



THE CRUSADER

"Men are never so likely to settle a question rightly as when they discuss it freely." -- Macaulay

Volume XXX, No. 21

* Nampa, Idaho *

May 21, 1971

Controversial poll is finally released

In a long awaited feature, the Crusader releases the results of its controversial poll. Accompanying the poll are articles by

Dr. Lauriston J. DuBois, college chaplain and NNC alumnus, and Mr. Stanley Crow, a Boise attorney, NNC alumnus, and founder

of the National Conference of Concerned Christians, examining the ethical position of the church.

Senate examines faculty's publication resolution

In the faculty meeting of May 11, the following resolution was presented.

"Be it resolved that the college consider the following:

"(1) effective this fall the college discontinue collecting any student fees which finance the publication of a campus newspaper;

"(2) that beginning this fall the college, faculty, and interested students publish a weekly or bi-weekly campus newspaper to be available without charge to students, faculty, and paid employees of the college, and selected persons. Said publication to be the official campus newspaper with policy established by the college faculty subject to review by the Regents."

After discussion the resolution was sent to a special subcommittee

appointed by President Riley. The subcommittee, composed of Dr. Donald Tillotson, Dr. Gilbert Ford, and Dr. Howard Miller, will study the proposal. The subcommittee will report at the May 29 faculty meeting.

In conjunction with these actions, the Student Senate passed three resolutions in its meeting of May 13. They were:

(1) "Be it resolved by the Student Senate that Duane Dale, Steve Smith, Gayle Moore, Brad Arnesen, and John Luik attend the faculty meeting of May 29 as part of the sub-committee's report in regard to the resolution presented in the faculty meeting of May 11." This resolution has been sent to the subcommittee. The students named were selected for their respective positions as ASB President, ASB

President-elect, Crusader editor, nominated Crusader editor for next year, and Acting Chairman of the Publications Board.

(2) "Be it resolved by the Student Senate that Brad Arnesen, Gayle Moore, Steve Smith, Duane Dale, and John Luik be invited to attend the faculty meeting on May 29 during the time the future of the Crusader is being discussed." This resolution went to Dr. Riley.

(3) "Be it resolved that the Student Senate is diametrically opposed to point 1 of the resolution which was presented to the faculty meeting of May 11." Dr. Riley and the subcommittee both received this resolution. The Senate did not act upon the second part of the faculty member's resolution for lack of information as to the nature of the prospective newspaper.

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Marathon record sought

And the boys played on. Freshmen and sophomore men worked all week to set a marathon softball game record in the midst of a growing disagreement with the administration over when the game will end.

Funeral services held for senior Wayne Blanksma

NAMPA — Funeral services for Wayne E. Blanksma, 41, of 1608 E. Sherman Ave., who died unexpectedly Sunday evening at a Nampa hospital, will be conducted Wednesday at 11 a.m. at the Alsip Funeral Chapel. The Rev. Clare E. Olney, pastor of the Nampa First Congregational Church will officiate, assisted by the Rev. Thomas W. Wilbanks. Interment will follow at Kohlerlawn Cemetery. Mr. Blanksma was born Sept. 17, 1929, at Nampa, and was reared in the Deer Flat com-

munity near Nampa. He graduated from Nampa High School in 1947, and served in the U.S. Army during the Korean War. He farmed in the Deer Flat community for a number of years. At the time of his death he was employed as a bookkeeper for the Nampa and Meridian Irrigation District. He had completed his college work at Northwest Nazarene College, here at Nampa, and was a member of the graduating class of 1971. He was a member of the Honor Society, Zeta Kappa Rho, for outstanding academic

achievement during the year 1970-1971, at NNC. He was married to Joyce Tiegs Weide on June 4, 1970, here at Nampa. He was a member of the Nampa First Congregational Church. He is survived by his wife, Mrs. Joyce Blanksma of Nampa; by four daughters, LeAnn Blanksma, Debra Blanksma, Karla Weide and Lori Weide, all at home; one son, Douglas Weide, also at home; by his mother, Mrs. Egbert Blanksma of Nampa; and by one brother, Marvin Blanksma, also of Nampa.

Publications resolution discussed

It will surprise no one that we strenuously oppose the resolution presented in the May 11 faculty meeting. We will stand firm in our decisions for two equally important reasons.

First, any move in the direction of this resolution should be enacted by Publications Board. It has been our understanding for two years that Dr. Riley established the board for mutual student-faculty cooperation in settling all matters related to the Crusader. Yet, the faculty voted not to follow the prescribed procedures.

Pessimism has been expressed as to the effectiveness of the Publications Board. But students had not been informed of the apparently great extent of dissatisfaction either with the Board or the Crusader. Although students consistently have bound themselves to the due process system, the faculty evidently did not feel the same responsibility.

Second, we reiterate the belief that the Crusader is a student newspaper. However, students were not consulted prior to the proposal. Students were not appointed to the study committee. Stu-

dents have been forced to approach the faculty and administration in order to retain their own newspaper. Any action to cut off funds or to alter the role or structure of the Crusader should come from the students, not the faculty or administration.

We appreciate the concern of the faculty in regards to the Crusader's future contribution to Northwest Nazarene College. Naturally, it is vital, possibly even crucial, to them. So it is to the students. It seems though, that if the faculty are now so discontent, their mounting displeasure should have been expressed sooner, via the Publications Board.

If the established tool for handling Crusader policy is not to be the Publications Board, another voice must be found quickly. It must be a calm, rational, and cautious voice. Perhaps that voice is yours--yours to other students, to professors, and to the Crusader itself. We believe, "Men are never so likely to settle a question rightly as when they discuss it freely."

--glm

« ASG »

associated student government

by Randy Hills

In my attempt to analyze the success of student government at NNC, I must continually remind myself that, as a freshman, my view may be somewhat limited. I am told that student government is changing, and that I am in the midst of and am a part of this change--that, among other things, offers equal representation to freshmen, and a greater voice to the associated students of this college.

