

It resembles that general survey  
of the contents of a book which an in-  
telligent and judicious reader is apt  
to make by inspecting the table of  
contents, before entering upon a  
regular perusal of the work.

A Theological Encyclopaedia might  
be constructed on the plan of our  
Encyclopaedia of Universal Science  
to present an abstract of the several  
branches of Theological Science.

But the most prominent design of  
this branch of learning is to unfold  
the systematic structure of the sciences  
in question. It is a Theological Archi-  
tecture rather than a discussion of the  
appropriate material of the sciences  
themselves.

Methodology not infrequently has  
been treated as a part of Encyclopaedia  
with which it stands in close connec-  
tion. The latter strictly viewed should  
present an epitome of Theological  
Science whilst Methodology should  
teach the structure of the sciences  
embraced in Encyclopaedia and  
the best mode of acquiring a knowl-  
edge of them. Encyclopaedia would  
thus be objective, and Methodology  
partly subjective and partly objective.  
Objective Methodology would be the  
scientific arrangement of the sciences  
themselves which are the subject  
of our study, whilst subjective  
Methodology is that method or  
system of practical ~~or~~ rules which  
the student is to observe in pursuing  
those studies. But as hinted above  
objective Methodology is embraced  
in Encyclopaedia and subjective  
Methodology regarded as a separate  
branch of Science.

The term Methodology is derived  
from  $\mu\epsilon\tau\omicron\delta\omicron\sigma$  and designates the  
Science which introduces the student  
to his appropriate studies, apprises  
him of the aberrations against  
which he has to guard and points

out the personal qualifications at which he is to aim, by which he can best attain his object — an accurate knowledge of Theology.

This science is sometimes termed Heb-  
opetics from οδοσ and αγω and indi-  
cates a system of instruction to guide  
the student into the proper course of  
study. It is also sometimes termed  
Propraidetics from προ παιδοσ to  
give preliminary instruction and  
sometimes it is designated Loa-  
gogics from ελοσ and αγω to intro-  
duce and lead into.

In the following lectures we propose  
to present some general views of the  
subject and its preliminary aspects  
and then to take up each subject  
in particular.

We shall unite Methodology and  
Encyclopaedia into one in our dis-  
cussion.

#### LECTURE II

The design of Theological Studies  
When entering upon the discussion  
or study of any subject which is to  
claim a portion of our time it is  
wise for us as rational beings who  
are to render an account of their  
time and talents to enquire —  
What is the design of the proposed  
study? And is the object such as  
to reward us for the time and  
labor spent.

A distinct view of the time and  
labor the design of (Theological) Science  
may also suggest important rules  
for the collection of materials and  
the best method of pursuing that  
study. It will teach us to exclude  
all that is irrelevant to the proposed  
design and tends to encumber the  
whole subject.

Therefore we ask — What is the de-  
sign of Theological studies?

The immediate design is to qualify  
the student for the proper discharge  
of the functions of the ministerial

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office, its ultimate design is to save  
his own soul and the souls of those  
who hear him.

The grand duty of the minister of  
Christ is to preach the gospel to  
every creature, to awaken and  
convert sinners, to edify believers  
and to aid in extending the Kingdom  
of our Divine Redeemer over the  
entire globe, and any young  
man who enters the ministry  
with any other design does in-  
justice to himself and the  
cause.

The requisite <sup>Personal</sup> qualifications  
What then are the personal quali-  
fications requisite for Theology?  
Undoubtedly the primary qualifi-  
cation is a regenerate heart.  
How can he that is himself blind  
be a leader of the blind and not  
both fall into the ditch? How can  
a minister show the way to Heaven  
if he himself never experienced the  
"new birth" without which no one  
can see God? How can he ex-  
pound unto others the things of  
the Spirit if he is a mere nat-  
ural man who as Paul says  
"Perceiveth not the things of the  
Spirit of God for they are foolish-  
ness unto him - neither can he  
know them for they are spiritually  
discerned"

1 Cor, 2:14

The Pietists justly denied that  
an unregenerate man can have  
a correct knowledge of many parts  
of Theology. He may be a *Hicchelet's*  
in Philology - a *Boucharde* or a  
*Rever* in Geography, a *Mosheim*,  
or a *Neander* in church history  
yet he cannot fully understand  
the practical and fundamental  
truths of the Christian religion.  
He knows not what conversion is  
and therefore can neither appre-  
ciate its necessity or inculcate  
right views of its nature.

