

the intelligences in the universe were watching and waiting with concentrated interest and eager expectation. The Saviour from his lofty stand-point threw His glance over the universe, and through eternity, and announced the result of his survey by saying, 'It is finished,' and immediately bowed his head and yielded up his spirit. Then a strange thrill shook the earth,—the Sun was darkened, the rocks were rent, and many of the saints arose from their long sleep to gaze upon the scene, but all was over, except that the sepulchre was yet to open and the slain Christ was yet to mount the heavens in his glorious ascension to bear the priceless sacrifice which had been offered on the altar of the world into the most holy place in the Heavens. It was accepted,—the world was redeemed. J. S.

For the Christian Banner.

CHRISTIAN UNION.

BROTHER OLIPHANT:—Will you admit a few thoughts to your pages on the above subject? After a silence of some months, for which an apology might be offered, I hope to continue my contributions, at least once a month; and if judged worthy, please place them on your pages, and if not, put them under your table.

No subject, of a general character, has, perhaps, occupied more of the attention and interest of the wise and good, during the last quarter of a century, than that suggested by the above caption.

The idea of a catholic church—a pure church—and holy—founded on the Rock of Ages, has enlisted the warmest affections and the best efforts of one portion, (and that a no small portion) of the religious world; while that of a sectarian ascendancy has been the largest thought in the minds of another portion; and a sectarian triumph, has haunted the minds of still another, and more daring, class. A sectarian ascendancy or triumph is nothing for christianity. Anciently, the Greek and Roman Churches were alternately in the ascendancy—more recently, the Arian and Trinitarian sections alternated—but during these times christianity was fleeing and fled to the mountains and obscure passes. Rome at length triumphed, and christianity was then hunted among the mountains and passes, that it might be banished from the world. The virulence that hunted down and crucified the Author of christianity was exceeded by Rome in the palmy days of her might. We may not again however expect or fear a *crusade*—a war of the cross—for, perhaps, the simple reason that our ancestors were engaged in such scenes, and history has recorded them. But if the fourteenth century had not waged "a holy war," it would not be safe to become responsible for the nineteenth. Louis Bonaparte is no better man than Louis IX. of France. But although a sectarian ascendancy or triumph would not now produce a spirit so virulent as formerly, it would nevertheless be intolerant—for sectarianism is not of *measurement* but *quality*.

A union upon any other foundation than that of *divine truth* would be worthless. It must not be a union upon a *part* of the truth, or of any inductions or deductions from the truth, or opinions concerning