

trudging. "I canna see licht aheid, mith'er!" I cried. "It's a' been dark sin' fayther's death, an' the Fayther aboon has forgot us."

But mith'er again broke oot i' singiu' :

"Sin a' that we meet,
Sha' work for oor gude,
The bitter is sweet,
The med'cine is food,
Though painfu' at present,
'Twill end before lang,
An' then, O how pleasant
The conqueror's sang!"

I kisst her thin face, an' stroked her fas' turnin' hair. "Mith'er," I whispert, "it was ainly the e'e o' heaven lookin' down that kept me frae changin' this watch for bread. We'll juist trust on, an' the gude Laird may provide for us yet."

Sae, supperless, we sune fell asleep. But I heerd mith'er prayin' whan cam' the mornin' licht. "Fayther," she breathed, soft an' low, "help my laddie to be honest. Gi'e him grace to return the time-piece he has foun'. An' pit som' work into his willin' han's, that he may thereby ern oor bread."

An' that prayer was answered afore the set o' sun. After a bit o' breakfast, sent i' by a neebor amais't as pair as oorsel's, I startit for the toon i' search o' Maister Dunblain.

"Do recht for recht's sake," said mith'er, at pairtin', "an' dinna hope for reward."

When I reacht the great Dunblain Bankin' Hoose, Maister Dunblain himsel' was standin' on the broad stane steps wi' a group o' friends. He was juist tellin' them aboot his loss, for I caught the words "watch," "las' e'en," an' "gone for gude." Wi' that I steppt up wi' a courtesy, an' the sma' crowd pairted. "Maister Dunblain," I said, bould i' a recht cause, "I hae brocht bac' your missin' time-piece. I foun' it i' Heigh street." He took it fras my han' wi' a bow an' smile. "I didna suppose the toon held a lad honest enuff to return it," he cried, though his merry tone belied his sarcastic speech. An' then he tuk me into his ain private office for further spierin. "Where did I live?" "Had I friends?" "Was I oot o' wark?"—an' the like. An' sae I told him the whole story—pair mith'er's and mine. How sairly we needed bread, an' how I was tempted to get it wi' the price o' his watch. When I had finisht, he pit his great kind han' doon i' his pocket, an' drew oot a shining geld guinea. "Tak' it," he said, "it is the reward o' honesty. Com' again to-morra, an' you sha' hae a place i' the bank. I was a pair lad ance mysel', an' I like to len' a helpin' han'."

Weel, aifter that, there waur nae mair dark days for mith'er and me. The licht cam', as

she kenned it wad. I staid wi' Maister Dunblain until his death, though advancin' year by year from post to post.

I am a rich mon noo mysel', an' sin' that August night the moon, e'e o' heaven, has seen i' Tam Ayrshire an honest ane.

An' my greatest reward cam' las', for, juist afore he died, gude Maister Douglas placed i' my keepiu' the han' an' heert o' his ainly bairn, sweet Jeanie Dunblain.—*Observer*.

APOSTOLIC STUDIES, ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

(19.) VISION OF CORNELIUS : Acts 10 : 1-8.

THIS chapter records a great turning-point in the history of the Infant Church, thereby fulfilling what Jesus said in John 10 : 16 : "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Christ had taught the same principle time and again, but which the Apostles did not seem to comprehend. Gentiles, it is true, had been admitted to the Church on the condition that they should strictly conform to Jewish rites. Gentiles, without coming under the Jewish yoke, were now to be received into the Christian fold, the middle wall of partition being removed. See Ephesians 2 : 14.

The conversion of Cornelius the Centurion is narrated in this chapter. He was a Gentile, a devout man, charitable, and given to much prayer. He belonged to a noble and distinguished family at Rome. He is reckoned by Julian the Apostate as one of the few persons of distinction who embraced Christianity. He was a centurion or commander of one hundred men in the Roman army, consisting chiefly of Italian soldiers stationed at Cæsarea. There were two important towns in Palestine of the name of Cæsarea, in compliment to Roman Emperors : one called Cæsarea Palestina, where Cornelius lived, being the usual residence of the Procurators or Governors of Judea, as it was at that time the Roman capital of Palestine, on the eastern coast of the Mediterranean Sea. It is the scene of several interesting circumstances described in the New Testament, such as the conversion of Cornelius in this chapter, the first-fruits of the Gentiles; the residence of I'hilip, (see 21 : 8); the journey thither of St. Paul, and his pleadings before Felix, Festus and Agrippa, (see Acts 24th,