

to arrest the will of God. How otherwise could man be man? If God imposed His will on an unwilling subject, could that subject be a friend of God and love Him? If God insisted that His will be done whether man agreed or not, how could God and man come within sight of one another? How could man be man?

But when the will of God is thwarted in the earth by the opposition of the will of man, Prayer may remove the opposition. And then, if the will of God is that the blind see and the lame walk, the blind will see and the lame will walk. For the will of God is strong to heal. It only needs the consent of the will of man, that prevailing consent which carries power to heal not only on the person consenting, but upon others also. For it stems the powers of evil all around; it opens the

way to the power of God; and, in proportion to the fulness of its surrender to the will of God, distributes healing and blessing.

Prayer may not bring rain just when we ask it. That may not be the will of God. For the will of God is the wisdom of God, and rain may be no blessing just when we ask it. But if the rain is withheld through the obstruction to the will of God which the will of man can make, then Prayer will bring it. And so, as St. James has it, the fervent prayer of a righteous man—a man who bends his will to the will of God—availeth much in its working; it brings rain not on his own garden only, but as far beyond his own garden-gate as his entrance into the will of God arrests the powers of evil and lets the will of God be done.

## Hermann Schultz.

BY THE REV. J. A. PATERSON, D.D., PROFESSOR OF HEBREW, NEW COLLEGE, EDINBURGH.

By the death of Professor Schultz on 15th May the Theological Faculty of Göttingen University has lost one who served it long and well, and whose fame in English-speaking lands was second only to that of his former colleague, Albrecht Ritschl.

Hermann Schultz was born in 1836, and studied theology both in Erlangen and Göttingen. He had a distinguished career as a student; and, on finishing his theological curriculum, spent a year or two as a teacher in Hamburg. His natural aptitude for such work was so marked that in 1859 he was encouraged to return to Göttingen, where he became a *privat-docent*. While in that position he published, in 1861, an elaborate treatise on *The Presuppositions of the Christian Doctrine of Immortality*, which is still considered a work of importance, and is certainly a noteworthy production for so young an author. The promise it gave of future eminence in the theological world has been amply fulfilled.

It is a striking and convincing proof of his popularity as a professor that Dr. Schultz during

his professorial career was called to serve in no fewer than four universities. In 1864 he was elected to a professorship in Basle; and in the following year his own University of Göttingen conferred on him the degree of Doctor of Divinity. Although his special department was that of Old Testament Literature the youthful professor did not confine his energies exclusively to that department, but also lectured for several sessions on New Testament subjects. So successful, as well as versatile, did he prove as a professor in the old Swiss town, that in 1872 he was called to the newly organized University of Strassburg, once more a German city. There, however, he remained only two years, when he was appointed to the famous University of Heidelberg. His stay in this most picturesque little town was equally brief, for in 1876 his own *Alma Mater* invited her brilliant *alumnus* to fill the Chair of Theology, an invitation naturally accepted with the utmost satisfaction.

For twenty-seven years Professor Schultz taught and preached in Göttingen with unflagging zeal,

being equally acceptable in the chair and in the pulpit. His life was indeed one of many-sided activity. Besides lecturing in the University he was the chief director in the Homiletical Seminary, being thus what might be called in this country professor of Practical Training, a post for which his ability as a preacher eminently fitted him. For the regular exercise of his popular gifts he was afforded ample opportunity by being appointed University Preacher; and in connexion therewith the title on which he, Protestant though he was, prided himself most, viz. Abt zu Bursfelde, 'Abbot of Bursfelde,' was conferred upon him in 1890.

As a professor Dr. Schultz gained the love and respect of all who attended his lectures; and it is well known that many of the Hanoverian clergy have long delighted to testify how much they owe to him for strengthening their faith in God and deepening their love to Christ, and thus enabling them, despite the many trying difficulties of the age, to preach with all boldness the old gospel of salvation through faith in Jesus Christ. To foreign students Dr. Schultz was specially considerate, as I know from what several of my own students who have studied under him have told me. They all spoke most gratefully of the kindness and hospitality extended to them both by himself and his amiable wife, who were constantly showing them those little attentions which add so much to the pleasure of a sojourn in a foreign land, and which linger pleasantly through all their after-life in the memory of those who have received them.

Besides being a first-rate Hebraist, and a scholar widely read in philosophy as well as theology, Professor Schultz was also an able and popular preacher. And little wonder; for he was a fluent speaker, an earnest sympathetic man, and had at command a most beautiful and attractive style. He was, in fact, one of the very first German professors who paid attention not merely to the matter but to the form and expression of their thoughts. Half a century ago nothing could well be more tangled, cumbersome, and altogether 'without form' than the page-long sentences often found in German theological works. But a full generation before the advent of an emperor born to set all things right, and so conscious of the natural obscurity of the German language that he has actually issued an order for lucidity of style in official despatches, Schultz was, by his power of

vivid expression, setting an admirable example to rising authors; and such men as Wellhausen and Duhm were not long in joining him in this praiseworthy work. Hence a style, possessing the clearness and verve formerly characteristic of French authors only, has already become by no means uncommon among the younger generation of German theologians. Without question this marked improvement was largely due to Professor Schultz. He had the imagination of a poet, and in his beauty of expression, as well as in his depth of thought and saneness of judgment, may well be compared to our own recently lost and deeply regretted Dr. A. B. Davidson.