Accomplishments this year have been essentially those of accepting responsibilities, and providing a basis for the future of the Senate and student government as a whole. I have often found myself frustrated because of the seemingly slow progress we make. We have, however, made progress in working together as students. We have often been polarized but this polarization was a polarization of means rather than motives. Our ideas about how to accomplish our goals have differed, but I feel that our basic goals have been the same. We are earnestly seeking to better our attitudes, relationships, and policies. I am, obviously, quite optimistic about the future of student government at NNC, but that is not to say that I am blind to any in-

his own time.

But history can give us more than a broad knowledge and a tolerant understanding; though these are rare commodities in our age. History can also provide us with that indispensable prerequisite for an understanding of others, an understanding of ourselves; questions of who are we? and where did we come from?

Someone has written that those who fail to learn the lessons of history are doomed to repeat history. Perhaps. But more assuredly those who fail to study history will find it hard to be whole, tolerant, and humane men who have an understanding of who they are, where they came from, and possibly, where they are going.

adequacies that may exist.

One gap that we have been unable to bridge this year is that of communication between student government and faculty. As previously stated, we have made progress in working together as students. This progress has not been made in the student-faculty's attempt to work together. We seem, rather to be pulling apart. It has been offered to me by both students and faculty members that this problem is not one of communication, but one of complete difference of opinion. I can't quite agree, and what often discourages me is that I see both the students and the faculty "jumping-to-conclusions" without taking time to understand each others motives and goals.

I am certainly not trying to set myself up as an isolated "omniscient" being with unerring insight, but I can often see both sides of a problem and get very frustrated when many seem to close their eyes to one side of it. I get upset when the faculty declares that our sincere efforts are an attempt at radical change. But I get equally, if not more upset, at times, when students declare that the faculty's sincere efforts are simply their innate stubbornness--(a quality every faculty member attains when he is hired to the NNC staff.) This upsets me because it makes the efforts of both sides futile. If we would apply a little more understanding and empathy, I feel we would be able to more effectively communicate, and thereby accomplish our goals.

Communication, I feel, is the key to cooperation between the student government and faculty. Cooperation between the students and the faculty is the key to a more complete and effective student government. If we are going to "Put it all together" next year, let's start out by putting communication back into use. Only through communication can we hope to be fully effective in understanding attitudes and motives. (Motives that may be much the same.) Only through communication can student government succeed.

ONE SMALL VOICE

by John Luik

Sometime ago I stumbled across the following rather interesting article in the Free Press.

"This is an open letter from me, a student at Nampa High, to you, a history teacher anywhere.

You bore me. Your class is about the drabest thing I've been subject to in my short lifetime . . .

"I've got to admit I don't know it all, but who does? I've also got to admit that no matter how I try to learn something in your class, I can't concentrate very long because I don't think historical facts and events should have priority over human feelings and reasons. A reading assignment can't give us insight into what people were feeling and thinking at the time those events were taking place. It has to be brought into the open by other humans

and related to the individual. If we can somehow feel what they may have felt we will better understand the fact because, in a small way, we've gone through it with those people. . . "

I was particularly interested in this letter because it represents many of the current attitudes, both inside and outside the academic community, toward history. For an increasing number of people, history is nothing more than an irrelevant collection of facts and dates. Admittedly, such an attitude toward history has always been popular among the semi-educated. The disturbing thing about the current attack on history is its currency among those who should know better. The very fact that the study of history must be justified not only to a high school girl, but to her teachers and to her teacher's teachers, is a sad commentary on the current state of

American values. But whatever the source of the attack, there is much that can be said in the defense of the study of history.

Since history takes literally the entirety of man's story, his arts, his sciences and inventions, his philosophy, his literature, his languages, his governments, for its province, there is no better way to gain a broad liberal arts education in which the whole man becomes acquainted with the whole of knowledge, than through a study of history.

Moreover, the goal of history is to sympathetically reconstruct the past. In order to achieve this end, the historian must possess a degree of tolerance and understanding which will enable him to enter a world remote from his own in time, in place, and in culture. Inevitably, the historian returns from such an experience a more tolerant, a more understanding, a more humane man in

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Readers are best disciplinarians

College and university administrators are understandably nervous sometimes about the crusades of young men and women who edit the student newspapers on their campuses. At Northwest Nazarene College in Nampa the Publications Board recently took Editor Gayle Moore and Assistant Editor John Luik of *The Crusader* to task for publishing some unflattering material about the college in the issue which appeared on "Prospective Student Day," when NNC was trying to put its best foot forward. And at Lewis-Clark Normal School this spring President Jerold Dugger restricted off-campus distribution of some issues of *Teimustaats* which questioned the financial dealings of the dean of students.

the interests of better public relations is a natural one, but the administrators would do well to remember that their institutions are better served in the long run by allowing student editors a free reign. The edicts of presidents and publications boards are no substitute for the discipline from readers which comes best by allowing student editors to try their wings. At NNC and LCNS the student editors have been doing just that, which is one reason why *Teimustaats* and *The Crusader* are outstanding among the small college student publications in the country. The strength of the student newspapers constitutes an advertisement for the colleges which ought not to be lightly thrown away.

Samuel H. Day

Reprinted from the May 13, 1971 *Intermountain Observer*.

The temptation to curb student newspapers in



THE CRUSADER

The Crusader serves as the tool of no action of the college community--students, faculty, administration, alumni, constituency, or the college itself. Editorial policy is made solely by the editorial board and the editor. Except as otherwise noted, all opinions expressed are those of the author.

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Editorial Board

- GAYLE MOORE, Editor
- JOHN LUIK, Managing Editor
- BRAD ARNESEN, News Editor
- CHERYL WALLER, Business Manager
- MIKE RICE, Advertising Manager

Prayer for quartets

Dear Editor,

To our two summer traveling groups: this is my simple offering--a prayer.

"God, you were with us those last two summers. We started out as three freshmen who felt that God had had a divine purpose in bringing together our untrained voices and stubborn personalities. And now, Lord, another summer. Some others are going in my place. Travel with them, Lord.

Allow them enough problems to make them strong, and pour out enough of Your Holy Spirit in their services so that they will know You have sent them. Help them to learn to blend their voices and their personalities.

Let them feel inadequate and afraid sometimes so that they will learn to depend on You, but give them enough self-confidence so that they will be able to sing and witness in difficult situations.

Let their lives touch other lives. Make memories of people and times linger as lessons about the wages of ignorance, and foolishness, and impatience. Make other memories remain to soothe and teach about friendship and kindness, openness and love.

