for a friend, relative, or other person to step in and smoothly handle those things. Update the address book, too.

5. Find that unfinished sewing, knitting, woodworking, engine repair, or other project lay it out, and finish it!

6. Organize your cupboards and make a list of food items you'd like to pick up when you are able, or things you could ask for if a food bank, church, neighbor, or other person asks. And in the same activity, what do you have enough of, to trade or share?

7. This might last a few weeks or even months, so think about where you could plant a garden or even just a few pots of herbs for tea and flavorings. If you haven't used those grow lights you stored away, get them out. What containers could you use for flowerpots if needed? Do you have any plastic sheeting for cold frames? Not too early to access the possibilities of what you could grow.

8. Get out a nice tub or pan and have a good foot soak and then rub off that old dead winter skin, trim your nails if you'd like, slather on some lotion and an old pair of socks for the night.

9. Take part of a day, strip your bed down completely early in the morning and open a window and let it air out, flip the mattress if needed, wash all the linens, trade out the heavy winter wools for fresh quilts and blankets, take extra care with any bedside rugs, sweep out the dust bunnies under the bed.

10. Take a quiet evening hour, soak your hands in warm water with a little oil on top, massage in lotion, take care of your cuticles and nails, and pamper yourself just a bit. Keeping hangnails healing or from forming, is good hand health.

11. Those junk drawers in the kitchen that you've been ignoring for years, take a rainy or cold afternoon, and clean them all out, organize them.

You should know where your matches are, the extra keys, find those lost phone numbers. Wipe them out, line with paper or whatever you have, make them nice and neat.

12. Everyone has some tools for some hobby. Now's the time to organize them, sharpen them, clean them and oil them and maybe make a tool roll for some or revamp a box to hold them. If a couple are missing, write down what's needed. Repair them as you can.

13. Admit it, there is stuff in your closet that you don't wear. Can it be made into something else that you do need? Sweaters can be mittens and hats, pants can be tomato planters, woven shirts can be sewing material.

14. Whether your photos are on your computer, in your phone, or loose in a drawer, now's a great time to go through them and get them organized. They aren't of much use if you don't set them up to be useful.

15. Pick a room and clean it. Really clean it, remove the vents, scrub the baseboards, dust the walls, clean any windows in the tracks and on both sides. Do the blinds or curtains, oil the door hinges, vacuum behind the furniture that you are able to move. This might take several days but one by one, every room will get the attention needed.

16. Gather all the shoes, boots, slippers, shoe covers, everything shoe-related you own, and go through them, take the laces out, clean them thoroughly, add new odor-eaters, oil and shine and buff and spot-clean and get those treads completely cleaned out. They'll last longer and look better.

17. Arrange with the parent of a child you know, to talk to them on the phone or video-chat for 30 minutes, so their parent can have a worry-free shower or bath.

18. Find a piece of furniture somewhere in your home, that needs some TLC. Does it need repair, oiling, cleaning out, some steel wool? Tighten loose hinges, glue loose dowels? Vacuum inside, get the dust balls off the bottom? Maintaining our possessions well requires time and thought.

19. Go through your library, whether it's dusty tomes on several shelves, or an ebook, or on your computer, and revisit stories that inspired you, books that comforted you, exciting how-to guides for future projects. This is a great time to make plans for the future.

20. Remember, we're all experiencing waves of worries. Use your phone, email, letters you write, a wave across the yard, all your communication tools to stay in touch. We need to support each other, to know and understand there have been epidemics before, and people suffered, but they do end and as a people we move forward.

Valerie Hibbard
Stillwater Monthly Meeting

The Conservative Friend #58
c/o Phil Helms
2485 Bogie Lake Road
White Lake MI 48386

Return Service Requested

Gathering of Conservative Friends Rescheduled to 2021

Dear Friends of Jesus,

The Wider Fellowship of Conservative Friends (a committee of Ohio Yearly Meeting) met on Fourth Month 17, 2020 using the online Zoom application.

Due to the continuing coronavirus/COVID-19 pandemic, and the public health measures and restrictions in place in Ohio and most states, we concluded it would not be feasible or prudent to attempt to hold the General Gathering of Conservative Friends in Sixth Month, 2020.

After deliberation, we have rescheduled the Gathering to Sixth Month, 2021. We do not at this time have firm dates or details available. We will share additional information as it becomes possible.

We sincerely regret any inconvenience or disappointment this may cause Friends; however, we look forward to seeing you alive and well next year.

“On the last and most important day of the feast Jesus stood up and said in a loud voice. ‘Let anyone who is thirsty come to me and drink. If anyone believes in me, rivers of living water will flow out from that person's heart as the Scripture says.’ Jesus was talking about the Holy Spirit.” John 7:37-38

On Behalf of the Ohio Yearly Meeting
Wider Fellowship Committee,
Nancy Hawkins

Online Bible Study with Henry Jason

Henry Jason's online Bible Study group meetings are Second Day from 7:30—8:30 PM Eastern time, on Zoom. They began with the Gospel According to Mark. Missing the early meetings should not be an impediment to joining.

If anyone has any questions, they should not hesitate to contact Henry directly. His number is (650) 348-7569. His email address is henry@henryjason.org.

Below are the instructions for participating over Zoom:

To join by computer enter this URL in your browser: <https://zoom.us/j/3803638838>

If joining by telephone, dial: US :+1 669 900 6833 or +1 929 436 2866

Those connecting over the telephone will need to enter the Meeting ID when prompted.

The Meeting ID is: 380 363 8838

Those connecting with a computer for the first time will be given simple instructions to automatically download and install a Zoom “app”. This is not difficult at all, but first-time Zoom users are encouraged to connect five or ten minutes before the group starts. The OYM zoom account is under Susan Smith's name.