

us from the punishment' (*In Isaiam*, liii.). Yet it was not a case of punishing—in the sense of involuntary punishment—the innocent for the guilty, for Our Saviour took this work on Himself freely: 'To destroy the sin of the world, He has taken it in person upon Himself' (*Ibid*). Such was the plan which grew out of the Father's love for men; and the Gospel records tell us how the Son, out of love for men too, looked upon it as a necessary part of His Messianic work, and how 'He offered Himself because He willed it.' And to this work of Christ, Catholic theologians have given the name of vicarious satisfaction, or expiation. As Victor Hugo says:

'Dieu, que l'homme coupable appelait, s'est penché,
Et, voyant l'univers sanglant, mort, desséché,
Et songeant, pour lui-même et pour lui seul sévère,
Que pour sauver un monde il suffit d'un Calvaire,
Il a dit: "Va, mon Fils!" Et son Fils est allé.'

But there is

Another Aspect of the Theory.

St. Cyril of Jerusalem, and after him St. John Chrysostom (in an illustration which has become classical) insist on the fact that the satisfaction of Christ was infinite in value, that our redemption has been not only sufficient, but superabundant. They further add the reason: Because it was offered to One, Who though truly man, was yet also truly God. This led scholastic theologians to raise and answer a question which shows us something of the depths of love in this mystery. The question is: If the satisfaction of the Cross is of infinite value, simply because it was offered by One Who is a Divine Person, would not any act or thought of His—say, a simple act of love or adoration—have been more than sufficient to satisfy the Father's justice? And if the answer is, as it must be, in the affirmative, a further question naturally arises: Why then did the Saviour suffer and die? Here is the explanation given by St. Thomas of Aquin: 'Christ wished to free the human race from sins not only by power—in that case an act of adoration would have been sufficient—but also by justice, and hence He considered not only what value His suffering had from the fact that it was united to Divinity, but also how far His suffering would suffice according to human nature for such a satisfaction' (*Summa Theol.*, 3a q. 46, a. 6 ad 6um). That is to say, even for the full satisfaction, which God, out of love for us, does demand, nothing more than a simple act of Christ's will was required—for the least in His case is infinite—but Jesus suffered almost as if He were repairing our fault, not so much by virtue of His Divine Dignity, as by virtue of His human sufferings. Thus, while He satisfies the Divine Justice, He shows us at the same time the extent of His love, proves to us—for we are mostly moved by something that strikes the senses—the reality of the underlying love: to use the beautiful words of Cardinal Newman: 'Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, that crushed and livid frame, they teach me more than wert Thou Solomon "in the diadem wherewith his mother crowned him in the day of his heart's joy" ' (*Discourses to Mixed Congregations*, p. 304). The satisfaction of justice is one aspect of the Lord's Redemptive work, but the explanation is love—the love with which God redeems man and the love which He would call out in return. And this is the reason why we were redeemed 'not with corruptible things, with gold or with silver, but with the precious blood as of an immaculate Lamb' (*I. Peter*, i., 19).

Lastly, we may now trace the relation existing between the love of the Father for us and

The Efficacy of Christ's Sacrifice.

The one is as real as the other. God really loves men—even guilty men—before Christ satisfies; but, according to the plan He has laid down out of love, He is not prepared to pardon them until Christ offers up sacrifice on their behalf, and He does not pardon them until they themselves offer up personal acts of love, which receive an infinite value in God's eyes because they are united to the merits of the Saviour. A recent French Protestant writer, Auguste Sabatier, in his book on the *Atonement* (Eng. Tr., p. 13-14), puts the matter concisely: 'There are two opposite ways of understanding this connection: either the death of Christ may be looked upon as the cause of the forgiveness of sins, or else, by inverting the terms, as the means and the consequence. In the first case, it will be argued that the death of the Innocent One caused God to forgive the guilty, because satisfaction was made to Divine justice. In the second case, on the contrary—(this, we may remark, is precisely the Catholic doctrine on the

point, though Sabatier, all through his book, makes the strange mistake of supposing that it is not)—forgiveness is the result of God's free and sovereign interposition. It is because God wills to forgive, and because He is Love, that He sent His Son into the world; thus Christ's coming, work, and death are only the means devised in the plan of His Providence to realise in humanity His work of mercy and salvation.'

(To be continued.)

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

OTAGO (continued).

From the 'History of the Catholic Church in Australasia' I extract the following:—A Scotch gentleman, who made his way to Otago a little before the gold fever set in, says that in 1859 the Catholic Church had no position there. There were no priests, churches, or schools in the whole district. In an interesting narrative this settler goes on to say: "An old priest, Father Petitjean, was in the habit of coming to the district once a year, and travelling all round it, visiting every possible Catholic, some of them being often as much as twenty or thirty miles apart. At this period there were only ninety Catholics in the whole province, including a dozen or so in the City of Dunedin. When Father Petitjean first arrived in the City of Dunedin he was in rather a bad position as regards clothing. He had a swag on his back, and was accompanied by four or five Maoris. Mass was first celebrated in an old bottle store belonging to a gentleman named Burke. There were about sixteen to eighteen people present, and among the primitive conveniences as an aid to the fulfilment of their religious duties was a small loft, which was got at by means of a ladder ascending from the ground floor. This, however, was not the first occasion on which Mass was celebrated in Dunedin, the first being some years previous, when the Holy Sacrifice was offered in a small wooden house in the North-East Valley end of the city. The second, it is stated, was in even more strange surroundings, being in a skittle alley. On the next occasion of a visit from a priest the resident Catholics secured the use of the courthouse from the Government. Strange to say, in this courthouse justice and religion were dispensed frequently, for, after the Catholics had the use of it in the morning the Methodists held their services there in the evening, while the business of the court was attended to throughout the week. This state of matters continued for several years, till finally Father Moreau arrived among the good people of Otago from the North Island, and on the commencement of gold mining in the province a very large rush of miners took place from Australia and elsewhere, and the little congregation of old colonists found their numbers suddenly increased to a multitude of adherents. The Rev. Father Moreau was then formally appointed, and sent from the North Island to labor in this new vineyard of the south. He was a Marist Father, a saintly and good old man, and he had no sinecure before him, as his labors extended over the whole province of Otago. Wherever there was a Catholic in need of instruction or consolation, Father Moreau did not spare himself to attend to them. No matter in what part of the back country his services were required, or what dangers he had to face in the shape of wild mountain tracks or dangerous rivers to cross unbridged, nothing could deter him from doing his duty, and attending to those in need of his services. On one occasion, coming back from a mission of this character along a wide range of hill country which lies between what is now the town of Lawrence and the City of Dunedin, he was suddenly stopped by a mob of bush-rangers, who tied him up to a tree in a gully on the slope of the Maungatua range, their purpose being robbery; but on discovering his sacred calling they released him, and let him go his way. He has long gone to his reward in a better world. Father Moreau, during his missionary labors in Dunedin, built a comfortable wooden presbytery and a small brick church. On the advent of Bishop Moran, he was again transferred to the North Island, where he labored as a missionary among the Maoris till the day of his death, which occurred at Wanganui at the end of 1883 or the beginning of 1884. He was a good Maori scholar, spoke the language like a Native, and was particularly suited for his work.'