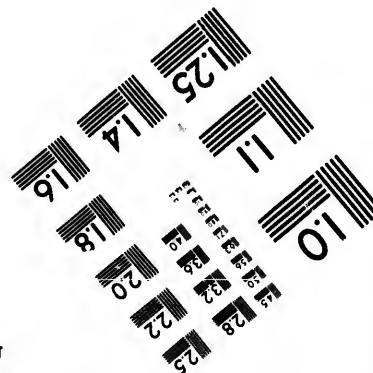
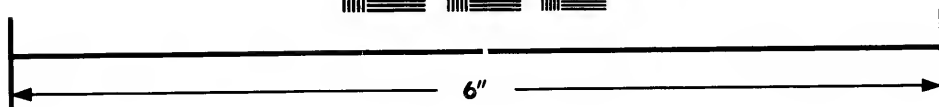
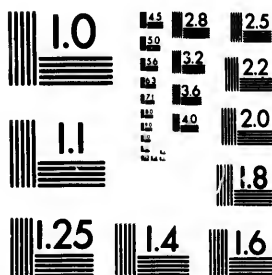


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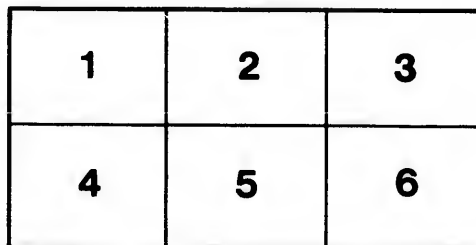
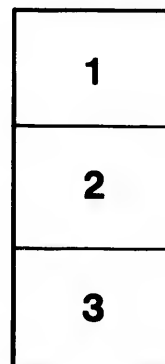
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“PIETY,”

AS ILLUSTRATED BY FACTS

IN THE LIVES OF

THE REVEREND DAVID INGLIS,

JAMES WALKER,

AND OTHER

“CHRISTIAN PERSONS.”

“By their fruits ye shall know them.”

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P R E F A C E .

As at present a most impudent attempt is being made, under the guise of religious zeal, to create, if possible, a disturbance in Knox's Church, by an ex-Deacon—to wit, Mr. James Walker—aided and abetted by the Revs. David Inglis and Dr. Ormiston—it is only befitting that the Christian public should have an opportunity of judging, from documentary evidence, the appreciation which these brethren recently had of one another—and how much sentiment can be modified by the skedaddling of Deacons to the Central House and of Walker's Elders to McNab Street Presbyterian Church.

It is supposed that ex-Deacon Walker feared joining McNab Street, as he no doubt concluded, from recent developments in the Assize Courts, that the corps of fighting Deacons was already complete there, and he might have been summarily ejected in consequence of the language he had dared to use towards the parson.

The correspondence was caused by a conversation held by the Rev. David Inglis with his friend, the Rev. Duncan McRuar, on his Fast day—"Thursday last."

It is probably regretted that Dr. Jennings did not reply, and take the part it was intended he should play; but he believed in the Scriptural precept, "If thy brother trespass against thee, go and tell him his fault between thee and him alone"—and therefore he sent on the letter to Mr. James Walker, and referred the Rev. David Inglis to him as "reliable authority," and as it clearly was a public matter already.

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"PIETY."

REV. D. INGLIS TO REV. JOHN JENNINGS:

HAMILTON, October 19th, 1861.

The Rev. JOHN JENNINGS, D. D.

REV. AND DEAR SIR,—On Thursday last, the Rev. Duncan McRuar, of Ayr, informed me that, in a conversation which you had with him some weeks ago, you had stated and mentioned that Mrs. Gale and Mrs. Inglis' were the persons mentioned by Mr. Guinness, in a printed correspondence between that gentleman and the Rev. Dr. Irvine, as having informed Mr. Guinness that "Dr. Irvine was not a Christian;" also, that in another conversation which you had with Mr. McRuar, a few weeks ago, you had stated to him that, in an interview which you had recently had with Mr. Guinness, this statement had been made by you, and Mr. Guinness had denied it. That you had stated to Mr. Guinness that you had frequently asserted it as a fact, which you had on good authority, and asked if you were at liberty, on Mr. Guinness' authority, to deny it—and that to this he readily assented. Also, that you then wrote to Mr. James Walker, of this city, who was your informant, and that he had sent to you three questions to be put to Mr. Guinness, but that, at the time of your last interview with Mr. McRuar, you had not received Mr. Guinness' answers to these questions.

I have Mr. McRuar's authority for making use of what he told me. I have since been informed by another clergyman of our church that you had been active in circulating the statement on Mr. James Walker's authority.

I do not for a moment think you are capable of having circulated the *untruth*—knowing it to be untrue. I am ignorant of the amount of evidence which induced you to believe and circulate this report; but you certainly have done so without any effort to ascertain the truth, by having both sides of the question.

I have to acknowledge the promptness with which you contradicted to Mr. McRuar, on Mr. Guinness' authority, what you had formerly asserted on that of Mr. James Walker. I have known that such a rumor was in circulation, but, until now, I have never been able to hear of any one who had expressed belief in it, or who had given any reliable authority for it.

I have now, on behalf of these ladies, to ask, as a simple act of justice, that you will inform me of the whole facts in this matter.

Hoping to hear from you at your earliest convenience,

I am, Rev. and Dear Sir,

Very truly yours,

DAVID INGLIS.

JAMES WALKER TO REV. DAVID INGLIS.

HAMILTON, 12th November, 1861.

REV. SIR,—The Rev. Dr. Jeannings having kindly forwarded to me a letter, addressed by you to him, dated 19th October, and you having called on me on the 4th inst., for a verbal explanation, I think it better on reflection, and friends in whom I have confidence think so too; in order to prevent misconception in a matter that you have taken up in such a formal manner, to place my answer to your letter on record. I may be permitted to remark that, considering me "reliable authority," you might have applied to me direct, on any matter where you considered yourself aggrieved, and I should have afforded to you, and them, any satisfaction in my power.

