

# The Gospel of the Atonement

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Complete in this issue. The third of a series of lectures delivered before a group of church appointees in Chicago, during December, 1945.

## I. Principle of Vicarious Sacrifice.

The Divine Nature is attested to and expressed in part through nature. "All things are made to bear record of me, things which are above . . ." We often refer to the "stars in their courses" as confirming or as opposed to some particular course of action as it agrees with or as it violates the moral law. So permanent do the stars appear to be, that such reference seems justified. Kant said that one of the things which filled him with "ever increasing wonder, admiration and awe," was the "starry heavens above." Of them Joseph Smith also said, "Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in majesty and power." "The Universe," says Jeans, "appears more and more to be the work of a great Thinker." So the Psalmist rightfully declares, "The Heavens declare the glory (intelligence) of God . . ."

Already (cf. Lecture II) we have mentioned the fact that the Restoration movement has emphasized the centrality of Christ in the created order. His Cosmic functions are outlined in the following:

This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, His Son; he that ascended on high, as also he descended below all things, in that he comprehended all things that he might be in all things and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and is the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

If we look for a moment at our own solar system, and consider the sun, its center, we find two facts in its behavior which correspond to aspects of Christ's character, confirming the declaration above referred to. First, its movements are constant—they can be depended upon; and, secondly, its nature is sacrificial—it gives itself as it shines forth.

Not only does our sun move with precision, but it holds in the same precisional relation, all the other planets in the system. This fact makes possible

new discoveries. One of the most brilliant achievements of the human mind since the days of Newton was the discovery of the planet Neptune. Intricate mathematical calculations were required in the prognosis, and two young astronomers, J. C. Adams of Cambridge, and a Frenchman, U. J. Leverrier, shared in the honor of discovery.

Both attributed certain vagaries in the observed motion of the planet Uranus to the gravitational pull of an exterior planet, and both set to work to calculate the orbit in which this supposed outer planet must move to explain these vagaries.

Adams finished his calculations first, and informed observers at Cambridge as to the part of the sky in which the new planet ought to lie. As a result Neptune was observed twice, although without being immediately identified as the wanted planet. Before this identification had been established at Cambridge, Leverrier had finished his computations and communicated his results to Galle, an assistant at Berlin, who was able to identify the planet at once, Berlin possessing better star-charts of the region of the sky in question than were accessible at Cambridge.

In such brilliant achievements we see God "moving in majesty"—that is—"according to Law."

But while moving with inerrant accuracy, the sun "giveth" his light. Consider, brethren, what that means. Every twenty-four hours in our time, three hundred thousand million tons of the sun's substance is being transformed into radiation, energy and heat, and is sent streaming through space to quicken life elsewhere. Two hundred and fifty million tons per second—six hundred and fifty times the amount of water which goes over Niagara is a stupendous transformation of substance into light or into radiation, but that is what our sun is doing all the time. In giving its light, it is giving itself. Some day our sun will burn out . . . "the heavens wax old as doth a garment, and as a vesture . . ." "As one earth passeth away and the heavens thereof . . ." The basic life principle of the existence of the orb which rules the day is sacrifice. We name our highest glory after this principle—Celestial Glory.

Consider the seed. It is buried in the earth. The heat and energy of the sun pour downward. The promise of life stirs, breaks forth, fructifies. The seed dies, and new life is born. The tree grown, the forest matures. Ages pass, and the forest is buried, and—transformed. Then men go down into the

bowels of the earth for the coal, which is burned to give light and heat and energy. The sunshine of so many aeons ago has blessed us today. Jesus used this idea to explain his own life principle to some Greeks who were inquiring about him.

And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip . . . and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answereth them saying, The hour has come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

The supremely intelligent life, and that most glorious, is the life lived according to the principle set forth above. God was glorified by the sacrificial endeavor of Christ. Christ was and is the prophecy of the Kingdom of God—he is the first citizen—the archetype of all citizens. The kingdom of God will not come until men behave in consonance with the nature of Christ, by yielding up the whole lives, lawfully and intelligently to the demands of the Christ Spirit. The Christ Spirit runs all through Nature. Surely God moves in majesty (according to law) and in power (according to love) in all creation.