Lord, bless the Accents, Patty Greeno, Carol Smith, Lynnette Vawter, and Becky Cotner. Bless them and bring them safely home again.

Bless the ministry of the Kinsmen. May they truly be Your Men. Bless Terry and Dan Ketchum, Tim and Wendell Smith, and Scott Anderson. Bless them all. They are Your Servants."

Mike Wiebe
Nampa, Idaho

Return of poster requested

Dear Editor,

In the last issue of the *Crusader* in my Writer's Cramp column, I presented the poem *Listen* Christian. As I stated then, this little poem has come to mean a great deal to me. I had not anticipated criticism for either my comments or the poem. Perhaps I should have. At any rate, I was stunned when it came.

But on Monday I put the posters, which accompany the poem, up in the Student Center, as I said I would. I scoffed when someone suggested they might be stolen or mutilated. Well, I

would like to believe that the tape loosened and one of them fell to the floor. Then some well meaning person picked it up and is now keeping it for me. But this is unlikely since part of the tape is still on the window.

These posters are a series that is now broken. They have little monetary value, but a great deal of intrinsic value. I think it goes without saying that I would like to have the poster returned--please! I don't care to know who you are, for if I did I may lay 250 lbs. up-side your head. Just return it to the Student Center or

leave it where it can be found and returned to me.

I am not so affected by the loss as I am by the fact that someone here at NNC would openly steal such an object. God bless you, who ever you are.

Roy Mullen
Nampa, Idaho

Jesus people rally on patio

"The House" will hold a rally of Jesus people on the patio next Tuesday at 1 p.m. Fred Kropp will direct activities.

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Edmark **Nampa**

the Lively Arts

by Marvin E. Stallcop

"Entertainment" seems to be the word on everyone's lips these days. Commercialized music and the big name artists often seem to be the ideal in our minds; however, we need to be reminded that most of the music produced and performed in this country occur at the local level--and deserves to be heard.

NNC's Madrigal's, The Northwesterners, directed by Dr. D. E. Hill once again proved their ability to produce a quality concert--musical, artistic, tasteful, including a variety of old and new music ranging from the 16th Century Madrigal to Burt Bacharach's "This Guy's In Love With You," and selections from Carousel. With an assist by the Brass Quintet and Trombone Quartet, directed by Mr. Jim Willis, the entire evening was a complete success.

The group has really been refined since we first heard them

last fall. The attention they gave to phrasing, diction, tone quality, blend and balance really paid off. Problems? Yes, one or two with solo voices cutting through the texture now and then, but that was very minor, and one which every group must face.

It was obvious throughout that Dr. Hill believes a variety program can be done and still maintain a vigorous high standard of musicianship and taste.

Words of praise are in order to the Art Department and the stage crew who took care of lighting and sets; thus, the atmosphere was greatly enhanced. The costumes were beautifully done thanks to Mrs. Ann Schroeder. The audience was receptive, and responded with a standing ovation.

It was pleasant to have an evening (away from the "boob tube") in which to enjoy some good NNC entertainment. Next event--NNC Stage Band May 20 and 21. Get out and hear them!

Stu Wilkinson, King's Ransom merit dual ovations at concert

by Gayle Moore

Although hampered by lighting difficulties and a small crowd, Stu Wilkinson and the King's Ransom pleased the audience to the tune of a standing ovation Saturday night. The two scheduled concerts were forced to combine when a blackout stopped the performance.

Steve Baker, an escape artist featured at NNC earlier this term exceeded the program. He represented Talent Authorities of America, a local promotional agency responsible for bringing entertainment to the area.

Baker introduced the King's Ransom, a group composed of Suzanne Weidner, vocalist and

percussionist, Richie Wilson, drummer, and Warren Greeves, organist. Both men also sang background music.

The King's Ransom performed as a separate group and as backup for Wilkinson. As a group their variety included numbers by the Carpenters, Janis Joplin, the 5th Dimension, and Barbara Streisand among others. Their rhythm and harmony were surprisingly accurate renditions considering the diversity of the performers imitated.

Still, the talent of the King's Ransom was far surpassed by Stu Wilkinson, a member of the New Christy Minstrels. The vast range and power of his voice enabled

him to perform in the manner of such individuals and groups as Glen Campbell, Elvis Presley, Don Ho, Dean Martin, Andy Williams, the Carpenters, Neil Diamond, the Lettermen, and Gary Puckett and the Union Gap.

Not satisfied with the one and a half hour concert, the crowd clapped and whistled Wilkinson back for two encores. He concluded the evening with Three Dog Night's "Joy to the World" and "Hi-De-Ho" by Blood, Sweat, and Tears.

The concert was sponsored by the ASB and Talent Authorities of America. A set percentage of the receipts paid for Wilkinson's engagement.

Church ethic discussed...

(cont. from page 8)

for the church rather than a desire to cause it harm. They have been able to see, more and more, that the question can indeed be discussed openly and calmly. They have seen that increasing numbers of leaders of the Church of the Nazarene are willing to take a fresh look at the question without pre-judging the answer or those who want to discuss it. As discussion of the question becomes more and more public and less and less the subject of emotional gossip, the arguments on both sides are increasingly forced to deal with the merits of the question rather than the spirituality, or lack of it, of the participants.

To perform its educational service, the Conference has published a book, The Case for Christian Liberty, to demonstrate the error of the present posture of the Rules. The Conference conducts public meetings from time to time in various parts of the nation and publishes a news-

letter approximately once each month for members and subscribers.

In spite of the clear evidence of movement among church leaders for change in the General Rules, it is unlikely that their public rhetoric in support of the Rules will give any indication anything at all is happening. In fact, church leaders may, for strategic reasons, go out of their way to demonstrate their solidarity with the status quo between now and the 1972 General Assembly. The strategy may be to be inflexible publicly and flexible privately.

Credit should be given, however, to Dr. W. T. Purkiser for his willingness to be publicly flexible in the positions he takes as editor-in-chief of the Herald of Holiness. In the December 30, 1970 issue, writing under the heading, "On Living With Change", Dr. Purkiser carefully urged Nazarenes to avoid the two extremes of assuming either that all change is progress or that all

change is compromise. Dr. Purkiser stated: "While we must not change the truth of God into 'another gospel,' neither must we cling to the notion that the only way to understand the gospel is the way some of us have always understood it in the past. There are other (sic) ways to keep from throwing the baby out with the bath water than never changing the water."

