

declared his belief in the divinity of the Lord, and the Saviour's blessing and declaration that flesh and blood had not revealed this to him, but the Father in heaven, and the reward of his faith—his change of name to Peter (the Rock) and the promise of the power of binding and loosing. The speaker explained at length the significance of the change of St. Peter's name; of the power of the keys; and of the glorious promise that the 'gates of hell' should never prevail against the Church built upon the Rock-man, Peter. He likewise dwelt upon the commission given to St. Peter to feed the lambs and sheep of His flock; of the power of consecrating conferred at the Last Supper; and that of forgiving sins: 'Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained.' This power was given to St. Peter in common with the other apostles. But other powers were conferred on him which were not shared by the others—his being the rock foundation of the Church, the key-holder of the kingdom of heaven, the chief shepherd of Christ's flock, and the confirmer of his brethren's faith. While awaiting the descent of the Holy Ghost, St. Peter proposed the election of an apostle to take the place of traitor Judas; he was the first to preach Christ crucified and risen; the first to bring converts into the Church—3000 in the first discourse, 5000 in the next; he was the first to perform a miracle in the name of Christ crucified. Christ had prayed that his faith should not fail, and had appointed him to 'confirm his brethren' The prayer of Christ must be heard. The same prayer held for each of St. Peter's successors, the bishops of Rome, where St. Peter had founded his See and laid down his life for the faith. The bishops of Rome have the same prerogatives, the same authority as St. Peter. Through them the Catholic Church preserves her unity and stability, for Christ is with her all days even to the consummation of the world.

DAYS OF TRIAL.

The preacher then described the trials of the Church, first at the hands of the Jews, then of the Romans. A monument was actually raised glorifying the Emperor Diocletian as the exterminator of Christianity. But Constantine's vision of the cross in the air, and his victory over Maxentius made the cross the proudest emblem on the brow of the Roman emperor. The Church overcame Jews, pagans, and the enemies within her own fold, through the abiding presence of Christ with her all days.

At the close of the last century Voltaire and his followers levelled the most formidable attacks at the Church. Pius VI. was taken prisoner and died of the ill-treatment he had received. It was proclaimed that the papacy was at an end—that no Pope could be elected. After a few months, however, Pius VII. was chosen visible head of the Church. He was imprisoned by Napoleon, then master of Europe. The Pope excommunicated his captor. 'Does he think,' said Napoleon, 'that his excommunication will make the arms fall from the hands of my troops?' But they literally fell from them amidst the terrible cold in the retreat from Moscow. Napoleon died a prisoner on the lonely rock-islet of St. Helena, and the Pope was restored to his dominions.

Having referred to the present Pope, the preacher spoke of the great stone in the vision of the prophet Daniel—the stone which was hewn out by no human hands, which destroyed the statue of gold, silver, iron, etc., and which grew into a great mountain that filled the whole earth. That stone was the Catholic Church. It had survived ancient empires. Then, quoting Macaulay's famous words, he showed how the Church stretched back to the days of the Flavian amphitheatre, saw the beginning of all present dynasties, still as young and vigorous as when it encountered Attila, and how it will endure until some traveller from New Zealand stands on a broken arch of London Bridge to sketch the ruins of St. Paul's. In concluding an appeal for funds the preacher recalled how, twenty golden years ago, he, with Mr. W. Meade and Mr. N. Moloney, had collected funds for the humble wooden building now used as a school, little dreaming that so noble an edifice as the new Basilica should ever be raised in South Dunedin.

PONTIFICAL VESPERS.

In the evening Pontifical Vespers were given by the Bishop, the choir from St. Joseph's, assisted by the orchestra, again rendering the sacred music in exquisite style. The sermon was preached by the Very Rev. Dean Mackay of Oamaru, who, taking his text from the Gospel of the day, preached a highly instructive discourse on

SALVATION OUTSIDE THE CHURCH.

Starting from the Gospel narrative, the very rev. preacher described St. Peter's boat as the figure of the true Church and the fishes as all who pass through this ocean of life. All men are to be drawn by the net of Divine truth into the barque of Peter, the one true Church. As in the deluge none were saved outside the ark of Noah framed by God's command; as none of the first-born of Egypt were spared but those whose door-posts were sprinkled by the blood of the lamb, according to God's appointment; as none in Jericho could be saved but those who were in the house of Rahab, so none outside the true Church of God could escape eternal wrath. These words might be uncongenial to the spirit of our day, but that would not alter their truth. The preacher then described St. Paul's glowing zeal for souls, his desire to become *anathema* rather than one should perish, his solicitude for the integrity of the Gospel which is 'the power of God unto salvation,' so that, he said, even if an angel from heaven were to preach a different Gospel, he would be accursed. This is the stand the Church has ever maintained—a stand now more than ever necessary owing to the spread of infidelity through the Press, contradictory interpretations of Scripture, inroads on the eternal principles of morality, and the placing of pagans, etc., on a level with true believers in the scheme of salvation.

