

THE CALL

a Quarterly Journal for Friends in Christ
"Primitive Christianity Revived"

2017

No.3

The future of *The Call*

As you are aware, this issue of *The Call* is the first of the new format – a pdf file to be distributed by email, made up of as much material as we have, or as little. Only a few loose-leaf printed copies will be sent out to those readers who are not on-line.

Please feel free to pass on as many copies as you like, via email, to your friends. We hope that this way the message that has been given to us, of the power and sufficiency of Jesus Christ, will reach many more people.

THE CALL

**Quarterly Journal of Friends in Christ.
[Plain Quakers]**

The aims of this publication being to help bring people to the feet of Jesus Christ, to publish the cause of primitive Christianity, to promote Christian Love and Fellowship, Unity and Gospel Order in the Church, Harmony amongst all people, and to help build the Redeemer's Kingdom here on earth.

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to whom all correspondence and items for publication should be sent. The decision to print any item will rest with the Editor and the Editorial Overseers, Constance Tonge and Allan Carr

Subscriptions: free of charge.

Impressions of Yearly Meeting 2017

Friends in Christ met at Acomb Meeting House, York, on 5th of 8th Month, in the love of Jesus Christ. The morning was spent in worship, when amongst the Ministry we were read Psalm 100, "Sing to the Lord, all the world! Worship the Lord with joy; come before him with happy songs!" which seemed to reflect our own happiness for the opportunity to meet together in the power of the Lord.

Later in the period of worship, after more ministry, we were challenged with Psalm 139, which ends with "Examine me, O God, and know my mind; test me, and discover my thoughts. Find out if there is any evil in me and guide me in the everlasting way."

The Meeting for Worship was led to a natural conclusion at the end of the morning rather than the more usual direction from a clock!

Acomb Meeting House is very well equipped and we were able to explore the building after Meeting. Lunch was, of course, a very sociable occasion when we enjoyed a shared lunch and were able to exchange news, as well as hear about the Friends who were unable to join us on the day.

In our meeting for business those Friends prevented from attending were held in the Light. The main item of business was the future of *The Call*. The *Call* is greatly valued by everyone, especially as inspiration but also for witness and it was

continued on next page

continued from previous page

pointed out that copies are often passed on to a wider circle of people, so we do not know how many people read it and appreciate the articles. However, it was obvious that the cost of production cannot be sustained and we were led to accept the circulation of The Call by email rather than a printed version. This can be sent forward by email or printed and delivered to other places and those people who do not have access to the internet. The Call is a vital means of linking us together when we cannot meet and for providing leadings to the still small voice.

At the end of the day we parted, some to Scotland, others to East Anglia and the West Country. Feeling blessed that we had been able to worship together and also spiritually renewed to return to our communities, looking forward hopefully to another Meeting next year.

David Oleman

Sitting in my hostel room by York Racecourse praying for yearly meeting, which was the next day, I just felt overwhelmed by the wonder and majesty of our great and mighty God. This led me to reading Psalm 139, for our God is also a personal God who names us as his children and reveals his love for us through his Son Jesus Christ. I knelt in the quiet night.

I was also blessed in that the hostel proved to be on the bus route for Acomb, where yearly meeting was to be held. The kindly lady bus driver was able to direct me to the Meeting House.

It was good to meet old friends and new and the morning worship was a great blessing. Our loving Lord led people to speak his words of wisdom and guidance.

During lunch it was good to share food and conversation together. The Meeting House was originally

a Methodist Chapel which blessed me, being a member of the Methodist Church. Could I hear the strains of Charles Wesley's hymns echoing through the building?

It was a privilege to hear how our faithful Lord is working in the lives of his people. I heard of such wonderful faith and trust in Our Lord.

We remembered Allan Carr, John Ross and Constance Tonge, who were unable to be with us.

Business meeting in the afternoon was also a blessing. Decisions on the future of The Call were arrived at. I am so thankful that The Call is to continue. I find it such a blessing, as does my friend who shares my copy.

Thank you Lord.

Di Harmer

Rise

There is a song with the lyric "I get knocked down, but I get up again..."

In turn I like the image of a Phoenix rising from the ashes. It makes me think how we Christians should never accept defeat.

Indeed our Lord has conquered that evil trinity of the world, the flesh and the devil. He made a spectacle of death. His enemies had him marked down as defeated, crushed forever, but he rose again in victory and still rises.

