

in the sovereignty and convincing energy of truth, and in the moral reason of man. And yet theology must appeal to reason, taken, as has been intimated, not in the narrow and now discarded sense of the logical understanding, but as expressing the totality of man's spiritual powers; for, says Butler, "reason is the only faculty we have wherewith to judge concerning anything, even religion itself." But in thus robbing dogma of all external supports, of all claims to infallibility, do we truly deprive it of authority? By no means. It has not indeed the authority of a scientific generalization, or of a proposition of Euclid which has but to be stated and grasped to gain the consent of all national beings. To crave for such a coercive function in religion is the last infirmity of the theological mind; forgetting that it is only in the lower and less important spheres of truth that demonstrative certainty is gained, and that the higher we go certainty depends in an apprehension of our moral and spiritual needs and in our attitude toward the objects of faith. Genuine dogma, then, is clothed with moral authority. Its appeal is ethical and personal; its word is: "he that is of the truth heareth my voice." The divine revelation—the unveiling of God's will and purpose—is not something fixed in stark and rigid outline, to be imposed on the intellect by any authority, ecclesiastical or other; it is a living process whose grandest products may be found in Holy Scripture—a process which for us culminates in the person and work of Christ who offers Himself to each succeeding age for fresh insight and new interpretation, for the unfolding of the "unsearchable riches" of His spirit. Whatever stands the test of Christ in history, as He lives in the consciousness formed and moulded by His presence, justifies its right to be; whatever shrinks before that trial does not belong to the realities of faith, and must disappear that the jewel of christianity may shine forth in all its imperishable worth.

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Rev. John Hay, M.A., of Renfrew, was then called upon to introduce the second feature of the evening. In the following fitting words he proceeded to the unveiling of the portrait of Dr. Watson:

Mr. Chancellor, Vice-Chancellor, Ladies and Gentlemen:

A few months ago the honour graduates in Philosophy determined to present to the University a portrait of Professor Watson in token of their esteem and affection for him as a teacher and friend. The Committee in charge of the movement have asked me to make this presentation. In doing so no reference need be made to the place held by Dr. Watson in the philosophical world, but a few words regarding the impressions—lasting impressions—made on our minds as students under our teacher.

The close bonds which exist in Queen's between professors and students are well known, and are not the least of the pleasant memories students carry away from these halls. These ties are nowhere more marked than in the Philosophy class and particularly so in the honour department. From the day the student enters as a Junior—wondering what lies before him in the study of Philosophy—until the day he passes out, it is the aim of the Professor that his students should search out truth with sincerity, should make the world of thought their own, not merely cull the thoughts of past generations, and whatever might be their chosen calling that they should learn to think for themselves. To anyone who has tried it, this is harder work than at first appears. Again and again the student has been gently and steadily pushed back on himself, perhaps with the remark, after an exercise has been sent in—mostly all quotation marks, "Never mind the commentators, give me what you think about it yourself."

It was hard work, but every student who tried to follow the kind advice can say it was the best thing ever happened him in his student life. We were to read all we could, but always to make what we read our own, and when the maze grew darker or more intricate to find in our teacher sympathy and solution which made us glad for all the dangers we had passed.

The method of instruction, as well as the ideals constantly kept in view, led upwards to the unity of all thought in the supreme so that