

# TREV-ECHOES

Official Student Publication of Trevecca Nazarene College

VOLUME 33 - NUMBER 9

NASHVILLE, TENNESSEE

APRIL 19, 1968

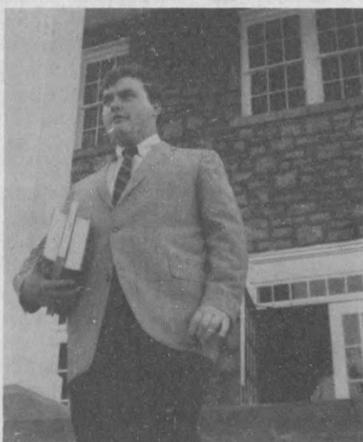
## LITTON, SCHROPE, SMITH VIE FOR STUCO PRESIDENCY



DANNY LITTON



DON SCHROPE



HAROLD SMITH

MEN WITH A MESSAGE

### Science Building Bids Open May

Trevecca Business Manager Don L. Newell has announced that bid openings for construction of the new 1.1 million dollar Science Building will begin May 1. Final written concurrence for initiating construction came earlier this week.

The Science Building will contain the most modern facilities and will be fully equipped. Cost of the project is being supplemented by \$286,000 Federal Grant, 422,000 Federal Loan, and by Southeastern Zone pledges.

To familiarize students with the planned physical structure the following list has been formulated on a floor by floor inventory.

Ground Floor or Basement  
Radiation Physiology and Bacteriology Laboratory  
Embryology and Histology Laboratory  
Botany Laboratory  
Zoology and Genetics Laboratory  
Museum

First Floor  
Science Teaching Laboratory  
Biology Lecture Room  
2 Mathematics Lecture Rooms  
Offices  
Seminary Room

Second Floor  
Introduction Physics Laboratory  
Advanced Physics Laboratory  
Physics Lecture Room  
2 General Lecture Rooms

Third Floor  
Introduction Chemistry Laboratory  
Advanced Chemistry Laboratory  
Chemistry Lecture Room  
2 General Lecture Rooms

Also included in the structure is a modern lecture room which will seat nearly 200 people. It will contain the most modern equipment with: a lab demonstration table, Audio-visual aid room, and a new motorized chalkboard unit.

Along with the first floor level and apart from the main building is a modern greenhouse, and animal study building and research laboratory.

On the roof of the main structure a penthouse and rotating dome observatory is included. This is to be fully equipped with modern telescopic devices.

### MGC LEAVES FOR WEEKEND TRIP

The Men's Glee Club, accompanied by Rev. Bill Anderson from the Public Relations Department will leave the campus Saturday, April 20 at 8:00 a. m. for the first of two weekend trips which have been scheduled in order to facilitate preparation for their ministry at the General Assembly in Kansas City in June.

The tour of this weekend includes three services in Kentucky, Saturday night, April 20, at 7:30 p. m. the men will sing at Covington Central church in Covington. Sunday morning's service is in Lexington First church. Sunday afternoon at 3:00 they will conclude their "mini-tour" at Louisville Broadway church.

### Faye Anderson Presents Art Exhibit

An exhibit of the artistic creations of Faye H. Anderson of Nashville was opened at Trevecca Nazarene College on Wednesday, April 10 at noon. The show features 42 different works including etchings, drawings, woodcuts, acrylics, ceramics and watercolors.

Mrs. Anderson received the B. A. and the M. A. degrees from George Peabody College in art with her major studies in painting. She attended the Art Institute of Chicago. She has taught at St. Bernard Academy, and is currently teaching at McMurray Junior High School.

Mrs. Anderson received the Departmental Award in Art from Peabody (June, 1966). One of her ceramic pieces was accepted in the Tennessee-Southeast Craftsman Association Exhibit (1966). Her works have also been exhibited in 1967 and 1968 graduate shows at Peabody.

The exhibit will be on display throughout the month on the Second Floor of the Trevecca Library, and may be viewed from 7:30 a. m. - 10:00 p. m. - Mondays, Tuesdays and Thursdays; from 7:30 a. m. - 6 p. m. on Wednesdays and Fridays; 8 a. m. - 5 p. m. on Saturdays; and Sundays 2 p. m. - 5 p. m. Mrs. Anderson was present at the exhibit for the opening Sunday, April 14.

The show is open to the public.

### HILL, PEPPER IN RUNNING FOR VEEP

Three Trevecca juniors wind up a week of campaigning for the office of President of the Associated Student today. They will each address the student body in chapel on Monday, April 22. The primary will be held Monday, the 22nd, with a run off the following day in the event that one of the candidates does not receive a majority of the votes cast.

The three presidential candidates are Danny Litton from Hagerstown, Maryland, Don Schrope from Nashville, Tennessee; and Harold Smith from Louisville, Kentucky. Two sophomores are running for the vice presidential post. Monday's vote will decide between Ted Hill and Leroy Pepper for "veep". Also to be decided in the primary is the offices of secretary and treasurer. Teresa

Johnson, a sophomore, the candidate for the former and Sharon Cronise, a freshman, and Priscilla Warner, a junior are running for the office of treasurer.

The Student Council approved the slate of candidates which include those listed above at their April 11 meeting. They also passed a motion directing Charles Davis, elections chairman, to admonish the candidates that any student elected to an office of the Student Council must be conscientious in obeying the rules of both Trevecca Nazarene College and of the Church of the Nazarene. Failure to obey the rules would result in dismissal from the office.

The CHOICE '68 election will be conducted on Tuesday, April 23 in conjunction with the probable runoff for the presidency.

### DARDA, TREV-ECHOES POSITIONS UNCONTESTED

Election of the editors and business managers for the Darda, Trevecca's yearbook, and Trev-Echoes, her student newspaper will be greatly simplified this year - only one candidate is seeking each of the offices.

Petitioning deadlines found Esther Costa and Dennis Moore running for Darda and Trev-Echoes editors, respectively. Miss Costa, who has been assistant editor for the past two years, is a junior from Nashville, Tennessee. Mr. Moore, a freshman, is from Lake Worth, Florida. He has served as news editor and associate editor for Trev-Echoes this year and is also freshman class representative to the Student Council.

Marsha Bridges, the candidate for Darda business manager, is a junior from Ocala, Florida. She teaches piano at Trevecca and has been president of the Treble Tone choir. She has been junior class editor for the Darda this year. No candidacy for business manager has been announced.

Each of the publications candidates will have two minutes to speak to the student body in chapel on Monday, April 22. Experts on campus politics predict little possibility of a runoff for any of the four offices.



ESTHER COSTA and MARSHA BRIDGES discuss "DARDA" plans



DENNIS MOORE reviews "Trev-Echoes" in preparation for his potential editorship.

### Holy Land Tours Announced

A three week Holy Land tour has been scheduled to begin on July 18, according to Dr. Charles Childers, Dean of Instruction. The tour will include Greece, Turkey, Lebanon, Cyprus, Egypt, and the Holy Land. Because Trevecca is cooperating with a sister institution for the tour, the cost is only \$1,125.

The tour will be conducted by guides with extensive experience, insuring the tourists of maximum coverage of the area

in the allotted time. An "around the world" tour is also being planned, of which the Holy Land tour will be a part.

A second Holy Land tour is scheduled for December. A shorter and briefer tour, it will concentrate on the Holy Land, featuring Christmas Eve in Bethlehem. The cost of this tour is \$699.

All interested persons should contact Dr. Childers at Trevecca.



TED HILL



LEROY PEPPER

### SCHOLARSHIPS REVISED

The Scholarship Committee of Trevecca Nazarene College has approved a new concept of TNC scholarships. A special sub-committee, composed of K. W. Phillips, C. L. Childers, and H. T. Wall, submitted the new revision to the Scholarship Committee.

Class scholarships, previously awarded to an individual for quarter endeavorment, will now be based on the full academic record of the previous year. The purpose for this is to relieve some of the tension built up by those having scholarships.

