

## AN AUSTRALIAN BISHOP.

**D**IGNITARIES of the Church do not all live in palaces and clothe themselves with purple and fine linen and fare sumptuously every day. Archibald Forbes, the English traveller and newspaper correspondent describes an Australian bishop, whom he met in a small coast town of Queensland.

"Assisted by a grinning black native woman," he says, "the bishop was carrying his trunk out of a hotel in which he had spent the night. When his reverence and the lady had taken the trunk to a wagon he remunerated the latter with a three-penny piece; and taking a friendly farewell of the hotel-keeper's wife, whose tone I thought rather patronizing, he walked down to the pier and went on board the steamer. His diocese is about the same size as England. He makes his progresses through it on horseback, nags being found by the scattered settlers. At first they used, in pure fun, to furnish him with buck-jumpers, and lie in wait to see the catastrophe; but when they found he could ride the worst buck-jumper in the colony, they took him to their hearts. I may add that he works harder than a bush-hand, and lives entirely on his small private income, refusing to draw his official stipend."

The world could do with a good many more such clergymen as this Australian bishop.

## WHATSOEVER.

By MRS. MACLEOD MOORE, PRESCOTT, ONT.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccles. ix., 10.

**W**HEN a real desire to engage in any of the many forms of work to be done for Christ, is awakened in our hearts, the injunction quoted above seems to be nearly the best motto we can choose, expressing as it does so much of readiness and earnestness as to create the feeling of being engaged in some important matter. "Might," receiving to presuppose an undertaking which requires strength and energy, so we are led to feel a sense of power and of confidence in ourselves, which may be one reason why we are so prone to think and even act as though the latter clause of the saying of the preacher was the only one really claiming active attention, and while considering how we may best fulfil the command as we interpret it, our mental vision may be so obscured that our duties in this connection are "seen as through a glass darkly," and the many open doors, the ever ready channels of usefulness, which, so to speak, beset our daily walk in life are overlooked and passed by in the self-created shadow cast by our too ambitious straining after some great thing into which we can put the might or force which in our fond and vain imaginings is the necessary part.

But is it so enjoined? Are we always to reach after some great task? Or shall we best obey the

counsel of the wise King by taking the "Whatsoever" as our guide to a usefulness which will not overlook even the least of its opportunities, to which nothing is too small when done for Christ, though if possible results are considered, no act of a missionary character can be regarded as trifling, indeed it may well be questioned if we are not distinctly wrong in ever supposing that such should be, no matter how slight they appear to us. "Whatsoever thy hand findeth to do" is addressed to all, young or old, rich or poor, weak or strong, and assuredly whosoever will can respond, in whatever form is dictated by circumstances, or in other words by the station unto which it hath pleased God to call us. There is absolutely no excuse for the neglect of our manifest duty as no special act is now urged upon, or even suggested to us, simply, "whatsoever." Can anything be plainer? Not this or that impossible task, which we wish, or fancy we wish, we had means to accomplish, but merely what our hand findeth to do. Be it remembered, however, those who would find must seek, with the word of God as a "lamp unto their feet and a light unto their path." Else we may grope on in the gloom of doubts and difficulties until the night cometh when no man can work. But let us not seem to undervalue the doing with our might. Without a willingness to do whatever our hand findeth to do we shall not accomplish much, yet no one errs who asks God to be made both to will and to do of His good pleasure.

When we accept the position of not choosing our duties but of doing whatever we can, looking upon the mere opportunity as a call and a privilege we shall not fail to see, and seeing to understand how much there is for the humblest missionary or messenger (the words in this sense being synonymous) to do. To visit the sick, comfort the afflicted, strengthen the weary, are works which if the "love of Christ constraineth," are simple and easy, yet how valuable! If of silver and gold we have none, still we may give of such as we have, our time, influence and example, the last not being least of the factors at our command. We may lend missionary literature, read to others, or repeat what we have read or heard or seen. These are within the reach of all, and are a very few of the helps we may give if permitted. But if all active work is denied us and our strength is to sit still, let us keep the door of our lips and forbear censure or criticism. Let us say with the Psalmist, "I will take heed unto my ways that I offend not with my tongue," and it will be accounted unto us for good. If we concede as we must do, that *all* can work out and should work out their own part in the "whatsoever," also that "the trivial round, the common task, will furnish all we ought to ask," it naturally follows that *now* is the accepted time. We must begin at once to do whatsoever our hand findeth to do. Let us not hesitate or even procrastinate lest in the quaint language of the grand old Christian allegory, "The street of Bye and Bye should lead to the House of Never."