

Deacon of MacNab Street Presbyterian Church, and friend of Mr. Guinness. I transcribe the following paragraph.—

"Allow me to correct one mis-statement, in particular, in it. Mr. Pullar, in his second note, says that I avowed my belief of the statement that you were not a Christian. I did not do so, but, on the contrary, asked him his opinion on the point. I may say that Mr. Pullar sought the above interview, and pressed the conversation about you upon me, and that I had no idea that he, any more than myself, considered what passed as other than private and confidential."

It is with extreme regret that I feel called upon, in vindication of my own character, to make known to the public what must stamp Mr. Guinness with ignominy, and that is, that the subject of his attack upon the Rev. Dr. Irvine was not forced upon him on Saturday, the 11th inst., but was a gratuitous proceeding, volunteered at a much earlier date, and of which the conversation on Saturday was merely a result.

On Wednesday evening, the 8th instant, on our way to Church, I informed Mr. Guinness that the Minister and congregation of Knox's Church had arranged to have no service on that, their usual evening, but would join with us instead, and that I had arranged with Dr. Irvine to conduct the devotional exercises. He appeared quite startled and annoyed—asked if I had really invited Dr. Irvine—said that he had heard a great many things of that man—that friends in whose testimony he had perfect confidence had assured him that Dr. Irvine was not a Christian—that, therefore, he could not preach in his Church, and felt quite distressed that I had asked him to take any part in the service.

On my remonstrating with him on the absurdity and injustice of the position he assumed, he said:—"It will be solemn mockery for that man to offer prayer if he is not a Christian, and I have full confidence in the judgment of the friends who spoke to me regarding him."

I need not tell you that I was horrified to hear a young man—a stranger in the city—manifestly treated with every Christian courtesy, having the presumption, I might fairly say, the audacity, so to violate every principle of propriety. I did not, however, state these facts to Dr. Irvine at the time, for which I am perhaps blameable, but I did hope Mr. Guinness would see cause to repent of his heinous offence against all Christian decorum, and I was happy to find, after meeting Dr. Irvine in my vestry, he voluntarily expressed his intention to call and visit him.

On the Saturday following, I had an interview with Mr. Guinness in my vestry, on doctrinal questions, at the close of which I said to him, now I have a public matter to introduce; I said I was astonished and grieved at the intimation that was made in MacNab Street Church last night, that you were to preach in two Churches in town on next Lord's day, although you had informed me that your conscience would not allow you to preach in places of worship where singing and prayer were conducted in promiscuous congregations, and had assigned such a reason for declining a service in Knox's Church.

This led to his repeating, in still stronger terms, his perfect confidence in the testimony of his friends in this city, that Dr. Irvine was not a Christian, and his determination on that ground not to preach in Knox's Church.

Dr. Irvine had informed me that he would be at home on Saturday, and suggested that Mr. Guinness might pay his promised visit on that day in company with me. I requested Mr. G. therefore, to go with me to Dr. Irvine and tell him how he felt, and on what grounds—which he declined doing.

On parting, I crossed the street to Dr. Irvine's, and when I said Mr. Guinness would not come, he pressed me to know the reason. I had no alternative but either to be a party to the guilty knowledge and slander—or tell Dr. Irvine the cause, and I feel assured that every Christian man would have done the same in like circumstances.

I am, Sir,

Your obedient servant,

THOMAS PULLAR.

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