Featured in the scholarship revision is a full academic tuition scholarship to be awarded to the person making the highest grade average in each class. An appropriate certificate or medallion will be awarded to three students from the three non-senior classes. Presentation of awards is expected at graduation exercises. To qualify for this high award you must have completed enough hours to make requirements for reclassification. The committee has

Continued on Page 2

# Are Rules Made To Be Broken?

I am a Nazarene. I think a lot of folks would be safe in branding me "dyed in the wool" I joined the church of the Nazarene when I was nine years old after begging to do so for nearly a half-dozen years. A wise pastor and wise parents thought it was important that I be old enough to grasp the implications of such an affiliation. On the Easter morning of my "induction" Rev. W. T. Dougharty read to me the general and special rules from the manual and asked me if I understood that those rules were to be the regulations for my life as a Nazarene. I can never say, as some folks so smugly do, that I "didn't know what I was getting into." I knew. (I do remember standing there wishing I had gone to see "Bambi" before I took the big step.)

I have always been proud of my church affiliation. It has been a source of satisfaction to me that I am a part of a world-wide network of churches, each adhering to the same doctrines. I have appreciated not having to differentiate among various "conferences" and "associations". Even before becoming a member, but especially since, I have availed myself of almost every privilege of my denomination: I have worshipped in her sanctuaries; I have prayed at her altars; I have had fellowship with her family of believers; I have enjoyed her camps; I have been educated in her college; and, in countless other ways, I have utilized her ministry. Perhaps because the Church of the Nazarene directly fostered almost every step of my spiritual growth, I have always considered her disciplines reasonable, and still do consider them to be so. The manual has never been a "club" to me but rather a set of guidelines which have proven valuable in the effort to maintain relevance to the world without succumbing to that cooling of affection for God known as "worldliness." I have seen each of these rules, and especially there underlying Christian principles, aid immature Christians in achieving spiritual equilibrium, and without the necessity of "slavishness". I have also come to the conclusion that we place more value on any association which requires that we meet certain standards.

Anyone who agrees with Socrates that "the unexamined life is not worth living" acknowledges the futility of a man's trying to live his life within the bounds of principles to which he cannot honestly give assent: However, I do not think it is ethical for those who find certain standards to be personally unacceptable to assume that the rules to which he formerly gave assent, at least verbally, are universally outmoded merely because they no longer meet his needs. Is there not still the moral element of a covenant which cannot be nullified by a personal flaunting of certain standards? If one cannot reach some agreement with himself that the restrictions of an agreement at least balance out with the benefits and, therefore, he will obey the rules, he is not justified in concluding through rationalization or "logic" that his personal "liberation" entails license. The more logical course is that he seek some other association under which he can live by personally relevant standards without a violation of his word. Any dissent should be channeled into the avenues designed to guarantee that this "change of mind" is consistent with the will of the denomination as a whole. Until such consensus is exercised the rule stands regardless of personal sentiments. Can we be justified in driving 90 miles per hour in a 65 miles per hour zone (because, of course, we have an "exceptional vehicle") until the police forget about the limit because it doesn't meet our need?

That we accept restrictions in that area in which we do not personally have "convictions" seems incredible to us in the religious realm while we accept this "give-and-take" without question in the day-to-day activities of our lives. We may see no harm whatsoever in owning a dog but would give away our pet poodle, if we moved into an apartment building which does not permit canine residence. Non-Nazarene students at Trevecca, who, unlike those of us who are members of the Church of the Nazarene, are not committed to abstinence from smoking, drinking, the theatre and other denominational prohibitions by a tendering of their word, must agree to refrain in these areas while in attendance at this, a Nazarene school. If attendance here is not worth our adherence to the rules of the institution we probably belong somewhere else.

One of the natural consequences of people who have "outgrown" their church is that they often begin to criticize that church as if viewing from a "higher plane." As part of "the enlightenment" they assume that the defeat of "the church" in such battles as poverty, war, prejudice and the like can be traced to a front altogether separated from their own personal lack of compassion and interest and help for those whom they daily encounter who are poor or ravaged or discriminated against. They neglect the fact that no institution or organization or program from a human drawing board can bring about a lasting change in the lives of men unless the same change of heart which the "reformers" have experienced through Christ is conveyed to the underprivileged about whom we are concerned. The task of the church is to spread the Word of God that men can know freedom through Christ Jesus. The task of combating the evils perpetuated by men in bondage to sin still remains to those who have been liberated. We cannot shout about the failure of "the church" while we are free to do anything our love will enable us to do to solve social problems. Our demands that "the church" come up with a program to substitute for our obviously impotent lives is hypocrisy. While we personally fail to bring about any change and until our exaltation over our personal "insight" is converted on to condemnation over our personal inability, talk about "the church" is still cheap - no matter what words one is "brave" enough to use. K. L. D.

# Off The Cuff

Dear Trev-Echoes Editor,

The common cry of many sincere, well-meaning students at Trevecca is that our school is no longer the spiritual institution she used to be. Trevecca has lost her fervor, her faculty and administration fail to emphasize the spiritual. In short, God's presence is more often an afterthought than a sought after goal--as they say.

How can it be said that God is no longer with us when we only have to look around to see evidence of His presence? James Thurber in *Credes and Curries* said, "Let us not look back in anger, nor forward in fear, but around in awareness." It is easy to become indignant over present conditions by reveling in past experience, it is also easy to become everly anxious about the future by worrying about "eminent moral decay."

We must learn to "look around in awareness," to take all of the opportunities that the present holds. Even 7:00 o'clock curfew has its blessings! Tuesday night's curfew prompted a decision among McKay Hall girls to have dorm prayer meeting early. From the beginning, that prayer meeting was different. Every girl in the dorm was there and God met with them. Some girls were saved and some reclaimed; others sought spiritual help and prayed with friends. Testimonies were given, apologies made, and friendships renewed. When it ended at 9:30 the girls drifted back to their room with a new realization that Trevecca's God is still with her.

It is a good life that the Lord has given us, and Trevecca is a good place in which to live it.

Sincerely,  
Teresa Johnson

## SCHOLARSHIPS Continued

stated that in the case of students with highest number of quality points will be granted the scholarship.

Also included in the scholarship report are special provisions for students with high (B) averages. Students with a 3.25 average may receive a \$150 scholarship, based on the average of three consecutive quarters. Those with a 3.50 over-all averaged of three quarters can receive a scholarship of \$225. Students who can obtain an over-all average of 3.75 for three consecutive quarters will receive a \$600 scholarship.

Students maintaining high averages may be assured of having no decreasing scholarship funds as reclassification occurs.

IF YOU DON'T HAVE TIME TO DO IT RIGHT, WHEN WILL YOU HAVE TIME TO DO IT OVER?



The Trevecca Library is the scene of an exhibit of the artistic creations of Faye H. Anderson. Story, See page 1.

# TREVECCA'S MEN WITH A MESSAGE



I have always been a fan of the Men's Glee Club--perhaps largely for obvious reasons. There something really great about that group; and, besides that, I like to hear them sing. Seriously, I want to talk to you about why YOU should care about MGC.

Every quadrennium Trevecca sends one of its choirs to the General Assembly. This group - collectively and individually, musically and spiritually, negatively or positively represents Trevecca Nazarene College - and that's you and I. This summer we will send young men with their director, Mr. James Van Hook to Kansas City. To people from across our nation and around the world they will BE Trevecca. That's why YOU should care.

But that's not the only reason. The fellas aren't going just to be "seen". There is a ministry. The Church of the Nazarene invests thousands of dollars in our education first because they love us and believe in us and, secondly, because they are counting on us to make a contribution to the church in its mission to save men's souls. MGC and their ministry in song is our report to them that we're utilizing every resource at our disposal to make music, as well as the other arts and sciences, a true reflection of the King of Kings. If the Spirit can flow through Mr. Van Hook, through each of the fellas, through each instrument, those who wait in their presence can be encouraged and uplifted because they sense the challenge that we here on the hill feel about serving God to the best of our ability - not just tomorrow but in the NOW. That's why YOU should care.

