

performed by Rationalism. Montaigne, Hobbes, Voltaire and his school avowedly addressed themselves to this task and fortunately succeeded, for apart from the above considerations, such superstitions were inconsistent with an intelligent faith in an all wise and all powerful Father.

But I pass now rapidly to consider the influence of free thought upon the life of the Christian Church. I cannot here agree with the previous speaker, who suggested that the struggle against free thought has dissipated the energy of the Church which should have been used in missionary enterprise. As a matter of fact, an epidemic of free thought always found the Church in a cold and lifeless condition, neglecting missionary enterprise; and the progress of the conflict always resulted in deepening the spiritual life of the Church. Like the blows of the sledge-hammer, not shattering the anvil but generating warmth within it, so have the attacks of free thought always been used by God to stimulate the flagging energies of the Church into new zeal and warmth and life.

It was during the attacks of German Rationalism that the German pulpit wakened from its dogmatic slumber and German missionary societies were formed.

It was in the hey-day of French infidelity that the great missionary societies of the world were founded, and the era of modern missions dawned. It was when English morals were at their lowest ebb, in the reign of Charles II., that Deism began, and the close of that period of free thought was marked by the revival of John Wesley and the most remarkable religious awakening of modern times. Thus has God caused even the wrath of man to praise Him, and demonstrated upon the page of history that all things work together for good to them that love Him.

NEGATIVE—A. A. GRAHAM.

I regret that I cannot commend all the arguments advanced by the gentlemen of the affirmative. In their statement of the meaning of the term Free Thought they very properly stated that we must confine ourselves to its religious significance. But throughout their addresses they did not adhere to that definition. This is seen in the fact that they urged the reform movements in the church were due to Free Thought. If Free Thought is the rejection of the authority of the Bible how could the Reformation be the result of its influence? Instead of the Reformation being a revolt *against* the authority of the Bible, it was a revolt *to* the authority of Scripture against the anti-Christian elements which had insinuated themselves into the church. Luther, Huss, and Calvin were free thinkers in the same sense as our honored Principal and all the debaters on the platform are free thinkers—The truth had made them free, therefore they were free indeed.