Every creative aspect of life reflects suffering—vicarious suffering. For the sole satisfaction of an inward grace, the mother yields herself to the valley and shadow of death for the sake of an unseen, unborn offspring. The philosophy of Plato cost the life of Socrates. The great Eroica Symphony came out of Beethoven's agony when he realized he was to lose his hearing. Consider the following from a frail girl who lay dying:

### LAST LINES

No coward soul is mine,  
No trembler in the world's storm-troubled sphere,

I see Heaven's glories shine,  
And faith shines equal, arming me from fear.

Though earth and man were gone  
And suns and universes ceased to be,  
And Thou wert left alone,  
Every existence would exist in Thee.

There is not room for death  
Nor atom that his might would render void.  
Thou! Thou art being and breath  
And what Thou art may never be destroyed.

—Emily Brontë.

Brethren, you do not get that kind of faith out of an easy life. That kind of faith represents the triumphant resurgence of the human spirit against cruelty and injustice oftentimes set in life itself; and is born of worship conditioned in agony of soul and humility of spirit.

Many attempts have been made to justify the problem of suffering. The Book of Job is one of these—and the significant element in that book is shown forth when the hard core of Job's integrity is laid bare for all to see, and when he utters the immortal words:

I know that my redeemer liveth,  
And shall stand at the latter day upon the earth,

And though skin-worms destroy this body,  
Yet in my flesh shall I see God.

We come back, then, to the testimony of Jesus. What scientists perceive, and what artists discern, what the reason and conscience of good men everywhere appreciate, has, in ampler measure been presented in the long course of history through the Divine Ordinances. When our race was young, the sacrifice of Christ was foreshadowed.

And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence.

And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. . . . And the angel spake saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father. . . .

And thus were all things confirmed unto Adam by an holy ordinance. . . .

When it was thought wise in the Divine Providence, to establish anew a nation through which the Divine riches could be manifest, Abraham and his son Isaac were chosen as the principals in a moving drama of sacrifice, father and son, in concert, under Divine inspiration gave their posterity a preview upon Mount Moriah of the Sacrifice of Christ.

Later, it became necessary to deliver Israel from bondage. Then it was the Passover was inaugurated and the Paschal Lamb slain and eaten. Precise and explicit were the instructions concerning this ceremony. Why? To enable the chosen people to recognize Christ, the One Anointed, when he should appear, and, in some measure, to lay them under obligation to serve God, by showing in

the sacrificial endeavor of Christ, what it cost God to deliver them, and set them free to reveal His purposes through them. Indeed the whole Hebrew cultus, with its rites and ceremonies, its sacred implement, tabernacle and temple pointed them to the Ruler of nature, who was also to be the Redeemer of nature's crowning achievement—man.

Since the advent of Our Lord, we engage in Eucharist, eating and drinking in remembrance of Him. Thus has testimony of His sacrifice been given in all ages, having as its purpose the securing of unity between God and man.

"God so loved the world that he gave his only begotten Son." Vicarious suffering, the by-product of divine endeavor, holds all creation in its grasp. Heaven above, earth beneath, the world within and the regions below declare the glory of Jesus.

## II. Christ—A Quickening Spirit.

Love is creative. Of that much we may be sure. But so very often has life been cruel that we ask "Is love triumphant?" Is the order and fitness of things good? God *is*; that, in some reasonable fashion, we conclude from our analysis of knowledge—our epistemology. But *what* is He? Is H. G. Wells right in affirming a vast area of the universe which is impervious and inscrutable and against which men rebel? The church has always dogmatized and said, "God is love!" There is no area into which man may drift "beyond His love and care." But that dogma is the most difficult of all.