He too encourages us, though storms may rage, to rise from the rubble. To run and not grow weary, to walk and not faint, to mount up on wings like eagles! So rise up church, roar like a mighty lion! In Christ we have the victory!

[This item was found in the Editor's files without a name attached. Does any reader claim it?]

Women and the Church **George Fox, 1676**

And some men and women there are that suggest, if women should meet (by themselves) in the order of the gospel, the power of God, they would be too high: but such men and women, as so suggest, are too high already, and would be ruling over men and women's possessions, and waste their own; for if they were in the power and spirit of God, they need not fear any ones getting over them. For the power and spirit of God gives liberty to all; for women are heirs of life as well as the men, and heirs of grace, and of the light of Christ Jesus, as well as the men, and so stewards of the manifold grace of God.

And they must all give an account of their stewardship, and are to be possessors of life, and light, and grace, and the gospel of Christ, and to labour in it; and to keep their liberty and freedom in it, as well as the men.

And they are believers in the light, as well as the men, and so children of the light and of the day, as well as the men.

And so the assemblies of the women, whom God hath poured out his spirit upon, are to be in the time of the gospel, as well as in the time of the law, that they may be helps-meet to the men in the time of the gospel, in the restoration, as they were in the beginning, and time of the law.

So all the women, (in all their assemblies in the time of the gospel, and of the new covenant of light, life, and grace,) are to be encouraged, as they were in the time of the law, and to be stirred up in the wisdom of God to their diligence and service of God and Christ, in his new covenant, in his gospel time, to do the Lord's business about the heavenly tabernacle, and heavenly garments, as the women were

about the figure in the time of the law.

And now, you that stumble at women's meetings, had not your women many vain meetings before they were convinced, and you were not then offended at them, when they met to satisfy the flesh, and had junketing meetings to themselves; did you reprove them for such meetings?.

And why should they not now meet in their conversion, in the Lord's power and spirit, to do his business, and to visit the fatherless and widows, and to keep themselves from the spots of the world, which is the practice of the pure religion, wherein the men and women may be helps-meet in the religion that is not of the world, that keeps from the spots of the world.

But some have said, that such meetings must not be, but as business requires or occasions them. As much as to say, you must not make up the hedges till the beasts have devoured your corn; and then the parish overseers must meet together to compute the damage. And here their wisdom is seen, as if it were not more their duty to meet, to prevent bad actions that may fall out, and with the power of God to stop up gaps to prevent evil, or weak places; for when the evil is entered into, it is too late to meet then, which rather brings scandal than remedy; and therefore the labourers in the gospel, men and women, (being helpsmeet,) are to see that all walk and live in the order of the gospel, and to see that nothing be lacking, then all is well. For the women in their assemblies, may inform one another of the poor widows and fatherless, and in the wisdom of God may find the best way for the setting forth of their children; and to see that their children are preserved in truth, and to instruct them in the fear of the Lord.

And you may see the care of Abraham, about Isaac taking his wife; and the care of Sarah, that the son of the bondwoman should not be heir with her son, and how that he sent his servant, that spoke to the parents, before he spoke to Rebecca the daughter, concerning the message of big master Abraham, and they confessed it did proceed from the Lord, as in Gen. xxiv. And also you may see the care of Rebecca concerning Jacob, who said, 'If Jacob take a wife of the daughters of Heth, what good will my life do me?'

And here you may see Isaac and Rebecca were helps-meet; and Isaac did not say, hold thy tongue, thou foolish woman. For Isaac exhorted Jacob, and charged him, not to take a wife of the daughters of Canaan; as you may see in Gen. xxvii. And when Rebecca was with child, the children struggled in her womb, and she said, If it be so, why am I thus? And she went to the Lord to inquire, and the Lord said unto her, 'Two nations are in thy womb, and two manner of people, and the elder shall serve the younger,' &c. as in Gen. xxv. So you may see, that she had recourse to the Lord, and inquired of the Lord, and he heard her and spoke to her, and she heard the Lord's voice. She is an example to all women in that condition, to ask counsel of the Lord, as she did.

