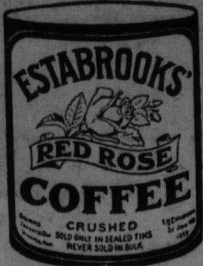


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Why?

Because coffee, after it is roasted, whether bean, ground or crushed, must be kept in absolutely air-tight packages. Otherwise it quickly loses flavor and strength. This is one of the reasons why we never sell coffee in bulk to be ground in the store when you buy it. It must be protected from the air from the very start.

Our tins are double sealed. First there is a band put on the seam where the cover joins the tin, then over this band the label is placed, doubly sealing it and making it absolutely air-tight.



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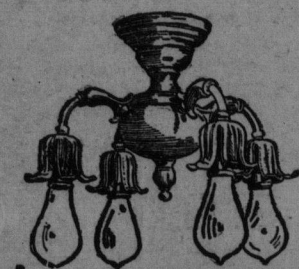
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**PUBLIC MEETING**

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of the

**St. John**

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**BOARD OF TRADE ROOMS**

**ST. JOHN, N. B.**

Friday, 16th Sept., at 3.30 p. m.

His Honor the Lieutenant Governor

will preside, and the meeting will

be addressed by Col. C. Carleton

Jones, D.C.M.B. of Ottawa, and

others.

THE PUBLIC CORDIALLY INVITED

## FATHER VAUGHAN'S SERMON BRANDED TRUE AND JUST TO PROTESTANTISM

(Hamilton Herald, Sept. 12)

Is Protestantism a Soulless Religion?

That was the subject of the sermon preached in Central Presbyterian church last night by Rev. W. H. Sedgwick, in which he repelled to Father Bernard Vaughan in a

laid on Protestantism. The response to the celebrated English clergyman was dignified. Rev. Mr. Sedgwick dissected Father Vaughan's statements and branded them as untrue and unsound. He thought, however, that they were suggested more by misconception than prejudice. However, said he, God might have hidden Father Vaughan to curse Protestantism that the members of that religion might resort to self-scrutiny.

Rev. Mr. Sedgwick took as his text: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." Galatians, 5-6. He said: "In these words, hackneyed yet ever new, we have the soul of religion as set forth in the New Testament. 'In Christ' is the key-note, and nothing but uncircumcision, nor anything else. For these two expressions are meant to exclude every species of formalism, negative as well as positive. Nothing avails but the faith that is wrought by the love of Christ and the faith that works in the love of Him. The love of God whom Jesus Christ called Father, and the love of neighbor whom Jesus Christ called brother--this is the soul of religion."

"Is Protestantism a soulless religion? Father Bernard Vaughan, the picturesque and earnest Jesuit preacher of London says it is. He said so in a sermon preached at St. Patrick's church, Montreal, last Sunday morning. He said so with an accent of finality which seems to brook no question. And he laid down the grounds for his assertion.

"Before, however, I come to these, may I be permitted to ask another question? Is Roman Catholicism a soulless religion? I ask that question in order that I may make clear the spirit in which I approach the criticisms of our faith. And I answer that question by the application of the same test that we must apply to Protestantism. A priest avails nothing, nor the absence of a priest. Ritual avails nothing, nor the absence of ritual. 'But faith, working through love.' Whatever view the Roman church may take of Protestants, Protestantism can with joy recognize the lineaments of Christ in her saints. Principal Cairns, of Edinburgh, one of the greatest theologians of his day, in a letter written in 1882 describes a visit to Marburg: 'The woman who showed me all the points was a Roman Catholic of delightful character. As we stood at the place where the tables stood on which Luther chalked 'No est corpus meum,' what does she say? 'What a lovely sight, that these men debated about? What does the Catholic church hold about Christ's body and what the Lutheran? Whereupon I had to give her a short lecture. I told her that I was a Protestant, and she led me into a discussion of the deeper matter of salvation, and finding that she was in complete sympathy with the universal church, I would not have chosen her as a professor of systematic theology. Her views of the relations between faith and works being happy; but the principles were all there, and she could guard against error if not deceived by truth. She laid great stress on prayer. I said to my children, when you go to school and get up your lessons, pray first to God and you will find the difference.' Not a few such simple souls exist everywhere. The more the better. This woman had at bottom no hope but in the merits of Christ. I bade her good-bye with great good will. And with equal good will we parted. I will not say that this was a Protestant, but a simple faith and Christian character of many of our fellow-Christians in the church of Rome."