Lots of us would like to be able to sing for the General Assembly (lots of us would like to be able to sing most anywhere). This summer's venture affords us an opportunity to show what brand of school spirit we really have. Can we - TOGETHER - get just as enthused, just as excited, just as burdened about sending as we would about going? That's a BIG order but I believe Trevecca is a BIG school full of BIG-hearted people.

So, you ask, what can I do? Well, believe it or not, I'm not going to ask you for money. PRAY. Yes, that's right, YOU-PRAY. Start today asking the Lord to prepare OUR Men's Glee Club to take His message to a waiting people. We don't need to pray that the Lord will use them. He always uses those who are faithful to prepare and I'm just "selfish" enough that I want to share in the thrill of knowing that God has used MGC and I was a part of it.

I hope I can convince you that I'm serious about this. This isn't a gimmick or a space filler or a publicity stunt. I want something out of the ordinary from these guys and I want you to want it - to want it badly enough to spend some time with the Lord. Pray for the group - but pray for individuals too. Pray for Mr. Van Hook - He's got a big job. Pray for Sara and Stella. Let them all know that we are counting on them and standing behind them.

This may not meet the qualifications for an editorial but somewhere in these lines is the secret to sublimating individual differences for the sake of a cause greater than any selfish motives. If we can come to know that secret there will be a difference on this hill that will make a difference in countless other places. We still have not because we ask not. Let's start asking.

K. L. D.



**OFFICIAL STUDENT PUBLICATION OF  
TREV-ECOES STAFF**



**TREV-ECHOES STAFF**

Karen Lee Dean Editor-in-Chief	Mary Kathleen Van Reenen Business Manager
Managing Editor	Charles Davis
Associate Editor	Dennis Moore
News Editor	Charles Hare
Sports Editor	Jim Quiggins
Religion Editor	Jimmy Hodge
Feature Editors	Joy McClelland and Teresa Johnson
Exchange Editor	Judy Williams
Fashion Editor	Linda Sartin
Secretary	Barbara Self
Copy Editor	Jean Kennedy
Layout Editor	John Baird
Artist	Madeline Schmier
Photographer	David Dodge
Advisor	Dr. Stanton Parry

The opinions expressed in TREV-ECHOES are those of the writers and are not to be interpreted as opinions of the Associated Students or of Trevecca Nazarene College. Editorials are the expression of the editorialist, unless otherwise designated. Letters to the editor must be signed and may be edited according to the discretion of the staff in accordance with technical limitations. Names may be withheld upon request. Letters may be addressed to Editor, TREV-ECHOES, and mailed without postage in any on-campus mail slot.

The TREV-ECHOES is the publication of the Associated Student Body of Trevecca Nazarene College, Nashville, Tennessee. Phone 244-6000. Advertising rates will be sent upon request.

Published weekly (beginning January, 1968), excluding holiday and examination periods. Printed by K & S Press, 335 1/2 Murfreesboro Rd., Nashville, Tenn.

## REVIVAL

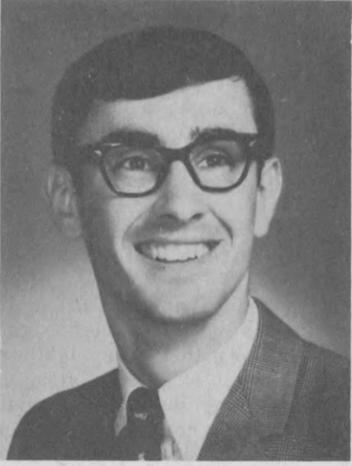
DALE'S CHAPEL  
CHURCH OF THE NAZARENE  
4041 Dickerson Road

APRIL 22 - 28

Rev. Charles Baldwin  
Evangelist

7:30 Each Evening  
Special Singing Each Night

# The Candidates Speak



MR. LITTON

The Chairman of the Evaluating Committee from the Southern Association remarked unbelievably, "You've done this in four years!" Certainly we've felt proud as we've seen Trevecca grow and develop so rapidly. However, along with pride I feel a responsibility when I realize the possibilities of the coming year.

I want to be President of our Student Council next year. The more I think of it the more challenged and enthusiastic I become, however, there is no challenge in being the leader of an exclusive little organization of ten or twelve members. The challenge, to me, lies in the opportunity we have to all work together toward a unity of purpose with an attitude of confidence, not cynicism.

I am working on plans and programs that will further the movements that were initiated this year; nevertheless, I realize we cannot be as successful as we'd like to be without better communication and greater participation and this constitutes the base of my platform.

I covet your vote, but I realize that these plans and programs will have to be of top notch quality to elicit your support. And this is my campaign promise: that I will endeavor to make our work in the coming year relevant and challenging to you, the student body!



MR. SCHROPE

In Nashville, colleges play an important role in the community. In the colleges, student government has an active part in the development of that role. Those persons who participate in student government must be responsible for the betterment of all. It is my opinion that the President of a student council should strive to make Trevecca FIRST! This individual cannot work and expect to succeed alone; he must be supported by the entire student body. If elected to this honorable position, I will strive to make Trevecca FIRST in the following ways.

These letters, FIRST, may stand for superior excellence, but they may have other meanings. The President, his policies,

and the convictions of the whole student body must be firm. There is no room for laxity in the legislative, executive, or judicial branch of student government. Policies made, those with student interest at heart, should be strictly adhered to and carried out. Student government should have power and use it. I will exhaust every method to make the feeling of the student not only heard but reacted to in a positive manner. You, the students, are the real deciding factor here.

The student should be afforded an opportunity to become involved. There are many outlets for the students on our campus. However, many of them are not taken. I will do my best to make more activities available. Our clubs for the most part are inactive and almost nonexistent. Through groups such as the proposed inter-club council I would like to see students putting meaning into the term "competition." Also, pride in the organization concerned should be stimulated.

Realistic is a word many people shy away from. This is true to an extent at Trevecca. I would like the opportunity to lead a group of concerned students in a campaign against problems we face at Trevecca. By problems I mean such things as the small Bible school nestled in the heart of the Bible-belt of the South. While we are proud of our Christian principles, we must see ourselves in the light of being a Liberal Arts College. A second problem we must realistically face is that of how we approach academic pursuit. A program to help the student see his purpose in being at Trevecca can aid. It is not idealistic to think that education should come first.

Sincere attitudes and actions should permeate our lives. All too many times, we go through the motions of college life. From our compulsory chapel attendance to our routine of class work, we could all review our attitudes and feelings. Could these feelings be improved by changes in policy or changes in attitude.

Liberal Arts education can mean totally educated. We are working toward this goal at Trevecca college. There are things we can do to make this true for ourselves. For example, the Festival of Ideas was a success this year. It was and is a tremendous valued asset to our education. Could we not obtain from outside sources the funds to give a bigger and better Festival. There are civic groups and industries that constantly try to promote new and better ideas and who might be willing to support a program such as this. Student interest would be better served and our opportunities heightened. In regard to the Lyceum Series, the programs this year have been performed by fine artists but have failed to catch real student interest. We, the students, give each quarter to the support of this series. Why could we not have more voice in the selection of these programs? Paul Harvey was paid well for his tremendous "talk" here. I would like to see entertainment on our campus that would appeal to our students and afford an opportunity to raise funds for other projects. Other Christian colleges in our city take advantage of this idea and bring in entertainers who have a good image and yet are of top quality, a case in point was the appearance of the Letterman at Bel-

mont College. Further comment needs to be made concerning our Friday and Saturday night programs. The quality of activities has been good but could certainly be improved. Also why not offer a variety of choices to the student and let him pick the one that best suits his interest. We should not have to suffer for lack of interesting programs. When there is poor weather many students cannot get away from campus on the week end. To remedy this situation I would suggest a series of film classics. These need not be "secular" but should certainly be more than the annual showing of "Martin Luther" and "Sargeant York." Next year our school will have an expanded athletic program. We should all strive to have strong competition in our society games and have 100% support for any and all intercollegiate sports we engage in. Athletics can make or break total school spirit and I would like to see Trevecca be a forerunner in this area. Religion, though mentioned last, does not have to take a "back seat" in our daily schedule. I would like to see better prayer rooms made available for all students. These rooms in each dorm offer a place of quiet solitude for peaceful meditation which we should all take advantage of in these times. Our religious emphasis is a unique factor that we have to offer. When this is fitted into its correct place in campus life, we all can move ahead.

