

derstand one another on this subject.

Yours, with no disrespect,

D. OLIPHANT.

3rd August, 1852.

P. S. You know that Cobourg is my address, at which place I will be glad to receive your response.

*Brantford, Sept., 4th, 1852.*

MR. OLIPHANT, MINISTER :—May I ask *you* a question? Who told you that I said you were a "Unitarian?" What is this brother minister's name; and where does he live, and *when* and *where* does he say he heard *me* say so?

Before you can, with any show of reason or fairness, expect me to answer the accusation, you must give me the *name* of my *accuser*.

To this, of *course*, there *can* be no objection. When you do so, I am prepared to give you an answer which will be quite satisfactory to you on this point.

I do not make it a practice to receive either accusations or testimony against others, as true and valid, on that kind of evidence generally termed, "*I saw a man that saw a man that said he saw the King.*" Hence I demand of you the name and residence of this "brother minister."

In haste, I am, &c., &c.,

THOS. L. DAVIDSON.

MR. T. L. DAVIDSON—

KIND SIR.—Your note in reply to mine is received. The question you propose is, in my judgment, unlawful to answer without authority from the party whose name you ask me to disclose. My object being to cultivate a brotherly and holy feeling among those who acknowledge the one Divine Master, rather than stir up strife uselessly, I decline to mention the name of the very respectable Baptist minister who stated that you informed him that I was a Unitarian. Neither the time nor the place is known to me; and they have no possible bearing, so far as I can conceive, upon the *fact*. It is the thing itself, and neither the time of his speaking, nor the place where he heard you speak, which concerns me—and which, also, if my judgment does not deceive me, is of interest to you. Were I to reverse our respective positions, and were I to be enquired of by yourself whether I had ever called you a Unitarian, my sense of duty, gleaned from the Master's rules, would immediately stimulate me to say *Yes* or *No* to the question, happy in saying that I never so thought, spoke, or wrote, if I could say it truthfully. Would you not think, honestly, that if I hesitated to answer, asked the person's name who told you, required to know the moment the words were spoken, the geographical spot the person occupied when he spoke, whether he was standing or sitting when he gave the information, and other particulars of that category,—would you not think I was too nice to be innocent?

I am sorry, then, to conclude, after my designedly respectful