The preacher then developed the various proofs of his theme, which he based: (1) Upon the purpose of our Divine Saviour's mission on earth—to instruct mankind in the truths necessary to salvation. Hence he requires true faith as a condition to salvation; (2) next, in the institution of the Church to be the depository of these truths. Hence, He requires all to believe in His Church

in order to be saved. By quotations from their formulas, the preacher showed that the Churches of England and Scotland hold these truths equally with the Catholic Church. They differ in their application of them.

Detailed proofs of those fundamental truths were then given from the Scriptures—from the words of Isaias, from Christ's mission to His apostles, and His assurance that those who would not receive them would have a less tolerable judgment than Sodom or Gomorrah; from His figure of the One Fold with One Shepherd, from His statement that He that would not hear the Church, 'let him be to thee as the heathen and the publican;' and from His beautiful figure of the Church as one body, of which He is the Head and we the members; also from the figure of the vine, the cast-out branches of which are thrown into the fire.

The preacher then proved the necessity of true faith by abundant quotations from Holy Writ, each of which he elucidated in a very happy and striking manner. St. Paul wrote: 'Without faith it is impossible to please God.' The preacher likewise quoted and explained the words of our Divine Lord's prayer to His Eternal Father; His commission to the apostles; and many other portions of Scripture which proved that it is not necessary merely to believe in the *person*, but also in the *words* of Christ; and that true faith is therefore a necessary condition of salvation. That true faith is only to be found in the Holy Catholic Church.

NON-CATHOLICS.

Dealing with the question of the salvation of non-Catholics, the preacher pointed out that Christ died for all, and desired the salvation of all. He divided those who were outside the visible unity of the Church into two classes: those who are so in bad faith and through their own fault. For them there is no hope of salvation. The other class—and, he hoped, the great majority—are outside the unity of the Church through no fault of their own—through early training, prejudices, etc. These may be in perfectly good faith, in firm belief, unshaken by such serious doubt as to incur the obligation of further inquiry. Amongst the members of such sects there is not alone the possibility of salvation, but many of them who are in this good faith are united to Christ by faith and hope and charity, and, if dying in His grace and love, will be saved. These belong to what is called the soul of the Church, though not to its body, and are so disposed that if given the light, they would embrace the truth at any sacrifice. But they labour under great disadvantages, being deprived of the sacraments and means of grace which are ever at the disposal of those who are happily within the true Church—gifts which should fill our hearts with deep thankfulness to Him who has brought us within the shelter of His one true Fold.

THE WESTERLY WIND.

ITS REMARKABLE EFFECTS.

WHEN Æolus in ancient days kept watch and guard over all the winds that blew, and personally superintended the operations, he could possibly always tell what they were doing. But the decadent present scarcely boasts an Æolus, and thus the Westerly Wind, in Queensland at least, has been causing considerable trouble. Mrs. Knibb, of Earle street, Toowong (Q), gives her experience with the Westerly Wind as follows:—'The Westerly Winds,' said Mrs. Knibb recently to our reporter, 'always had a most disastrous effect upon me. I have been a great sufferer from rheumatism. Twelve years ago I had a bad accident; my thigh bone was broken, and since that time I have suffered a great deal. I lost the sight of my left eye mainly through the disease, and even after treatment of it was over I suffered from great pain across the bone over the eye. Last Christmas twelve months I was so bad that I could scarcely move in bed. I had to go to the hospital after being treated for a long time by the doctors; but after coming out again I suffered just the same. If I did a little washing in the day time I could scarcely turn in bed at night, and during Westerly Winds I was always laid up. A little while ago I read of the cures effected by Dr. Williams' Pink Pills, but I was doubtful about them. One of my family, however, said the cases reported must be genuine, or the people would not dare to print them, and so I bought a box of the pills and took one after each meal. That gave me some relief, but I still suffered, and I was told to take two pills after each meal. I did that, and the effect has been wonderful. I have got rid of the rheumatism, and the pain over my eye has gone. During the recent Westerly Winds I was up and about and suffered no ill effects.'

'You attribute that to Dr. Williams' Pink Pills?' the interviewer asked.

'Yes, indeed,' said Mrs. Knibb. 'I do, and to nothing else. If it were not for them, I should not be standing out here talking to you now.'

A remarkable efficacy in curing diseases arising from an impoverished condition of the blood or an impairment of the nervous system such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after-effects of la grippe, influenza, dengue fever, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc., is possessed by Dr. Williams' Pink Pills for Pale People, which give a healthy glow to pale and sallow complexions. They are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work, and excesses of any nature.

They are genuine only with the full name, Dr. Williams' Pink Pills for Pale People, and are sold by all chemists, and by the Dr. Williams' Medicine Company, Wellington, N.Z., who will forward (post paid), on receipt of stamps or post order, one box for 3s., or half-dozen for 16s. 6d. A trial of our remedy will convince the most sceptical person of its true worth.* *