I observe from your letter that you derive your information from "the Rev. Duncan McRuar, of Ayr," and am not therefore surprised that it should contain more than the truth, "though you have Mr. McRuar's authority for making use of what he told you." *

You assume to ask "on behalf of these ladies, as a simple act of justice, that you be informed of the whole facts in this matter." I am led to contrast your zeal in their behalf with your tardiness in replying to the correspondence headed "The Rev. David Inglis' letter," and which I forwarded to you herewith, and which I had caused to be published in the public papers, in order to get justice, in April last, for my minister. †

* It appears that this was the employment of the Rev. David Inglis and Duncan McRuar on the Fast Day at Ayr. The Rev. Duncan McRuar considered his Fast Day "as sacred as the Sabbath," and for this reason could not attend a service held on that evening in the church of his brother Minister in the village, where many Ministers were present. The evening was spent in more congenial occupation, and it must have been delightful to find such brotherly love abounding, where the term of "A whining hypocrite," so shortly before was the most appropriate term so often used by the Rev. Duncan McRuar to designate his now "dear brother."

†THE REV. DAVID INGLIS' LETTER.

From the Spectator of 4th May.

[COPY.]

HAMILTON, 24th April, 1861.

REV. AND DEAR SIR.—In the Semi-Weekly *Spectator* of this day, appears a letter signed "David Inglis," dated 22nd inst., in which there occurs the following paragraph: "I never characterized Mr. McIndoe's letter as vile, and if my recommendation to commit the letters to the flames be held as implying this, let it be remembered that this applies to Dr. Irvine's."

As you were one of the Committee who had the letters in question under consideration, I will feel obliged if you will, by return of post, inform me in what light you looked upon my letters in reply to those of Mr. McIndoe.

I am, Rev. and Dear Sir,

Yours very faithfully,
R. IRVINE.

To the Revd's. M. Y. Stark, George Smellie, James Middlemiss, Thomas J. Hodgskin, and George Cheyne, composing the Committee.

EXTRACTED FROM REPLIES.

DUNDAS, 25th April, 1861.

"I have no remembrance of anything having been found fault with by the Committee or myself, in regard to the substance or terms of your part of the correspondence."

(Signed)

M. Y. STARK.

ELORA, 25th April, 1861.

"So far as I can remember, there was nothing in any of your replies which called for animadversion on the part of any member of the Committee, nor anything characterized in any way in the

It appears from what the Rev. Duncan McRuar told you, "that in a conversation which Dr. Jennings had with Mr. McRuar some months ago, Dr. J. had stated, and maintained, that Mrs. Gale and Mrs. Inglis were the persons mentioned by Mr. Guinness in a (printed) correspondence between that gentleman and the Rev. Dr. Irvine as, having informed Mr. Guinness that 'Dr. Irvine was not a Christian;' that Dr. J. had frequently asserted it as a fact which, he had on good authority, that Mr. James Walker, of this city, was his informant."

Allow me to say that, living in the midst of the discussion that arose, and taking part in it (as will be seen by reference to the "H. Grattan Guinness' Correspondence," which I also forward * to you herewith) I was frequently asked "how could a total stranger enter the city and act the part therein brought to public view, unless with the knowledge, if not with the approbation of the household in which he and Mrs. Guinness, for the time being, were guests;" and, after the publication of the correspondence, did he not continue to receive every token of your confidence, as well as substantial assistance from yourself and people, so as to confirm in the public mind that he had, by evading us and reflecting on our Minister, earned for himself an increased claim to your esteem? And this opinion was confirmed in the public mind by your previously written and spoken sentiments of hostility toward Dr. Irvine, even dating these feelings back to the time of your first coming to the city—your statement in Presbytery, on the 9th April, and there reported, being, "When I came to Hamilton I determined to be respectful, but not to be on any intimate terms with Dr. Irvine." I may now state that I heard the subject of the Guinness statements generally discussed, and in common with many others, concurred in the opinion of home influence; and, in answer of Dr. Jennings, did state that I supposed that the ladies in question were among the "Christian persons;" † and I think up to this time, if the subject is revived, as it has been by your letter, the prevailing opinion will be found unaltered. As to

Committee's Report. From this it is reasonable to infer there was nothing objectionable in them. Such is my own impression, in reference to them, and such I think must have been the impression of the other members of the Committee, as there was not, to the best of my recollection, anything to the contrary intimated by any of them when the correspondence was under consideration."

(Signed,)

JAMES MIDDLEMISS.

GLENALLAN, 26th, April, 1861.

"I can assure you that I have not the slightest remembrance of anything in them unbecoming the character of a Christian minister or a Christian gentleman."

(Signed,)

THOS. J. HODGSKIN.

GILLIAD COTTAGE, Saltfleet, 1st May, 1861.

"In reply to your request, in what light I looked upon your letters in reply to those of Mr. McIndoe, I beg leave to state that I considered them as characterized by great forbearance, and manifested a Christian spirit."

(Signed,)

GEO. CHEYNE:

FERGUS, 26th April, 1861.

"In your replies I did not think there was anything at all objectionable, and I am sure they were characterized by a very remarkable and undeserved amount of forbearance."

(Signed,)

G. SMELLIE.

* See appendix.

† It appears Guinness, before he left the country, stated that Mrs. Isaac Buchanan, of Aughmar House, was one of the "Christian persons in town."

the "three questions I put to Dr. Jennings," as stated on Mr. McRuar's authority, your letter was the first I heard or knew of them.

