

fit which the Presbytery might imagine they were conferring on Mr. Kydd will prove illusory, and that his restoration to nominal honor, will be but barren of enjoyment, inasmuch as the position to which he has been restored by the Presbytery can never be recognized by the congregation. Had the Presbytery satisfied itself with passing an opinion on the technical irregularity of his deposition, we should not have hazarded one word of expostulation or dissent. We should have submitted to the more experienced judgment of this Presbytery in matters of church procedure and practice. But when the Presbytery stepped beyond this line, and followed a course which did violence to all the most cherished feelings of our nature, to the sanctity of our religious principles, and our moral instincts, in the attempt to restore Mr. Kydd to our confidence, and to the sacred relations between a congregation and its elder, it made an attempt in which it is beyond the power of any Presbytery to succeed. The mere discovery of a technical error in Mr. Kydd's deposition, could not restore him to our confidence, and without that confidence, it is impossible to see that his restoration can be productive of benefit either to him or to us.

But whether the action of this Presbytery in restoring Thomas Kydd to the Eldership in St. Andrew's Church congregation, was intended simply as an expression of dissent from the proceedings of a former Presbytery, or whether it offered itself to the Presbytery, as the readiest mode of investing him with a technical status in this Court, and thereby enabling him to proceed with his complaint against our minister. We apprehend that in neither case can it satisfy the laws now in force in the church, as to the reputation of a party making any complaint against a minister of the church. No mere verbal amendment of the technical irregularity of a former Presbytery, can confer on Mr. Kydd permanent exemption from disabilities which may attach to him in respect of his character and conduct as a member of the church, and so far as the enquiry of the Presbytery may be persisted in, we protest against the memorial of Thomas Kydd forming the basis of any deliverance by the Presbytery which can affect our relations to our pastor, before an enquiry has been instituted into the moral and religious standing of Thomas Kydd. The rescinding of the sentence whereby an Elder has been deposed, may proceed on technical or upon moral grounds. In the case of Thomas Kydd, this Presbytery has declared that the deposition was tainted by a technical defect.

Is this Presbytery now prepared to go further, and to declare Thomas Kydd to be a man of blameless life, of unspotted reputation, of unsullied virtue, who was made a martyr to the injustice and malignity of his own congregation, and to the arbitrary procedure of a former Presbytery? Having made this discovery and declaration, is this Presbytery now prepared to insist on the congregation of St. Andrew's church joining Mr. Kydd in christian fellowship at the altar and with the sanctuary? Is this Presbytery prepared by some extraordinary mechanical process, to draw more closely in the case of Thomas Kydd and the congregation, the endearing relation of elder and people? If not, then the rescinding of the sentence of deposition can be attended with no personal benefit to Thomas Kydd. It can clothe him with no new dignity, and invest him with no new virtue,—and if he is not acceptable to the congregation now, more than he was in 1858, the formal act of the Presbytery still leaves him exposed to all those disabilities under which he formerly labored.

Should he attempt to take his seat at the board of the Kirk Session