the Younger, 3. The hiſtory of the famous Anchorites of his time. 4. Epiſtles. 5. Diſcourſes on Providence. And, 6. An excellent treatiſe againſt the Pagans, intitled, *De Cu­randis Graecorum Affectibus ;* and other works. The beſt edition of all which is that of Father Sirmond in Greek and Latin, in 4 vols folio.

THEODOSIUS I. called the *Great,* was a native of Spain. The valour he had ſhown, and the great ſervices he had done to the empire, made Gratian, attacked by the Goths and Germans, to admit him as a partner in the go­vernment. He received the purple in 379, aged 43. See Constantinople, n⁰ 77—88.

THEOGONY, formed from Θεος *God,* and γονη *genitura,* “ feed, offspring,” that branch of the heathen theology which taught the genealogy of their gods.

Heſiod gives us the ancient theogony, in a poem under that title. Among the moſt ancient writers, Dr Burnet obſerves, that theogony and cosmogony ſignified the ſame thing. In effect, the generation of the gods of the ancient Perſians, fire, water, and earth, is apparently no other than that of the primary elements.

THEOGNIS, an ancient Greek poet of Megara in Achaia, flouriſhed about the 59th Olympiad, 144 B. C. We have a moral work of his extant, containing a ſummary of precepts and reflections, uſually to be found in the collections of the Greek minor poets.

THEOLOGY

IS a Greek word (θεολογια), and ſignifies that ſcience which treats of the being and attributes of God, his relations to us, the diſpenſations of his providence, his will with reſpect to our actions, and his purpoſes with reſpect to our end. The word was firſt uſed to denote the ſyſtems, or rather the heterogeneous fables, of thoſe poets and philoſophers who wrote of the genealogy and exploits of the gods of Greece. Hence Orpheus, Muſeus, Heſiod, Phe­recydes, and Pythagoras, were called *theologians ;* and the ſame epithet was given to Plato, on account of his ſublime ſpeculations on the ſame ſubject. It was afterwards adopt­ed by the earlieſt writers of the Chriſtian church, who ſtyled the author of the apocalypſe, by way of eminence, ό θεολογος, the *Divine.*

Although every pagan nation of antiquity had ſome tutelary deities peculiar to itſelf, they may yet be conſidered as having all had the ſame theology, ſince an intercommuni­ty of gods was univerſally admitted, and the heavenly bodies were adored as the *dii majorum gentium* over the whole earth. This being the caſe, we are happily relieved from treating, in the ſame article, of the truths of Chriſtianity and the fictions of paganiſm, as we have elſewhere traced idolatry from its ſource, and ſhewn by what means “ the fooliſh hearts of men became ſo darkened that they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.” See Polytheism.

The abſurdities and inconſiſtency of the pretended reve­lation of the Arabian impoſtor have been ſufficiently expoſed under the words Alcoran and Mahometanism ; ſo that the only theology of which we have to treat at preſent is *Christian* theology, which comprehends that which is com­monly called *natural,* and that which is *revealed* in the ſcriptures of the Old and New Teſtaments. Theſe taken to­gether, and they ought never to be ſeparated, compoſe a body of ſcience ſo important, that in companion with it all other ſciences sink into inſignificance ; for without a com­petent knowledge of the attributes of God, of the ſeveral relations in which he ſtands to us, and of the ends for which we were created, it is obvious that we muſt wander through life like men groping in the dark, ſtrangers to the road on which we are travelling, as well as to the fate awaiting us at the end of our journey.

But if this knowledge be neceſſary to all Chriſtians, it is doubly ſo to thoſe who are appointed to feed the flock of Chriſt, and to teach the ignorant what they are to believe, and what to do, in order to work out their own ſalvation. The wiſdom and piety of our anceſtors have accordingly founded profeſſorſhips of theology in all our univerſities, where the principles of our religion are taught in a ſyſtematic and ſcientific manner ; and the church has ordained, that no man ſhall be admitted to the office of a preacher of the goſpel who has not attended a regular courſe of ſuch the­ological lectures.

It muſt not, however, be ſuppoſed, that, by merely liſtening to a course of lectures however able, any man will be­come an accompliſhed divine. The principles of this ſcience are to be found only in the word and works of God; and he who would extract them pure and unſophisticated, muſt dig for them himſelf in that exhauſtleſs mine. To fit a man for this important investigation, much previous knowledge is requiſite. He muſt ſtudy the works of God ſcientifically before he can perceive the full force of that teſtimony which they bear to the power, the wiſdom, and the goodneſs of their author. Hence the neceſſity of a general acquain­tance with the phyſical and mathematical ſciences before a man enter upon the proper ſtudy of theology, for he will not otherwiſe obtain juſt and enlarged conceptions of the God of the univerſe. See Physics, n⁰ 115.

But an acquaintance with the phyſical and mathematical ſciences is not alone a ſufficient preparation for the ſtudy of theology. Indeed it is poſſible for a man to devote himſelf ſo wholly to any of theſe ſciences, as to make it counteract the only purpoſes for which it can be valuable to the divine ; for he who is conſtantly immerſed in matter, is apt to ſuſpect that there is no other ſubſtance ; and he who is habituated to the routine of geometrical demonſtration, becomes in time incapable of reaſoning at large, and eſtimating the force of the various degrees of moral evidence. To avert theſe untoward conſequences, every man, before he enter upon the ſtudy of that ſcience which is the ſubject of the preſent article, ſhould make himſelf acquainted with the principles of logic, the ſeveral powers of the human mind, and the different ſources of evidence ; in doing which he will find the greateſt aſſiſtance from Bacon’s *Novum Organum,* Locke’s Ess*ay on the Human Understanding,* Reid’s Ess*ays on the Intellectual and Active Powers of Man,* and Tatham’s *Chart and Scale of Truth.* Theſe works, of which the young ſtudent ought to make himſelf maſter, will teach him to think juſtly, and guard him againſt a thouſand errors, which thoſe who have not laid ſuch a foundation are apt to embrace as the truths of God.

The man who propoſes to ſtudy theology ought to have it in view, as the ultimate end of his labours, to impart to others that knowledge which he may procure for himſelf. “ Amongſt the many marks which diſtintguiſh the *Christian*philoſopher from the *Pagan,* this (ſays a learned writer@@\*) is one of the moſt ſtriking—the *Pagan* ſought knowledge in a ſelfiſh way, to ſecrete it for his own uſe ; the *Christian* ſeeks it with the generous purpoſe (firſt in view, though laſt in

@@@[m]\* Warburton.