May the Lord, who is the End as well as the Beginning, help us to realize that the very heritage we cherish came to us from those who were in their day real pioneers. They spoke in the context of their day. We shall fail to be worthy sons of our fathers if we are not equally adventurous, or if we fail to take our times as seriously as they took theirs."

My advice to young Nazarenes is that they should be intensely involved in God's work through the Church of the Nazarene. To do so, they should be Spirit-filled, personally committed to fulfillment of the Great Commission, well informed about the issues confronting the church, and ready to speak and act with love and tact to help those issues be resolved correctly.

(See advertisement, page 3)

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Japanese Literature class explores Buddhist temple

Some 50 NNC students went to Ontario, Ore. last Thursday night on the annual tour of the Buddhist church and other Japanese places sponsored by Miss Helen Wilson's Japanese literature class.

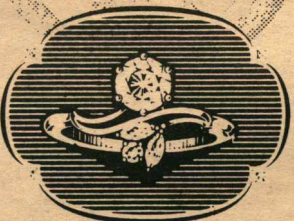
Prof. Bart McKay and his

Contemporary Japan class were special guests.

After eating a Japanese dinner at the Eastside Cafe, students went to the Buddhist temple where Priest Tetsunen Hirota welcomed the group and spoke briefly on the tenets of Buddhism. He also conducted a question and answer session.


Students also visited Japanese shops in Ontario where some purchased souvenirs of their visit.

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Crusader poll results revealed

Editor's note: In the first chapel of last term, January 6, a poll was sponsored by the Crusader to determine attitudes and opinions concerning ethical issues. We intended to report the findings as part of a feature story later in the term. Largely due to two unforeseen events the feature has been delayed until this issue.

First, as a result of numerous consultations with members of the faculty and administration, it was concluded that a narrative analysis should accompany the statistical presentation. Thus began the long search to find someone with the qualifications and time to write such an analysis.

Each of the following men was contacted: Dr. Leslie Parrott, Dr. James Jackson, Sr., Dr.

Edward Mann, Dr. Forrest Ladd, Dr. Mac Webb, and Dr. Donald Tillotson. All declined. Dr. Jackson consented to write the article, but the time factor eventually forced him to decline also.

Second, the hours spent compiling and checking these figures numbered far more than expected. A limited group of students tallied the results in order to maintain standard procedures. Couple this

requirement with classes and regular newspaper production and four months of calculating soon passed.

Our first goal was to locate someone off campus who could write objectively and yet understandingly. When we were unable to find such a person we selected Mr. James Jackson, Jr. Admittedly, having a resident professor write the analysis decreases the

objectivity, but the statistics themselves support much of his interpretation. Jackson's wife, who has an M. A. in Sociology, assisted him.

In addition, the reader is reminded that the poll questions were designed by and for students. Thus, one may dispute the validity of the wording and results.

Comments are invited.

by James Jackson, Jr.

The task of introspection and self-observation can be both psychologically unsettling and rewarding. If approached with balance and openness, the insights into oneself may lead to a greater degree of success in understanding why we are as we are. Hopefully, this maturing perspective will result in improved functioning. The same may be said for analyzing our institutional life. A similar potential for growth and maturity may result from self-examination of our corporate life. An attitude survey, such as the one sponsored by the Crusader, can serve to further this objective. The sponsors and authors of this opinion poll are to be recognized for their effort in this regard. However, just as we examine the validity of insights into ourselves in order to assess their ultimate contribution, so must corporate introspection be analyzed.

There are many areas of the Crusader survey that will be criticized. Some will react negatively to the whole idea of an attitude sampling because of a genuine sensitivity to off-campus reaction or a suspicion of the possible destructive ulterior motive (if there be one) of the poll's authors. Others will object to the topics that are considered by the opinion survey. Still others will find fault, and justly so, with the wording of some questions and sampling techniques that result in bias. These areas have received, and will continue to receive, considerable attention--particularly the latter where those qualified in statistical analysis and the construction of opinion surveys can contribute greatly to our understanding.

There is a fourth area, however, that deserves closer analysis here, for it reveals an important flaw in the Crusader attitude survey. The poll does not deal with significant issues and problems. This criticism does not focus upon individual questions of the poll, but rather on its basic underlying approach. If the Crusader attitude survey was to be more than a collection of interesting but unrelated statistics, it needed to be given unity. One possible unifying factor could have been, for example, what is the character of the interaction of student personality and attitude development and the college environment?

It is well known that colleges of all types seek to attract, recruit, and select students who at entrance display the characteristics (i. e., values, purposes, and motivations) most valued by the in-

stitution and desired in graduates. This system works to create a comfortable fit between the college and the student. The impact of this process, of creating a homogeneous group at NNC was reflected in the Crusader survey. For example, religiously, NNC is overwhelmingly Christian and Nazarene. The student sample is politically moderate, reflecting a basically low-middle class standing. The result, according to one observer, is "a continual flow of self-appreciation and self-gratification, nourished by the illusion of achievement resulting from a regular diet of grades, and well-insulated from disrupting outside influences." This holds true for all colleges to some degree. The question then arises, how does this arrangement influence student development? Is it different for different types of colleges?

These two questions have been examined by various researchers. Trent and Medsker in Beyond High School have dealt with the first. One of the most recent and stimulating studies in the second area was a five-year Project on Student Development in Small Colleges sponsored by the National Institute of Mental Health and directed by Arthur Chickering. (See A. W. Chickering, Education and Identity.) It would have been extremely timely for the Crusader attitude survey to have considered this last study. It could have not only suggested basic design and technique, but also a context for interpretation.

