

## A WALK IN A CHURCHYARD.

We walked within the church-yard bounds,  
My little boy and I—  
Helaughing, running happy rounds,  
I pacing mournfully.

"Nay child! it is not well," I said,  
"Among the graves to shout,  
To laugh and play among the dead,  
And make this noisy rout."

A moment to my side he clung,  
Leaving his merry play,  
A moment stilled his joyous tongue,  
Almost as hushed as they.

Then quite forgetting the command  
In life's exulting burst  
Of fearly glee, let go my hand,  
Joyous as at the first.

And now I did not check him more,  
For, taught by Nature's face,  
I had grown wiser than before  
Even in that moment's space.

She spreads no funeral pall above  
That patch of church-yard ground,  
But the same azure vault of love  
As hung o'er all around.

And white clouds o'er that spot would pass,  
As freely as elsewhere;

The sun-shine on no other grass  
A richer hue might wear.

And formed from out that very mould  
In which the dead did lie,  
The daisy with its eye of gold  
Looked up into the sky.

The rook was wheeling overhead,  
Nor hastened to be gone—  
The small bird did its glad notes shed  
Perched on a grey headstone.

And God, I said, would never give  
This light upon the earth,  
Nor hid in childhood's heart to live  
These springs of gushing mirth,

If our one wisdom were to mourn,  
And linger with the dead,  
To nurse, as wisest, thoughts forlorn  
Of worm and earthy bed.

Oh no, the glory earth puts on,  
The child's unchecked delight;  
Both witness to a triumph won—  
(If we but read aright.)

A triumph won o'er sin and death,  
From these the Saviour saves;  
And, like a happy infant, Faith  
Can play among the graves.

—ARCHBISHOP TRENCH.

## CORRESPONDENCE.

HALIFAX, Jan. 26th.

MY DEAR FRIEND,—Although I am not yet strong either in body or mind, I thank God I have sufficiently recovered to reply to your letter, and to furnish you with my thoughts and feelings on your anticipated Synod. When any great movement is to be made in the Church, we must be prepared for opposition, which, once embraced, is apt to become strong and impracticable by the extremes of action or expression into which party spirit is prone to run, whilst it becomes a contention for opinion rather than a truth-loving adherence to principle. Men will differ on such a subject. Our first Christian duty is to be fully persuaded in our own minds; and then, maintaining our judgment with a modest firmness, to make it apparent that we respect the judgment of others. This is a lesson of experience we have derived from our Synodical proceedings in the colonies, and standing upon the verge of danger, you may take the assurance that "that which has been is to be," and learning wisdom from the past, you may escape the worst evils which arise from party spirit in the Church.

With respect to your first enquiry little need be said. All the doubts and difficulties as to the authority and legality of Synods have vanished; neither of these are any longer moot points; the first having the sanction of sacred Scripture and all ecclesiastical history, the other being determined by the recognition of both the imperial and provincial govern-

ments. For their application to the present time and circumstances, we must look to the experience of all the colonial dioceses which have established them, and our relative position to the civil legislation which now obtains, and which we derive from the late decisions of the Privy Council. In the present condition of the Church, I can see no alternative but the Synod or absolute anarchy. The Patents of the bishops are declared to be a delusion, and to convey neither jurisdiction or authority, so that without some recognized organization the Church can have no legal status, and the sect of only yesterday will possess a better position in the colony. It is worthy to observe, that earnest Churchmen, with every shade of thought and feeling, are steadily converging to this conclusion.

There seems to be but one plan for the construction of the Synod, and which has been universally adopted by our fellow colonists,—"*The Bishop, Clergy, and Laity*." Whatever may be urged in favor of the mediæval system, I am not persuaded that it prevailed in the primitive Church, when the apostles and elders came together with the whole Church, and I am quite sure that it will never be entertained in the present day. Experience has already proved the advantages to be derived from a faithful laity, and we shall always be sufficiently guarded from a tendency to republican intrusion by the *veto* which ought, and no doubt will be reserved to the Bishop. Questions may arise as to the part which the laity