Allow me now to say, that I accepted your statement as to your non-interference in the arrangements for supplying our city pulpits by Mr. Guinness from the 6th to 10th May, alleging "that you introduced him to the Rev. Dr. Ormiston, and to no other Minister—that other Ministers called on him and made their own appointments." I learn on good authority that this is not in accordance with fact, as you did write a note on Saturday 4th of May, proposing to Mr. Guinness, to a Minister in the city, to preach on the following Wednesday evening—the time of the weekly service in Knox's Church.

Yours faithfully,
JAMES WALKER.

REV. DAVID INGLIS TO JAMES WALKER.

HAMILTON, Nov. 13th, 1861.

Mr. JAMES WALKER.

SIR,—Yours of yesterday has just come to hand. I understand from what you say in the first paragraph that this letter is the result of reflection and consultation with "friends in whom you have confidence." The last part of this statement sufficiently accounts for the change in tone and temper which you display in it, as compared with the spirit manifested by you in our conversation on the 4th inst., to which you refer; but it does not satisfactorily account for the very marked difference in the result to which you have come.

Our conversation ended in you authorizing me to express your regret to Mrs. Gale and Mrs. Inglis; but this letter is received by them and myself as a formal withdrawal of that expression.

A large portion of your letter is taken up with violent attacks upon myself and others, in which you wander very far from the subject of my letter to Dr. Jennings, to which yours professes to be an answer. I have a word or two to say in reference to these matters which are foreign to the proper subject of this correspondence.

You devote a paragraph to Mr. McRuar, in which you cast an imputation upon his truthfulness, which, if done at all, should have been done to himself,* and not to me. I am bound, however, to say that his statement stands uncontradicted except in a single unimportant particular, which you make the subject of a separate paragraph in another part of your letter. At the very outset of our interview on the 4th inst., I stated to you that Dr. Jennings had informed me that the questions given to him to be put to Mr. Guinness, and which he had put, were not sent by you. Why you mention the subject again, as though no such statement had been made to you I cannot conceive.

You contrast my zeal in behalf of Mrs. Gale and Mrs. Inglis with my tardiness in replying to the correspondence headed, "Rev. David Inglis' letter." This attempt to evade the question might be passed without notice; but it may be worth while to ask what is there in that correspon-

* This is simply absurd. Mr. McRuar might never have made the statement. There is only Mr. Inglis' letter for it. As a trader, it is the business of the retailer to return counterfeits to the wholesale dealer, and on the next suitable occasion accounts could be balanced.

dence for me to reply to? Any one of ordinary understanding reading my letter of the 22nd April, from which a single sentence is quoted in Dr. Irvine's letter to Messrs. Stark, Smellie, & Co., must see at once that my statement was a denial of a statement made by Dr. Irvine in a previous communication to the *Spectator* (but which was not made on the floor of the Presbytery), to the effect that I had characterized Mr. McIndoe's letters as vile, and that, so far as the recommendation to commit the letter to the flames is concerned, it could not be held by Dr. Irvine as implying that I regarded Mr. McIndoe's letters as vile, as Dr. Irvine's own letters were included with Mr. McIndoe's in the recommendation.* Had the correspondence been to the effect that Dr. Irvine's statement was true, and that I had characterized Mr. McIndoe's letters as vile—then it had been well to publish it in the public papers in order to get justice for your Minister, and I might have felt it necessary to reply—but as the correspondence stands it needs no answer from me.†

* Within one week from this date the Rev. David Inglis planned and carried out a burning business in another case.

A Minister who had spoken improperly in Presbytery on the 10th of April last, subsequently withdrew the statement, but on a letter being addressed to him, detailing the facts of the case, and asking a reply, saying if all the statements were as he considered they were made, he replied in a most insulting letter. A memorial to the Presbytery was forthwith drawn and transmitted, and at Galt, on the 17th, (a week after) it was heard. Mr. Inglis acted as clerk, (Mr. Middlemiss having left) and he was forced to admit he had been an adviser in the case. The memorialist was asked what he required, and his desire was at once acceded to, namely, that the Minister should withdraw his expression in Presbytery, and his letter, and that it should be recorded in the Minutes. This was considered most reasonable, but the Rev. David Inglis proposed the burning process, as before. To this the memorialist objected, but said he would consent to the Presbytery doing as they pleased if it were admitted *his* letter was "unexceptionable." This was responded to by a burst of "Certainly;" but mark the result. The Presbytery met next at Montreal, and there, in the absence of the memorialist, the Rev. David Inglis resisted the introduction of this statement into the finding, and in the hurry of dissolution of the Presbytery, never to meet again, he succeeded in perpetrating his design, and some day soon we may hear that because these letters are recorded as burned, it was because they were *both vile*. The clerk, however, has been notified, for the information of "all whom it may concern," that they will not be burned. It is only justice to the christian character of the Minister in question to say, that he asked for an interview with Dr. Irvine, and made an apology for what he had said of him in the letter—and this unasked or unrequested—and, it is believed, deeply regrets the advice he took.

† Mr. Inglis speaks truly here. Dr. Irvine used the word "considered," not "characterised." The latter is counterfeit; Mr. Inglis coined it. Mr. Inglis dared not have quoted the passage correctly. Dr. Irvine, in Presbytery, on the 10th April, in replying to the Rev. Duncan McRuar's personal attack, (as can be verified) said:—"I may allude to the part acted by Mr. Inglis in the case. It "will be remembered," &c, &c.; "and he '*considered*' these letters so vile that "they ought not to pollute the records of the Court by being allowed to remain "among them, and it was at his recommendation, as Moderator, that the Clerk of "the Court was directed to commit them to the flames, yet the rev. gentleman, on "the Sabbath but one following, took the author of these letters and placed him "in the pulpit of McNab Street Church to minister to his congregation."

