

that satisfied Divine Justice. Secondly, the 'handing over' of Christ to the Jews and Romans was not, on the part of God, an ordering of their crime, any more than the giving of free will to man makes God responsible for the sins of men. It was a simple permission, granted on account of the end of Redemption. And this is perfectly clear—the Rev. Mr. Smith admits it (p. 25)—from the words of our dying Saviour: 'My God, my God, why hast Thou forsaken me?'

Third Objection.—The Father and Son are One. But if the 'Expiatory Theory' be consistently developed, then 'this unity seems to be broken in order to assign to the Father the real character and action of the stern . . . Judge, and to the Son the real character and experience of the condemned sinner' (p. 26).

Answer.—It is

Certainly Unscriptural

to represent the Father, in this work of Redemption, as an angry Judge; and Catholic theologians, so far from considering this idea to be an essential part of the theory, expressly reject it, for (as we have seen) they consider the Redemption, on God's part, to be a work of love.

Fourth Objection.—Sacred Scripture speaks of the forgiveness bestowed on believers as a result of redemptive work of Christ, as a genuine gift of God's grace. But how can this be true, if what the 'Expiatory Theory' asserts, is true—viz., that it was God's justice which was satisfied by Christ's death? Where is there room for forgiveness? Is not this to rob God's forgiveness of all the characteristics of a true forgiveness? Is not this practically to affirm that God is incapable of showing real mercy at all? (p. 27, 28).

Answer.—There were many ways open to God, of bringing back sinners. One of these was forgiveness, pure and simple. But, according to the Expiatory Theory, He has—and that freely—attached a condition to the granting of that forgiveness. Now, our point is that the pardon granted thus conditionally is a real pardon, 'a genuine gift of God's free grace.' That becomes clear, when we remember that God was not bound to pardon men at all; why, then, if He does determine to pardon, but only conditionally, should that pardon cease to be a real pardon? Again, if God can pardon without fulfilment of any condition, why should the imposing of a condition make it less a pardon? In a word, the objection seems to

Rest on a False Supposition.

It certainly does not touch the Catholic form of the Expiatory Theory, which asserts that God conceived the plan of redemption by the Death of Christ, not out of necessity, but out of love. He pardons, but wishes to subordinate His pardon to the merits of Christ, and that is true forgiveness, even though it is conditional.

Fifth Objection.—The "satisfaction to justice" theory of the Cross seems to have involved in its very essence, lying at its very foundation, a mistrust of the holiness of God's mercy. It represents God, 'as passing beyond the realm of mercy altogether, and, by a kind of *tour de force*, dragging the safeguards of His mercy from out of the realm of retributive justice' (p. 29, 30).

Answer.—This objection, like the last,

Does Not Affect the Catholic 'Theory

of Satisfaction to Justice.' On that theory, so far from there being any displacing of Mercy by Justice, it is precisely God's Mercy, joined with His Infinite Wisdom, which leads to the demand for 'satisfaction by justice.' What else did St. Paul mean when he wrote: 'I live in the faith of the Son of God, Who loved me and gave Himself for me?' (Gal., ii., 20). What else, St. John when he wrote of the 'Prince of the kings of the earth, who hath loved us and washed us from our sins in His own Blood?' (Apoc., i., 5). God, in His wisdom, said that it was better that man should make satisfaction, and not receive a simple pardon; still better that the satisfaction should be a full one—and this meant the Incarnation and Death of His Son. The reason of this plan is not far to seek. 'It is a Divine plan, but the plan of a dear friend to save one whom He loves even too well. . . . The saving of our souls is a work He does with His own hands. It is not a ministry that He directs, not a message that He sends, not an alms that He throws to us; it is a rite, a ceremony, a grand and solemn pageant, in which He Himself is the chief and foremost figure.' Then, 'the human figure of Jesus Christ, with all its moving surroundings, first intensifies Divine Love (in us), and then preserves it in its intensity' (Hedley, *Our Divine Saviour*, pp. 60, 62). And this is chiefly what God wishes to accomplish

by the Death of Christ. 'Mercy and Truth have met each other: Justice and Peace have kissed' (Ps. 84).

[A typographical error occurred in the first instalment of this article in our last issue. The fifteenth line from the bottom of the second column should read: 'brother shall redeem,' and not, as printed, 'other shall redeem.']

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

OTAGO (continued).

A new era for the Church in Otago was begun in 1869, and a forward movement was entered upon, which has ever since been maintained in a remarkable degree. By Papal Brief of November 26 of that year, the united provinces of Otago and Southland, together with Stewart Island and the adjacent islands, were canonically separated from the See of Wellington, and erected into the Bishopric of Dunedin, with the city of Dunedin as the episcopal centre, and by another Brief of December 3, 1869, the Right Rev. Dr. Moran was translated to the newly-erected diocese as its first Bishop. Born in County Wicklow, Ireland, Dr. Moran pursued his studies with distinction in St. Patrick's College, Maynooth, and was for some years an energetic missionary in his native diocese of Dublin. Being of little more than the canonical age, he was consecrated by Archbishop (afterwards Cardinal) Cullen in the Cathedral of Carlow on March 30, 1856. He received at that time the titular See of Dardania, with the administration of the Eastern Vicariate of the Cape of Good Hope, where for thirteen years his episcopate proved a strikingly prolific one. Having been apprised of his translation to Dunedin, he visited Rome, took part in the Vatican Council, and at its close hastened to Ireland to make preparations for his long voyage to New Zealand. By the ship 'Glendower' the Bishop of Dunedin, accompanied by a number of priests and nuns, arrived in Sydney after a most favorable and pleasant voyage of ninety-two days from Plymouth. After a short stay, accompanied by the Rev. William Coleman, and ten nuns of the Dominican Order from the Sion Hill Convent, Blackrock, County Dublin, who came as a foundation for Dunedin, the journey was resumed by the Bishop via Melbourne, and on Sunday, February 19, entered upon his episcopal duties in St. Joseph's Church, Dunedin.

Coming to a far distant diocese, with a comparatively sparse Catholic population, and practically destitute of the necessities of divine worship, it may be easily understood that the good Bishop was filled with discouragement. With a zeal and energy that characterised the whole length of his episcopate—a period covering a quarter of a century—the religious aspect soon assumed a very different character, and the prospects of the future brightened year by year. The faithful people of Dunedin (states a record) soon showed by their earnestness that they were resolved not to allow their worthy Bishop to be discouraged. They expressed their willingness to provide the necessary funds for the requirements of the diocese, and the vast territory, which hitherto may be said to have been, in its spiritual aspect, like a desert waste, began to be clothed with all the beauty of a cultivated garden. The Bishop himself was no less astonished than consoled by their munificence. An official statement of the various sums expended in the erection of churches and other missionary works during the first fifteen years of Bishop Moran's episcopate, showed the enormous amount of over £80,268. It is an interesting record (states the authority above quoted) of the clergy's zeal and of the generosity of the devoted people, when quickened by confidence in their chief pastor.

For some years, during the earlier part of Dr. Moran's episcopate, he found himself the only Bishop in the Colony, which he travelled from end to end, making visitations at every settlement where a congregation existed. He thus endeared himself in a remarkable degree to the pioneer colonists, and is remembered with deepest veneration by those of the first and second generations who profited by his ministrations. He was the firmest advocate of Catholic education, and a most uncompromising opponent of State instruction without religious teaching. As a worthy means of combating this evil he established the *New Zealand Tablet*, a journal which ever since has main-