Chickering found that in all different types of colleges, students were developing along lines "set by the general cultural and genetic forces at work in our society. The colleges neither accelerate nor retard that development." Thus, the areas of change in student development, the directions of change, and the amounts of change were "very similar at all the diverse project colleges." At all colleges, students showed increased autonomy, stronger interest in the arts and humanities, more flexibility and tolerance of ambiguity, less dogmatism and concern about material possessions and practical achievements. It would have been, and still would be, interesting to see how NNC students fit this pattern of development. If there were some way to compare, say, senior student attitudes toward capital punishment, divorce, abortion, and drugs without opinions of the same group as freshmen, these questions might give some indications of this. Also, to what degree does NNC help students survive and accelerate their own development? It is

clear that the Crusader attitude survey is not sufficiently accurate to assay these issues.

Another area the Chickering study examined was the relationship of the college and its misfits. There are two basic types of misfits. First, there are those whose development has not yet proceeded to the general level at which the college operates. Second, there are those whose values, purposes, and motivations have gone beyond the operating level of the college. In relation to a particular college context, the second group of misfits tends to be more creative, innovative, tolerant of ambiguity and autonomous than their peers. In Chickering's view, "many of these misfits leave, challenged to find a roomier location where their own development can proceed more effectively." In light of these considerations, the Crusader opinion survey could have tried to determine how many NNC students are misfits, at what point do these people feel they must move on, and how do they differ from their peers?

The questions of how NNC is hindering or aiding student development and the problem of the misfit who does not feel a credible part of the institution are vital issues. A valid sampling of student attitudes could have helped us see how we handle these issues. But these considerations go beyond the scope of the Crusader attitude survey. A review of the design and techniques of the Chickering study might have provided the foundation of the NNC effort with exciting results. The questions posed by the Chickering study would have provided unity and significance to a local attitude survey. The fact that such questions were not asked is indicative of a serious limitation of the usefulness of the Crusader survey.

When seen in the light of this and other criticisms, one can not escape the observation that generalizations made from this faulty instrument are invalid. Knowing who we really are and being candid with ourselves can be very beneficial to our institutional life by fostering dialogue on matters of concern. It may appear that this result is not possible because of the criticism leveled at the Crusader poll. But we must distinguish in our evaluation between criticism of a faulty instrument and the desirability of taking an attitude survey. By no means should future such opinion polls be discouraged. If done properly, they can be quite helpful. But they must be executed with greater academic rigor to be of significant value in the process of corporate introspection.

Poll highlights

CLASSIFICATIONS

Some 90% of the respondents consider themselves Christians according to their own definition.

54.7% consider themselves religious and ethical moderates.

81% are Nazarenes while 7.4% of them often consider leaving the church, 23.6% think of it occasionally, and 42.2% never consider it.

38.4% of the NNC students attend churches of 50-100 in regular attendance. 35.8% attend churches whose average attendance is 150-300.

57.2% of the respondents attend church three or more times a week. 33.2% attend at least one or two times.

A 56% majority of those polled consider them-

selves political and social moderates. 23.6% define themselves as conservatives.

Annual income averages between \$7,000 and \$10,000 for some 28.3% of the NNC students' parents and between \$10,000 and \$15,000 for 26.7%

36.7% of the parents are employed as industrial or agricultural laborers while 26.2% are businessmen. 15.9% are professionals.

46.7% of the respondents list their home life as excellent; 35.2% as good, and 11.2% as satisfactory.

ATTITUDES AND OPINIONS

CHURCH MANUAL

A 66.8% majority believe that the manual of

the Church of the Nazarene needs a statement of guidelines rather than rules.

HOLIDAY DIVERSIONS

Some 59.1% urge the church to take no stand on holiday diversions leaving the matter to the individual's discretion. 26.6% believe that the church should not prohibit them but suggest non-participation.

MOVIES

Only 12.5% of those polled attend movies regularly. 50.3% attend occasionally while 25.7% never attend because of their personal opposition.

36.8% believe the church's stand on movies and television is inconsistent and not necessary. 22.9% had no opinion. (con't on pg. 12)