Talk with a man who is sheltered and comfortable, and surrounded by gracious friends and congenial acquaintances, one who has never been shaken by some personal grief or injustice and has been cradled in some respectable religious faith. He may tell you, possibly, that he believes beneficence to lie behind all things. But then let life tackle him. Let him lose his material security through no fault of his own. Set the forces of evil against him with all their bitter malevolence. Take his only son and condemn him to die, heroically of course, in some slimy swamp thousands of miles from home, for his country. Finally, afflict him with an incurable disease, and see, then, brethren, if he will maintain his integrity. No mortal could so maintain his belief in Divine beneficence unless, as Job of old, he had the testimony of Jesus!

Vicarious suffering, and the principle of sacrifice undoubtedly does lie behind the created order. Admitted! But the most difficult of all tasks, or so it seems to me, is the one set up by the superimposition upon the created order of human sin, willfulness and pride. How can

God break through the barriers thus erected and assure men that He loves them? Man's sorrow has been greatly multiplied by his rebellion. Add to the normal suffering incidental to create the intolerable misery consequenced by sin and it seems to be that an awful weight descends upon our hearts and threatens to crush us. "We are," most emphatically, "made partakers of misery and woe!" To assure men of love undying and unobliterable was the task *which Love undertook* in Christ, and the glory of the Atonement is shown forth by the way Jesus met, absorbed and utterly defeated sin in his own person. But we are here anticipating too readily our line of argument, if one can legitimately construct a line of argument about such as love and sin.

We have used the word sin before. In the last lecture we mentioned the fact of sin, tried to justify the Scriptural estimate of man and say that he needed not so much education and enlightenment, as rebirth and reconstruction. We called sin—"rebellion." Now we must try to evaluate a little more fully the nature of sin; for such understanding is necessary if we are to appreciate the Atonement.

## YOUNG JONSEY

When a boy his family was poor. At times there was hardly enough to feed the four of them. No Social Security then. You had to work to eat, or if you could not find work, beg, and if you were too proud to beg, as very often you were, you had to go hungry. One day, when funds were almost exhausted, Jonsey went to Mother's purse and took the two remaining pennies to buy funny papers. After he read them he turned toward home—hiding them on the way—and saw his mother waiting for him at the front door. She knew what had happened. He decided to bluff it out!

"Jonsey, did you take money from my purse?" she asked with anxiety. "Why, no, I didn't," stonily rejoined the boy.

"Look me in the face, Jonsey!" Defiantly now he looked his mother in the eye. "Do you mean to say that you never took any money out of my purse?" "Certainly I did not," he spat, "of course not."

Steadily she looked at him, looked into him, and slowly her fine gray eyes brimmed.

"I never thought I should live to raise a liar as well as a thief!"

Jonsey averted his impudent stare but something gripped his heart! A big lump came in his throat. He sensed that his mother was hurt—and he sensed, too, it was not the money that counted so much as that something had happened between them. A barrier had been

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erected. A sense of shame passed to him, shame measured out to him because he loved her and had caused her heartbreak. Of course he was not able to grasp all the factors or the forces brought to bear in those moments. He sensed them but dimly after he grew to manhood and had a boy of his own. Then it was he came to see that surely his mother had "borne his grief and caused his iniquity," and in the measure of his love for her, her stripes were to him healing penances. Always afterwards he stayed honest and true.

#### AN ANALYSIS OF SIN

Jonsey's mother lived for Jonsey. She loved him. What Jonsey did, therefore, he did to *her*, and she could no more be unconcerned about the lie and the theft than she could cease to exist. She did not stop loving Jonsey—that was impossible. She simply identified herself with what he had done and bore a sense of shame which the boy did not feel until he caught it from her.

Jonsey might have walked into a store and stolen from a stranger. Such an act would have transgressed the ethical code. Or, he could have gone to the home of a friend and taken from his friend's mother. The same act would thus become a greater betrayal of trust. But Jonsey took the money from his own mother! What would have been a transgression of the ethical code, or a betrayal of friendship, thus became heinous sin. A discourtesy to a stranger becomes an insult when offered to a friend. But an insult to a friend is transformed into a fearsome act of disloyalty and sin when offered to a loved one. *And the degree of difference is not in the act itself but in the degree of love which the act affronts.*

What makes sin so serious is that, like young Jonsey, we are constant recipients of the gifts of God, given by Him out of His free love for us; and we use these gifts as we please, to satisfy our wishes, regardless of the fact that we are thereby denying to others what is rightfully theirs. You see, young Jonsey had a little sister, and she had to go hungry the day Jonsey sinned. Innocent people always are denied their legitimate needs and just wants in the measure of our sin. God bears the shame and others the consequences. It could be in no different case. Love is at the heart of creation.

