

Your communication relative to Mr. Charles Chiniquy lies before us.

We beg leave to assure you that we reciprocate the kind and fraternal spirit in which you address us; that it has given us unfeigned pleasure to receive the Rev. Mr. Kemp as your commissioner; and that it is our sincere desire, we trust, with our brethren of the same faith and same household, to be earnestly and scripturally engaged in promoting the interests of our common Zion, and our common Lord.

Unhappily, we are sorry to say, Mr. Chiniquy is, at present, under the sentence of deposition for contumacy. The whole proceedings of the Presbytery in the case are spread out on the records of our Presbytery. To these records our brethren of the Synod of Canada can have the most free access for examination, and, if in the Providence of God, the way should be open, as we sincerely and earnestly pray, whereby this sentence of deposition may be constitutionally and scripturally removed from off our unhappy brother we shall rejoice most promptly and earnestly to do it.

Trusting that we may be guided by the spirit of our Divine Master, and that we may ever be actuated by that charity that suffereth long and is kind, we remain affectionately yours in the Lord,

J. H. NESBITT,
Moderator.

The meaning of this letter is simply that they will only receive Mr. Chiniquy on his submitting, in the most unreserved manner, acknowledging sin, and accepting of whatever censure the Presbytery may please to impose.

To this, however, Mr. Chiniquy will on no account submit. It was with difficulty that he agreed to allow the statements of our paper to be made on his behalf, and only then on the understanding that he should be at liberty, when the case was closed, and if he thought proper, again to apply for recognition to the Canadian Church. Mr. Chiniquy has the idea that he is the injured party and is entitled to some apology at the hands of the Presbytery for the treatment he has received from them.

I met Mr. Chiniquy by appointment in Chicago, and after the meeting of Presbytery went with him to Kankakee. I there met Mr. Demers, a most promising young Frenchman who is labouring with much zeal and acceptance in the City of Kankakee among the converts, and at much sacrifice maintaining service in their handsome stone Church. The congregation here, although much scattered, met me to the number of about 150 people. I preached to them and made such statements regarding our proceedings, assuring them of our sympathy and expressing our hope that the Church in Canada would, on our report, hold out to them the friendly hand of recognition. I visited also St. Ann's, and, although not expected, yet in the course of a few hours, I found a congregation of from 250 to 300 persons assembled in the Church. To these also I preached the Gospel, Mr. Chiniquy translating, and gave them such encouragements as the circumstances warranted, assuring them of the sympathy of the Canadian Church, and that the result of our investigations was the conviction that the charges against Mr. Chiniquy could not be sustained, and

would not impair our confidence in him as a Christian minister.

I shall report upon these charges somewhat in detail in my next letter.

I am yours, etc.

ALEX. F. KEMP.

LETTER NO. 2.

THE DEPOSITION FOR CONTUMACY.

To understand the actual position of Mr. Chiniquy in relation to the Presbytery of Chicago, it is necessary to go back to the first prosecution which was instituted against him by the latter.

It would appear that in the summer of 1861, Mr. Chiniquy was formally tried by the Presbytery at the instance of "Common Fame," on a charge of falsehood, with six specifications, and a charge of obtaining money on false pretences, with two specifications. The case was thoroughly gone into, evidence on both sides was led, and judgment was given, the Presbytery acquitting Mr. Chiniquy on all the counts. An appeal was taken to the Synod, and the Synod, after a careful hearing of the case, sustained the decision of the Presbytery by a majority of 32 to 7. The Synod declared, "That after a full and patient hearing of all the records and testimony, the Synod, while recognising the indications of certain indiscretions and exaggerations in the conduct and statements of M. Chiniquy, calling for earnest and affectionate admonition on the part of the Presbytery, nevertheless, does adjudge that the complaint against the decision of the Presbytery is not sustained, but fully approves of the acquittal of Mr. Chiniquy of the charges preferred against him, and would earnestly recommend all parties to cultivate the spirit of charity, and to follow the things which make for peace." The Synod also adopted the reasons which the Presbytery gave for its decisions, among which we find it stated—"The Presbytery find nothing in the evidence that ought to impeach the sincerity of his (M. C.'s) motives, or the regularity of his character, and do hereby acquit him of all the charges."

Five months after this, in March, 1862, the Presbytery again entered on the consideration of Mr. Chiniquy's affairs, on a report from their French Mission Committee, the result of which at that time was that, as requested by Mr. Chiniquy, a Committee of Arbitration was appointed, two of whom were named by the Presbytery and two by Mr. Chiniquy, they choosing a fifth; one condition being that Mr. Chiniquy should withdraw a certain civil suit which he and another had instituted against the Rev. Mr. Staples, of Kankakee, calling for an account of the administration of certain monies entrusted to him by Mr. Chiniquy.

At the next meeting of the Presbytery in April, this Committee reported a paper sent to them by Mr. Chiniquy, withdrawing the suit against Mr. Staples, and asking the Presbytery whether the terms were satisfactory, and in accordance with the pledge given by Mr. C. On motion, it was resolved, that "they could not be so regarded." The Pres-