

cessity of the human spirit answered by the use of memorials. All these are means of spiritual stimulation and enlarged appreciation of the facts so brought to mind, inducing more diligent consideration of them, and whereby they are kept prominently and unceasingly before the eyes of men. A palpable benefit is thus secured. Manifestly the Christian Church needs to have the being and work of the Holy Ghost so kept in mind. The preaching of the past twenty-five years has done much to emphasize the work of the Holy Ghost, and, more than formerly, demanded and given recognition of His presence and the immediate dependence of the whole Church and every individual upon His power for enlightenment and spiritual growth. This preliminary spiritual education has brought us to the time when we are prepared to add the celebration of the descent of the Holy Ghost to the calendar of Church festivals, and to make Whit Sunday, with due intelligence and zeal, and not as a mere formality, a great and holy day in the ecclesiastical year of every denomination of the Christian Church.

Truly there is such a thing as abuse of the impulse to institute memorials, and an undue multiplication of them, tending to defeat the very object of their institution. The faith and love dwelling in the Church ought to be counted sufficient to protect any of its worthy memorials against such abuse. It is competent to admit the fact of such possible abuse without confounding it with a true and profitable and necessary use of these means of grace. An awakened Christian zeal is not necessarily a blind zeal, and may be protected against a perversion of its intelligence. It may be credited with discernment between what is essentially good and obligatory and what is only pretentiously or superficially profitable, but practically detrimental. We have suffered by the earnest and extreme revulsion of Protestantism in England at the time of the great Reformation

against Romish materialism and so-called idolatry, supported by the very many memorial services or religious festivals in that body of ecclesiasticism, and not prescribed nor sanctioned by God's Word. These were condemned *en masse*, and the reformed Church restricted rigorously to the use of baptism and the Lord's Supper. This opposite extreme was especially emphasized by the Puritan and Pilgrim radicalism, which gave direction and tone to the religious sentiment of American Christianity. But, wisely and inevitably, a change has come over the heart of the Protestant Church in the United States, and the swing of the ecclesiastical pendulum is toward its former position of an increased number of church festivals. And this change is good, and is a healthy exercise of the heart of the Church, whereby its special function is manifested, and to be fully acknowledged, and to be profited by. It is a token of a vigorous spiritual life, and of an intelligent and sincere appreciation of the pivotal operations of God's grace and power.

This change is further to be commended and is significantly opportune because of its influence upon the Church universal, in special reference to the question of Christian (not Church) unity, now exercising the whole body of Christ, and auguring its approaching consummation. A common practice and enlarged harmony of service must encourage and prepare the way for this unity for which Jesus most urgently prayed. Denominational charity and spiritual affinity will feel and respond to every such unity of sentiment and worship. Any and every thing which expresses an exalted and better spirituality and Christian sensibility must be good in itself, even though it may contain an element of ritualism. The ritualism in a yearly Church festival is not more inherent than in any religious memorial service, and may be easily guarded against the inroads of carnal influences, although, as we have too well learned, in our celebration of