

**WHAT HAST THOU DONE ?**

What hast thou done to show thy love,  
To Him who left his throne above;  
His glorious throne in yonder sky,  
And came to earth for thee to die ?  
Tell me, my soul !

What hast thou done in all these years,  
Since Christ in love dispelled thy fears,  
And in their place gave peace of mind,  
And access to his throne to find ?  
Tell me, my soul !

Hast thou the world renounced entire ;  
And for its praise felt no desire ?  
From every folly turned away,  
To seek for joys that last alway ?  
Tell me, my soul !

When'er a brother in his need,  
Appealed to thee to clothe or feed ;  
Didst thou with generous soul reply,  
And for Christ's sake, thyself deny ?  
Tell me, my soul !

Hast thou e'er dried the widow's tear ?  
Or sought the orphan's path to cheer ?  
Hast thou e'er raised the fallen up,  
And bidden him once more to hope ?  
Tell me, my soul !

Or hast thou lived in selfish ease,  
Seeking alone THYSELF to please,  
Forgetful that thy God would claim  
Thy service, if thou bear his name ?  
Tell me, my soul !

Forget not, soul, that by and by,  
A reckoning comes in yonder sky,  
When Christ, as Judge, will ask of thee,  
"O soul ! WHAT HAST THOU DONE FOR  
ME ?"  
Remember, soul !"

—P. R.

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**A NEW ECCLESIASTICAL AR-  
RANGEMENT.**


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A report is current that the movement which is understood to have been entered upon by Dr. Begg and others of the high-and-dry party in the Free Church, and which recently manifested itself in a certain mysterious visit to the Lord-Advocate, has begun to excite serious apprehension among the governing majority of that communion. The

Rev. Doctor and his friends are believed to have been in communication with 22 Queen Street; and it is even said they have received from leading men in the Establishment, if not from certain members of Her Majesty's Government, encouragement to hope that, should opportunity offer, some sort of measure for reconstructing Scotch Presbyterianism may possibly be submitted to Parliament. It seems to be feared that should means be found to recognise, in some form or other, the momentous principle of spiritual independence, the position of the Free Church in the Highlands would be seriously compromised; more especially as the following of Dr. Begg is known to embrace some four or five ministers whose word is virtually law north of the Grampians. Under these alarming circumstances, there has, we learn, been grave consultation among the acknowledged leaders of the Church as to what course they were best to pursue; and, if rumour speaks truly, a vigorous agitation for Disestablishment has been virtually recognised as the most feasible counter-active policy. To this end overtures are alleged to have been made to the Scottish Disestablishment Association for such a modification of its constitution as should meet the views of certain influential Free Churchmen. One difficulty, we have been told, is the reference to the first article of the constitution to the Church of England, the Free Church disestablishers now in question deeming it expedient to confine their attention to this side of the Tweed. On the other hand, the Liberationists are understood to demur to any alteration which might seem to imply lack of sympathy for the cause of the English Nonconformists. It would appear, however, that the proposed alteration has been not-unfavourably entertained; and from a paragraph printed elsewhere it will be seen that a meeting of the Association is to be held on an early day for the purpose of pronouncing on the question.—*Scotsman*.