These ideas in a general sense reflect the type of program I would like to see at Trevecca for 1968-1969. In detail some of these ideas may prove to be new and unacceptable. Alternative plans and other better ideas for the improvement of our college would be appreciated by your student government.



MR. SMITH

TREVECCA NAZARENE COLLEGE stands at a crucial moment in its history and can quite frankly either navigate the status quo, spiral to greater levels of educational satisfaction or accept lesser directions. We place responsibility upon the faculty and administration yet it is often easy to forget that we are a collegium, a community of thought and behavior, of those who reward and those who are rewarded. A college cannot be greater than the student body! STUDENT GOVERNMENT in its best working relationship merits capable, progressive leadership, strengthened by individuality and the personal stamina to say "I believe this and I shall believe this" without dilution by power drains from higher sources.

First, I want to be President of this Student Government because I feel that I can formulate with the coordination and cooperation of the Council you elect a program that will suit the

needs of the body. This program will be progressive and reactionary with splendid thunderballs, but it will be needed. However, it shall also be responsible. Dissent must have responsibility to accept integrity. However, a far greater complaint is in the basic relationship between students and administration, that students have rights and many of said rights have been denied too long. This institution is not a reformatory, a camp meeting, a genius factory or a behavioral adjustment center for those whom the local church or parents believe have strayed from the faith. Trevecca is a liberal arts college concerned with the development of the whole man! Frankly, I must therefore dissent and protest those policies which are not directed toward the maturation of the whole man, but often breed hypocrisy and contempt.

In the complex world in which we live, the boy of eighteen is in some states old enough to vote, and far more mature to die in the rice patties of Viet Nam or to march or riot in protest in the streets of Chicago, Watts, Memphis or 14th and Jefferson. However, Trevecca isolates itself and claims that because of alleged student immaturity the student phones are cut off during study hours, during hours of religious services, and during the hours of 11 P. M. to 7 A. M. The school is willing to pay operators to work these hours twenty-four hours a day, seven days a week at a rate of approximately \$1.25 per hour. Sometimes, this wage pays for studying, sleeping, visiting or in general for sitting. IT WOULD COST THE SCHOOL NOTHING TO OPEN THE SWITCHBOARD during these hours, and the icing would be in increased student convenience. WHY DOES OUR ADMINISTRATION REFUSE? Our sister college, Bethany Nazarene College has continuous phone service for students. This is significant in that it shows the Administration's casual attitude toward the student's reasonable demands. I propose to submit this problem to the council for favorable action.

The BOARD OF TRUSTEES has touched another area of student concern and proposed "lets build a student union." I ask for what reason? We do not even use the present student center which is a cheery, warm wonderful mass of tile floor, green walls, and nothingness! As a possible all school project the following could be attained. (1) A color television set (budgeted approximate cost \$650); a stereo room with a master unit, additional speakers and available supply of records (budgeted at \$400); as well as two conventional black and white sets and a FM radio set (budgeted at \$500). Carpet could be installed and the room could be enhanced by a new color scheme with only the budgeted cost of materials and the maintenance or volunteer staff doing the actual painting. Thus a static student center could become a dynamic, focal point of the student action. Again, let's be realistic. The amount to reprogram the Center would cost as much as \$3,000 but the return upon the investment would outweigh it many times: especially, as a positive example of what we can do by ourselves for ourselves.

Everyone at Trevecca has experienced the unpleasant but frequent mud on the pant legs or shoes from traveling through the mud to the classes or upon our

wonderful sidewalks. The school built the library around 1960, and for the Senior Project it was bricked. The sidewalks placed there in 1961 of gravel contained by two by eights remains, as was so pointed out by a member of the accrediting committee when he said "this school needs sidewalks and grass." Perhaps an aggressive student government might assure this burden from the Administration. One naturally asks, how will all this be possible, we don't have that kind of money. The STUDENT GOVERNMENT could and should raise whatever amount of finance necessary to fulfill the needs of the students. For over seven years we have walked on gravel walks, putting off and putting off what needed to be done. It is time for this to end and positive action to relieve the problem.

Our Lyceum series is no longer reaching the needs of the majority of students on this campus, and let us not forget that students finance a major portion of the series assessed in the \$30 general fee. The slim group attending Theodore Ulman's concert did not by any means represent a majority of the student body. What is needed is to draw more upon student interests and providing better quality performers.

The current Student Council has formulated a great idea with the Festival of Ideas, yet this program could fail to the similar lack of student support and interest. The President elected this week should immediately form a committee and begin the process of setting aside a week for the activity, and to begin its search for speakers. It is too easy to say that Trevecca is too small to attract nationally known speakers, but this is not so. We have some excellent possibilities for the next Festival, but they daily decrease as long as we fail to issue speaking invitations. Many of the speakers of note are booked for one night speeches six months to one year in advance—we must consider this and act accordingly. Once we solicit nationally known speakers, this program can be accepted as significant to the Davidson County community and can raise the stature of Trevecca in the community. Also, we must seek to find patrons to donate to a budget of an expanded program. THE COLLEGE has many friends with a wide circle and sphere of influence, we must use them. IMPACT started small and has grown to its present proportions through finance and thinking all precluded by aggressive work.

See, it is reasonable that once the citizenry of Nashville learns that Trevecca is concerned honestly in the problems of the city, then Nashville's interest in the college will rise. Rex Wiseman, a building plane advisor to Columbia Pictures recently said that Trevecca has sat upon this hill, ignoring the world and isolating her brood from the problems of those in Black Bottom, in downtown Nashville, in East Nashville or in Belle Meade.

It is time that the facts support the figures and over 50 per cent of the school's operating doubt needs better facilities for at least a year. I am not advocating that the students run the school, this is ignorant and nonsense because we do not possess the breadth of experience held by our administration in management. However, I am saying that what is needed is the realization by the Ad Building that we should have consideration and that less restraint should be exercised in the institutional policies.

As STUCO President, I will remain open for your suggestions your ideas and your opinion. The policy for town meetings.

## HANDLOSER, STOCKWELL, STORY SPEAK AT MISSIONARY CONVENTION



MISS ROSE HANDLOSER



REV. OSCAR STOCKWELL



REV. STANLEY STORY



Dr. E. S. Phillips  
Convention Coordinator

Dr. E. S. Phillips, Executive Secretary of the Department of World Missions, Church of the Nazarene is coordinator for the sixth annual Missionary Convention on the campus of Trevecca College. Sponsored by the Trevecca Missionary Fellowship, the convention encompasses April 17-19.

Featured speakers for the convention are Miss Rose Sandloser, Rev. Oscar Stockwell, and Rev. Stanley Story. Miss Sandloser, Missionary to the Republic of South Africa, is on her second furlough since being assigned to Africa in 1962. She has taught in the Bible College and has been zone director of Vacation Bible Schools and of

Sunday Schools. Rev. Oscar Stockwell was assigned to Africa in 1945. He is responsible for the main station and the entire Northern district of Tavane, Mozambique. Rev. Story was originally assigned to Guatemala in 1956, but now is serving in El Salvador, Central America. He has been director of two Bible Schools, and has supervised the construction of eleven churches.

The purpose of the convention, according to TMF adviser E. W. Phillips, is to "bring the students into direct contact with active missionaries so that the missionary concept does not become so remote. The convention is enlightening for our entire student body since much information about other cultures is revealed in the missionaries' lectures and sermons."

The convention will conclude with an area missionary rally at First Church of the Nazarene in Nashville on Friday evening, April 19, at 7:30.



# Just A Thought

From Mildred Bangs Wynkoop

Of all the rights which we cherish, the "Right to be Wrong" is the most precious, though it may be the least recognized and the least appreciated. Upon this right - or ability - rests our "Right to be Right."