He can not discern the spiritual and moral glory of the Gospel plan of salvation, and consequently the love of God does not constrain him to beseech sinners to be reconciled to God,

Again - A candidate for the sacred office should have a desire or at least a willingness to serve God in the Ministry and delight in holy things.

The Ancient Athenians always allowed their youth to decide the trade or profession they preferred themselves according to their predilections.

The implements of the different trades were publicly exhibited to the youth and those and those which delighted or attracted him most were assigned to him as his study; because we generally succeed best in those things to which we are inclined by nature and vice versa

So great is the disqualification of the unconverted student even if he be a believer in Christ, that he is as utterly unqualified for the ministry as he who has no faith in the Divine Authority of the Bible, who regards Jesus Christ as a mere man, who taught a modified form of Judaism and doctrines suited to the errors and prejudices of the Jews who regards atonement as unnecessary and denies that it was ever made. And yet such is the case with two thirds (now less than one half) of the Theological Students of Germany. Such men can not enter into the spirit of the ministry and hence the state of piety in those churches in which they minister.

In addition to genuine piety a candidate for the ministry should possess a mediocrity of talent at least.

In the common walks of life an inferior intellect may be useful and passable, but in the Sacred

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Deste it will not do, for as he there assumes  
to be a teacher of the community his  
incapacity is unpardonable, since  
it is voluntary.

It is a law of our mental nature that  
the teacher should know more than the  
taught, nor is it possible that any  
man should long retain the confi-  
dence of his congregation after they  
feel convinced that he is not better  
informed than they themselves, or after  
they have learned that his talents are  
so inferior that he cannot present his  
instructions in a becoming manner.  
He may from the indulgence of his audi-  
ence and the sacredness of his office with  
inferior talents succeed better than in  
some other profession as that of a States-  
man or Attorney, but to be a real work-  
man one who needeth not to be ashamed  
he must be talented.

Besides, the possession a cultivation  
of good natural talent is necessary.  
The standard of education as well  
as the manner of acquiring it has  
varied much in different ages of the  
church. In the Apostolic age no  
classical training was required as  
a requisite for a minister, yet Paul  
who was a man of liberal education  
was enabled to accomplish more  
than all the other Apostles together.

The Apostles and other ministers when  
about to form a church selected several  
of the most enlightened and pious  
from it and with only a little  
private training ordained them to  
the sacred office.

The Catechetical school at Alexandria  
in the Second Century seems to have  
been the first Christian institution  
of learning and other similar es-  
tablishments were soon afterwards  
formed at Antioch Caesarea Odes-  
sa &c

Augustine informs us that some  
Christians attended the heathen  
philosophers' institutions and

those of the Rhetoricians in order  
to qualify themselves for usefulness,  
Subsequently the Monastic Schools  
and especially the Academia estab-  
lished by Charlemagne and his  
successors in which both the Trivium  
and the Quatrivium were taught ex-  
erted an important influence on  
clerical education, The Universities  
which were designed by a combi-  
nation of the different Faculties to  
teach the Studia Universalia were  
at first principally devoted to  
some one of the faculties of Divinity  
Medicine or Law - These Universities  
distinguished for Theology were at  
Paris, Boulogne & York,

The University of Paris in which  
William De Champeaux and his  
still more celebrated pupil Abelard  
taught in the twelfth century be-  
came the chief seat of Scholastic  
Theology, In the sixteenth century  
the Protestant Princes deeply con-  
vinced of the advantages conferred  
on their cause by the superior learn-  
ing of their Theologians established  
different Universities at Leua  
Helmstadt & Altorf by the Lutherans  
and at Franche and Leyden  
by the Reformed for the purpose  
of perpetuating a learned min-  
istry in their Churches,

