

their other methods of work; and some Episcopal churches have now come into the line of work long followed by other bodies. The same unifying tendency is seen in services in connection with the reception of new members and in preparation for the observance of the Lord's Supper. This two-fold modification of services indicates progress along the line of union; it is prophetic of greater progress soon to be made. It is greatly wise in every way. The oldest forms of creed, prayer, litany, chant, and hymn are the property of no one denomination. To claim a monopoly in their use is to manifest hopeless ignorance and unpardonable bigotry. As well might one claim a monopoly of the sunshine or the evening breeze.

Second. The different denominations to-day have essential union. At present organic union is undesirable. It is possible only by making dangerous compromises. A union which is possible only to those who believe anything or nothing to secure it, is bought at too dear a price. Honest convictions must be respected. Better that men differ honestly than agree by being indifferent to all creeds. Essential union is possible and actual to-day among the great majority of our Protestant churches. There are to-day wider differences among some of the branches of the Roman church than between some of the different churches in our great Protestant host. There are churches in this city, not Roman, of the same name, which differ more widely in spirit and life than do certain other churches bearing different denominational names. Rationalism and Romanism, in many of their distinctive features, may be found under the same church name and authority. Here is organic but not essential union. When churches of different names work along the line of their honest convictions of the teachings of God's word, they have essential union; coming near to their common Lord, and coming near to lost men, they come genuinely near to one another. Such union is worth much. An organic union, secured by concessions, compromises, and concealments of honest convictions, is a positive damage to all concerned.

Third. Christian union, both essential and organic, is greatly retarded because many Christians refuse to accept the plain teaching of God's word, and the conclusions of the highest scholarship regarding the subjects and the act of baptism. Baptists hold that Christ alone can make laws for his church; and that the Bible is the only rule of faith and practice. They believe that this word teaches with unmistakable clearness that believers are the only subjects of baptism, and that baptism is the immersion of believers into the name of the Father, the Son, and the Holy Spirit. If the Bible does not clearly teach these truths, what truths does it clearly teach? More explicit are its utterances on these subjects than regarding the divinity of Christ, or any article in the orthodox creeds. As a matter of fact, there are in this country to-day millions who cannot accept sprinkling or pouring as baptism. But all men, always and in all places, accept immersion as baptism; not to accept it, is not to accept baptism. If ever there is organic union it will be at the baptistery. *Baptists care little for the mode of baptism.* The person to be baptized may kneel in the water, and be baptized forward; or he may stoop until the water flows over his head; or he may be baptized backward. But Baptists insist upon baptism. They cannot accept a substitute for the

act honored by the audible or visible presence of each Person in the Trinity when Jesus was baptized; honored in this respect as was no other act of obedience in our Lord's life. The so-called "Teaching of the Apostles" does not call anything baptism but immersion. It gives directions for baptism, and then, when the conditions of baptism are wanting, although we find them always possible, it gives permission for something else, not called baptism. This "teaching" Baptists alone live up to; it is especially their document. Their views the highest scholarship indorses. Lexicographers such as Donnegan, Schleusner, Greenfield, Stourdza, Liddell and Scott, Robinson, Wahl, Grimm, Wilke, and many more distinctly and emphatically affirm that baptize, which is properly a Greek word, means to dip, to immerse, to plunge. Such religious teachers as Calvin, Luther, Melancthon, Archbishop Leighton, Wesley, Conybeare, and Dean Stanley say that immersion was the original mode. Such commentators as Chalmers, Zwingle, Ewald, De Wette, Meyer, Godot, Alford, Plumtre, Bishop Elliott, and many more, representing various churches and countries, say in substance that same thing. Such historians of our Lord's ministry and of the apostolic church as Mosheim, Neander, G. A. Jacobs, Geikie, Pressensé, Conybeare and Howson, Lewin, Dean Stanley, Edersheim, Farrar, Weiss, Hagenbach, and Dollinger, and such recent learned theologians as Luthardt, Van Oosterzee, Schmidt, Dorner, and Rothe, agree substantially with the learned Dr. Schaff when he says, "Immersion, and not sprinkling, was unquestionably the original form." Luther, Dr. Wall, Neander, Olshausen, and Professor Lange agree with Dr. Hanna when he says, "Scripture knows nothing of the baptism of infants." If scholarship can prove anything, it has established the Baptist position regarding the subjects and the act of baptism.

The point I make is this: All are agreed on immersion as baptism; all cannot agree on anything else. All can be baptized without doing violence either to conviction or to conscience. High Roman, Episcopal, Presbyterian, and Methodist and other authorities can be cited — and their exact words given — to prove all these statements regarding the teaching of the highest scholarship; and the plain teaching of the Bible to the unlearned is in harmony with the conclusions of the highest scholarship. Baptists have no option but to be separate so long as others refuse to follow Christ in baptism. If a pastor in any of the churches not Baptist were to teach and practice our views, he would be driven out. What then could he do but be separate from his former brethren? If others than Baptists will not do what conviction and conscience permit them to do, it is certain that they do not much desire union. Surely in such a case the charge of bigotry and schism does not lie at the door of Baptists. We shall continue to pray, "that they all may be one, as thou, Father, art in me, . . . that the world may believe that thou hast sent me."

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American Students in Germany.

