"The morning cometh and also the night," the answer, with its sad refrain, to the watchman's cry, finds illustration every day. Truth and right are advancing. Dark lands are lightening. But shadows gather here and there in Christian lands that make the outlook gloomy. One of these, mourned by the "Christian Leader," is the change in public opinion which seeks, and permits, the establishment of Sunday open air concerts at the historic castle in old Edinburgh, so long a Sabbath stronghold. The Scottish Sabbath with its teaching has no doubt had much to do with Scottish character. And as one thinks of Parisian and Continental Sabbath and the life behind it, one may well be anxious about such influences upon young Scotland, in this dishonor of God's Holy day.

A few years ago, Ingersoll's lectures and writings, full of bad and bitter railing against God and the Bible, had hosts of hearers and readers. Now his name is rarely mentioned. He lectures bitterly as ever. Few listen, and the press takes small notice. Contrast Moody. For thirty years he has told the Old, Old, Story far and wide, and still the multitudes throng him. Those who know it best seem hungering and thirsting to hear it like the rest. And those who do not accept it, find nothing in the other to satisfy their longings, and their consciences tell them that God and his claims are true and for their good. Well may Christian workers possess their souls in patience, nor grow weary or fearful when men insult God and other men hear and echo the blasphemy.

Long has been the courtship between the Free and U. P. churches, Scotland, with sometimes lovers' quarrels. A new phase is now seen, in the joining of ind.vidual congregations, who cannot wait for the coming Union. In the parish of Old Deer, Aberdeenshire, one of each recently became one. Principal Rainy and others took part, and spoke of it as a happy harbinger of better days hoped for in the nearing future, when with a United Church they could do so much "for dear old Scotland and for the world."

BAPTISM; WHAT? WHO? HOW?

1. WHAT IS BAPTISM.

Baptism is the sign, the seal, the outward token, of the covenant, or agreement, or bargain, which God makes with men, and they with Him. It is a seal of "our engagement to be the Lord's"; and of His engagement to be ours.

Two men make a bargain. They put their agreement in writing, and have their seals and signatures attached. The signing and sealing in the presence of witnesses, is a token to the world that each one has pledged himself to the other, to fulfil his own part of the contract.

When God first made agreement with man, with our first parents; there was no distinctive sign, and no need for it, for all were supposed to be included.

But man broke that covenant; and when God in His goodness, making atonement for man's sin, offered to receive back again all who were willing to enter into agreement with Him, on the new basis of free forgiveness, He gave an outward sign, by which His church, His chosen, those who had thus entered thus into covenant with Him, might declare themselves His people.

In the 17th chapter of Genesis is found the story of the first marking of that covenant so far as the outward seal is concerned. In verse 10, after telling Abraham that He is going to make this agreement with him ; God says, "This is my Covenant which ye shall keep ; every man child among you shall be circumcised ; and *it shall be a token* of the covenant betwixt thee and me." Here then we have the beginning of God's covenant people, sealed by an outward sign ; the beginning of a visible, organized, people of God in the world.

II. THE CHANGE OF SEAL.

The token of the Covenant between God and man to-day, the outward seal of the church of God, is Baptism. It is of Christ's own appointment. He did not introduce any new thing. Converts from heathenism to Judaism were baptized, as a token of their cleansing from sin, before receiving circumcision the seal of God's covenant people. Baptism was also common among the Jews as a sign of purification. And Christ merely took this familiar