

HOUGHTON GRANTS RECOGNITION TO BETHANY

A few weeks ago officials of Bethany Bible College communicated with officials of Houghton College requesting credits for students transferring from Bethany to Houghton. The matter was given due consideration by a committee at Houghton and on February 21st, Mr. Wesley B. Nussey replied on behalf of Houghton College:

"We will give up to 60 hours credit (two years) in General Education courses that are comparable to Houghton College courses."

Further Mr. Nussey stated: "Credit will be validated either by special examination or by taking 30 semester hours (one year) at Houghton with an average of C or better."

"Transfer credit will not be given for courses when the grade is below a C at Bethany. This is in keeping with the accepted rule, or universities and colleges in the United States, that credit is not given for courses passed with a D grade."

Credit on a major or minor must be earned at Houghton except when the student is majoring or minoring in Bible. In other words, Houghton will give major and minor credit for Bible taken at Bethany (by validation).

Such are the terms of Houghton's recognition. The conditions governing credit are the usual ones in such relationships as this.

The significant fact for us is that Houghton is willing to give as much as two year's credit for work done at Bethany.

It is for us to decide to what extent we wish to pattern our first and second-year curriculum after Houghton's. Already, however, transfer students are receiving the benefits of the new arrangement.

We at Bethany are much heartened by Houghton's recognition and feel that Bethany will have a stronger appeal to our youth who are interested in higher education.

THE CROSS IS A PLACE

By Paul S. Rees

All four of the evangelists use the word "place" to describe the location of the Cross. It was "the place of a skull"—Golgotha. It may have been inside or outside the present wall of Jerusalem. No one knows for certain. The important thing is that it was **there** at a specific spot in geography and a specific time in history. Yet neither the geography nor the history, essential as they are to the drama of salvation, give us the depth-meaning of what happened on that "green hill far away." The **verity** of the crucifixion is a matter of history but the **value** of the crucifixion is a matter of theology. This we must discover in the pages of the New Testament, especially in the epistles. To the Christian, Calvary is more than a place of death. It is a place of **meaningful** death.

I.

It is, in the Christian understanding of it, a place of **mercy**. The Apostle Paul would have his friend Titus realize that it was "according to his mercy" that God in Christ has "saved us" (3:5). The cross does not **prove** God's loving kindness to sinners, as Professor James Denney has pointed out in his tremendous book on **The Death of Christ**, but it does **reveal** it. God is not in the business of staging an exhibition. He is in the much greater business of being true to His own ever-lasting character of holy-love. Denney's illustration goes like this: If I were drowning, and someone jumped in to rescue me and was drowned, "to prove his love for me," the performance would be stagey, unreal, not deeply meaningful, whereas if someone, making no attempt to display anything, but to act out of his deepest instinct, sprang to my rescue

and lost his life in the process, I should find it easy to say, "Greater love hath no man than this."

The Cross is now to the whole world what the covering of the ark was in the Holy of Holies in Israel's temple: it is the mercy-seat. Charles Wesley taught us to pray:

"If I rightly read Thy heart,
If Thou all compassion art,
Bow Thine ear, in mercy bow,
Pardon and accept me now!"

The one place in all the world where that prayer is answered is the Cross.

II.

The Cross, moreover, is the place of **liberty**. The New Testament uses several figures of speech to describe the significance and effect of Christ's giving of Himself unto death. One of them is the figure of a ransom. "The Son of man came . . . to give his life a ransom for many" (Matthew 20:28). And in Hebrews 9:12, where the Authorized Version reads that Christ by His death "obtained an eternal redemption" for us, the New English Bible has it that He "secured an eternal deliverance" for us.

Some of the medieval theologians worried needlessly over the question of who it was to whom Christ paid the ransom by which men in sin's bondage are set free. They concluded it must have been Satan. And they fashioned crude illustrations of what they fancied happened as between God, Satan and Christ.

