

'And parables,' interrupted Catharine, 'might be true.
'Was there not any part of your fable true, Catharine?'
Catharine hesitated and seemed to be thinking.
'What part of it,' said her mother, 'that James said you need not write down?'

'The moral,' answered Catharine; 'Jemmy called it the meaning.'

'And what was that,' said her mother.
'It meant, mother, that passionate people, if they do not conquer their temper, may do some dreadful things that they may suffer for all their lives.'

'And is this true or not?'
'Oh yes, mother,' said Catharine; 'aunt told me it was very true.'

'Well,' said Mrs. Nelson, 'can you see any resemblance now between a parable and a fable?'

'Yes, mother, I think I can; they both teach us something true.'

'And what part of the parable of the good Samaritan do we know is true—what does that mean?'

'That we must take care of every body that we see suffering, just as if they were our neighbours and friends,' said Catharine.

'And now,' said Mrs. Nelson, 'cannot you see any resemblance between a parable and a fable?'

'Yes, I think I can; they both teach us something true, and that is the moral; still a fable cannot be true, but a parable might be. Then, mother, why is it not called a story, just like any other story?'

'That is a sensible question, my dear, and I will do my best to answer it. I believe a parable means not only a story, that might be true, and this is to teach something that is true, to have what James calls a meaning, but it must also be a story, bearing resemblance to a real state of things, so as to make you see directly, that the story that is not true, is just like the one that is, so that you see directly what is its design. I will explain this to you by the parable of the good Samaritan.'

'You know that the ten commandments were given to Moses, and the Jews all acknowledge their authority. Our Saviour wished to reprove the Jews for keeping the words of their law merely, and not attending to their meaning or spirit, and to teach them at the same time that the Samaritans whom they despised, might have much more goodness than they had, and obey the laws of that Being whom they pretended to serve better than they did themselves.'

'The conduct of the Priest and Levite was exactly like the conduct of the Jews in general—but more especially of the rulers, who were almost always Priests or Levites. And the Samaritan meant those people of other nations that the Jews despised and called idolaters, and yet who really, even according to their own law, were often more obedient to the will of God, and understood their law better than they did themselves.'

'This parable too was related to a lawyer; so you see in every part there was a meaning and a resemblance, that made it apply exactly to the purpose and showed its design, and made it different to any common story. Do you think you understand my dear?'

'Yes, mother, I think I do,' said Catharine.

'The Eastern nations were very fond of parables, as we find in the Old Testament. Their prophets took that method to reprove kings when they did wrong. And they sometimes called their poems parables. It is supposed by some, that the book of Job is one of these poems—teaching us what great sufferings might be inflicted upon a good man, and teaching us also, at the same time, the goodness of God, and that all that he does is right, and that he never forsakes his children.'

'And now, my dear child I think you had better put down your work, and take a little run, for I fear your poor brains may be puzzled.'

'I shall try,' said Catharine, 'to repeat what you have to aunt, and if she can understand it, then you will know that I do.'

'This is a very good method, that we recommend to all little girls and boys to follow, when they are not sure that they quite understand a thing.'—*Children's Magazine*.

[From the Churchman.]

THE CONSECRATION.

There was a sound of triumph and of joy,
Through all the city's mingled multitude:
A mighty nation rising to destroy
Oppression's blood-stained throne; the glorious feud
For liberty, without that dark alloy.
The elder Revolution's sea of blood—
Such was the tale of triumph fame had told;
And shout on shout through mingled thousands rolled.
Earth reigned without, in all her pomp and pride—
Within God's temple was another scene:
There they that all ambition might deride,
Save that which on eternal hope doth lean,
Were gathered; and at that pure altar's side
Met Faith, and Hope, and Love, and Joy serene:
Angels were there from round the sapphire throns;
And He was there—the High and Holy One.
It was a solemn scene, and touched the heart—
That aged man! That Bishop of four score!
And weeping o'er his unthought doom, to part
With one so loved—the one whom all deplore!
That solemn charge! That solemn set apart
To God, robed in the lawn a saviour wore!
O! how doth scene like this transcend in worth,
To angel's eye, all pride and pomp of earth!

[From the Churchman.]

There is beauty on earth when it wears
The gay young green of the spring;
Or the rich bloom of summer bears,
That poets have loved to sing.
There is beauty in heaven, when the sun
Throws a blush o'er the glorious blue;
Or the stars in their nightly circles run,
Beaming out with their diamond hue.
There is beauty in man when the face
Is lit up with the spirit's flame;
Or when feeling joined with female grace
Forms the charm, which hath no name.
But O! there is beauty, that nought
On earth or in man can express;
Yet how seldom seen, and how little sought!
'Tis 'THE BEAUTY OF HOLINESS.'

* Bishop White of Pennsylvania.—*Ed. Sen.*

Terms of the Christian Sentinel.—Fifteen Shillings per annum, (postage included), if paid within six months from the date of the first number taken, which will be considered the time of subscribing; if paid after that time, four dollars per annum. Subscriptions for less than six months cannot be received. After our Subscriptions are brought in, and the first Subscribers supplied with files from the beginning, it is our intention to give to our voluntary agents one copy for gratis distribution for every twelve Subscribers procured in their immediate neighborhoods.

AGENTS FOR THE CHRISTIAN SENTINEL.

The CLERGY generally throughout the Diocese of Quebec.
Mr. T. CARY, Bookseller, Quebec.
Mr. H. H. CUNNINGHAM, Bookseller, Montreal.
GUY C. WOOD, Esq., Postmaster, Cornwall, U. C. and Vicinity.
Mr. GEO. F. CORBETT, Bank Office, Kingston, U. C.
R. STANTON, Esq., His Majesty's Printer, York, U. C.
JAMES STUART CLARKE, Esq., Halifax.
W. B. PHAIR, Post Master, Fredericton, N. Brunswick.
THOMAS HEAVISIDE, Esq., St. John's, New Brunswick.
Rev. LUCIUS DOOLITTLE, Paspébiac, Bay Chaleur.
Messrs. T. & J. SWORDS, 127, Broadway, New York.

All Communications to be addressed to the Editor, post paid.

PRINTED AND PUBLISHED BY G. STOBBS, AT THE OFFICE OF THE
CHRISTIAN SENTINEL, THREE-RIVERS.