

old mansion, "Roselawn," with its spacious rooms and inviting fire-places contributed not a little to a never-to-be-forgotten evening.

At the parting of the way, in the early morning, above the raging of the elements could be heard the hearty strains of "For He's a Jolly Good Fellow."

"The Basis of a Working Theology."



ON Friday afternoon, Feb. 3rd, the Queen's Theological Society was addressed by Rev. Jas. Binnie, M.A., of Tweed. The following article is an abstract of Mr. Binnie's exceedingly able, and helpful address.

It struck me that what you want me to give you, if I can, is some view of Theology from its practical side. You would like to know what are the doctrines found to be essential and fundamental in the working creed of a modern minister who tries to keep in sight at least of the great movements of the time.

You are familiar with the statement that Religion is one thing, and Theology another. There is unquestionably a valid distinction here. Dr. Newton Clarke in his excellent book, "An Outline of Christian Theology," brings out this distinction. He says:—"The life, thought, feeling and institutions that have resulted from Christ's influence upon the religious life of mankind, constitute the Christian Religion. Christian Theology is the intellectual treatment of the Christian Religion." But you can readily see that the distinction is not fundamental. Christianity and Christian Theology spring from the same root, and Theology is closest to reality when it is wrought out in the forge of experience. It is true indeed that our theories must be brought to the test of practical life. The supreme test of every dogma must be the effect it produces in life and character.

There is without doubt a change of emphasis in the Theology of to-day. The great master word of our time is evolution. It has exerted a marked power in every department of thought, and has in many instances revolutionized the old methods of thinking. Theology itself has not been uninfluenced by it. The older theologians laid stress upon the fact of God's perfect and complete revelation. The Bible was regarded as an arsenal of texts to prove the doctrines of Theology. They worked out their theories largely by 'a priori' methods. On the other hand the tendency to-day is to follow along the lines of development or growth. Formerly the transcendence of God was the prevailing idea, now the immanence of God is the thought which largely holds the theological field. It must be said that this new emphasis is an advance in the right direction and is producing, and must yet produce valuable results.

By means of this modern method of thought, ideal philosophy has worked out at least one notable result. In the face of a materialistic tendency which powerfully influenced men's minds and threatened to dominate the whole realm of thought, it triumphantly set forth a conception of God which is