The standard of preparatory ed-  
ucation was thus elevated to  
a highly respectable grade which  
it has generally maintained in  
the Protestant Communities of  
Europe where Church and State  
are every where connected and the  
qualifications for the ministry  
prescribed by Government,

### Lecture III

Ministerial qualifications in  
the United States, As in this land  
of Civil liberty the Church is en-  
tirely divorced from the State  
all the various denominations

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have the entire control of their own ecclesi-  
astical affairs and each one requires such  
literary and theological pre-requisites  
as it may deem proper for admission  
to their ministry.

In different parts of Europe especially  
Germany the course of instruction is  
uniformly the same throughout the  
Lutheran Church as well as the Reform-  
ed.

But in this Country each Church is  
characterized by some peculiar stan-  
dard of its own.

The Congregational Dutch Reformed  
Presbyterian Evangelical Lutheran  
Episcopal and German Reformed  
Churches advocate the necessity of a  
regular Collegiate education as a  
necessary condition of admission into  
their Theological Seminaries although  
the last three are less successful in  
maintaining it than the others.

The Methodist Episcopal Church num-  
bers a considerable band of respectable  
classical scholars in her ministerial  
ranks, yet the great majority of her  
preachers have not enjoyed a clas-  
sical education.

Still we think there ought to be no  
doubt as to the importance of that  
amount of classical knowledge and  
intellectual attainments usually  
acquired in a Collegiate course, to  
all who have an opportunity to ob-  
tain it.

When we reflect that Christianity is a  
positive religion whose laws doctrines  
and principles are wrapped up in the  
extinct language of former ages and  
foreign lands.

The advancement of popular and  
general education also demands  
higher qualifications than would  
have sufficed in former times.

Who would regard the man ignorant  
of the Greek language as a competent  
pounder of the writings of Plato  
or Aristotle, or a man unacquainted

ed with Latin, as qualified to expound  
Justinian's Institutes or Cicero on the  
nature of the Gods?

Some writers have indeed extended  
too far the limits of pre-requisite at-  
tainments. Thus the celebrated De-  
Boudeus although belonging to the Piet-  
istic School which has been charged  
with the neglect of learning has extend-  
ed the list of pro-paidentical studies  
too far.

Among the attainments that may as  
a general rule be justly required of  
an applicant for admission to a Theo-  
logical Seminary are the following,  
Classical Philology, Latin & Greek  
Languages the attainment of which  
naturally introduces the student to  
an acquaintance with the literary  
and scientific world of Antiquity.  
The Literature of those languages pre-  
sents us with the best mode for the  
cultivation of an accurate and  
elevated taste in the different spe-  
cies of eloquence and composition.  
General History, Chronology, and  
Geography are important to the Theo-  
logical Student as the basis on  
which to build his study of Sacred  
History, Sacred Chronology, and Sacred  
Geography, Indeed the latter are  
but an extended course of the former  
and cannot as a particular branch  
of the former be intelligently pursued  
unless the student possess a general  
knowledge of these sciences, of which  
they are parts.

Without a previous acquaintance with  
the general outlines of these sciences he  
cannot judge of the relative position  
and bearing of each branch to the  
world.

Some acquaintance with the physi-  
cal and exact sciences is important  
to many of the investigations of Natur-  
al Theology, and to the Chronology,  
and Archaeology of the Bible.

But these are of less importance to



# Encyclopaedia & Methodology

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## Introduction.

An enlightened, scientific course of theological instruction must be conducted in accordance with the great design at which we are aiming, and the grand object of such a course is, to qualify us faithfully to discharge the duties of the ministerial office. In pursuit of this object our source of information primarily is the Holy Scriptures - for in them we find both the example and commands of the great Great Teacher.

