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ARTICLE VI.

THEOLOGICAL ENCYCLOPÆDIA AND METHODOLOGY.

Translated from the unpublished Manuscripts of Prof. Tholuck of Halle, by Edwards A. Park.
(Concluded from Vol. I. No. III. p. 578.)

D. Practical Theology.

§ 31. *The object of Practical Theology (and its Literature).*

THE design of Practical Theology is, to develop the various methods in which the Christian faith and the Christian spirit may be implanted, preserved, and extended in the community. The ultimate use of all theoretical studies is, to facilitate the discharge of practical duties; and therefore it is in the highest degree desirable, to connect with these studies of a theologian some consideration of the active duties of a clergyman.

Works for consultation on Practical Theology are, Strauss's Tones of the Bells, (Glockentöne); Baxter's Reformed Pastor, (translated into the German); Hüffel on the Character and Duty of the Evangelical Clergyman, (das Wesen und den Beruf des evangelisch-christlichen Geistlichen); Harms's Preacher, Priest and Pastor, (der Prediger, Priester und Pastor).—[In addition to the preceding works in this general department, are Niemeyer's Manual for teachers of the Christian Religion, 2 vols.; Gräffe's Pastoral Theology, 2 vols.; G. Schlegel's Manual of the Science of Practical Theology; Kaiser's Sketch of a system of Pastoral Theology; Danz's Outlines of the Clerical Sciences, Köster's Manual of Pastoral Science with especial reference to ministerial prudence. There are also many works of the Catholics in this department; as for example the treatises of Rautenstrauch, Horvath, Lauber, Sailer, Schwartzl, Schenkl, Gallowitz, Powondra, Hinterberger. The principal older works on this subject are from Fresenius, Mieg, Deyling, Roques, Hartmann, Quenstedt, Rabanus Maurus, Augustine, Chrysostom. See Hagenbach's Theologische Encyclopædie, § 96. The best English treatises in this department, are, from Baxter, Herbert, Wilkins, Jennings, Burnet, Watts, Doddridge, and others. They are found collected in several volumes of Essays and Tracts; as in Dr. Edward Williams's Christian Preacher, Dr. John Brown's Christian Pastor's

Manual, The Clergyman's Instructor, The Young Minister's Companion, Dr. Porter's Young Preacher's Manual. More recent works on the subject are Bickersteth's Christian Student, Bridge's Christian Ministry, Humphrey's Letters, Pond's Lectures.—**Tr.**]

‡ 32. *The various Departments of Practical Theology.*

These are, first, the Catechetical; secondly, the Liturgical; thirdly, the Homiletical; and fourthly, the Pastoral.

First, the Catechetical Department. This explains the mode of teaching the principles of the Christian religion to those who are ignorant of them. It includes, therefore, the method of instructing juvenile candidates for confirmation, and that of instructing adults who have but recently been won over to the Christian faith. There is a difference of opinion with regard to the best mode of imparting this instruction. Some prefer the *acroämatic* (from ἀκούσθαι, to hear, to listen) style, that is, the consecutive lecture or discourse. Others, the chief of whom is Dinter, prefer the style which incites the student to find out the truth for himself, the *heuristic* (heuristisch, from εὐρίσκω), Socratic method. This is also called the *erotematic* (from ἐρωτᾶν, to ask) style, and the *dialogistic*, because it is pursued in the form of question and answer. The objections against the style of consecutive address are, first, that children are not capable of comprehending a connected train of remark in the form of a lecture; and secondly, there is so great a difference of capacity among the children to be instructed, that the lecturer will not be able to adapt his discourse to their comprehension. There are also objections against the mode of instructing by question and answer. In the first place, it appeals to the understanding only; but religion cannot be established in men through the aid of the bare understanding. Secondly, the Christian religion is founded on sacred history, and in pursuing the Socratic method one is easily induced to overlook, in too great a degree, historical facts. On this account it is advisable to unite the two methods of instruction. An excellent Manual in this department, is from J. B. Hirscher, a Catholic theologian; Luther's Catechism and the Heidelberg Catechism are the master works of their kind.

[The treatise of Gregory of Nyssa, entitled *Λόγος κατηχητικὸς ὁ μέγας*, and also that of Augustine, *De catechizandis rudibus*, contain good hints on catechetical instruction. Rabanus Maurus in his work, *De institutione clericorum*, has a section *De modo*

catechizandi. The monks, Otfried, Botker Balubus, and others; the early Reformers, as Wicliffe, Huss and others accomplished much in this department. Treatises on the art of catechizing have been published by J. P. Müller, G. T. Seiler, J. W. Schmid, G. F. Dinter, H. Müller, E. Thierbach, C. Daub, F. H. C. Schwarz.

