

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,