

has been one of conflict and trial, and sometimes baptisms unto death even in my early years; but from my present standpoint I can see that they, in a general way, have been conducive to my higher interests. I have learned that upon all mundane things is inscribed, “passing away,” and hence our principal trust and interest should not be placed upon them; but that we should look higher, to seek first the Kingdom of God and His righteousness, and then all secondary things come along in their proper allotments. And His Kingdom, so far as relates to us in this state of being, we can find nowhere else but in our own hearts; every man has a kingdom in himself, and it depends upon his own choice whether it shall be governed by the principles of, and so become the kingdom of God, and righteousness, or whether it shall be a kingdom of evil.

In order to gain a victory over the world, we frequently have to enter into a warfare, truth against error. Our noble powers are brought into hard servitude, and we are led into evil habits when we neglect

to school and give right direction to our passions and propensities. “His servants ye are to whom ye render yourselves servants to obey.” Just here comes the cross of Christ, which is not designed to be cruel or to harm men, but simply to restrain them from those things which would

Dwell not my friend, too much upon the gloomy side of life, but look to that light which dispels the clouds, causing the storm to recede, and the sunshine of love and truth to penetrate the heart and resurrect it to a higher state.

harm, in the practice of them. Thy path and mine have not been peculiar, for such has been the allotment of many. The best men of whom we have any account passed through similar experiences and many, no doubt, much deeper. Jesus said, “My soul is exceedingly sorrowful, even unto death.” I apprehend that no allusion to the death of the body is here intended, but a death to sin and attachment to everything except his Father’s will and a desire to finish His work. He was baptized

into the states and various conditions of men, hence qualified to speak to those conditions. There are seasons when we seem to abound with food, and others when we are filled by a suffering need; the latter condition is as good for us as the former, and why? Because when the vessel has been filled with love, and a qualification for any particular service, and that performed the vessel must needs be empty, and the bread used yesterday will not answer for today. Then a sense of poverty ensues, and is so deeply felt that it seems for the time being we have never tasted of good.

Here we have need of patience and trust, and as we abide in this state our Father gives us a new qualification with bread for to-day and consequent strength for a new work.

... Dwell not my friend, too much upon the gloomy side of life, but look to that light which dispels the clouds, causing the storm to recede, and the sunshine of love and truth to penetrate the heart and resurrect it to a higher state. ☞

Kyle Jolliffe is a member of Yonge Street Monthly Meeting.

Toronto Friends Meeting House in the news

Faith in peace Friends Meeting House (60 Lowther)

“A beacon of peace and social justice since 1931, the majestic Friends Meeting House is the Vatican of Canadian Quakerism. For years, it has

provided refuge for hundreds fleeing violence the world over. In the sunlit meeting room of the turn-of-the-century manse, where the chairs are unfailingly arranged in a semi-circle overlooking an organic garden, activists inspired by the words of former

Quaker and Pennsylvanian governor William Penn (“True godliness does not turn men out of the world, but ... excites their endeavours to mend it”) have spent decades in pacifist plotting through the Canadian Friends Service Committee. From community centres

in war-torn Congo to the meeting rooms of the United Nations, Friends projects are helping peace efforts in the Middle East (the Palestinian Centre for Rapprochement) as well as pulling people out of war and poverty with CIDA-funded farm co-op and education programs in Nicaragua and Guatemala. Closer to home, [the Society of] Friends has supported action around reform of the justice system and stood in solidarity with native peoples. It has spoken out loudly against the persecu-

tion of minority communities under the Anti-terrorism Act, [and] is currently campaigning with its U.S. counterparts against torture and helping American Iraq war resisters seeking asylum in Canada. In their tradition of standing with marginalized people, Quakers are one of the few faith groups to support the Civil Marriage Act. A shining example of courage and determination.”

EDITOR'S NOTE: THE 22 DECEMBER

2005 ISSUE ([HTTP://WWW.NOWTORONTO.COM/ISSUES/2005-12-22/NEWS_STORY2.PHP](http://www.nowtoronto.com/issues/2005-12-22/news_story2.php)) OF *NOW MAGAZINE* FEATURED THIS ARTICLE “PACIFISM’S POWER SPOTS: HERE ARE THE TOUCHSTONES OF A CITY BLESSED WITH A RICH HISTORY OF ANTI-WAR ACTION” BY JOHN BACHER. THANK YOU TO *NOW MAGAZINE* FOR PERMISSION TO REPRINT THE SECTION OF THE ARTICLE ABOUT FRIENDS HOUSE, AND TO JO VELLACOTT FOR SUGGESTING WE DO SO (DESPITE THE FEW INACCURACIES, ESPECIALLY THE VATICAN BIT).



Elbow grease with love

By Sheila Havard

This spring I signed up, with some trepidation, for a work-camp run jointly by the African Great Lakes Initiative (AGLI) in the U.S., Evangelical Friends Peace Community Development (Quakers), and Child Care in Uganda. The work-camp I was privileged to attend was in July 2005 in the stunningly beautiful village of Bududa in eastern Uganda. The work-camp was a great success on two counts: because the nine North American, two non-Ugandan African work-campers, and approximately a dozen Bududan volunteers, completed the assigned construction of the vocational school, and because of the spirit of unity and fellowship the joint effort inspired in all the work-campers. Our work-camp, the best of the four AGLI work-camps according to our U.S. coor-

dinator, seems to become a vocation for participants, who return home enthusing about the project; with the exception of one work-camper with a conflicting commitment, we all said we would consider returning in 2006.

Bugisu, the eastern province in which Bududa is located, has the highest population density in the nation, up to 250 people per square kilometre. As a result, almost all land is cultivated and the standard of living is much lower than in the central portions of the country. Pressure on the land is such that all the volcanic mountains around Bududa and circling the Mount Elgon National Park are intensively farmed. With families commonly comprising eight children, settlement has crept up to the peaks within living memory, causing conflict

with park authorities as poachers with guns and unauthorized settlers have to be evicted. This same higher fertility rate, coupled with increasing subdivision of the land, has created an army of the unemployed. Bududa is a village of 80,000, but still a village, not a town, sociologically speaking. Walking down the potholed main road at whatever time of day, one encounters streams of people, walking, and passing the time of day. Gainful employment is negligible.

The Bududa project is a double-pronged attempt to address the issue of unemployment and the increasing population of children orphaned by AIDS, landslides, and the wars in the northern provinces of the country. The Children of Hope orphans, selected on the basis of dire need, receive counselling and remedial