J. F. C. Gräffe has published a Complete Manual for general catechetical instruction according to the principles of Kant's philosophy.—For various reasons, this department receives more attention from the German theologians than from ours. Their candidates for the ministry are sometimes required to perform exercises for criticism in this species of instruction. A few children are assembled in the *auditorium* of the University, or Seminary, in presence of the theological candidates and their professor; one of the candidates catechizes the children, and his whole manner of conducting the service is afterwards criticised by his fellow pupils, and by the presiding officer. The criticisms are often very minute and scientific. They are not given in the hearing of the children catechized, and to these children the exercise appears to be a merely religious one.—Tr.]

The second department of Practical Theology is the Liturgical: [This relates not merely to public prayer, but also to all the forms of worship. It unfolds the nature of these forms, and aims to impress their spiritual meaning upon the mind of the clergyman, so that he shall not regard them as empty ceremonies.] It gives us scientific instruction with regard to the mode of ordering and of conducting the public worship of God, so as to correspond with the idea of that worship. The services of the sanctuary have a twofold object; viz. to exhibit before the congregation the existing religious feeling of the worshippers, and also to strengthen and purify that feeling. The very act of expressing a pious emotion tends of itself to invigorate the emotion; as wherever I manifest my religious faith, especially in union with my fellow worshippers, I at the same time confirm that faith. The liturgical department relates to the presentation, the exhibition of pious feeling; and the preacher always appears, in conducting the liturgical exercises, as a representative of the worshipping congregation. Their pious feeling is expressed in prayer, in singing, in confession of faith, and in the sacraments. In repeating the confession of faith and in the prayers, the preacher stands (not as an individual but) as a representative, and speaks as one for all; and the congregation aver, by uttering Amen, that they have united with him in the confession and the address to God. In the sacrament of the

altar, there is expressed, on the one hand, the actual oneness of the worshipper with Christ and the church. Men go to partake of the Lord's supper, when they are penetrated, in an especial manner, with a sense of the reconciliation which has been effected by the Redeemer. The Eucharist therefore, belongs, thus far, to the *representative* acts of worship. There is, however, an additional view to be taken of the ordinance. Men resort to it, not merely under a sense of their oneness with Christ, and his church, but also under a sense of a disturbance of this oneness, with the consciousness that they themselves are but imperfectly reconciled to their master. In this view the ordinance is observed not as an expressive, representative rite, but as a confirmatory, invigorating one; its aim is to strengthen the religious feeling. See this subject further illustrated in Tholuck's Sermons, Vol. II. Ser. 7.¹

¹ [The following are the most valuable Protestant works in the second department of Practical Theology: Spazier's Free Thoughts on Protestant Worship; Wolfrath's Questions on subjects relating to Worship; Jenisch on the Services of the Sanctuary and Reforms in the church; Reinhold's Ideas on the External of Evangelical Worship; Gass on Christian Worship; Horst on the Improvement of the Sanctuary-services among Protestants. Other works on the subject are by L. A. Kähler, J. H. Fritsch, J. C. Funk, G. F. W. Kapp.—It is often said, that the Protestant religion is less favorable than the Catholic to the devout observance of the rites of worship. This assertion is apparently corroborated by the fact, that the Romanists pay far more attention than we to the attire, the genuflections, and other external appendages of the church-services. They pay less attention, however, to the spirit of public worship. They attend less to the rational meaning and intrinsic propriety of their religious rites. Their ceremonies are fixed and immutable; expressive or not, they must be observed. Hence comes the listlessness of their observance. On the contrary, the very fact that Protestant worship is, in many instances, regulated by the churches themselves, incites the members of these churches to reflection, and to endeavors after improvement, where improvement is needed. Hence we find that Protestant treatises on the public worship of God are filled with rational discussion and profitable appeals to the moral feeling; whereas the treatises of Catholics are devoted to bodily movements and gesticulations, to the mere fripperies of the clerical order. The meaning of the sacramental rites, the nature of prayer and praise, the true idea of church-music, the proper expression of the human form in the several acts of worship, the just proportion of the services of the sanctuary to one another, and their fitness to the design of public exercises on the Sabbath; all these are subjects which have been more clearly unfolded by Protestants than by Romanists. We doubtless neglect the *body* of worship too much, but there is reason to believe that the *soul* of it is more honored among the friends of the Reformers, than among the subjects of the Pope.—Tr.]

