

him into absurdity. A man who avows his purpose to wrong another, for example to calumniate another, defeats his purpose. Mr. Clarke charges me rather with insanity than moral wrong, for if I avow my purpose to misrepresent my brethren I effectually defend them against myself. But he has not adduced one atom of real evidence that I ever did misrepresent them, far less that I intended to do it, and least of all that I ever insanely avowed my intention so to do. Surely maintaining that Calvinism is not a term of communion among us, and preaching a non-Calvinistic sermon before the Union, cannot be misrepresenting my brethren. And yet this is the sum total of his pretended proof, and the only evidence of my attacking the Union he so gallantly defended by opposing my nomination; and that too in a style which I shall leave others to characterize.

In regard to one member, known to Mr. Clarke, who some years ago was unsettled in mind on the *five points*, and who for a time felt himself drifting to Arminianism,—I also know him, but not so well as Mr. Clarke does. Still, from my pretty intimate acquaintance with him, there are a few things rather original and racy in that individual's experience as it was opened to me during the awful tempest through which he passed when he was so nearly wrecked on the rocks of Arminianism; and also since he landed on the happy shores of the New-found-land of Calvinism. He purchased a copy of Calvin's "Institutes" to ascertain whether John Wesley's charges against John Calvin were true, and he declared that he found them all proved. He became very much exercised in his mind as to the legitimacy of his position in the Union. At the same time it seemed to him that other systems succeeded better in Canada, and he felt rather irritated than pleased when I tried to persuade him that his title to membership in the Union was "perfect and unquestioned," though he might avow himself an Arminian. He thought it prudent to make due inquiry whether admission into another denomination was safe and practicable. I never exactly knew how he escaped the breakers, but I rather think his deliverance was gradual. To me its indications were the assertion that he was not an Arminian, for he believed in the final perseverance of the saints. By and by he began to say, "Mr. Pullar, whatever be the case with you, I can only be saved on Calvinistic principles. And at a public meeting addressing me he said, Calvinism is a very comfortable doctrine when you meet with a great disappointment, or have occasion to travel by the Grand Trunk. I may be wrong, but I had not the impression that while this gentleman was in the midst of the storm, his greatest trial was the inevitableness of his withdrawal from the Union if compelled to embrace Arminian views, but rather the apprehension that this catastrophe might not after all be found inevitable. From Mr. Clarke's superior opportunities of knowing the gentleman's real opinion, I must defer to his authority.

By the close of his letter it is quite evident that Mr. Clarke is on excellent terms with himself. His position is "well defined." How long it will be in the same theological latitude and longitude who can tell?—not even he himself. It has been defined on the models of Toronto, Oberlin, Canadian Union, Arminianism, and now Calvinism restored.

But he "is no heresy-hunter," forsooth. Indeed! This will be news to men in general, and to the people of Toronto in particular. He "will not move for the expulsion of Arminians from the Union!" No. All he desires is to make them "ticket-of-leave men"!!!

"But I shall always resist what is unfair and unmanly; shall refuse to be put in a false position, &c." What a commentary on all this lofty