Where the Scriptures are restrained, it is wise for us to be restrained. Where the Scriptures are reticent, it is wise for us to speculate. What is obviously true is that Christ takes seriously the slavery to sin in which men everywhere are found. The Christ who lived the only perfectly free life and died the only perfectly free death now offers men the strength of His Spirit, the inner motivation of His personal presence, for a new and liberated life whose possessors can say, with the radically converted Saul Kane, in John Masefield's **Ever-lasting Mercy**:

"The bolted door had broken in,
I knew that I had done with sin;
I know that Christ had giv'n me birth
To brother all the souls on earth."

Or, as Martin Luther said of Christ, in a most intimate personal testimony, "He redeemed me, a lost and condemned creature, secured and delivered me from all sin, and from the power of the devil."

III.

The Cross, too, is the place of **harmony**. There is music in those words of Paul's, "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19).

"God was in Christ, reconciling . . ." There had been a chasm; here is a bridge. There had been an alienation; here is a coming home. There had been a fatal discord; here is the restoration of a lost harmony, the renewal of a missing cadence.

And this restored harmony goes deep. It touches the relationship that a man has with his God. It likewise touches the relationship that he has with his fellows and with himself. "Be reconciled to thy brother," said Jesus, referring to those who have had a falling out with one another. Broken social relationships may be **helped** by a psychiatrist; they are really **healed** only at the Cross, in that mutual forgiveness of each other that springs from the realization of God's forgiveness of us.

A young Chinese Christian was asked why he did not take advantage of an opportunity that was known to be his to steal a sum of money. His reply was, "I would have had to live with a thief." Wise words, suggestive of that inner civil war with which many people live and from which they need to be set free. Tersteegen's way of describing it will be known to some of us:

"Thy secret voice invites me still,

The sweetness of Thy yoke to prove;
And fain I would; but though my will
Seems fixed, yet wide my passions rove:
Yet hindrances strew all the way;
I aim at Thee, yet from Thee stray."

To this condition of conflict and frustration nothing speaks so potently as the Cross:

"Before the Cross of Him who died
Behold I prostrate fall:
Let every sin be crucified,
And Christ be all in all."

Here, where Christ is "all in all," there are needless temptations still to be met and countless humblings yet to be tasted. Yet through it all there peals a music, through it all there rolls a cadence, that speaks of the heart's harmonious oneness with the heart of its crucified Lord.

BETHANY BIBLE COLLEGE

CHURCH	Percentage of Budget Paid
Amherst	100%
Barker's Point	71
Beals	100
Black's Harbour	73
Blissfield	29
Bloomfield	90
Bristol	14
Brazil Lake	50
Calais	15
Crystal	89
Deer Island	100
Digby	—
Doaktown	85
East Ferry	—
Port Fairfield	20
Fredericton	100
Glassville	100+
Gordonsville	100
Grand Harbour	100
Halifax	100
Hartland	66
Havelock	58
Head of Millstream	95
Houlton	100
Ingomar	—
Jonesport	50
Killam's Mill	100
Lower Brighton	100
Lower Hainesville	45
Maple Ridge	50
Marysville	100
Meductic	73
Middle Southampton	50
Millville	40
Moncton	100
North Head	100
Old Town	80
Perth	100
Port Maitland	100
Presque Isle	—
Royalton	—
Salem	100+
Sandford	88
Sandy Point	—
Seal Cove	100+
Stacyville	100
Sussex	75
Saint John	100
Truro	75
Victoria	100
Westchester	84
Wood Harbor	20
Woodstock	100
Woodward's Cove	100
Yarmouth	100

* Contributing churches
* Grey's Mills

These figures show percentage of budgets paid up to and including March 16, 1967. Money received after that date will show on the next report.

Helen White, Bookkeeper.

In addition to payment of Budgets, we wish to express our sincere thanks and appreciation to the churches which forwarded "Bethany Sunday Offerings".