We may say, then, that sin always and without exception is disloyalty. It is an abrogation of the family spirit. It is a violation of the code of ethics set up in a relationship of love. It always causes pain to God who loves to the uttermost and who is constitutionally incapable of doing anything else but love

us. Nothing that we can ever do can make Him to cease to love us.

But sin is more than this. *Sin is the sinner sinning.* It is the yielding over of manhood to alien powers which have within them authority to deceive, to blind, to lead men captive and destroy them.

Like every adult sinner young Jonsey decided to bluff it out—to get by with it—to lie in justification. And the stony stare came into his eye because the tender sprigs of love in his young heart were slowly being quenched. Sin hardens the heart—it robs men of their love for each other. Here is a secret of the Divine Grief. Here is what broke the great Heart of Jesus in Gethsemane—namely that the eleven, after three years of his gracious ministry were still striving against one another as to who should be greatest! So with great drops of blood he cried, "I pray, Father, that they might be one—that the world may know that thou hast sent me!"

We cannot but remember the vision of Enoch who, high and lifted up, yet understood not the reason for grief in Heaven.

"How is it that you can weep?"—The answer—"Behold these thy brethren!" Contemplation of the majesty of God in the outer world with all its marvelous intricacies and its urge to praise God is not enough. The heart of God was laid bare to Enoch when he beheld (that is—understood) his fellow man.

There was a crucifixion in the heart of God ere ever the first man sinned, because love lends wings to spiritual vision. Jonsey's mother saw in that one act of theft the prophecy of a criminal and the certainty of coming judgment and misery on the boy, and she wept for him on this account. So, when the prodigal son decided, "Father, give me that portion which is mine,"—even before he went away, as soon as the resolve was borne in his heart, the father suffered.

The great problem set by sin is to get the sinner to see himself as he is. And this is extremely difficult and hazardous. Jonsey could not be forgiven and readmitted into the family circle until his parents had some reasonable guarantee that he would sin no more. Corporal punishment would not alter what had happened inside him. There is no physical punishment adequate to purge the soul from sin. We are not led to righteousness by fear. Fear simply keeps us from the more noticeable manifestation of a corrupt spirit. The problem set is to make the sinner see his sin as God sees it, and so have the chance to hate it in like manner. And only love can do that, and it does so by *standing* for the sinner, and *being* for the sinner what the sinner cannot pos-

sibly stand and be for himself.

Blinded by selfishness, in bondage to self, neither feeling the need of, nor knowing the way to God, humanity, concerned about its trivialities is bent on a course which will bring its destruction. But the love of God will not be satisfied with the death of the sinner. As David mourned over his son, "O Absalom, would to God I had died for thee!" so God bears the agony of *wanting* to take our place and, in our stead, and for us, interpose himself between us and our destruction.

Some years ago Brother Elbert Smith preached the funeral of a good man. On the same day he transmitted a letter of silence to one who had been guilty of a persistent and flagrant violation of the moral law of the church. At the end of the day he said with sorrowful heart, "We have buried two men today. Would to God we had buried the latter as we did the former."

So Moses, "Lord, let me die with them!" And Jesus, "Here am I, send me, Father. I will go, and the glory be thine!" And of Him it was said, "Sacrifices and burnt offerings Thou wouldst not, but a body hast Thou prepared for me," and "Lo, I came to do Thy will, O God."

It was, and it still is, the will of God that men be won from sin. That could only be done as they were persuaded by love, to see the results of sin.

"As Moses lifted up the serpent," said Jesus, "even so *must* the Son of man be lifted up!"