I presume there may be no college courses offered anywhere in the ability to be wrong. I may be such a difficult subject that it is postponed until we enroll in the "University of Hard Knocks" where the course is usually failed.

Being right about anything is such heady wine that it usually blinds one to the cost of being right, and a bargain variety rightness lacks the quality and depth and power that true rightness should have. "I have not changed my mind in 60 years," bragged an octogenarian preacher in a seminary chapel during my student days. He had forfeited relevance to our young needs by defaulting in the purchase of the right to be right and consequently to be accepted.

The gracious art of being right rests squarely on the ability to be wrong -- the art of being wrong. So far as we know only the human family has been granted the precious gift of real intelligence which has as its most essential ingredient the ability to reflect back onto itself, to take stock, to evaluate the quality of the self, to examine evidence, to recognize and openly confess error and failure, to correct oneself and to begin anew. Only mankind draws back in fear from an exposure of his inner insecurity. Only he becomes a victor when he is cornered by facts and turns discussion into diatribe where thinking cannot survive. It takes a crisis of integrity for a strong man to say, "I was wrong." And this ability to achieve integrity is exceedingly valuable.

The "Anatomy of Human Rights" goes something like this. At the root of every right lies an ability. But abilities unused disintegrate and leave the "right" without support. It is an art to nourish abilities and to develop an art takes humility, honesty, courage, self-respect, grace, the good sense to laugh at oneself, and constant practice. Being right in such a gracious way that others are encouraged to make changes too, cannot be learned unless its complementary art - that of being wrong - is also learned. And of the two the latter is the most difficult because it is the most painful. We "lose face". "I know you are not two-faced," said a friend to me, "For if you were you would wear the other one." There are some faces we can afford to lose.

The whole educational process rests on the ability to be wrong - and the art of being wrong -- without suffering destructive psychic and spiritual trauma. It is only the unresolved tension between unyielding provincial prejudice and the dynamic of truth that creates trauma. Jesus said, "The truth shall make you free," and more profound words were never spoken. But to know truth (He also said), one must become as a child in spirit, teachable, curious, self-critical, humble -- and this spirit is winsome on both sides of the lectern -- and of this typewriter.

But the ability to be wrong touches an even more sensitive nerve. We are all "side-walk superintendents" as we oversee the reconstruction of our modern world with its nationalistic, political, religious, military, racial and social problems. Most of us have taken dogmatic positions, pro and con, on these issues. Our minds have either been made up for us by our segment of culture, by the voices of the press and the swirl of emotionalism in our modern life, or we may have made up our own minds about these things on the basis of what limited evidence is available to us. We would not be responsibly human if we did not have solid opinions. But there is a real danger that in the confusion around us we may for the sake of inner peace settle for a low level of truth, a partial truth, which because it is not complete becomes a falsehood and a prison for our own spirits. When some of the contemporary issues are resolved some of us will have been proved right and some of us wrong. The true measure of all of us will then be revealed. Will we manifest a noble, mature and civilized stance, or will we be childish, in anger if we were wrong, or in bragging if we are right, in either case creating a divisive atmosphere in which united action is impossible?

Christian theology has a word for all this. It is a painful, but a noble and luminous word; Repentance. Only human persons have the capacity to repent. But this capacity becomes a right only at the terrible cost of Christ's death for us. It is an expensive right. It is the basis of our ability to be wrong - and only then to be right. Repentance is not really a negative action. Repentance is so dynamic and revolutionary and therapeutic that its very exercise recreates wholeness, integrity, rightness, nobility, true humanhood. In it we experience God's forgiveness and a right relationship to Him, and the way is opened toward rightness with men. Repentance must continue as a penitent spirit filled with humility, graciousness, sensitivity to our own weaknesses and vulnerability and a profound respect for others. The penitent spirit is the right and ability and art to confess our error and failure -- the ability to be wrong, so that the graciousness of being right will make it easier for all of us to turn together toward the better way. It's just a thought!

Earlier on Palm Sunday, Kennedy attended a service at the Negro New Bethel Baptist Church. Kennedy, a Roman Catholic, took the bread and grape juice of a Protestant communion and spoke briefly from the pulpit.

"Violence," he said, "must end."

Vice President Humphrey has made a firm decision to seek the Democratic Presidential nomination, a close associate said last Tuesday. The

nucleus of a campaign organization is already in operation and is in the process of being expanded, and an official Humphrey campaign committee is expected to be announced soon.

An ally of the Vice-President said that finances would not be a major factor. The source said that against Robert Kennedy, Boy Wonder, are prepared to make large contributions to the campaign.

## Chic



Slip into Spring in the SEA PINKS--Reefs of color from Pale to Bright. This is the whole range of pinks to coral. Find it especially combined with white. Pink is a new important color story for the cruise season--pale pink shoes, bright pink sunglasses, sheer pink hose, soft pink dress, bright pink shift--these shades are flattering to both blondes and brunettes. Pinks in all shades give the color lift that's needed for Spring. This year have something in your wardrobe that's all pink--SEA PINK!

## POLITICS IN THE NEWS

By Wayne Oldham

As expected, Richard M. Nixon won the Republican primary in Wisconsin on April 3. He gathered a hearty 80 per cent of the vote against minor opposition.

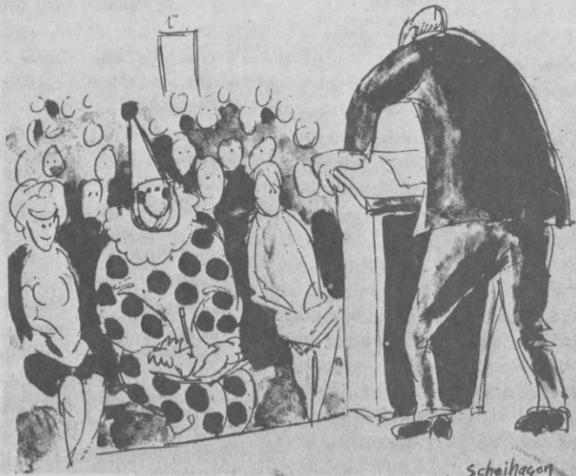
Nixon received his Wisconsin victory very calmly and issued a statement saying it heralded a Republican victory in November. Earlier, Nixon told an audience in Cincinnati that "It is imperative that any negotiation on Viet Nam take place at the highest level between the Soviet Union and the United States." At the gathering of a group of G.O.P. women, he told them that the Democrats were too divided to supply the leadership the nation needs.

Nixon took time out of campaigning on Tuesday, April 9, to attend the funeral of Dr. Martin Luther King.

Thousands of telegrams, letters, and phone calls have been pouring into the White House urging President Johnson to reconsider and run for reelection. The mail is signed by persons describing themselves as senior citizens, clergymen, college students, war veterans, and life-long Republicans.

White House mailroom workers reported that it was the biggest influx of comment and sentiment since Johnson has been in office. White House officials said it was impossible to count or cope with the letters to the President.

Senator Robert Kennedy, Boy Wonder of politics, picked his way through the rubble of the nation's capital's fire-burnt Negro precinct on Sunday, April 7. As he picked his way over broken glass, bricks, and streams of water in the gutters, Negroes in a festive mood began to follow him.



"Apparently some of you don't take this course seriously!"

WALDRUM'S  
Your Rexal Store  
Phone AL 6-2654  
616 Murfreesboro Road

T-ROOM  
SPECIAL  
BAR-B-Q  
Monday, April 22

Compliments of the  
College Bookstore

JOY HAIR STYLIST  
Specials--Mon., Tues., Wed.  
CH 2-6742  
398 1/2B Murfreesboro Rd.