The third department of practical Theology is the Homiletic.¹ This teaches us how to edify the adults in the congregation, by means of free Christian discourse. The difference between a sermon and a lecture consists in this, the lecture is designed to instruct, the sermon to edify; the simple aim of the former is to increase our knowledge of a subject, that of the latter is to influence the will in view of the subject. Christian eloquence is also different from the eloquence of the heathen. The orators of

¹ ["The name Homiletica," says A. H. Niemeyer, "is derived from *ὁμιλία*, which originally signified, to be together, to be in company, to be intimately associated with one. Secondly it signifies, to converse, to discourse with one. The substantive *ὁμιλητής* denotes sometimes a companion, and sometimes a hearer, disciple. The earliest instruction in Christian assemblies was given in the form, somewhat, of a familiar conference between the instructor and his pupils. The style of it corresponded with that of Socrates conferring with his disciples. The most ancient discourses of the Christian teacher, as for example those of Chrysostom, were called *homilies*. This term is now used with narrower signification. It is applied to the popular expositions of a text from the Bible, whereas the discourses which are composed with a strict method and according to the rules of art, are denominated *sermons*. The science of Homiletics treats of both homilies and sermons, of pulpit eloquence in general. If the science be complete, it must unfold the fundamental principles of rhetoric; because rhetoric is the genus of which homiletics is a species. Since, however, the rules of general rhetoric are commonly supposed to be known beforehand, the science of homiletics is limited to the instructions which relate to preaching. Its main plan, however, is the same with that of secular rhetoric. It reduces all its rules to the three great principles of invention, arrangement, elocution. On the importance and relations of homiletics it may be remarked, first, that we should guard against the double fault of placing too high and also too low an estimate upon the science. It cannot, more than secular rhetoric, make an orator of him who is by nature destitute of the oratorical talent. But it can educate him who possesses the requisite native capabilities; and it is certainly through want of attention to it, that so many faults and imperfections are suffered to exist in the performances of the pulpit. Secondly, as the homiletical science simply teaches the mode of reducing the appropriate thoughts to the form of a sermon, it follows that we should not devote ourselves to this science until we have collected the appropriate thoughts. We cannot discourse, until we have meditated. It is, therefore, usual to defer attention to the science of preaching until the closing part of the theological course. Thirdly, the study of homiletical science must be united with practical exercises. These practical exercises are ordinarily nothing more than the composition of sermons. But the student should not begin his homiletic practice with the writing of discourses. He should first write much on insulated topics, arrange many trains of thought from texts of the Bible, draw out many themes of discourse; he should read much, hear many good sermons, and then apply to them the fundamental principles of homiletics." Niemeyer's Theol. Encyc. § 149.—Tr.]

antiquity aimed, in every discourse, at only one individual object; they desired to determine the will to a single definite resolve. As they were only interested to excite this voluntary resolution, they looked upon all means as valid which were appropriate to their purpose. But the Christian orator aims to improve the whole man, to change the moral sentiment. He therefore adopts only such means as are in full unison with the truth, and such as have (a good) influence upon the entire character. Accordingly, Chrysostom and Theremin reduce all precepts for the sacred orator to a single one; the preacher should aim at this sole object, *to please God.*

The question now arises, in what manner can the will be excited, and the moral sentiment affected? Here we encounter the dilemma which is often proposed in modern times: is the heart to be reached by first appealing to the understanding, or is the understanding to be reached by first appealing to the heart? The answer to this question depends upon the meaning which is given to the terms employed in it. By reaching the heart through the understanding we mean, affecting the moral sentiments through the medium of theoretical and practical arguments. By reaching the understanding through the heart we mean, influencing the judgment through the medium of description and vivid delineation, particularly by painting the scenes of sacred history, the human affections, the experience of life, and the speaker's individual experience. The first of these methods instructs the mind; the second excites the feelings. It is obvious, however, that the one method does not entirely exclude the other, and that the question must regard merely the preponderance of the one above the other. The description, as well as the argument, is in itself somewhat instructive; and the argument also can operate, if not directly, still indirectly on the feelings. Neither the argumentative, then, nor the descriptive style should have the exclusive preference; and the question with regard to the preponderance of either must depend upon the particular talent of the preacher, and upon the necessities of his congregation. The eloquence of the pulpit, be it remembered, is not of merely one kind. There is an eloquence of the sound understanding, which avails itself of proverbs, comparisons, the judgments of good native sense; which expresses these in the language of the people, and operates thereby first upon the intellect, and secondly upon the emotions. The eloquence of Luther and also that of Dinter is of this species. There is an eloquence of the heart,

