

RIVERSIDE PERSONALS.

(Continued from last issue)

Mr. and Mrs. S. C. Page, Misses Alice and Barbara Page, S. C. Page, Jr., and Ross Page, Mr. and Mrs. Havelock Knox, Nelson McAfee—Caribou, Me.

A. B. Craig and wife, Mrs. George Jones, S. Morgan and wife—Millinocket, Me.

Mr. and Mrs. E. L. Field and daughter—Bloomfield, N. B.

Wm. Hayward and wife—Victoria, N. B.

C. N. and Mrs. Goodspeed, Miss Lois Goodspeed—Penniac, N. B.

F. M. and Mrs. Boyd, F. L. and Mrs. Mooers, Mrs. G. I. Britton, Mrs. C. O. Mutch, Miss Louise Burpee, Miss Edna Hagerman, Misses Edith and Ethel Mooers, Mrs. Viva Watson, O. R. and Mrs. Estey—Woodstock, N. B.

Thomas Wolverton and wife—Four Falls, N. B.

Spurgeon Dow and wife—Meductic, N. B.

Woodford Wright and wife—Southampton, N. B.

Abraham Chronkite and wife—Temple, N. B.

Mrs. Thorne—Island Falls, Me.

Fort Fairfield—Howard Cogswell and wife, Charles Carr and wife, I. E. Kilcollins and wife, Wm. Wright, Olis Ames and wife, Joseph Emery and family, Mr. Hayes, Mrs. Walter Ireland, Mr. and Mrs. Wm. Cogswell, W. T. Andrews, Mr. J. G. Cheney.

Mr. and Mrs. Leigh Goodrich and daughter—Goodrich, Me.

C. C. Clark and wife—Mars Hill.

Mr. and Mrs. J. R. Clair—Greenfield, N. B.

Miss Marjorie Bullock, Miss Eleanor Galhaute—St. John, N. B.

Mr. Hurd Seely and wife—Westfield, Me.

A. S. Beacom and wife, Mr. Athill Beacom, Mrs. W. H. Wheeler—Presque Isle, Me.

Mr. S. Lunn, wife and mother—Lowell, Mass.

Warren Hillman—Benton, N. B.

Mr. and Mrs. Fred Keirstead—Mapleton, Me.

Mr. and Mrs. Robert Lunn—Bath, N. B.

Mr. and Mrs. E. Elliott—Robie, Me.

F. C. and Mrs. Deeves—Presque Isle, Me.

Mrs. Charles Gough—Caverhill, N. B.

Mr. Fred James Hewett, C. A. Pearce, Mrs. F. H. Noble—Blaine, Me.

Wm. Post—Plaster Rock.

Jack Young, Henry Hoyt, Tyler Appleby and wife, Mr. and Mrs. Abraham Chute, Mrs. S. Dunlap, Mr. and Mrs. Briggs—Millville, N. B.

Thomas Boyd—Peel, N. B.

Mrs. Melvina Doak—Easton, Me.

Mrs. Mary Benjamin—Mars Hill.

Mrs. H. A. Chase, Houlton, Me.

Mrs. Carle Nye, Mrs. Frank Pelkie, Mrs. Ida Pelkie, Mr. Craig—Gordonsville, N. B.

Luther Hartt—Perth.

Mrs. S. G. Fowler—Carlisle, N. B.

Miss Francis Holt—Spaulding, Me.

James Carter—Mapleton, Me.

Mrs. B. Armstrong—Perth, N. B.

Mrs. Herbert Buchanan, Mr. and Mrs. Chas. Jones, B. W. Burke, Wm. Payson—Royalton, N. B.

T. A. Jones—Knoxford.

L. M. and Mrs. Estabrook—Westfield, Me.

G. G. Gray, Miss Genie Taylor, Moses Hillman and wife, M. B. Cox—Hartland.

The friends whose names do not appear in this list must not feel slighted as space will not permit us to prolong it, although we would be glad to do so.

RIVERSIDE CAMP MEETING NOTES.

More rooms are a pressing need at both Beulah and Riverside. Will we rise and build?

Our sisters should devote much time during this year in providing much more bedding for our camp ground hotels.