Alike from natural temperament and from the fact of his having the good fortune to combine the work of a professorship with that of regular, although not unduly frequent, preaching, Schultz was peculiarly well qualified to act as a mediating influence in academic and ecclesiastical controversies. His wide knowledge and his wealth of sympathy were such as to enable him to understand better than most the point of view from which even those from whom he was constrained to differ regarded the matter in dispute. Hence he could argue most persuasively for the freedom which academic research requires and demands, while at the same time he never forgot the necessity of keeping in touch with the past history of the Church and of not breaking away too roughly or hastily from the traditions of that past.

Professor Schultz was a prolific author, and wrote on a great variety of subjects. So long ago as 1869 he published his *Old Testament Theology*, which has gone through no less than five editions, the last of which was issued in 1896. It is clear from a comparison of the successive editions that Schultz always kept abreast of the literature and thought of his time, and that, possessing a mind open to new light, he frankly yielded to its effects and acknowledged that his own views had been changed thereby. At the time he published his first edition, the most powerful influences under which he had written were evidently those of Ewald and Dillmann; but in the later editions the influence of Wellhausen is equally manifest.

Meantime, in 1881, Schultz had written a most important work on *The Divinity of Christ*, characterized by great philosophical learning and broad Christian sympathy. It strikes one, there-

fore, as passing strange that any minister should argue that a man, like Schultz, having changed his critical standpoint so as to approach that of Wellhausen was logically bound to give up all belief in the 'supreme Divinity of Christ.' Yet this has been actually done in a very recent work on *Old Testament Critics*. It is certain that such argumentation would be regarded as nothing short of unjustifiable misrepresentation not only by those nearest to the deceased but also by the distinguished theologian who, on 18th May, preached his funeral sermon from the words, 'Peace I leave with you, My peace I give unto you,' and who testified from personal knowledge to the strong, unshaken faith of the departed in the living Christ, who gave that promise to every faithful follower. Nor must it be forgotten in this connexion that Schultz was quite as much at home in Dogmatics as in Old Testament Theology. Indeed, towards the end of his life he seems to have devoted himself with ever-increasing satisfaction to that branch of Christian learning. His latest works are, with the exception of a volume of University sermons, three separate handbooks on *Evangelical Dogmatics*, *Evangelical Ethics*, and *Christian Apologetics*, the last of which passed into a second and greatly enlarged edition in 1902.

In these days, however, when in our own country the battle rages most fiercely around the Old Testament, and when myth and legend are regarded by many who ought to know better as words of evil omen, and are treated as synonymous with 'lie' and 'falsehood,' we may be pardoned for bringing this brief sketch to a close with a quotation or two which will serve to show what

this learned evangelical professor understood legend to mean, and at the same time help the reader to realize in what chaste and beautiful language he habitually clothed his thoughts. In the second chapter of his *Old Testament Theology*, Professor Schultz writes thus: 'Wherever we see a nation stepping forth out of the darkness of the prehistoric age into the light of historical life, it invariably brings with it, as one of its most precious spiritual treasures, the national legend. . . . Wherever the memory of a period as yet without a literature is transmitted orally, we always find legend. A nation wreathes around the figures of its ancestors and the places famous in its earliest days a many-coloured garland of spontaneous poetry—not a garland of fiction or of falsehood. Hence in legend there is invariably a historical kernel. . . . Hence the perennial freshness of legend; hence the feeling that we have to do with figures of flesh and blood, more real than those of history. Indeed, one never feels so much at home in history as in legend. One sits by the hearth in a people's home, and listens there to the very breathing of its inner life. . . . In fact, legend must be regarded as fitted in a higher degree than history to be the medium of the Holy Spirit. . . . Abraham is, for Old Testament revelation, a more instructive figure than all the kings of Israel from Saul to Zedekiah.'

That the Christian world is poorer to-day for the loss of Hermann Schultz must be the conviction not only of all who know his published works, but, and still more emphatically, of all who ever came into personal contact, however brief, with this gifted genial Christian believer and scholar.

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## The Transfiguration.

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'He was transfigured.'—Matt. xvii. 2.

THESE words have not found a place in any form of the Apostles' Creed, the historic faith of the Church, where we might have expected to find them beside the words 'He suffered.' Yet they describe an important event in the Lord's life on earth, and they open out almost untrodden paths of divine wisdom, where the din of controversy is

not heard, and the voice of prejudice is hushed, and the shadow of pride falls not,—ways of pleasantness and paths of peace.

The reason why these words have not found a place in the Creed is not far to seek. The Vision of the Transfiguration was only vouchsafed to chosen disciples, whose minds were prepared to