Mr. Inglis states what is false if he asserts that these identical words were not spoken by Dr. Irvine, in Presbytery, on the occasion in question; and he never dared, though present, to utter one word in reply to them. He was silent—and then, when none of the five Members of Committee were present, he raises a false issue—substitutes the word "characterised" for "considered," and has met the castigation he deserved in the letters from the Rev. Messrs. Smellie, Cheyne, Stark, Hodgkin, and Middlemiss.

In another part of your letter you say that I have "spoken and written sentiments of hostility toward Dr. Irvine, even dating these feelings back to your first coming to this City—your statement in Presbytery, on the 9th April, and there reported, being, "when I came to Hamilton, I determined to be respectful, but not to be on any intimate terms with Dr. Irvine." I have oftener than once had occasion to defend myself and others from hostile attacks made by Dr. Irvine; but I have never spoken or written sentiments of hostility towards him. The proof which you bring forward is a supremely ridiculous one. The report of my speech, as quoted by you, is correct, though imperfect: that is, it is a single sentence of my speech without the other remarks made in connection with it. But taking it as it stands, surely the avowal of a determination to be respectful but not intimate with a man is very far removed from an expression of hostile feelings. What I said to you, in our conversation, might have satisfied you on this point; but since you again force this subject upon my attention, I must add that, while I have often expressed my opinions of Dr. Irvine's conduct, in his presence in Presbytery, and have no wish to conceal them now, my sentiments towards him, even now, are those of sincere pity, but not of hostility in any proper sense of that word.

In the closing paragraph of your letter you say, "I accepted your statement as to your non-interference in the arrangements for supplying our City pulpits by Mr. Guinness from the 6th to 10th May, alleging that you introduced him to Dr. Ormiston and to no other Minister—that other Ministers called upon him and made their own appointments. I learn on good authority that this is not in accordance with fact, as you did write a note on Saturday, 4th of May, proposing for Mr. Guinness, to a Minister of this City, to preach on the following Wednesday evening, the time of the weekly service in Knox's Church."

Gently—Mr. Walker—gently; you are treading on slippery ground again. The first part of this paragraph contains a good deal more of impression upon your own mind than of anything said by me. First of all, I never used the word non-interference, nor any words equivalent to it. Non-interference means that I did not in any way advise with Mr. Guinness; but you could not understand me as saying this, for you heard me advise Mr. Guinness to preach in Knox's Church,* and you alluded to that fact in the conversation in question.

Then, you make a mere explanatory statement in reference to Dr. Ormiston, and that not very correctly reported—the main part of what I said to you. What I did say was, that I was not in any way responsible for Mr. G's appointment—that he had made them with the Ministers themselves, and that Dr. Ormiston was the only one of the Ministers who had called for him whom I had notified of his arrival—that the others had called of their own accord.

The above is strictly in accordance with fact. Beyond my opening my own pulpit to him, I had no responsibility in the matter. I left Mr. G., as my guest, free to take his own course. As to writing to a Minister

* This will forcibly remind those who have heard it, of the story of the Rev. Fellow of Trinity College Dublin, who, during an election time, seeing a particular political character crossing the court-yard of the college, called out to a number of students:—"I say, boys, don't nail his ear to the pump—ah! don't." The pump being in the middle of the yard, it is needless to inform our readers of the immediate attention given to the sage advice of the rev. gentleman.

proposing for Mr. G. to preach on the Wednesday, I have no remembrance of this, though I may have done so. The only letter which I remember writing on the 4th of May, to any Minister in this city, was one to the Rev. R. Burnet—and that, so far as my memory serves me, was in reference to an address at the Union Prayer Meeting on Monday evening. I have written to Mr. B. to ask him to send me the note which I sent to him or to give me his impression of what it contained, if he cannot find it—and I await his reply. Mr. Burnet has replied that he cannot lay his hand upon my letter, but that his remembrance of it is that I did propose for Mr. G. to preach for him on the Wednesday evening. I cannot, however, recall the fact of having written which Mr. B. described.

It is full time to come to the real matter between us. It is quite true that I "might have applied to you direct" on this matter; but I judged it right to correspond with Dr. Jennings first, and afterwards to apply to you as his authority. After I had received the information which I required from him,* I lost no time in seeking an interview with you.

In reference to that interview, I must remind you that you there acknowledged to me that, in answer to a question put to you by Dr. Jennings, you had told him that you supposed Mrs. Gale and Mrs. Inglis were the certain Christian persons who had informed Mr. G. that Dr. Irvine was not a Christian—that your authority for doing this was a conversation between Messrs. Guinness and Mrs. Scott, of London, and Mr. McMullen, of Woodstock, in which Mrs. Guinness had said certain things against Dr. Irvine—but that neither Mrs. Guinness, nor Mr. Scott, nor Mr. McMullen had mentioned the names of Mrs. Gale and Mrs. Inglis in that connection—and that you mentioned their names as the "Christian persons" of Mr. Guinness' letter solely from an impression upon your mind that they had been speaking of Dr. Irvine to Mrs. G.

* A single paragraph from the letter of the Rev. David Inglis to Doctor Jennings, dated 1st Nov., 1861, will prove to demonstration that this statement is utterly devoid of truth. Mr. Inglis never "received the information he required" from Dr. Jennings; but, on the contrary, was refused, and referred to Mr. Walker; and the attempt here to impose on the credulity of the readers of his letter, and make his course appear consistent, will be manifest in the paragraph which closes his letter, dated as above.

"Allow me to say, that Mr Walker's information on the point which you have referred to him is only part of what I wish. The judiciousness of the reference is a subject on which we would probably differ; but I have now to ask your attention to the fact that I have asked you for a statement of the substance of your communications with Mr Guinness on the subject. This, I think, is necessary to the truth in the matter. I trust you will not ultimately refuse it. I know, on behalf of Mrs. Gale and Mrs. Inglis, ask you to do them this act of justice, and I need scarcely say that I ask it for the last time."

