

one Church to go over to another, from the desire to build up one sect at the expense of another. This is the spirit of sectarianism, and has its origin in evil, and therefore tends to evil and that continually. Should one change denominations under any circumstances is quite another question. At one of our recent meetings, a sister, belonging to the Presbyterian Church, joined heartily in the services, readily giving her testimony to the power of Christ to forgive sin. We had the pleasure of being entertained for a short time at her home, and during the conversation found her an earnest seeker after the grace of full salvation. She informed us that her husband, although an adherent of the Methodist Church, was unconverted, and she was greatly desirous that he should be saved, enlisting our prayers on his behalf. Since then she writes us that she has entered into the rest of faith, and that very soon after her husband was converted. Now, the question of Church relations was again opened. She took it to the Lord in prayer, and in her closet obtained the clear conviction that she should unite with the Methodist Church. This she has done, and has accepted the office of a class-leader, some twenty-five young people who have just started for the kingdom having been entrusted to her care.

And now for the lessons growing out of this narrative. In the first place, we remark, one of the very best methods for a Christian wife to pursue to secure the conversion of the husband is to get the blessing of holiness. We have frequently seen it succeed. It seldom fails—that is, where the work is genuine and lasting. And as it is a poor rule which will not work both ways, the husband should, where needful, try the same plan to secure the conversion of the wife; indeed, the rule can be extended to embrace those parents who desire the conversion of their children, and *vice versa*. The best start toward the salvation of others is to start right—that is on the line of the highway of holiness. Try it.

The next lesson emphasized is, that in all questions concerning Church relations, the closet of prayer is the safest place to bring them for a final decision. Decisions arrived at there are not only more likely to be right, but less likely to have a residuum of doubt clinging to them; and doubtfulness ever tends to cripple us in doing the work of the Master.

DISTRIBUTE HOLINESS LITERATURE.—Friends of holiness, we are called upon not only to have sympathy in our hearts for the holiness movement, but to give practical evidence of it by occasionally enduring