# A Dip Into The Past For A Look At Today

## A Modern Dialogue On An Old Theme

by Dr. Donald Williams and Mr. Darrell Udd

### AMOS and AMAZIAH A Dramatic Dialogue by Darrell Udd

Over 2700 years ago two men met and disagreed about religion. Amos was merely a shepherd from Tekoa in Judah. Amaziah was a high-priest in the king's chapel at Bethel. Amos was a nobody; Amaziah was a somebody. Amos had no religious garments as Amaziah, he had no temple, no seminary education and was not a close friend of King Jeroboam. But he had one thing. He had a command from God. God had seized him while he was tending his flocks, and commanded him, "Go, prophesy to my people Israel." God forced Amos to look at the nation not from the point of view of that civilization but from God's viewpoint. Amos saw only the superficial revival of religion and the new prosperity of Israel. Amos saw what God sees, Amaziah saw what man sees. Amos was God's odd-ball, a fourteen-karat nonconformist. Amaziah simply licked the boots of society and the king. Yet they both claimed to represent God—Amos in the name of prophetic call, Amaziah in the name of priestly training. And so they met at the king's temple in Bethel.

**AMAZIAH:** Well Amos my man, what's this I hear about you stirring up trouble here in Israel with your sermons of destruction and doom? Some people seem to enjoy your talk, we would like to hear more of what's right with Israel.

**AMOS:** Look here Amaziah. I didn't come here for any of your religious soft-soap. I came here to give you the Word of God.

**AMAZIAH:** Don't you think you're a bit immature Amos? After all you're from the country, you need to learn a little more about our urban way of life. You could also do with a few years of seminary education before you start talking about the Word of God.

**AMOS:** Oh, you're smooth Amaziah. Of course I wasn't a preacher or a preacher's son. I was just a shepherd. But God began to show me how he looks at our society. He began to show me visions of his wrath. I saw locusts swarm over the country side, the land was completely devastated. I cried to God, "O forgive us our sins," and God said he wouldn't judge Israel like that. Then I saw the desert sands burning with fire that devoured the whole land. I cried, "O God, stop! Israel is so frail and helpless." And God said, "This also shall not be." But then God said, "Amos what do you see?" And I said, "A plumbline." Then God said, "I will set a plumbline in the middle of my people, Israel. I will not pass by them any more." God's plumbline is hanging over our heads, Amaziah. He's judging us with His terrible justice, the day of reckoning has come due, we're going to have to pay our bills. In the middle of your prosperity and peace, the Lion of Judah is roaring His judgments. Who will not fear? The Lord God has spoken. Who can but prophesy? Thus saith the Lord, "Israel shall be destroyed. I will rise against King Jeroboam with the sword, Israel shall be led away captive." Hear the Word of God.

**AMAZIAH:** Who do you think you are anyway? Don't you dare prophesy about Israel that way! I'm going to lose my temper if you aren't careful with your tongue. Now listen here Amos, you need a lesson in theology. You're only looking at the black sky of God's wrath, but you're out of date, Amos. Don't you know that we're living under the blue

sky of God's grace now? God has saved us from bondage, chosen us as His people, made a covenant contract with us, and promised to bless us and give us a promised land. We're saved from that hell called Egypt and look how God has kept His promises. We've never had it so good. The land is at peace and many are becoming prosperous. And religion has had a tremendous revival. Thousands are attending worship and sacrifices, and I've never been so busy organizing the temple, preparing sacrifices and supervising the lower clergy. Of course every society has its evils. There are quite a few poor, but they have the same chance as everyone else to climb the economic ladder. And if there are a few injustices, God is merciful, He will forgive us. That's His business, Amos. He revealed Himself to us as a merciful Savior at the Exodus.

**AMOS:** You and your merciful saviour. Who do you think has the one-sided theology now? I believe in a merciful God too, Amaziah, He is gracious and forgiving, but His grace is costly, not cheap. He makes promises and covenants, but demands obedience. He forgives, but He demands repentance. He will judge Israel for her disobedience and social injustices. Do you remember when I prophesied at that religious festival in Israel? I told of God's judgment on the sins of our neighbors. Damascus, Edon and Ammon will be judged because of their cruel methods of warfare—"they have threshed Gilead with threshing sledges of iron . . . they ripped up women with child . . . that they might enlarge their border." Gaza, Tyre and Sidon will be judged because of their slave trading. You liked that sermon Amaziah. You were filled with glee at my descriptions of God's judgment on our enemies. Why was your mirth so short-lived? Do you think the God who destroys the world with a flood, who plagues Egypt, curses Cain, obliterates Sodom and Gomorrah, and judges nations for injustice will pass over our nation? Do you think He will let us get away with toleration of inequality and injustice, the power madness of our nation's leaders, and the glaring differences between affluent suburbs and rotting slums? Do you think God shuts His eyes to the plight of the poor and the profit-motive of the wealthy? How do you think God reacts to your courts of so-called justice where a murderer can buy himself off, but the poor who cannot pay lose their cases? And your sharp business dealing, getting the best of a bargain by putting false bottoms in the ephah of grain and tampering with your shekel weights. Do you think God smiles when you sell the needy into slavery for a pair of shoes when you run them into debt? God hates your wealth, your refinement, your art, your culture, fine clothes and jewelry, He hates your fine homes—winter homes, summer homes, homes of ivory, homes of hewn stone—because it has made you heartless to the complaints of the poor. You are indifferent to the masses. The poor are trodden down, cheated, bribed, robbed and you have no eyes to see the sorrow and sin around you. You have forgotten the responsibility of wealth.

**AMAZIAH:** That's quite enough you mad rafter. It's quite obvious that you know nothing about our economic system, or free enterprise. Listen here country bumpkin, you can't go blaming the middle-class merchants, the commercial magnates and aristocracy so easily. What are you, some

kind of left-wing socialist? Many of the poor have the same chance of climbing the economic ladder. If they had the right abilities, they too could succeed. Do you think the poor aren't responsible too? It's up to each person to take care of himself. And besides most of them are just too lazy to care. It took our hard work to get what we have; we are responsible for ourselves and so are they. God has blessed us for our labors.

**AMOS:** That's exactly your problem, Amaziah. You think of responsibility solely in individual terms. But that isn't how God looks at it. He sees society in terms of a large family in which each is responsible for the other. God thinks in terms of social responsibilities, not just individual responsibilities. That's why God hates your class, because it's lost its sense of responsibility for those who are below. Community has vanished. Amaziah, those rat-ridden slums are part of your community.

**AMAZIAH:** Amos, you're a raving lunatic. You're prostituting religion for economic, social, and political ends. You ought to be in politics, not in religion, and then see how long you would last in the king's court. In fact if you don't stop preaching this way, I'm going to report you to the king as a political revolutionary. I'll tell him, "Amos has conspired against you" and is fomenting a revolution. Stick to religion, Amos. In fact, I might be able to get you enrolled in the prophet's school here at the Temple and you could lead some of our sacrifices, if you quit this meddling in politics and economics. Amos, you should just see the rich and poor alike worshipping God, offering fat sacrifices, and participating in our lavish ceremonies. It would do your heart good to see their love for God.

**AMOS:** God hates your religion, Amaziah. Thus says the Lord, "I hate, despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings . . . I will not accept them . . . Take away from me the noise of your songs: to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream."

God demands justice, right and truth. They must flow through the land like rivers, and you are called to help God realize His purposes in the world. Religion is all of life, Amaziah. God has something to say about unemployment, war, peace, poverty, health, and housing, and you as His representatives must make the nation aware of God's demands, must support the king's policies when they contribute to justice, and criticize our blatant evils instead of being "yes men" to society and the king. God will judge you for your silence, your cozy religion that sanctifies your comfort. You are the one who has prostituted religion. God merely sanctions your values of success competitively achieved, your conformity, your pleasure seeking, and all in the name of His blessing. You have completely forgotten the responsibilities involved in being the people of God. Prepare O Israel to meet your God!

**AMAZIAH:** Get out of town Amos! Get out I tell you! Go back to Judah, eat your bread and prophesy there. If you ever come back to Bethel, the king and I will slap you in jail as a revolutionary. You blaspheme God and His people.

**AMOS:** Because you say, "Prophesy not against Israel and drop not your word against the house of Israel," thus says the Lord, "your wives will be raped like prostitutes, your sons will be slaughtered with swords, your land will be cut up by foreigners, you will die in a polluted Gentile land, and Israel shall go away in captivity . . ."