Because God loved us he permitted Christ to be made *sin* for us, so that seeing in him, what was possible alone in Him, the true nature of sin, we might hate the thing that crucifies God, that kills His image in us, and, hating it, turn from it. That is why Christ dies, and that is what sets us free. The tragedy of Calvary was that there was crucified the image of God in the lives of those who did it, just as now, each time we sin, we are separated from the life of God.

Redemption from sin requires that we see the consequences of sin. But sin is negation of the power to do just that. Redemption from sin requires that men be changed and the direction of their lives arrested and turned back again. But sin rebels against a turning. Redemption from sin requires that men be restored to family relations with God and their fellows, but sin hardens their hearts and they have no desire to participate in Kingdom of God endeavors. *But God follows after them, goes where they are, puts in his own body their suffering and death, waiting for them to see, and to*

turn from their sin and decide to serve him. He is doing this knowing all the time that he has no final guarantee that they will ever give their consent, or having once given it, will not again turn to their sinning. That God should do that, brethren, is unspeakable condescension and transcendent glory. No wonder that Paul gloried "In the Cross" and counted all things dross for the knowledge of Christ!

We talked about Almightyness. Nowhere is it revealed to more glorious advantage than on Calvary. The cross was a shameful thing. To be crucified meant you had sunk to the lowest depths of degradation. Yet Jesus takes this most shameful of human devices and makes it radiant with the supreme intelligence of His Father. That which was, before him, the symbol of death and shame has become, since He came, a sign of life and holiness.

All the way through the Gospels we are sure that Jesus had supreme reserves of power. He healed a man in the Garden of Gethsemane. We feel sure that he could have saved Himself! But no! These powers he laid by and surrendered. In his humiliation his judgment was taken away, and even at the last He refused opiates so that His last expiring breath might be empowered to yield His Spirit to God!

There is no sorrow, we feel, like His sorrow. There is no suffering like His. There is no injustice, nor can such be conceived, greater than he bore! And yet, Jesus takes all that wicked men can do to him and rises supreme! Nothing conceivable can separate men from God or rob one of His sons of life. We need this assurance to set us free to do that which we ought to do. For we can find peace in the knowledge that God, after all, is love.

The atonement then accomplished these things:

1. It assured us of the never-ceasing love of God.
  2. It revealed once for all the true nature of sin.
  3. It assured men that all power was given to Christ both in Heaven and in Earth.
- So then, correspondingly, we have:
1. Christ in front of us. He dramatized the love of God and moves our hearts by his life and spirit.
  2. Christ in our stead. He bears our sins, carries our iniquities and shows them to us for what they are. This is something tremendous that we could never have done for ourselves, and we have
  3. Christ in us. By His Resurrection, He liberates within us our better selves.

We participate in the ordinances in memory of His death. That sets us free from sin, because we are conscious of what our sinning does to Him and to His image in others, and being conscious of this, we come to hate it, and as we do, Christ is born in us and we grow up with Him in all things.

#### PROCESS OF SALVATION

The appreciation of the doctrine of the Atonement will, I think, be recognized as a great and living impetus to moral achievement. There is no substitute for a righteous will, and no compensation, except repentance, for a bad one. Yet there have been theories of Atonement which do not give this moral impetus. About three of these I wish briefly to speak.

1. There are some who think that there is a difference in disposition toward, between the Father and the Son. The Father is presented as the embodiment of the demands of justice while, over against him, is the Son pleading with justice to stay punishment, because the Son represents mercy. The son is an innocent victim according to this view, and because of His exceptional accomplishments has exceptional claims on God.

There is nothing in the Scripture to suggest that Christ's love is anything different from God's love. Those who know love at all know that the suffering of a loved one may be more spiritual, more intense in the one loving than in the one affected. Whatever happened at Calvary, we know that God stood by "with averted face" as Brother Garver says, and did nothing to prevent it. It seems to me that it takes even more courage to see someone you love suffer than it does to suffer yourself. It was not just to permit men to be consigned to never-ending death because that by one man sin enticed the world. The law, however, said, "The sinner shall die." It is just to punish sin. But it is not just to leave a sinner to His fate without opportunity to redeem himself. On the other hand, mercy which has no regard to law and refuses to exact penalty for infringement is not mercy, but sentiment; and sentiment merely confirms the sinner in his transgression.