Poll yields

CLASSIFICATIONS	Male-%	Female-%	Total-%	Freshmen	Sophomores	Juniors	Seniors	Male Totals	Female Totals	Grand Totals
1. My academic status is:	411 responses	483 responses	894 responses					411 responses	482 responses	893 responses
A. Freshman	309	341.1%	169-35.0%	309-34.6%				343-83.5%	449-93.2%	792-88.7%
B. Sophomore	230	117-23.4	113-23.4	230-25.7				67-16.3	31- 6.4	98-11.0
C. Junior	179	69-16.3	110-22.8	179-20.0				0- 0.0	1- 0.2	1- 0.1
D. Senior	172	81-19.7	91-18.8	172-19.3				1- 0.2	0- 0.0	1- 0.1
E. Faculty	not represented	0- 0.0	0- 0.0	0- 0.0				0- 0.0	1- 0.2	1- 0.1
F. Other	4	4- 1.0	0- 0.0	4- 0.4						
2. My marital status is:	309 responses	230 responses	179 responses	171 responses				411 responses	482 responses	893 responses
A. Single	301-97.5	218-94.8%	159-88.8%	114-66.6%				343-83.5%	449-93.2%	792-88.7%
B. Married	7- 2.3	12- 5.2	20-11.2	55-32.2				67-16.3	31- 6.4	98-11.0
C. Separated	1- 0.2	0- 0.0	0- 0.0	0- 0.0				0- 0.0	1- 0.2	1- 0.1
D. Divorced	0- 0.0	0- 0.0	0- 0.0	1- 0.6				1- 0.2	0- 0.0	1- 0.1
E. Mate deceased	0- 0.0	0- 0.0	0- 0.0	1- 0.6				0- 0.0	1- 0.2	1- 0.1
3. My age is:	308 responses	230 responses	179 responses	170 responses				409 responses	482 responses	891 responses
A. Under 20 years old	280-91.0%	147-63.9%	5- 2.8%	2- 1.2				195-47.6%	239-49.7%	434-48.7%
B. 20-25 years old	25- 8.1	73-31.8	166-92.8	154-90.6				188-46.0	233-48.3	421-47.3
C. 25-30 years old	2- 0.6	9- 3.9	6- 3.3	7- 4.1				20- 4.9	5- 1.0	25- 2.8
D. Over 30 years old	1- 0.3	1- 0.4	2- 1.1	7- 4.1				6- 1.5	5- 1.0	11- 1.2
4. My sex is:	309 responses	230 responses	179 responses	172 responses				411 responses	483 responses	894 responses
A. Male	140-45.4%	117-50.9	69-38.5%	81-47.1%				411-100.0%		411-45.7%
B. Female	169-54.6	113-49.1	110-61.5	91-52.9					483-100.0%	483-54.3
5. According to my own definition of the term "Christian", I am a Christian:	301 responses	228 responses	178 responses	171 responses				404 responses	478 responses	882 responses
A. Yes	272-90.4%	196-86.0%	169-94.9%	156-91.2%				343-85.0%	454-95.0%	797-90.4%
B. No	29- 9.6	32-14.0	9- 5.1	15- 8.8				61-15.0	24- 5.0	85- 9.6
6. Religiously and ethically I consider myself:	304 responses	228 responses	178 responses	171 responses				404 responses	481 responses	887 responses
A. Ultra-liberal	4- 1.3%	4- 1.8%	2- 1.1%	1- 0.6%				9- 2.2%	2- 0.4%	11- 1.2%
B. Liberal	64-21.1	58-25.5	28-15.7	34-19.9				96-23.7	88-18.4	185-20.9
C. Moderate	166-54.6	133-58.3	95-53.4	87-50.8				203-50.3	281-58.4	485-54.7
D. Conservative	68-22.4	33-14.4	52-29.2	47-27.5				94-23.3	107-22.2	201-22.6
E. Ultra-conservative	2- 0.6	0- 0.0	1- 0.6	2- 1.2				2- 0.5	3- 0.6	5- 0.6
7. I am a member of or associate myself with the following church:	308 responses	230 responses	179 responses	172 responses				411 responses	482 responses	893 responses
A. Nazarene	252-81.9%	187-81.3%	153-85.4%	131-76.1%				342-83.2%	382-79.2%	724-81.0%
B. Other Protestant	45-14.6	33-14.4	23-12.9	34-19.8				53-12.9	84-17.4	137-15.5
C. Catholic	0- 0.0	1- 0.4	0- 0.0	0- 0.0				0- 0.0	1- 0.2	1- 0.1
D. Other of any denomination	6- 1.9	3- 1.3	2- 1.1	2- 1.2				6- 1.5	8- 1.7	14- 1.5
E. None	5- 1.6	6- 2.6	1- 0.6	5- 2.9				10- 2.4	7- 1.5	17- 1.9
8. Only if your answer to #7 was "A. Nazarene" answer the following: I have seriously considered leaving the Church of the Nazarene:	236 responses	184 responses	151 responses	131 responses				323 responses	380 responses	703 responses
A. Often	11- 4.7%	15- 8.2%	11- 7.3%	15-11.4%				33-10.2%	19- 5.0%	52- 7.4%
B. Occasionally	59-25.0	48-26.1	34-22.5	25-19.1				82-25.4	84-22.2	166-23.6
C. Rarely	52-22.0	51-27.7	41-27.2	42-32.1				92-28.5	95-25.0	187-26.6
D. Never	114-48.3	70-38.0	65-43.0	49-37.4				116-35.9	182-47.8	298-42.4
9. Only if you qualified to answer #8 complete the following: The size of my home church is:	249 responses	185 responses	151 responses	130 responses				323 responses	379 responses	716 responses
A. 50 or less regular attenders	17- 6.8%	15- 8.1%	12- 8.0%	8- 6.1%				27- 8.0%	25- 6.0%	52- 7.0%
B. 50-150 regular attenders	95-38.2	66-35.7	61-40.4	53-40.8				125-37.0	151-39.6	276-38.4
C. 150-300 regular attenders	93-37.4	61-33.0	58-38.4	40-30.8				113-33.6	139-37.3	252-35.5
D. 300 or more regular attenders	44-17.6	43-23.2	20-13.2	29-22.3				72-21.4	64-17.1	136-19.1
10. I attend church, counting Sunday school as a separate service:	292 responses	224 responses	179 responses	172 responses				392 responses	479 responses	871 responses
A. Almost always (3 or more times weekly)	166-56.9%	121-54.0%	120-67.0%	90-52.4%				212-54.1%	287-59.9%	499-57.2%
B. Regularly (1 or 2 times weekly)	107-36.7	81-36.2	43-24.0	58-33.7				132-33.7	157-32.8	289-33.2
C. Seldom (less than once a week)	17- 5.8	19- 8.5	15- 8.4	20-11.6				42-10.7	31- 6.5	73- 8.4
D. Never	2- 0.6	3- 1.3	1- 0.6	4- 2.3				6- 1.5	4- 0.8	10- 1.2