In 721, Samaria fell to the Assyrians.

The king became a servant. The people were deported to Mesopotamia.

Foreigners were settled in the cities of Samaria.

Israel as a nation was swept off the stage of history.

### PART TWO—A Modern Dialogue

**DON:** The question now Darrell is, "Why did we present this historical dramatization? What issues emerge?"

**DARRELL:** Well I don't think we're going to settle all of them in our discussion here, but hopefully, we can continue it. Don, I think there's two things here, as I see it anyway; Amos' outcry against the people for their irresponsibility, in other words the responsibility of being the powerful and wealthy people of God; and second, I think there's the issue of religion being separated from the rest of life. What do you think Don. I mean, what do you see as the most important points?

**DON:** I also see a call for us to get involved in our world where it is, and beyond all of the issues that we could raise, I see as perhaps the most over-arching issue—the question of the character of God, and whether we are willing to face that character or not. Well, Darrell, I'd like to hear from you on your points.

#### The Responsibility of Power and Wealth

**DARRELL:** Amos with his terrible investives will always speak loudly to selfish, luxurious classes in all times and countries who have forgotten the obligations of wealth and power who think only of the possibilities for self-indulgence, and become indifferent to the needs of others. God sends His prophets to the centers of earthly power and wealth to champion the rights of the oppressed, the poor and needy not merely in the name of humanity, but of religion and God. The sympathies and work of God in the world are clearly spelled out by Jesus in His parable of the Last Judgment. On what basis does God separate his sheep from the goats? On the basis of the correctness of their theology? The pigment of their skin? The number of souls they have saved? No. Judgment is made on the basis of the help given or withheld from the undersiders of life, whom someone has called "God's little people"—the hungry, the thirsty, the homeless, naked, and imprisoned. The O.T. continually emphasizes God's concern for the fatherless, the widow, the orphan, the stranger. (If you do afflict them and they cry unto me, I will surely hear their cry, Exodus 22: 22, 23).

If Amos could come back to our civilization to 20th century America, and see our progressively scaled income tax (which by the way was one of the main points of the Communist Manifesto), if he could see all our Social Security Administration, our Medi-Care for the aged, our unemployment benefits, United Fund Drive, Welfare Agencies, slum clearance projects—and a host of other projects that work for civil justice—he might think for a moment that he had suddenly stumbled on the kingdom of God. If Amos had half these things in ancient Israel he might have been more than pleased. If Amaziah were a 20th century American he would have a much stronger case against Amos.

**DON:** Let me interrupt you. Do you think however, do you really think that Amos would think that he was in the kingdom of God if he was walking around in the United States today?

**DARRELL:** No I don't. I think he'd have more than enough to prophesy about, and I can see his sermons. They'd be full of statements on such things as racial inequality, civil injustices . . . fair housing, false advertising,

deceiving car salesmen (and I got stuck with one), high level business intrigues, labor and management, price fixing, migrant labor and the Viet Nam War. I think he would travel around all the white middle class churches in Detroit proclaiming the summer flare-ups as God's judgment on their indifference and hardness of heart, and then he'd rush down to the Negro section by bus, he'd jump up on a soapbox on the corner, and preach God's judgment on them for their irresponsibility and vandalism. Amos would see God active in every corner of our society. He'd probably be marching in a pacifist civil rights march and tell everyone that God was marching right beside him. One of his sermons would probably have something to say about a temporary cease-fire in Viet Nam. His sermon topics would probably be something like "Get with it People. Get with God." And when they asked, "How do we join God in caring for his little people?" He'd probably give them a three point program: 1. By personal helpfulness, the kind benevolence given on a one to one basis (what Wordsworth called "those little nameless unremembered acts of kindness and of love"), like the Good Samaritan—a buck to a bum or blind man, a ride to a hippie, or caring for another person in a home or hospital, or a girl who comes from the farm to the big city, or the Big-brother program.

2. Then there's the way of organized benevolence. When 1000 girls migrate from the country to the city you get the Y.W.C.A. Or you have United Funds, Red Cross, hospitals, homes for the elderly or orphanages. Care must be taken in the area to retain the personal dimension. We're not just dealing with "problems" (race, poverty, aged, migrant labor problem)—we're dealing with "people."

3. Then there's the third way of joining God in his great struggle against the demonic forces of hatred, prejudice, poverty, and selfishness. This is the way that threatens to divide the church today, it is by changing the "structures" of society that produce the hungry, thirsty, homeless, naked segregated, inferior and imprisoned. As Dr. Ernest Campbell says, "Structures help shape and determine life." The church in the past decades has roused itself in the spirit of Amos and become concerned about the political, social and economic structures under which people live. You may respond to God's call with acts of kindness to one or two of God's little people, you may even refer others or contribute to organized service agencies, but if you are really concerned with them you would soon find yourself at Sacramento, or Washington wrestling with the structures. But Don, I think I'm getting over into your area . . .

#### The Call to Social Involvement

**DON:** I can see Amos facing our own city and the cry of our city around us. I can see Amos facing institutions, but seeing them not simply for their social significance but ultimately for what they do to people. And I can see Amos calling us to listen to the cry; and not to turn from it. I think the same Holy Spirit that inspired Amos, spoke through our Saviour telling about the Priest and Levite who passed by on the other side, and then the Good Samaritan who stopped and met human need where he found it. I can see Amos calling us beyond where we are now. And in that call I can see the cross being thrust back into our Christianity.

Darrell, you talked about the danger of separating religion from the rest of life. How do you see that?

#### The Danger of Separating Religion from the Rest of Life

**DARRELL:** Well, Don, I think it shines pretty clearly in our

# SPORTIN' AROUND

..... with Jimmy Quiggins

Gammas Forfeit; Deltas Win 6-4

The '68 softball season finally got to the diamond after four rained out games but all the players didn't make it.

Primarily because of the questionable weather conditions many players failed to report to their respective benches which resulted in a forfeit by the gammas to the Betas. A practice game was played between the Gammas present and the Betas which revealed talent on both clubs.

In the first actual competition the Deltas defeated the Alphas 6 to 4. The Alphas with the pitching of Larry Owsley went ahead 2-0 in the top of the third inning but the Deltas bounced back to tie the game in the half of the same inning. The Alphas still seemed to have plenty of punch when they came to bat the next inning and scored two more runs; but the Deltas refused to be put down and scored 4 runs in the last half of the inning to sew up the win of the soggy season opener.

Gammas stomp Deltas 13-1

The Gammas were present in full strength April 11 when they defeated the Deltas 13-1. The Gammas were set to play and scored 3 runs in the first inning by taking advantage of several walks given up by Delta Pitcher

Ted Hill. The Gammas continued to roll combining tight defensive play and consistent hitting to score 3 runs in third, 2 in the fourth, and 5 in the final inning.

Meanwhile, the home team Deltas committed several errors and could not seem to reach the base paths until late in the game when they scored 1 run.

The Gammas play was very impressive and they still have not used veteran pitcher Larry Abbott. Abbott displayed his versatility by catching the 2-hit pitching of Hank Penrod.

Betas Bomb Alphas

The Betas crossed home plate eight times in the first inning and before the game's end had added four more runs to defeat the Alphas 12-2. The betas scored four runs in the third inning three of which are to the credit of Greg Rickey and his left-field homerun. The Beta's defensive play sparkled as they tallied 12 hits from the batter's box to the Alphas 5 hits. The Betas are now 2-0 thanks to consistent play and getting on top early in the game.

Larry Owsley, Alpha pitcher was in fine form allowing only bases on balls but the Beta bat dealt his pitching the death blow and allowed the Beta nine to take their first actual victory to add to their win due to a Gamma forfeit.

## THE STUDENT BOD

By Dennis Moore



Electiontime again, and is it ever a time! We have three young men running for the most esteemed student post in the school, of course, that is the office of the presidency. Being president of a Student Council requires a lot of time and effort, sometimes it is even hard for the laymen to even envy a job like that. If you don't know what I mean by that, just wander over to a Stuco meeting some night.