which expresses simply the feelings of one's own inner nature, and by the warmth of the exhibition, impresses the hearer at once with the idea that the speaker's words are true. This is the eloquence of Thomas à Kempis, and of Hofacker. There is an eloquence of the fancy, which transports the soul of the hearer from its ordinary state into a higher sphere, and by thus elevating the soul, imparts to it an enthusiasm, which afterward continues to operate, and to affect the common conduct of man. This is the eloquence of Krummacher, (the younger). We must always bear in mind, however, that a sermon can have its appropriate influence, only when the preacher expresses in it his own sincere convictions. The effective element in a discourse is ordinarily designated by the term, *unction*. This term is suggested by the anointing oil with which the priests of the Old Testament were consecrated, and in the place of which the New Testament has substituted the anointing by the Holy Ghost. The term, therefore, denotes that quality which in modern times has been expressed by the very ambiguous word *inspiration*. This word is very apt to suggest the idea of being unduly heated, of being in an unnatural state, which is voluntarily induced by artificial methods. But it is by no means the fact, that the influences of the Holy Spirit upon the mind are always indicated by an unusual excitement of the sensibilities. They often develop themselves in a state exactly opposite to this, in a tranquil and peaceful flow of the affections. Now this composed, quiet disposition of mind must be induced by means of devotional contemplation. It is the only means of freeing the sermon from the spirit of a mere lecture or treatise. This frame of spirit is secured by cherishing an active and lively sense of the exalted excellence of the Gospel; of the responsibilities of the preacher's office, of the necessities of the congregation, and of the power of those Divine influences which aid the minister in his duties.

For treatises on the mode of preaching, the student is referred to Schott's *Theory of Eloquence*, with especial application to the Eloquence of the Pulpit, (*Theorie der Beredsamkeit, mit besonderer Anwendung auf die geistliche Beredsamkeit*), in 3 vols. 1815—1828. Schott's *Brief Sketch of a Theory of Eloquence*, (*Kurzer Entwurf, etc.*), 1807—1815. Theremin's *Eloquence a Virtue, or Outlines of a systematic Rhetoric*, (*Die Beredsamkeit eine Tugend, oder Grundlinien einer system. Rhet.*), 1814. A second edition of this work, with an excellent introduction, was published in 1837. Tholuck's Introduction to his second volume of

Sermons. Harms's Preacher, Priest and Pastor. [Among the Christian fathers, Chrysostom, Basil the Great, and Augustine have left valuable treatises, which may be classed under the homiletic department. Melancthon published *De Officio Concionatoris* in 1535, and *De Rhetorica* in 1519. Erasmus published his *Ecclesiastes, sive de ratione concionandi*, in 1535. Many of Luther's thoughts on the subject of preaching are found in Herder's Letters. Very useful homiletic treatises, for the day in which they were written, are those of Hyperius, Weller, Hemming, Osiander, Andreae, Pancratius, Chemnitz, Müller, Baier; of Lyser, published in 1701, Lange in 1707, Rambach in 1736, Reinbeck in 1743, Teller in 1741, Kortholt in 1748, Walch in 1747, Baumgarten in 1752, Simonetti in 1754, Förtsch in 1757, Mosheim in 1771, Steinbart in 1784, Bahrtdt in 1784, third edition in 1798, Schmid in 1790, Marezoll in 1793, C. F. Ammon in 1799. In the present century, have appeared Thym's *Historico-Critical Manual of Homiletics*, Titmann's *Manual*, Dahl's *Manual*, Marheinecke's *Foundations of the Homiletical Science*, Kaiser's *Sketch of a System of Clerical Rhetoric*, Grotefend's *Views, Reflections and Experiences on Sacred Rhetoric*, Rosenmüller's *Contributions to Homiletical Science*, A. G. Schmidt's, G. A. F. Sickel's, R. Stier's treatises on the Homily, on the Christian *Homiletik* and on the Biblical *Keryktik*. The work, however, which is now most highly commended as a Manual in this department, is *Evangelische Homiletik von Christian Palmer*, Diaconus in Warbach, 1842. Imperfect histories of the art of preaching have been written by C. F. Ammon, J. W. Schmid, J. Schuderoff, P. H. Schaler, and others; but no work which gives a complete historical view of the pulpit, has yet appeared. There seems to be no greater desideratum in the department of homiletics than such a history.—Ta.]

The fourth department of Practical theology is, the Pastoral. This is the science, that teaches how to preserve and to extend the Christian faith and practice among the community, by other means than those employed in the house of God; by the care of souls, by attending to the confessions of the people, by efforts for the poor and the sick, etc. No minister who neglects these active duties of his profession, can deserve the honored title of a shepherd, a pastor of the church. See on this subject Baxter's *Reformed Pastor*.