This demand was declined, and yet the Rev. David Ingles unblushingly says,—"After I had received the information I had required from him (Dr. Jennings)!!!!!!"

There is another paragraph of Mr. Inglis' correspondence provocative of criticism. In his letter to Dr. Jennings, dated 24th Oct., speaking of the Rev. Thomas Pullar's Letter to the *Leader*, he says, "Were there ever such illustrations of the love of peace! of dignity!! of courtesy!!! of grammar!!!! as the correspondence here laid before the public affords? Excuse me for saying that in this connection some parts of your letter of the 23rd are almost equally provocative of criticism and laughter." In these very letters, and that of Mr. Walker also, this eminent and learned critic spells the word rumour "rumer"—and partisan he makes "partizan." It is a pity more care was not taken by his mother in his early instruction in orthography.

This I must characterize as almost an unwarrantable and ungentlemanly liberty with the names of these ladies. I accepted your verbal expression of regret on the 4th inst; but your present letter is not only without any expression of this kind, but it also contains an attempted vindication of your conduct, and some of its expressions amount to a re-assertion of your statement to Dr. Jennings—thus making the original offence doubly offensive.

In vindication of your conduct, you say that you have been asked, "how could a total stranger enter the City and act the part therein (in the printed correspondence) brought to light, unless with the knowledge, if not with the approbation, of the household in which he and Mrs. Guinness were guests?" Whatever impertinent questions people may have asked, I repeat the fact already stated to you verbally, that, up to within an hour of the time when the printed correspondence was handed in to my door, neither my family nor myself knew any thing of that correspondence.

You say a good deal about my hospitality to Mr. and Mrs. Guinness. Pray what have you to do with that—or what has it to do with the question before us? You have no right to interfere with my opinion of Mr. Guinness' conduct in the matter, or with my conduct towards him after it came out. That opinion, if expressed at all, must be expressed to Mr. G., and not to you. But since you force this subject upon me, I may, with perfect propriety, express my detestation of the conduct of those who caused that correspondence to be printed without his knowledge or consent; and the subterfuge of placing the word ("Printed for Private Circulation") at the head of a fly-sheet, scattered over the length and breadth of the Province, only aggravated the dishonorable conduct of printing a person's private letters without ever notifying him of the intention.*

What has all this allusion, on your part, to what took place after the correspondence was printed to do with your speaking, as you did, of an event which took place before these letters were written? How could you, on the ground of a mere impression of your own mind, and in the face of Mr. Guinness' statement that the authority was "not Mr. Inglis nor any of his family," attach the names of Mrs. Gale and Mrs. Inglis to a statement to which they had as little to do as you had? You speak of the prevailing opinion being still correct, in your supposition. Now, if so, you are largely responsible for the formation of that opinion by your own shewing. But I

* Any one will see the fallacy of this reasoning. The very letter to Mr. Guinness demands an answer, clearly, *on public grounds*. There can be no doubt that it might have been much more agreeable to the "conspirators" if they had been permitted to carry out their plans without exposure. Yelverton, on his examination, declared that he considered seduction no crime—but the exposure of his deeds to public gaze, he admitted, made his conduct a crime of the most atrocious character. It is the bounden duty of every man to expose by every means in his power such infamous doctrine; and no other course can free the community from its perpetration and results. Any man by putting on a certain elongation of face, and assuming "the shepherd's voice," it would appear by the doctrine here propounded, may speak and act towards his fellow man as he dared not, even for one moment, sanction in a public position, or where he can be dealt with as he justly merits. The man who steals a loaf, to satisfy the craving of the hunger of his wife and children, merits committal to the Penitentiary far less than the whining hypocrite who, by a nod or a shake of his head, whispers away the character he dares not *openly* assail, as he does in the way described.

believe that those who have believed the rumor are limited to a very narrow circle of persons, who do not know either Mrs. Gale or Mrs. Inglis.

I repeat again, that the statement you made to Dr. Jennings was *wholly false*—that Mrs. Gale and Mrs. Inglis were not the persons on whose authority Mr. Guinness acted. In leaving you to take what further course you may think best—either to give or to withhold the apology which your conduct requires you to give—I have only to say, that if another letter comes to me in the same tone and spirit as the one which I have just answered, I will effectually put an end to the correspondence, so far as I am concerned.

I am, Sir,

Your obedient Servant,

DAVID INGLIS.

MR. JAMES WALKER TO REV. DAVID INGLIS.

HAMILTON, 16th Nov., 1861.

The Rev DAVID INGLIS.

REV. SIR,—Your letter of the 13th inst., was received on the 15th., and, in my mind, shews the necessity for a *written* reply to your note to Dr. Jennings. I have now to say, the statements contained in mine of the 11th I still maintain.

You reply, "The statement you made to Dr. Jennings was wholly false." I confidently assert that I never made a false statement to Dr. Jennings, but expressed to him, as I have done to you, my opinion. You admit that the Rev. Duncan McRuar had told you more than the truth, and that Dr. Jennings confirms the *untruthfulness* of his statements.

You say that "up to within an hour of the time when the printed correspondence was handed in to my door, neither my family nor myself knew anything of that correspondence." It appears that "your memory does not serve you" on this particular.

I shall notice last what is really the foundation of the first correspondence with Mr. Guinness—how he came to ignore Knox's Church. If this matter had been as well understood on the 13th of May as it is now, I should probably have asked the stranger no more questions.