Our churches need to see that their records showing the needful resolutions, that the incorporation act has been properly adopted by them, putting on a legal basis to buy, sell and hold their property in accordance with the act.

The editor enjoyed a beautiful automobile trip with Brother and Sister Robert Barr, and Mrs. Marshall, of Fredericton, from Riverside Camp Ground to Presque Isle, Caribou and Fort Fairfield, Me., a distance of about 65 miles through the beautiful Aroostook country.

The people responded liberally and heartily in meeting the expenses at the camp meeting, revealing that the camp meetings are highly appreciated by them. Beulah and Riverside are increasing in interest and are more successful spiritually and temporarily every year.

It is gratifying to be able to state that we received a record breaking number of subscribers at Riverside Camp Meeting this season for the Highway.

GOOD SAMARITANS.

Recently a great fraternal society known as the Good Samaritans was started in several towns and communities in western Kansas. Neither lodge dues nor initiation fee was required; no ritual or secret work. The password that flashed over party telephone wires in the country was, "Let's help our unfortunate neighbor."

When a neighbor is known to be sick, the Good Samaritans assemble and gather his crop for him, or do anything else needed about the farm. With the men go the wives and daughters to prepare the meals while the men are at work; they take with them such provisions as they deem necessary. By practice the spirit of neighborly friendship and helpfulness is growing stronger all the time.

All over western Kansas these evidences of fraternity and friendship among the country people are noted. Neighborly kindness is reaching to every community. It is the strong tie that binds the people of the prairies together and helps them to battle successfully against all adversities and discouragements.—Selected.

"The world does not owe any man a living but every man owes the world a life."

David Livingstone, for three years, was preparing to spread the gospel in China. In this purpose he was defeated. Soon he offered himself to Africa. His failure to reach China opened the dark Continent to light and truth.—Sel.

PSEUDO HOLINESS.

Rev. C. W. Ruth.

1. One of the common forms of "pseudo-holiness" throughout the churches today is to stress the importance of "holy living" and yet utterly repudiate the Bible teaching on holiness and deny the possibility of having a holy heart. They may be heard to say, "We believe in living a holy life," and insist that a person should "live his holiness," rather than confess that they had been made holy in heart. All these seem very plausible, though in reality it entirely inverts the teaching of the Bible, and is in direct contradiction to the teaching of Jesus.

Christ said most emphatically, "Cleanse FIRST that which is within * * * that the outside may be clean also." "Make the tree good, and his fruit good." Thus He taught that character graduates conduct; that one must first be holy, in order to live holy; whereas their teaching is, "Do right and you'll be right,"—thus placing more importance on doing than being. We insist that this is contrary to the teaching of the Scripture and that no amount of doing can make one holy; and that this was exactly the fault of the scribes and Pharisees, when Jesus pronounced His "Woe" upon them saying, "Woe unto you, scribes and Pharisees, hypocrites: for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." (Matt. 23:25). In saying that they made "clean the outside," He virtually admitted they lived their religion, and had outward holiness. He says they were "like unto whitened sepulchres, which indeed appear beautiful outward," "and appear righteous unto men, but within are full of hypocrisy and iniquity." (Matt. 23:27-29.) Hence, we see that a person may "make clean the outside" and have outward holiness—making his boast that he believes in "living a holy life," and yet be nothing more than a "scribe and Pharisee, hypocrite," failing to first get a holy heart. Certainly it is proper to insist that men should live a holy life; and he who has a holy heart will live a holy life. But no amount of making "clean the outside" can give one acceptance with God, or take the place of a holy heart. In the sight of God no one is better than is his heart: and so long as the heart remains unholy, no amount of doing will hide the true condition of the heart—nor make it holy. In the language of the Methodist Episcopal catechism, "Sanctification is the act of divine grace whereby we are made holy." Hence all men must experience this "act of divine grace" in order to be holy in the sight of God.

2. Another form of "pseudo-holiness" is the teaching that sanctification simply means "setting apart." Recently we were called to labor in a community where this teaching had wide acceptance: and the testimony of those embracing this teaching was that they were "sanctified to God." At the first we did not quite comprehend what was meant by this term; but when they were requested to tell how they had received the experience, and what the experience meant to them, we

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