Practical Theology, in addition to the preceding departments, includes also the instructions on the mode of extending the

boundaries of the church beyond its present limits ; on the mode of defending it, where it is already established, against unfavorable influences from without ; (and on the mode of administering its internal government). It therefore includes, first, *die Keryktik*, the science which instructs us in regard to missionary discourses. These discourses must vary in their character, according to the various degrees of religious improvement among the people to whom missionaries are sent.¹ Secondly, Practical Theology includes also the department of Church Rights, or Ecclesiastical Law ; *jus ecclesiasticum, canonicum*. This is the science that teaches us to guard the rights of a particular church in its relation to its own members, in its relation to other churches, and also in its relation to the State. Many Protestant churches cannot defend their rights against the encroachments of the State, so successfully as they ought to do ; for the State is ever developing more and more of a tendency to regard the church as nothing else than a subordinate police-institution. But in proportion to the prevalence of this degrading view of the church, should be the effort of clergymen, first to understand the original ecclesiastical rights, and then to defend them with the pen and with the living voice. The Catholic church has succeeded in maintaining to a great extent, its independence of the State, and in its consciousness of independence, has sought to humble and circumscribe the Protestant church both in Catholic and in Anti-catholic countries. In this point of view, the study of ecclesiastical law and church rights is invested, at the present day, with a peculiar degree of importance. See Boehmer's *Jus ecclesiasticum Protestantium*,

¹ [It is a favorite idea of the German rhetoricians, that a pastor of a Christian church should presuppose the cordial assent of his hearers to the truth which he dispenses. His object is not to proclaim doctrines before unknown ; such a proclamation is the appropriate office of the missionary, and the science which treats of missionary discourses is styled, *die Keryktik*, from *Κηρύσσω*, or *die Apostolik*. Neither is his object to persuade men to adopt the true faith, to win them over to Christianity ; for he is to suppose that this work has been done already, and the science which treats of discourses designed to make new converts to the truth, is called *die Halieutik*, from *ἀλιεύω, ἀλιεύς*, see Matt. 4:19. The science of homiletics is distinguished from the two preceding sciences, and also from that of *Katechetik*, by the circumstance, that it treats of discourses addressed to intelligent and hearty believers in Christianity. Those who attend on the ministrations of a Christian pastor are supposed to be such believers. Their presence in the sanctuary implies that they are the confirmed friends of the Gospel. Hence this theory condemns all such discourses of a Christian pastor, as are devoted to an argumentative discussion of evangelical doctrine, or to exhortations framed for inducing men to begin a religious life.—Ta.]

in six volumes, and Eichhorn's Principles of Church Law for the Catholic and Evangelical Religious Parties in Germany, (*Grundsätzen des Kirchenrechts*, etc.). Other works on the subject are by C. M. Pfaff, J. L. Mosheim, G. L. Böhmer, A. J. Schnaubert, G. Wiese, J. Schuderoff, T. Schwartz, F. Walter, H. Stephani, K. A. Eschenmayer, W. T. Krug, J. G. Pahl, J. W. Bickell, H. C. M. Rettig.

ARTICLE VII.

THOUGHTS ON THE STATE OF THEOLOGICAL SCIENCE AND EDUCATION IN OUR COUNTRY.

Prepared by a Society of Clergymen.

A CAREFUL and repeated perusal of the *Theological Encyclopaedia and Methodology*, published in the preceding numbers of the *Bibliotheca Sacra*, has drawn our attention with fresh interest to the state of theological science and education in this country; and we may be pardoned, perhaps, if we now endeavor to present a summary view of the prevailing excellences and defects of our theological systems and training. It is often asked by German divines, "Why have not the Americans some theological science? Have they no taste for any study save that of the laws of steam and of political government?" We need not be surprised that such a question is asked, especially by the Germans; so widely different is the state of theological science with us, from its state with them. Still, they insinuate quite too grave a charge against us in such a query. We have a theological science. The distinguished professor of Logic at Edinburgh has remarked, that in several respects our writers in divinity have surpassed those of England and Scotland. It is certain, too, that our theological works have exerted no little influence on the British mind; and that such men as Andrew Fuller and Robert Hall, have confessed themselves to be largely indebted to American divines. When one reflects that our national existence is but of yesterday, and that our political relations have absorbed a great share of our attention, he cannot but wonder that we have made so rapid progress in the study of divine truth. Under all