When, in your conversation with me on the 4th inst., I said we have felt that *you* did our congregation wrong in making the appointments for Mr. Guinness, by which we were excluded, you replied—"I will tell you what part I took in this matter; I introduced Mr. Guinness to Dr. Ormiston, and to no other Minister—other Ministers learning (or hearing) that Mr. Guinness was here, called and made their own appointments with "him." You made this statement with so much apparent candour that my previous impressions to the contrary were, for the time, entirely removed. I then resolved that if your statement was correct I should feel entirely satisfied, but, on enquiry, I discover that you had attempted to deceive me. You will, perhaps, again exclaim: "Gently, Mr. Walker, gently; you are treading on slippery ground." Again, you say, "I have no remembrance of this, though I may have done so. The only letter I remember writing on the 4th of May to any Minister in this city was one to the "Rev R. Burnet, and that, so far as my memory serves me, was in reference

"to an address at the Union Prayer Meeting on Monday evening." In this pitiful apology you admit the fact that you did write to a Minister to make one of the appointments.

If it is really a fact that after writing the letter which you say Mr. Burnet remembers "that you did propose for Mr. Guinness to preach for him on the Wednesday evening, though you cannot, however, recall the fact of having written the letter which Mr. Burnet describes," you had better save your "pity." Perhaps you can find amongst your own papers Mr. Burnet's suggestion in answer to your letter, that the address at the Union Prayer Meeting would be open to Mr. Guinness, instead of Wednesday. If so, I may expect you to make the necessary acknowledgment that you tried to pre-engage him four days in advance to cover the week-day service of Knox's Church.

Yours faithfully,

JAMES WALKER.

[NOTE—This part of the correspondence reveals the whole plot. Mr. Guinness was first announced in the *Spectator* of Saturday, the 13th of May, and on the previous evening every day had been filled up except *Wednesday*. Monday, the Union Prayer Meeting, when there could be service nowhere else; Tuesday, Dr. Ormiston's; Thursday, McNab Street; Friday, the Baptist; and, *after that*, he "had determined on preaching no more in Churches." The fatal note from the Rev. David Inglis to the Rev. R. Burnet, dated on *Saturday*, asking him for his pulpit on *Wednesday* evening, seals the affair; from it there is no escape—and then on Friday evening comes the announcement he will alternate between Dr. Ormiston and Mr. Inglis. And it is a notable fact, that though a clear and explicit arrangement had been made for the Rev. Jas. Middlemiss to preach on the morning of Sabbath, the 12th May, in Doctor Ormiston's Church, he was withdrawn—not by Dr. Ormiston, but by Mr. Inglis—and Mr. Guinness sent there to preach, and by this means Dr. Ormiston was made a sleeping partner.]

APPENDIX.

THE REV. H. GRATTAN GUINNESS AND "CERTAIN CHRISTIAN PERSONS IN TOWN."

We had heard a good deal among the Presbyterian community for the last few days of the Rev. Mr. Guinness, the "Evangelist," but were not prepared for such a state of matters as a correspondence between him and one of the respected ministers of that body here developes.

We have carefully perused this correspondence, and believe there can be but one opinion, that Mr. Guinness has, upon his own showing, acted in a manner that places himself outside the pale of civil society, and that until he delivers up to the minister in question the names of the persons on whose information he has been led to act as he has done, states all the circumstances and makes an apology for his conduct, he is not entitled to a further hearing.

It appears that this gentleman came here as a stranger, but before he has well reached the city he takes upon himself to listen to and pass judgment upon individuals of the community among whom he has been thrown, when, had he been a man of the smallest intellect and judgment, he must have known that so to act must bring down upon him the scorn and contempt of every man in the community, and in this position, we believe, he at present stands.

There is, however, a third question, and that is *the* matter of importance in this case. It appears there are "certain Christian persons in town" whose deeds are visible in this correspondence, but whose Christianity is yet undeveloped, who—probably with outward works of sanctity, and whose language breathes a spirit of piety—impose upon this unsophisticated gentleman, and it is manifest, have used him for the basest of purposes. We cannot but feel that this correspondence, published as it is *simpliciter*, must be of the greatest benefit in the religious community among whom the Rev. Mr. Guinness has labored, and that it loudly calls upon them to take steps to unmask and expel from amongst them men, no matter under what garb they conceal their real character, who could act so base a part; and to be careful in future that no Evangelist, however good he may be, shall be afforded the opportunity of playing the part which these "Christian persons" in town have imposed upon Mr. Guinness. The following is the correspondence:—

HAMILTON, May 13, 1861.

REV. AND DEAR SIR,—Will you please accept my thanks for the printed statement by Mrs. Guinness, with which you kindly favored me.

Allow me now to express my surprise, that after you had stated to me on Monday night (in the passage near the Session Room of St. Andrew's Church, in declining to make an appointment to conduct worship in Knox's Church on the following Sunday), "That you would take no more appointments in any place of worship (or Church), but take other means of making your own views of truth known, as you considered all the Churches (Presbyterian) in error," and which statement I have informed many of my friends of what I termed your decision, I saw in Saturday morning's paper your advertisement to preach on Sabbath, 12th instant, in two other churches of the same order. I may remind you, that when

I saw you in the house of Rev. Mr. Inglis, on Saturday, 4th, for the purpose of obtaining from you a public service in Knox's Church, on the following Sabbath, or a week-day evening service, you stated that you did not know Dr. Irvine or anything of Knox's Church, and enquired if the congregation was connected with the Irish Presbyterian Church? And, in declining to make an appointment on Monday night, 9th instant, you said it would have been interesting to you to have preached to that congregation, composed of so many of your countrymen, leaving on my mind the impression, which I have stated without reserve, that if Mr. Guinness takes further church service it would be, I believed, tendered to us.

You will please to oblige me by giving a written explanation of this change of arrangement, bearing such apparent inconsistency.