attitudes and opinions

	Freshmen	Sophomores	Juniors	Seniors	Male Totals	Female Totals	Grand Totals
11. Politically and socially I consider myself:							
	297 responses	228 responses	177 responses	170 responses	398 responses	478 responses	876 responses
A. Ultra-liberal	4- 1.3%	0- 0.0%	3- 1.7%	2- 1.2%	6- 1.5%	3- 0.6%	9- 1.0%
B. Liberal	50-16.8	59-25.9	28-15.8	26-15.3	87-21.8	77-16.1	164-18.7
C. Moderate	169-57.0	127-55.7	98-55.4	95-55.8	210-52.7	281-58.8	491-56.0
D. Conservative	71-23.9	42-18.4	48-27.1	44-25.9	92-23.2	114-23.9	206-23.6
E. Ultra-conservative	3- 1.0	0- 0.0	0- 0.0	3- 1.8	3- 0.8	3- 0.6	6- 0.7
12. My parents' income is:							
	270 responses	229 responses	168 responses	167 responses	380 responses	457 responses	837 responses
A. \$5,000 or less annually	42-15.5%	21- 9.2%	27-16.1%	17-10.2%	51-13.4%	57-12.4%	108-12.9%
B. \$5,000-\$7,000 annually	46-17.0	36-15.7	25-14.9	24-14.4	62-16.3	69-15.1	131-15.6
C. \$7,000-\$10,000 annually	67-24.8	62-27.1	53-31.5	54-32.3	102-26.8	135-29.6	237-28.3
D. \$10,000-\$15,000 annually	71-26.4	65-28.4	43-25.6	44-26.4	99-26.1	124-27.2	223-26.7
E. \$15,000 or more annually	44-16.3	45-19.6	20-11.9	28-16.7	66-17.4	72-15.7	138-16.5
13. The occupation of the parent in the supporting role of my family is:							
	293 responses	223 responses	162 responses	162 responses	383 responses	460 responses	843 responses
A. Professional (i.e. doctor)	47-16.0%	35-15.7%	22-13.6%	30-18.5%	56-14.6%	78-17.0%	134-15.9%
B. Business	82-28.0	64-28.7	40-24.6	34-21.0	103-27.0	118-25.6	221-26.2
C. Church employed	29- 9.9	23-10.3	22-13.6	13- 8.0	40-10.4	48-10.4	88-10.4
D. Laborer or Agricultural	103-35.2	78-35.0	61-37.7	66-40.8	147-38.3	162-35.2	309-36.7
E. Administrative (managerial)	32-10.9	23-10.3	17-10.5	19-11.7	37- 9.7	54-11.8	91-10.8
14. My parents' marital status is:							
	303 responses	227 responses	179 responses	170 responses	404 responses	479 responses	883 responses
A. Married, living together	279-92.0%	203-89.5%	162-90.5%	151-88.8%	375-92.9%	423-88.4%	798-90.5%
B. Married, but separated	1- 0.3	1- 0.4	1- 0.5	0- 0.0	1- 0.2	2- 0.4	3- 0.3
C. Divorced, neither remarried	2- 0.7	1- 0.4	0- 0.0	0- 0.0	0- 0.0	3- 0.6	3- 0.3
D. Divorced, one remarried	3- 1.0	4- 1.8	3- 1.7	5- 2.9	9- 2.2	6- 1.2	15- 1.7
E. Divorced, both remarried	3- 1.0	6- 2.6	0- 0.0	2- 1.2	4- 1.0	7- 1.5	11- 1.2
F. Both deceased	0- 0.0	2- 0.9	0- 0.0	1- 0.6	2- 0.5	1- 0.2	3- 0.3
G. One deceased, other not remarried	12- 4.0	8- 3.5	8- 4.5	9- 5.3	10- 2.5	27- 5.6	37- 4.2
H. One deceased, other remarried	3- 1.0	2- 0.9	5- 2.8	2- 1.2	3- 0.7	10- 2.1	13- 1.5
15. My home life is:							
	304 responses	227 responses	179 responses	171 responses	404 responses	481 responses	885 responses
A. Excellent	131-43.1%	101-44.4%	92-51.4%	88-51.5%	195-48.3%	219-45.5%	414-46.7%
B. Good	112-36.9	81-35.7	61-34.1	56-32.7	128-31.7	183-38.0	311-35.2
C. Satisfactory	39-12.8	29-12.8	18-10.1	13- 7.6	51-12.5	48-10.0	99-11.2
D. Fair	14- 4.6	9- 4.0	4- 2.2	9- 5.3	16- 4.0	20- 4.2	36- 4.1
E. Poor	8- 2.6	7- 3.1	4- 2.2	5- 2.9	14- 3.5	15- 2.3	29- 2.8
ATTITUDES AND OPINIONS							
1. The manual of the Church of the Nazarene needs:							
	300 responses	223 responses	154 responses	163 responses	396 responses	447 responses	843 responses
A. A statement of specific and definite rules on all matters of conduct.	6- 2.0%	4- 1.8%	7- 4.5%	2- 1.2%	10- 2.5%	9- 2.0%	19- 2.3%
B. A statement of specific and definite rules on some matters of conduct.	38-12.7	27-12.1	13- 8.4	16- 9.8	58-14.6	37- 8.3	95-11.3
C. A statement of guidelines rather than rules.	194-64.7	151-67.7	114-74.1	104-63.9	247-62.4	317-70.9	564-66.8
D. No statement of rules or guidelines for conduct.	16- 5.3	10- 4.5	6- 3.9	16- 9.8	26- 6.6	22- 4.9	48- 5.7
E. No opinion.	46-15.3	31-13.9	14- 9.1	25-15.3	55-13.9	62-13.9	117-13.9
2. With regard to Sunday holiday diversions (i.e. picnics, TV, etc.) the Church of the Nazarene should:							
	305 responses	224 responses	151 responses	162 responses	399 responses	447 responses	846 responses
A. Not prohibit them, but suggest non-participation.	74-24.2%	69-30.8%	38-25.2%	43-26.6%	116-29.1%	109-24.4%	225-26.6%
B. Retain its current position by opposing them entirely.	22- 7.2	13- 5.8	10- 6.6	8- 4.9	33- 8.3	20- 4.5	53- 6.3
C. Take no stand, leaving the matter to the individual's discretion.	184-60.4	121-54.0	96-63.6	96-59.2	220-55.1	280-62.6	500-59.1
D. No opinion.	25- 8.2	21- 9.4	7- 4.6	5- 9.3	30- 7.5	38- 8.5	68- 8.0

There are many factors which go in to make up a workable system of ethics. Problems always arise when we do not take all of the factors involved into account. This is probably most dramatically seen in the differences which arise in interpretation of the ethical position of the Church. Usually we build our case bringing to bear one factor or another. As a result, we come up with answers that are miles apart.

We could make some real progress in minimizing these differences and in bridging the gaps which result from our varying concepts of ethics if we could keep these widely separated and sometimes seemingly mutually exclusive factors in focus. Our best time is spent, then, when sticky problems arise, not in nit-picking at details but in bringing into perspective some of the more important basic issues.

We would do well to remember that the General Rules of the Manual of the Church of the Nazarene are indeed "general" and not "specific." Most of our problems arise when we seek to make them specific. They strive to serve as "guidelines" for all; they seek to give the perspective which we so badly need. For those who seem to need a more direct and detailed pattern of living, they serve as such. For those who can serve Christ best and live on the highest level of ethical living by

following "advices" and "principles", they serve as such. Sometimes we miss the philosophy of our ethical position as is stated in the Foreword to the Manual. It states: "The ethical standards of our church are well expressed in the General and Special Rules. They should be followed carefully and conscientiously as guides and helps to holy living. Those who violate the conscience of the church do so at their own peril and to the hurt of the witness and fellowship of the church."

