

PREFATORY NOTE.

It is unnecessary to waste a word in praise of the following admirable tract. In vivid and truthful description, in solemn pathos, and forcible illustration, it is worthy of its author—it is worthy of the mighty event it is intended to commemorate. The disruption of the Church of Scotland will take its place on the page of history, as the most important movement of the age in which we live. Already its influence is felt over the whole Christian world. Scotland has in the good providence of God been put to a solemn and eventful trial, and now her bosom is agitated—her whole frame convulsed by a movement worthy of her best and purest days. Blind indeed must that man be, who cannot perceive the perfect similarity between the recent struggle in the Church of Scotland, and the noblest passages of her former history—who cannot see that the fundamental principles, for the maintenance of which the protesting ministers of 1843 were virtually driven from house and home, are in truth the very same for which the church contended centuries ago, and which the Presbyterian people of Scotland have ever held most precious.

The reader will bear in mind, that the following tract was written in June 1843, very shortly after the disruption took place; since which period, the Free Protestant Church has continued to advance with gigantic strides, becoming every day more deeply rooted in the affections of the people, and proving herself to be, though disestablished by the State, no less emphatically the “National Church of Scotland.”

The Protest read in the General Assembly, on the 18th May 1843, and signed by the ministers and elders who have left the Establishment, has been appended. It deserves every attention and study, both as a valuable historic document, and as exhibiting in a concise form those invasions on the ancient constitution