I should have made the enquiry on Saturday, but did not wish to interrupt your Sabbath preparation.

Faithfully yours,

JAMES WALKER,

To Rev. H. G. GUINNESS.

Deacon Knox's Church.

HAMILTON, May 13, 1861.

DEAR SIR,—In answer to your letter of to-day, I beg to state that I intended to confine my preaching to the open air (after Friday last,) but have been prevented doing so by the unsettled state of the weather.—Yours sincerely,

H. GRATTAN GUINNESS.

MANSE OF KNOX'S CHURCH, May 13, 1861.

REV. SIR,—I have been informed that you have stated to a clergyman in this city that "Dr. Irvine is not a Christian." As I am unwilling to take up an evil report against any one, but especially against one who comes amongst us, as you professedly do, in the name of Christ—I beg to request that you will let me know whether my information is correct, and if so, upon what authority you have deemed it your duty to circulate, if not to act upon such a statement.

From my friend, Deacon Walker, I have learned that when he called at the residence of the Rev. David Inglis, whose guest you are, on the 4th inst., you told him that you had never before heard of me, nor of Knox's Church; and as I had only a brief interview with you at the Congregational Church, on the evening of the 8th inst., it must have been impossible for you to form a definite idea of my character on that occasion. From these facts I would infer that your judgment of me, if correctly reported, must have been formed since the above dates, and could not have been the result of personal observation.

The bearer will wait for your reply, as I wish to lose no time in having matter of so much importance adjusted.

I am, Rev. Sir,

Yours respectfully,

To the Rev. H. G. GUINNESS.

R. IRVINE.

MONDAY AFTERNOON.

DEAR SIR,—Your letter has been just received by me, in which you mentioned having heard that I said to a clergyman in this city that "Dr. Irvine is not a Christian." This is *untrue*. I have only met you once, and that for a few minutes, and have not made any considerable inquiries about the present difference between yourself and Mr. Inglis; in fact, with Mr. Inglis I have had but one brief conversation upon the subject. So far from Mr. Inglis having prevented my preaching in your chapel, he pressed me to consent to preach for you; but I have thought, for several reasons, that it would be best I should not do so. I am grieved at the sad state of affairs I find existing here. I trust God will mercifully deliver his people from it, and over-rule it for good.

Yours very sincerely,

MR. IRVINE.

H. GRATTAN GUINNESS.

KNOX'S CHURCH MANSE,
Monday Evening, May 13th, 1861. }

REV'D, SIR,—I have to acknowledge your note of this date, and on its receipt I at once forwarded a copy of it and my letter to you to the Rev. Thomas Pullar, from whom I received the following reply.—

HUGHSON STREET, 13th May, 1861.

"REV. DR. IRVINE.—My Dear Sir,—I have your note of to-day, enclosing the reply of Rev. H. G. Guinness to your enquiry as to a statement made by him to me respecting yourself. I beg to say, in reply, that Mr. Guinness did, on Saturday the 11th inst., state to me that he had been informed, on good authority, that Dr. Irvine is not a christian. He gave this as his reason for not preaching in Knox's Church. It was said deliberately, in various forms, in answer to my remonstrances on the subject of the course he had taken in regard to you and your people.

I am, my dear sir,

Yours truly,

THOMAS PULLAR."

Permit me to remark that I did not ask you any questions as to any conversations you had with the Rev. David Inglis, nor about preaching in Knox's Church—a privilege you were quite at liberty to decline without giving any reason, but which course you have not pursued.

I am gratified to know that you have not been troubled by me with any information or intelligence in regard to "the sad state of affairs" which you say you "find existing here"; but I think every christian must admit, that (however good may be your intentions) the course you have pursued has not tended to remedy such "state of affairs," nor to deliver God's people from it.

Hoping your mission may be more largely blessed elsewhere,

I am, Rev. Sir, yours respectfully,

REV. H. G. GUINNESS.

R. IRVINE.

TUESDAY MORNING.

DEAR SIR—In answer to your letter received this morning, I beg to say that Mr. Pullar's statement, that I had said to him on Saturday last, that I "had been informed, on good authority, that Dr. Irvine was not a Christian," is quite correct. But you will observe that this is a *very different thing* from passing judgment upon you MYSELF, and stating plainly and positively that you were not a Christian, which was the thing I denied in my letter to you. My "good authority" was simply that of certain Christian persons in town—not Mr. Inglis, nor any of his family.

Trusting that you *clearly* see the difference between saying that I heard from certain Christians here, that you were not, in their opinion, a Christian man, and saying positively that you were not a Christian, and trusting also that you will understand the reason why, as a stranger in this place, in these painful circumstances, I have acted as I have,

I remain,

DR. IRVINE.

H. GRATTAN GUINNESS.

TUESDAY NIGHT.

TO THE REV. H. G. GUINNESS,—

REV'D SIR,—Yours of this morning was received at 6 p. m., and on its perusal I must say I felt convinced of the correctness of an opinion which had been gaining currency among many of our Christian citizens for some days past, viz.: that you are lacking in "the simplicity which is in Christ."

Allow me to call your attention to the following facts: On Monday, the 6th inst., you informed Mr. Walker (after consideration from the 4th) that you did not intend, after Friday, to take any more appointments in any places of worship (or Churches) which was your declining answer to his offer of my pulpit. Your next statement, when he found he had acted differently, as appears from your written answer, is, "the unsettled state of the weather," and you gave this reason to enable him to explain the false statement he was led to make by your answer

on Monday evening; and now it appears that your real reason for not preaching in Knox's Church is, not what you stated to Mr. Walker, nor "several reasons" as stated in your note of yesterday, but what you stated to the Rev. Thomas Pullar, viz., that you had been told on "good authority of certain christian persons in town, that Dr. Irvine is not a Christian"

The fine-drawn distinction which you make in the first page of your letter of this morning, can be only regarded as a contemptible subterfuge, unworthy alike of a gentleman and a Christian.