Wherever we find the necessity for the sacrificial death to lie we must utterly refuse to find it in anything in the Father's mind making Him unwilling to forgive, or distinguishing in any way His mind in the matter from Christ's. The essential wrath of God over sin is Christ's as much as the Father's, and pardoning mercy the Father's as much as Christ's.

As Jesus said to Philip, "He that hath seen me, hath seen the Father."

2. We must distinguish between vicarious suffering or sacrifice, and vicarious punishment; and if we appeal to the facts, we can accept the former and reject the latter. Whatever suffering Jesus had to endure, he endured because of obedience to His father and his sympathy toward men. His was a supremely fine nature. What we have in the Garden of Gethsemane, for instance, is an extremely sensitive soul conscious of being in His Father's world, and highly conscious of His Father's purpose for that world; and bearing the agony of comparison between what ought to be, and what was. As the world was, it brought him to his death, the manner of which was quite incidental. The Father did not "punish" the son. He simply let sin take its course and did not intervene.

In the Divine Providence which governs the world, the Father made our sins—and the sins which crucified Christ were the normal sins of men—light on him, in exactly the same sense as all the world over the sins of men are vicariously borne by their victims—the sins of parent by the children, of children by their parents, of rulers by their people, and of people by their pastors. The Father simply sent His son into the world, and under the normal action of its moral laws did not interfere.

The story is told that the young English King, Edward VI, had a boy who was whipped, no doubt very unwillingly, every time the young king did wrong.

Misguided ministers used to quote this substituted punishment as an illustration of the Atonement. The whipping boy was doubtless very unwilling to be whipped, and the illustration fails because Christ's sacrifice was voluntary—it was self-sacrifice, and was made in no sense unwillingly. Suffering of Christ was necessary, and incidental to His great purpose.

But there is a punishment for sinners, and it is of two kinds. First, alienation from God which has eternal consequences; and I cannot imagine Christ suffering this (punishment) since He was sinless (although we shall have a word to say later about that). There is no trace of his being conscious of sin in himself. That Christ should have cried, "My God, My God, why hast Thou forsaken me?" and received no answer seems to me a cause of great thankfulness, for those who feel the like trial in any degree whatever. But there could be no ground for believing that Jesus was alienated from God because of his own sin.

But there is another punishment for sin. It is temporal punishment. We are all subject to physical death. And I cannot see how sins repented of necessarily wards off or circumvents the natural consequences of our transgression.

What repentance does is to turn these punishments into healing penances. When young Jonsey came to himself he asked his father to thrash him, and said he felt better afterwards. To be absolved from sin is not to be let off. It is that the eternal and everlasting penalty for sin, separation from God, is lifted immediately when sin has gone out of the soul, but Our Father lets nature take its course and we have to bear, many times, the consequences of our own sins in the temporal sphere. I like the utterance of the *Book of Mormon* on this:

For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever;

But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.—Mosiah 1: 119-120.

3. Then again there was the "ransom theory." According to this theory the Devil took more than his "rights" when He killed Christ, and thence had no more claim on man. This idea grew up in the middle ages when bandits or tyrants would hold hostages for ransom. But this theory merely endeavored to point out the great price paid for our redemption, and it should not have been pushed beyond its legitimate usage. A similar misinterpretation for the word "propitiation" was responsible for the idea that God's mind had to be changed toward men.