With all that at stake I remind you the student body, from the Student Bod, to vote for the most qualified in all offices. It is best not to judge from popularity or promises presented, but better to vote on past accomplishments of each candidate. Remember, how well your vote will determine how well your student government will function next year.

Now for the news and opinions of the week.

1. Remember to vote Monday after chapel and be ready for a presidential run-off Tuesday morning. This is an important election race.

2. Also in the procedure of elections comes Choice '68, a nationwide Presidential primary of many colleges over the nation. This primary may have much to do in choosing Presidential candidates this summer.

3. The Trevecca Athletic Association has secretly let out the news that Bob Carroll, famed Greenbay Packer end, will be speaking at the annual TAA Banquet.

4. If you have been wondering why those boys have been going around dressed so funny, it is because this is Circle K initiation week. New members are Harold Smith, Jordy Conger, David Dodge, and Phil Bowles.

5. The dust is beginning to settle down again at Trevecca, the accreditation committee has left.

6. The seniors will be making their annual Senior Trip next week-end. The excursion will take place in Atlanta, Georgia.

7. The Stuco President, Herb McMillian, the President-elect, and Trev-Echoes editor-elect will be Trevecca's representatives at the coming Nazarene college leadership conference to be held at Eastern Nazarene College next week-end.

8. Wanted---one slab of concrete to complete a once completed sidewalk between Tennessee Hall and Georgia Hall. Labor donations will be welcomed.

SMITH Continued

Town meetings although exposing our faults, will correspond by providing meaningful dialogue between the Student Government, Student Body, Administration and Faculty. This we need. Hopefully, my platform and Presidency will seek to involve you the students in your student government for I have been where you are today, listening to the candidates and thinking of their platforms. This year, I chose more than just to listen, I chose to speak out and to offer a choice, I CHOOSE TO DISSENT. I SEEK TO LEAD as President of your Student Body.

## DIALOGUE . . .

dramatization what was Amosiah's problem. He was a very busy man. He was probably not an evil man, but he was so busy with his sacrifices, worship services, and church organization that he separated his "religion" from the rest of life, and failed to see the connection. In that case religion itself became a shield to protect us from the living God, and His radical new demands for our life today.

The same danger exists today when men separate "personal" religion from "social" religion, a "personal" gospel from a "social" gospel. Men separate themselves into little groups—and contend that the church should be proclaiming a message of personal redemption, not social reform. And then other groups, especially the new worldlier-than-thou theologians contend not for spiritual change in persons, but social change in society. But this is not an either/or choice, but a both/and. Each group has seized on one aspect of truth and exalted that as the only truth. We mustn't get hung up on individual ethics—(change a sinner's heart and he will change the world) nor yet must we prostitute the gospel to the relative goals of human social striving and imagine that we are voting in the kingdom of God.

We must not develop such a predilection for personal holiness that we neglect public issues, nor throw all our energies behind a public health program and leave personal vice to the concern of the "purity nuts."

But the "good news" of the Gospel has something to say about both a "new man" and a "new society." The Bible calls for both a love of God (personal) and love for my neighbor (social) . . . And the same man who said "Follow me, and I will make you fishers of men, told the rich man to give all to the poor, told the story of the sheep and goats, and said we would meet Him (Christ) whenever we gave a cup of cold water to the needy. My coming into a new relationship with God through Jesus Christ involves a reorientation toward all of life. And Amos certainly brings us back to the right place in emphasizing that religion can't be put in a box.

Now let's get back to the question of the character of God.

### The Character of God

DON: A lot of questions have been raised in just the last few minutes, and I hope that a lot of questions are being raised in your minds. In trying to allow Amos to step into October, 1967, we have a hard time, and whether Amos would march in a pacifist march, whether Amos would vote for one project or another, these are not questions that we can declare as the Word of God to you. These are questions for a dialogue. But this we can declare, God has made Himself known, and beyond all of the other questions of human life stands, this most ultimate question, "Who is the God with which I have to do?" And this revelation is clear and this we do proclaim as the Word of the Lord, the God whom we worship, the God who has made himself known to us is the God of Abraham, Isaac and Jacob, the Holy One of Israel, the God who roars from Zion, the God who executes his judgments upon human sin, the God who does not pass by us and overlook us, the God who must be taken seriously in his justice, and holiness, and in his call to us for justice and holiness.

In the final verses of Amos, after a devastating picture is painted, through the dark thunder clouds of God's wrath a shaft of light breaks and Amos sees that far distant horizon and talks about the day of the Lord. "In that day, I will raise up the booth of David that is fallen, and repair its breaches and raise up its ruins." And beyond the terror of God's judgment Amos sees the day when God will reach forth again to a people chastized by His judgment and in mercy, and

grace and in a miracle raise them up. And so tonight, Amos calls us to face the character of God and to stand in awe before him, to bow in worship before God, and to open our hearts before God, and to go into the world before God, and to live out our lives before God, this God who roars from Zion, and this God who comes in Christ seeking the lost lamb.

Day Phone 292-2381  
**BITTNER'S COSTUME STUDIO**  
Formal Wear Rental Service  
Costumes  
Tuxedos—Full Dress Suits—Cutaways  
Strollers—For Rent  
2515 West End Ave

Fill A Place  
In Your  
**CHRISTIAN WORKERS ASSOCIATION**

**GARRETS ESSO SERVICENTER**  
Manager Brundige  
Hermitage and Academy  
Nashville, Tennessee

**ALBERT Motel and PICK Restaurants**  
Featuring Famous  
Three Times A Day Buffet



**LIVE MODERN**  
Try a Low - Cost  
Completely  
Furnished Home

**Wiley's**  
ALWAYS FIRST WITH THE BEST  
228-2671 1605 DICKERSON RD.  
NASHVILLE, TENN.

**AL'S BARBER SHOP**  
626 Murfreesboro Road  
"Students Welcome"

**INGLEWOOD CHURCH**  
of the Nazarene  
Earle W. Vennum, Pastor  
Herb McMillian,  
Youth Director

**RADNOR CHURCH**  
of the Nazarene  
411 Veritas Street  
R. E. Maner, Pastor

**JOE'S KWIK SHOP MARKET**  
395 Murfreesboro Road  
at Nance Lane  
Frozen Coke - Grocery  
Notions  
Always A Special On  
Beauty Aids  
Phone 256-9698

**BETHEL CHURCH**  
of the NAZARENE  
409 Trinity Lane  
Doyle C. Smith, Pastor  
Max Murphy  
Assistant Pastor

**COIN-O-MATIC Laundry**  
359 Murfreesboro Road  
Wash 25¢, Dry 10¢  
We have bundle service too!

When appearances are important---it's

## DODGE CLEANERS

1 Day Dry Cleaning & Shirt Service

At The Foot of the Hill

## COLLEGE NAZARENE CHURCH

Sunday School 9:45 A.M.      Worship 10:50 A.M.  
Youth Groups 6:00 P.M.      Evening Worship 7:00 P.M.  
Mid-week Prayer Service 7:30 P.M.

"Serving the Spiritual Needs of the College Community"  
A CORDIAL WELCOME AWAITS YOU

**GREER'S CAFETERIA**  
Mother's Only Competition  
407 Murfreesboro Road

**McCLURKAN MEMORIAL**  
Church of the Nazarene  
332 54th Avenue North  
Edward F. Cox, Pastor

Where students meet, worship, and serve.



**GRACE CHURCH of the NAZARENE**  
2518 GALLATIN ROAD

Don Irwin, Pastor      Darrell Trotter, Assistant Pastor  
Transportation Provided      Phone 262-3621

## First Church of the Nazarene

510 Woodland St.  
College Classes in Sunday School—9:30 A.M.  
Morning Worship      Evangelistic Service  
10:45 A.M.      7:00 P.M.

Dr. T. E. Martin, Pastor  
Rev. Ralph Wyncoop - Minister of Visitation  
Prof. James Van Hook - Minister of Music

College Youth Groups—6:00 P.M.  
"A Welcome Awaits You"