But we must distinguish between the church and the papacy. I had there laid down the paper in which Father Vaughan was reported when I took up another in which I read something about the present discontent in Spain. The references closed with a quotation from St. Neale, written when he was visiting Spain: 'I never saw a Catholic church that looked so like one as this--closed churches, scarcely a cross, everything cold and degraded. I will not say that, if he will suffer me, my fellow Christian, I will call the system to which he holds allegiance, whether he will suffer me or no, anti-Christian and apostate. The papacy, with its usurpations and errors, is the mystery of iniquity, the man of sin which is the church Catholic, the temple of God, exalts itself above all that is called God, or that is worshipped. I know of no greater tribute to Protestantism than that paid by Cardinal Vanutelli at Montreal on Sunday--the same day on which his fellow-presbyter was condemning our religion as soulless. When he expressed his appreciation of the liberty which the British Empire allowed to all religions, our Catholic fellow citizens are entitled to the fullest freedom in regard to their religion. To hold whatever views it pleases them to hold, and to criticize, if they see fit, other faiths and dogmas--but is there one of them that does not thank God because he happens to be a Roman Catholic in a Protestant country? To speak only of things contemporary, he knows full well that there is some reason why Spain, the most Catholic country in the world, is seeking at this very moment to establish freedom of religion and to bring in the reign of modern political progress. He knows there is some reason why Italy is undergoing so marvelous a rebirth. He knows there is some reason why Protestant England and Protestant Scotland and Protestant Germany and Protestant America are the greatest forces in the progress of the world today. The papacy has always stood, and stands today, for reaction, and ignorance, and bondage. It is the one great glory of Protestantism that it has stood for civil and religious freedom, liberty of conscience, the toleration of all creeds and the education of all classes."

"But let me come to Father Vaughan and the grounds for his assertion of Protestantism," he says, "without the least contradiction and repeat my thanks to Premier Hazen and his government for much good work already done in my locality. Thanking you for space, I am, etc., yours, FRANCIS DOHERTY, Kerry, N.B., Albert Co., 11th Sep., 1910

sacrifice of the mass, is a soulless religion. That is his first ground for condemnation. The sacrifice of the mass, then, for Father Vaughan, is the soul of religion. Without the mass the distinguished father holds religion is 'as a city without water, a desert without an oasis, a world without a sun, a body' without a soul."

Now, really, if the principle which we began by the true principle I think we need not stop to discuss this statement at all. If the religion of the New Testament and its ultimate expression in Paul's dictum, what need have we to turn aside for the discussion of secondary matters? "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working through love." If a rite be only a secondary thing, the mere doctrine of a rite must be less than secondary, and between Protestantism and Roman Catholicism the mass is only one of doctrine. I have a word to say about the eucharist before I close, but in justice to our controlling principle, I can scarcely say more just now. The mass is not the soul of the religion, but it is the spirit of the New Testament.

Our Friend, our Brother and our Lord, What may Thy service be?

Nor name, nor form, nor ritual word, But simply following Thee.

Father Vaughan ventures a further statement. It was the genius of Protestantism he tells us to invent a would-be religion without sacrifice. The sixteenth century was conspiracy for its inventions but more wonderful than the invention of gunpowder or of the compass or of printing itself was, Father Vaughan declares the invention of religion calling itself primitive Christianity, shorn of sacrifice. From the dawn of Christianity and until the sixteenth century, we are told, the mass was regarded as the essence of religion and its great central act. Surely he has misread history! Surely he has misread his new testament. The great central act of Christianity is no priestly sacrifice, repeated every Lord's day on human altars. The great central act of Christianity is Calvary, where, once for all, Christ was nailed to our advantage to the cursed tree. "For Christ," as the writer puts it, "is not entered into the holy places made with hands, . . . but to appear in the presence of God for us; nor yet that He should offer himself, but that He should offer us in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

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