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"If I forget thee, O Jerusalem, let my right hand forget its cunning." — PSALM CXXXVII. 5.

WHO ARE THE ANTI-UNIONISTS?

DEAR MR. EDITOR,—I am not aware that the above question has yet been asked, or that a satisfactory answer has been given to it. The term is sometimes applied to the Minority who declined to enter the Union of 1875. I am not aware that the minority have retorted. They have passed the matter by with silent pity for the ignorance or prejudice of those who so apply that term. One, however, may ask, "Are the minority anti-Unionists?" We reply, No! It was not to Union that they objected, but to the *conditions of Union*. Bible Unity we love and appreciate, but we shun the artificial Union of ecclesiastical majorities, obtaining the ascendancy over the minority, and teaching for doctrines the commandments of men. We believe in "the unity of the Spirit in the bond of peace;" but not in an outward compulsory Union which seizes on Church property and rules by force of mere majorities, while the people are inwardly unprepared for true unity of spirit. Moreover, if a Union be formed amongst Christians, why circumscribe it within the iron hoop of Presbyterianism? But what *did* the minority object to in 1875?

1. To change the name of the Church. They did not know of a more suitable name than the Church of Scotland. The majority objected to this. They determined the name of their Church, not by the Nation to which they belonged, but by the Colony where their lot was cast. The minority preferred their old Union with their Scottish Race and Reforma-

tion. The majority broke off from that venerable connection, even in name, and made a new-fangled Union on the name of Canada! Is not the old name and the old Union better by far, which has stood the test of ages and of bloody persecutions?

2. The Basis of Union was invidious. The majority adopted the Confession of Faith in a modified form. The minority kept to the WORD OF GOD as the Only Rule, and continued the Confession of Faith without modification.

3. The majority, by certain Political Acts and legislation, took hold upon the Church property, diverted it from its original intention, and handed it over to the new Union, even by lawsuits, so far as they were able. The minority, on the other hand, were desirous to make no change in this respect, but that the property should be retained as it had been intended in the old connection.

4. The majority were determined to consummate the new Union on a certain day, whether unanimous or not. The minority desired to wait until those who had conscientious doubts and difficulties could be in a better position to understand it.

Such, then, were the points of difference between the majority and the minority. They differed about the *CONDITIONS*, not about *UNION* in itself. The majority, who refused to accept of the conditions of the minority, broke away from the ancient Union and connection with the Church of Scotland, and deserve the proper title of Anti-Unionists.

Who are the Anti-Unionists? Is it the Church of Scotland, which has never encouraged divisions, but preserved her primitive Unity? Is it not rather those who have left