But as we find the descriptions to presuppose the religion of Nature and that many of the truths are addressed to reason, it is obvious, that Nature, Reason must also be investigated.

And as our investigations are accomplished by our mental powers, it becomes necessary that we should understand the human mind in order to make scientific progress. The celebrated Dr. Charles Thompson that all things should be considered false until they could be proven true, but in this he was certainly wrong, for there are many things which our nature prompts us to believe although we cannot prove them.

The truths of truth will always accompany it with evidence, and that we need not fear to believe anything that is evident. Therefore Philosophy is therefore the first study that ought to be pursued in our theological seminaries.

We find it a wisdom in calling in nature that there must be solid foundations for all things, which is necessary.

and literature and is equivalent to  
Bibliology or universal sciences.  
Theological Encyclopaedia signifies the  
entire circle of Theological science and  
literature. Of the books of this kind pub-  
lished at different times the most cele-  
brated is Herzog's Real Encyclopaedia.  
The original is superior to the translation.  
The phrase  $\epsilon\rho\kappa\kappa\lambda\delta\omicron\sigma$   $\eta\alpha\delta\rho\iota\alpha$  among the  
Ancient Greeks signified that circle of  
science and literature which constituted  
a complete Grecian education.

The sciences embraced in it were cal-  
led  $\epsilon\rho\kappa\kappa\lambda\delta\omicron\sigma$   $\tau\alpha$   $\omicron\upsilon\mu\alpha\tau\alpha$  or  $\gamma\rho\alpha\mu\mu\alpha\tau\alpha$   
and the business of teaching them was  
called  $\epsilon\rho\kappa\kappa\lambda\delta\omicron\sigma$   $\alpha\gamma\omicron\gamma\alpha$ .

The Greeks regarded this course of study  
preparatory and essential to entering  
upon the essential several professions  
and also introductory to the higher sci-  
ences, just as in America a College course  
is now considered the appropriate &  
necessary preparation for the study  
of any one of the learned professions  
viz Law Medicine & Divinity, as in  
Europe a University course is ab-  
solutely necessary and students must  
receive a University Diploma before  
they can be licensed for the Ministry.  
If we inquire into the extent of this  
course we find its advocates at va-  
riance among themselves, yet Gram-  
mar Mathematics Music & Rhetoric  
were generally admitted into it.

Gradually Logic and then Philosophy  
in general which had been classed  
among the higher sciences were intro-  
duced into this circle.

The number of the Liberal Arts and  
Sciences was about the time of  
St. Augustine and principally thro'  
his influence increased to seven viz  
Grammar, Dialectics, Rhetoric  
Arithmetic Music Geometry and  
Astronomy.

At a still later time this course  
was divided into two branches

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The first three Grammar Logic and Rhetoric were called the Trivium. The remaining the Quadrivium and finally separate schools were established for Law Medicine Philosophy and Theology - The combination of these formed the University - embracing the several Faculties with Theology at the head.

The term Encyclopaedia was however at first not applied to this course of University Education - but used to designate such literary and scientific productions as were designed to exhibit a condensed form of literature & science. Among the most distinguished works of this kind are Chambers Encyclopaedia Dictionnaire Encyclopaedique of the French Infidels and Rees's Encyclopaedia. In Theology Herzog's work.

But it was in Germany that the term Encyclopaedia was first used to designate not so much an epitome of Theological science as the discussion of the nature of the several cognate sciences of Theology, the proper boundaries of these sciences and a general view of their contents.

The design of Theol. Encyclopaediae therefore is rather formal than real. It aims rather to describe the structure of the sciences in question than actually to discuss them. Nor is it on this account less useful for no one can obtain an enlightened and perfect view of any one science without possessing a general outline of the related sciences.

Certainly such a distinct survey of the whole field of human knowledge is highly desirable for every scholar.

The knowledge of the organic whole of the sciences should precede the specific study of any one part, as it enables us to estimate correctly the relative position and value of each part of the whole and teaches us to pursue the study with an enlightened reference to Universal Science.