Surely we had good cause to be warned by an article in page 109 of our *Presbyterian Ecclesiastical and Missionary Record* for this month, on "THE PLYMOUTH BRETHREN," published at Toronto.

It appears from Mr. Walker's statement, that on the 4th inst., you heard of me for the first time in your life. On the 5th you heard of me from the Rev. Mr. Ormiston; on the 6th you once more heard of me from the same two gentlemen. On the 8th inst., I met you in company with the Rev. Mr. Pullar—all of whom, I learn, urged you to occupy my pulpit. Now, if any "christian persons in town" led you to believe that the above-named brethren had attempted to entrap you into the pulpit of one who "is not a Christian," surely you might, at once, have furnished the names of these christian persons to Dr. Ormiston, Mr. Pullar and Deacon Walker, and challenged *their* conduct, in attempting such an act of deception upon a "stranger in the place, in these painful circumstances."

Besides, in yours of the 13th inst., you say that the Rev. David Inglis, whose guest you are, "*pressed you to consent to preach for me.*"

Now, if you are likely to be guided by the wish of any one, it would most assuredly be by that of your host, to whom you should also have communicated the information of these "Christian persons in town;" and had you done so, I am sure he would not for a moment have pressed you, "a stranger in the place, in these painful circumstances," to occupy the pulpit of one who was declared, on such testimony, to be "not a Christian."

But you accept the testimony, it seems, of certain "Christian persons in town," and on it "*take up an evil report,*" while you had also the testimony of other "Christian persons," such as that of the Rev. Dr. Ormiston, the Rev. Mr. Pullar, and Deacon Walker—not to speak of the practical testimony of the Rev. gentleman whose guest you are, in "*pressing you to preach for me.*" And on the testimony of these Christian persons, you not only disregard the expressed wishes of Clergymen and Office Bearers of the Churches here, but actually set at nought the "*pressing request*" of the gentleman whose hospitality you are enjoying.

I have now again to demand the "good authority" mentioned in your letter, and have instructed my messenger to wait for the names and residences of these "Christian persons in town," which, as a Christian gentleman, you are bound at once to furnish.

Again wishing your mission to Canada greater success elsewhere, and praying that you may be under the guidance of *wiser* Christian persons in future.

I am, Sir,

Your very obedient servant,

R. IRVINE.

In reference to the foregoing, the following was received from the Rev. Thomas Pullar:—

HUGHSON STREET, May 14, 1861.

REV. DR. IRVINE:—

MY DEAR SIR,—Having seen Mr. Guinness' reply to yours of yesterday, enclosing a copy of my note to you, I feel it to be my duty to you, to truth, and to all concerned, to pronounce it *a most unworthy and pitiful evasion.* It makes *bad worse.* What on earth is the difference between his saying "you are not a Christian, and saying that "he has been informed, on good authority, that you are not a Christian," when he was avowing *his belief of it, and giving it as his reason for not preaching in your church?* It

makes me thrill with horror and burn with indignation, to find him attempting thus to explain away his direct denial of what he knew he had affirmed to me in various forms, if not in the identical syllables. Woe to the cause which has such an advocate!

I am, my dear sir,

Yours truly,

THOMAS PULLAR.

HAMILTON, Wednesday Morning, 10 o'clock.

REV. SIR.—I delivered your letter, and, after waiting some time, received a message that "there was no answer." I requested to see Mr. Guinness, when I informed him that I was directed to wait for a list of names, to which he replied, "there is no answer."

WILLIAM OMAND.

REV. DR. IRVINE.

The subjoined letter, not furnished in the correspondence handed us for publication, has been sent us by a friend of Mr. Guinness:—

THURSDAY, May 16, 1861.

SIR,—Allow me to thank you for the copy of the printed correspondence which I last evening received: and 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*. Let me distinctly declare that in this conversation I expressed myself to the effect, that I considered the judgment of those Christians who made this statement *so likely to be correct* as to lead me to take the *negative* course of not preaching for you—though I did not feel *so absolutely sure* that it *was correct* as to be led to take the *positive* course of "avowing my belief" in it, or of saying plainly that you were not a Christian. Let me also state that to this hour I am not *certain* that you are not a Christian. I think it is *quite possible* you may be a Christian *in a backsliding state*. But, I confess, from the facts that various Christians have made known to me about your history, as well as from their opinions concerning your character, I am led to think that the *probability* is that you are an unconverted man. This being the case, I repeat it, *I did not then, and would not now say positively* that "Dr. Irvine is not a Christian."

I may say that Mr. Pullar sought the above-mentioned 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. *Under this impression*, the reason is obvious why, while stating the truth, I stated only a *part* of the truth, in giving a simple *answer* to your first note; supposing that you had heard a *mere rumor*, I did not wish suddenly to pain you by giving you a full account of my conversation with Mr. Pullar, unless called for. I did not hesitate to state the whole truth when your second note required it.

My only reason for declining to furnish the names of the Christian persons who were my authority, is a resolution not to involve them in a strife which must be equally useless and unedifying.

I refrain from making any comment on Mr. Pullar's conduct in this matter, or your own. The correspondence you have judged it well to print speaks for itself.

I am, Sir,

Yours truly,

H. GRATTAN GUINNESS.

To DR. IRVINE.

(To the Editor of the Spectator.)

HAMILTON, May 21, 1861.

SIR,—In your paper of this morning I have read a letter, signed H. Grattan Guinness, dated 16th inst., and addressed to the Rev. Dr. Irvine, and which you have informed me has been published at the request of Mr. Andrew F. Skinner,

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

"Allow me to correct one inis-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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