#### WAS THE ATONEMENT NECESSARY TO GOD?

But there is one sense in which Christ did bear the penalty, or the experience if you like, of spiritual death. And in this sense we must reverently suppose that the Atonement was necessary to God, as well as to us, although, please note, we only reverently suppose. Men were separated from Him by sin. This meant a separation from His presence, which eventuated in physical death. The soul that sins dies. It dies when it sins. It is separated when transgression takes place. If therefore men are to be turned and won back to God, God has to go where they are and persuade them. This means He has to subject Himself to the same limitations as rest upon them; not only in the physical state, but also in the state beyond—in the disembodied state. Christ's death was absolutely necessary to the program of salvation, and even had He not been crucified, He would have still had to be under the necessity of reaching those who had, to use Browning's phrase, "passed through the body and gone." If God were to see in the dimness, he had to separate himself from

## Polio Will Strike This Summer!

Department of Information, The National Foundation for Infantile Paralysis, Inc.  
120 Broadway, New York 5, New York

THAT much is certain about infantile paralysis. That during the three or four months beginning in June it will strike with varying intensity in some sections of the United States; that hundreds, possibly thousands, of children now well and happy will be stricken with the disease before schools reopen in the fall.

But only chronologically is poliomyelitis consistent, and its known affinity for the summer and fall, shown by records extending back to the last century, tells us only *when* it will strike in force—not *whom* or *where*. These can be matters for conjecture only, for it may concentrate its attack in rural sections and small cities, as last year, or follow the 1944 outbreak and strike in densely populated areas. Even medical experts of the National Foundation for Infantile Paralysis, men who have spent much of their professional lives studying this baffling disease, are unwilling to venture an exact forecast.

This far they will go and no farther: "Areas free of epidemics for several years are the most vulnerable."

But just as this reassurance should not beget undue confidence in areas recently afflicted, the possibility of an epidemic should not give rise to panic elsewhere. Medical science still does not know the carrying agent of the polio virus nor has it, despite millions spent in research by the National Foundation, found an effective serum or vaccine. It does know that 50 per cent of all victims recover completely with no trace of paralysis, 30 per cent are left with slight disability, and only 20 per cent suffer crippling or death.

Comforting as these figures may be, the fact remains that infantile paralysis in epidemic strength is a staggering blow to any community. Statistics do not heal the crippled nor comfort the bereaved, and even in cases of complete recovery, the disease is frightening, painful, and costly. Nurses and physical therapists trained in the most modern treatment

must be enlisted and provided with elaborate and expensive equipment.

With the exception of the war years, however, when transportation and priorities presented difficulties in procurement and delivery, the problem of skilled professional personnel and proper equipment has constantly become less acute since the founding of the National Foundation in 1938 by President Roosevelt. Training programs have been instituted (\$1,267,600 was appropriated in 1945 to finance physical therapy scholarships alone) and the Foundation and its chapters, covering the nation's 3,070 counties, have gradually built up a vast stockpile of equipment (nearly a thousand respirators, for example, are registered in the Foundation's locator file) that can be shipped instantly to threatened areas.

The National Foundation has taken six other major steps to fight future epidemics and help minimize effects of the disease. It has:

1. Organized four emergency aid units for epidemic use.
2. Expanded its Polio Emergency Volunteer training program.
3. Developed a fully-equipped mobile unit to supplement inadequate hospital facilities in epidemic areas.
4. Initiated polio preparedness conferences with health officials in 15 States.
5. Made provision for seven new training and treatment centers similar to the Knickerbocker Hospital Polio Unit in New York.
6. Financed specialized training for physicians and nurses.

Last year 13,514 new infantile paralysis cases were tentatively reported by the United States Public Health Service, fourth highest annual total in the country's history. During 1945 epidemics, local chapters spent more than \$5,000,000 caring for victims of the disease. This was supplemented by an additional \$1,602,345 in emergency aid from the National Foundation.

Remaining as danger spots in the continuing fight against poliomyelitis are its unpredictability, lack of complete knowledge of its method of transmission, and the difficulty of diagnosis. Symptoms present in many minor ills—fever, headache, vomiting, nausea—may also be symptoms of infantile paralysis, and a physician should be consulted at the

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the bright light and stay in the darkened place until his vision was adjusted.

Perhaps there is some sense, then, in which the atonement is necessary to God. We do know, that in Christ, God underwent human experience, and we do know, that forever in the Divine Nature, there is a complete and final record of our earthly experience to which we can appeal, and can, upon conditions of repentance, find absolution and renewal.