And when Sarah said to Abraham, 'Cast forth the bondwoman and her son; for the son of the bondwoman shall not be heir with my son Isaac;' but this thing was grievous in Abraham's sight, because of his son Ishmael. But God said unto Abraham, 'Let it not be grievous in thy sight, because of the lad, and because of the bondwoman; for in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac all thy seed be called'. Here you may see God justified this honourable woman's speaking, and her husband Abraham did according to

her words, as in Gen. xxi. for the church was in Abraham's house at that time; and so Sarah spoke in the church.

And you may see the counsel of Rebecca to Jacob, and how she instructed her son, in chap xxvii, &c. And likewise you may see Rachel and Leah their counsel to Jacob, answered Jacob, and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him as strangers? For he hath sold us, and hath quite devoured also our money; all the riches which God hath taken from our father, that is ours, and our children's; and now therefore, whatsoever God hath said unto thee, do.' This was Rachel's and Leah's counsel unto Jacob; and were not these three a church then? And did he forbid them from speaking the church? see Gen. xxxi. 14, 15, 16.

And in Exodus i. there you may see the midwives, which feared God, did not obey king Pharaoh's command, in destroying the male children, but saved them alive. And after that the king of Egypt sent for the midwives, and asked 'Why they had done so, in saving the male children?' Yet these midwives, after he had thus examined them, and re-enforced his command, they still disobeyed his command, and would not yield to his persecuting, murdering decree; and therefore it is said, God dealt well with the midwives.

'And it came to pass, because the midwives feared God, that he made them houses.' And here you may see the Lord took care for these honourable women that feared him.

continued in next issue

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead [...] The wicked shall be a ransom for the righteous, and the transgressor for the upright."

Proverbs 21:16, 18

Announcements and Friends Chronicle

This section of *The Call* is intended for any news that readers may have, such as births, deaths, removals, and so on, or very brief reports of the love and power of Christ in your life events.

Please send any such items to the editor.

Articles etc. wanted

Are any Friends led to share something with the rest of us? Long articles, short articles, brief thoughts, prayers, simple recipes, hints and tips for living more simply, poetry... all such would be gratefully received by the editor at Goshen.meeting@gmail.com.

The Quaker Baker Recipe for a simple Victoria Sandwich Cake

Ingredients

for the cake:

6oz soft margarine	6oz caster sugar
3 large free-range eggs	6oz self-raising flour

for the filling:

2 large tablespoons	Double or whipping
raspberry jam	cream to taste

for finishing:

a little icing sugar

Method

Weigh out all ingredients first and set the oven to 340-370 degrees Fahrenheit, 180 degrees centigrade. Grease and flour or line an 8 inch sandwich tin.

Cream margarine and sugar together well until almost white in colour, add beaten eggs, alternating with a spoonful of sieved flour. Fold in remainder of flour with a metal spoon. Place in prepared tin and bake for 35 minutes or until golden brown and a knitting needle comes out clean from the centre. Turn out onto a cooling tray and leave until cold.

When the cake is cold, cut in half horizontally and spread the jam on one half. Whip cream and layer on top of jam (this is why cream is 'to taste' – because you can either be parsimonious or lavish!). Sift icing sugar on top of cake to finish.

Constance Tonge

Nature Notes

It almost seems heartless to write of the bounty of nature, when Bangladesh to the East and the Caribbean to the West have been devastated by extreme weather. How difficult it must be for many people to remember God's words to Noah:

And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth [...] This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Genesis 9:11-16

I remembered those verses the other day when I and my family rushed to the bedroom window to look at a double rainbow in the sky. It was a lovely sight – we felt blessed, but then we have things easy here.

How can we share this blessing?

It is early autumn. I have eaten the last of the wild strawberries that grow in the garden here, but the cooking and eating apples are now ripening on the trees. We have more than we can eat, so I take them with me to University to share with my colleagues. I did the same this time last year, and it became a 'thing' with us to bring in something to share at each meeting.

I didn't do so well with the Victoria plums this year. They ripen and rot very quickly, and I got to the trees too late; I have left them to fall, where they will rot down and provide some natural fertiliser for the soil. When the Friend who provided the recipe for the sponge cake (opposite) lived nearer, we used to share this harvest, and she would make jam, and pies. It seemed a good thing to do.

It isn't easy holding all things in common. Often efforts seem paltry in the face of great need. The love of God requires something, but what? Let us be open to the Voice of the Shepherd.

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