Now that multitudes of American college graduates annually migrate to Berlin, Leipzig, Göttingen, and Strasburg, it may not be out of place to call attention

to some widespread misapprehensions concerning the charms and advantages of life in a German university town.

No impression concerning Germany is more widespread than that the cost of living there is exceedingly cheap. This is always a potent argument in deciding students of limited means in favor of life in Germany. This is certainly, however, a wrong impression, as far as it applies to the expenses of the American student in Germany as compared with his expenses at most of our colleges. A few figures will put the facts in the most definite shape. In Leipzig, which is probably the cheapest city in the German empire, the average price of the boarding-houses which rank as good — though their fare would be counted rather scant and poor in America — is about twenty-five dollars a month, for room, fuel, and board. In Berlin the best boarding-houses set somewhat better tables than those of a corresponding grade in Leipzig, but their prices are much higher.

Many German students, it is true, subsist upon much less, but how they do so must be to an American an insoluble mystery, unless there be a marvelous potency of nourishment in beer. There are also Americans who keep soul and body together at rates considerably lower than those mentioned. But in a good many such cases it is perfectly apparent that these students are working with only half their native force. The writer is cognizant of several cases in which men broke down entirely either during their stay in Germany or shortly after their return, their failure of health being almost unquestionably due to lack of proper diet and self-care while abroad. Cheap German living is not adapted to an American constitution.

As far as the social life of Germany is concerned, the American student must in the main content himself with an outside view. The ideal German household into which he is to be received as one of the family, and whose members are to devote themselves to teaching him the language, is a pure illusion, or at best a boarding-house where he joins with a tableful of his countrymen in speaking poor German. In fact, the presence of a host of English-speaking people in every prominent German city is a serious hindrance to the facility with which the American might otherwise learn the language and assimilate himself to the manners and customs of the country. It is probably better, however, to submit to this hindrance than to refuse, as some do, to mingle at all with those who speak English; for, in so doing, one loses the opportunity to become acquainted with many of the finest representatives of English and American learning. The students who gather from America and England in Göttingen, Leipzig, and Berlin, are, in the main, a choice representative company. Not even in America itself can one gain so comprehensive a view of the educational work of our nation, as by mingling in a German university town with students from almost every State of the Union.

A great mistake of fully half the American students in Germany is that they have fixed upon no definite department of study before coming, or, if they have done so, have not prepared themselves sufficiently at home to undertake it to advantage in the university. As is well known, the German student, on entering the university, decides what his profession is to be, and se-

lects his studies accordingly. The thorough drill of the *Gymnasium* or *Realschule* has fitted him for the independent study demanded of him in the university.

Now the American just out of college has not only the difficulty of the language to cope with; he finds fully as great a difficulty in the lecture system and in the use of books of reference. He has had no adequate training for the work he must do, and he is pretty sure to end his first semester, if not his first year, in a state of almost hopeless confusion.

I think no American can listen to many courses of lectures in a German university without becoming convinced of the superiority of the better class of American college professors in the art of *instruction*. Except in the occasional interviews of the *Seminar*, the German professor has none of that training which comes from meeting the intelligent questions of a clever class. An American professor learns in the course of a few years' experience to feel the pulse of his class, as it were, and to know in an instant whether he has made himself understood. Many of the most famous German professors, on the other hand, elaborate with tedious detail the simplest matters, and sometimes merely hint at the explanation of real difficulties. They are for the most part closely confined in their lectures to what they have carefully prepared beforehand, and any occasion to think or to answer on the spur of the moment is pretty sure to throw them into confusion. With some brilliant exceptions, remarkable for their clearness, systematic arrangement, and beauty of language, they pay no attention to the "art of putting things," their style frequently being execrable.

One thing that greatly annoys the American student in Germany is the lack of such library privileges as he can enjoy in the best colleges at home. Not but that the German libraries are very large and complete, but their availability is so limited by various restrictions as well as by the lack of comprehensive and accessible catalogues, that in despair many American students soon give up trying to obtain books.

I have purposely spoken only of certain disappointments and disadvantages which the American student is likely to experience in Germany. Of the delightful sensation of personal freedom from all rules and restraints, and the powerful inspiration to independent study which he also experiences, as well as of the enormous debt of gratitude which American scholarship owes to the German university, it is needless to speak — as, indeed, it would be difficult to speak in too glowing terms.

Morris B. Crawford.

Photography and American Art.*

THERE is a great deal that is worth watching in American Art at the present time; and one of these things is the effect of photography upon art,—not merely the effect of the Muybridge revelations, which

*"Book of American Figure Painters," with introduction by Mrs. Schuyler van Rensselaer. Philadelphia: J. B. Lippincott Co.

"The Blessed Damozel," by Dante Gabriel Rossetti, with drawings by Kenyon Cox. New York: Dodd, Mead & Co.

"She Stoops to Conquer," a comedy by Dr. Goldsmith, with drawings by Edwin A. Abbey, decorations by Alfred Parsons, introduction by Austin Dobson. New York: Harper & Bros.

"A Book of the Tile Club," with sketch of the club, by F. Hopkinson Smith and Edward Strahan. Boston: Houghton, Mifflin & Co.

"The Art Review," Vol. I., Nov., '86, to May, '87. New York: George F. Kelly, 59 Carmine street.