In a real sense, the Church is seeking to bring into focus the many factors which go in to make up the Christian ethical system. It is up to each of us to be as honest as those who have gone before us. Let us note some of the more important factors we must take into account.

1. Basic to all of these is the acceptance of the fact that there is an objective moral law, a law "outside of ourselves", to which all are amenable. We do not have too much trouble seeing the role of natural law in the world; we have a little more trouble seeing that there is a commensurate moral law. As Dr. Morris Inch, psychologist, recently wrote, "More certain than the natural laws we take for granted is the moral law we try to ignore." Christian ethics is rooted in the assumption that there is a moral law, God-given and God-infused into man's very being. Any system of ethics that calls itself

Christian must take this premise into account. Whatever elements of personal interpretation one applies to conduct must be related to these overall basic laws.

2. The sources from which we gain our understanding of what is this basic moral law are varied. We look to man himself, what he is, what he feels he can become. Here we find the moral laws of the universe as through a microscope, but certain and clear. We find a fairly uniform basis for norms of human conduct and a fairly common pattern of values. The laws of society reflect these laws. The average man finds here the most articulate form of standards for behavior. While these do change and do vary, it is revealing how uniform are the principles upon which societies are built. There is also the Bible, which gives the Revelation of God's laws directly to man, via his worship and via his personal communication with God. History has given support to the Christian's belief that this is essentially a true rendering of that moral law which was so much a part of God's creation. Furthermore, there is the Church, seen in its general sense and not its specific sense. The Church speaks out on the matter of Christian conduct and not arbitrarily or legalistically but as the voice of Christian consciousness, gathered across many generations. It's voice is the summation of what countless people have felt about

certain patterns of conduct, people who have walked with God and who have sensed within their own experience a confirmation of God's law.

3. It is only natural that each of us should interpret the ethics of the New Testament in the light of what we understand the Church to be. Those of us who accept the Arminian-Wesleyan position believe in an "ethical" theology. This means that we believe not only that man's choices are involved in his salvation and in his Christian life but also that conduct is a vital part of the Christian life and is an integral part of his continuing relationship to Christ. The doctrines of the Church support the belief of both the necessity for a holy heart and a holy life. We cannot separate our ethics from our doctrines, it is a package deal. We cannot be Wesleyan in theology and something else in ethics.

4. The Christian faith is also rooted in the belief that man is important and that each individual is responsible for evaluations, interpretations, judgements, decisions, and for choices. This is the corner-stone of the Protestant faith. However, this cannot be interpreted to mean, by any stretch of the imagination, the kind of subjectivism so imbedded in humanistic philosophies which says that "man is the measure of all things" or with the relativism so rampant in our

times which says that all of the factors in a moral choice are to be found within the situation itself. It says, rather, that while the great moral laws of God must become intensely personal with each of us, we are not divorced from those laws, but must personally apply them to the situations of life which we face.

5. The key to Christian ethics is the "new man." In this sense, it is not a law imposed from the outside but one which is written on the heart. The Christian is unique, not in that he bends his will to the will of God, doing that which he does not want to do, but rather in that his will is changed so that it is his delight to do the will of God. It is here that the guidance of the Holy Spirit is so meaningful to the Christian. The Spirit "guides us into all truth"; He speaks of the Way of God, the tenets of the Bible, of the goal of Christ-likeness, of the high level of ethics toward which the Christian should be constantly striving. The Holy Spirit does not lead us to ways of living which are contrary to the Scriptures or to a way lower than would be true if one followed the commandments of God legalistically. The Holy Spirit brings romance into doing the will of God and in following the commands of God. It is He who makes possible, in life, the kind of an ethical pattern of which the Scriptures speak and for which our honest hearts yearn.

Writers discuss the ethic of the Church

Definite assurance can now be given that preparations are already underway among a number of the leaders of the Church of the Nazarene to bring about an amendment or amendments to the General Rules of the Church of the Nazarene in the 1972 General Assembly to remove the clear impression that Phariseeism is condoned by the Church of the Nazarene.

The really significant fact, however, is that the change in the General Rules is the result of a quiet, but very profound, denomination-wide re-emphasis upon the biblical doctrine of salvation and sanctification by grace rather than by works. I firmly believe that, as a result of this re-emphasis, the Church of the Nazarene will experience genuine renewal rather than decline.

The General Rules presently provide that Nazarenes will "evidence" their sanctification or their desire to be sanctified by abiding by those General Rules, one of which requires agreement with the Rules and not simply abiding by them. According to information available to the National Conference of Concerned Christians, the two steps which are most likely for 1972 are the adoption of an amendment to remove the evidence-of-sanctification language from the Rules and to establish a com-

mission to review the Rules as a whole to recommend updating amendments to be adopted in 1976.

The Conference has been informed that at least two members of the General Board of the Church of the Nazarene, proceeding independently of the National Conference of Concerned Christians, intend to promote an amendment or amendments to delete the evidence-of-sanctification language. Furthermore, two members of the Board of General Superintendents of the Church of the Nazarene have assured us that they have no objection to having the next General Assembly review the General Rules for the purpose of updating them. Canada West District has voted to ask the 1972 General Assembly to create a commission for the purpose of reviewing the General Rules and updating them.

As encouraging as these developments are, there is nevertheless no guarantee of success.

Although comparatively few had anticipated it, the renewed emphasis upon the doctrine of grace has built a solid foundation of support for change in the General Rules; as long as those who opposed any change could condemn those who favored change as being unspiritual, very few would risk any overt action, but a church whose leaders are strongly espousing the doctrine of grace can hardly retain much confi-

dence in a works-oriented ethic.

Further evidence of both the potential for change in the General Rules and of the extent to which the doctrine of grace has permeated the Church of the Nazarene is found in the recent official call by the Herald of Holiness for a review of those "standards and principles" which might "break the fellowship of the saints or work damage to souls for whom Christ died."

Writing in the November 11, 1970, issue, Dr. W. T. Purkiser, editor-in-chief of the Herald, said, "The uncomfortable fact is that people still make the Word of God of no effect through traditions that are more a matter of culture than their Christianity. Society's standards, cloaked though they may be under the guise of fundamental religion, are still not identical with the standards of the Word."

Dr. Purkiser said, "Many people have 'hang-ups' about holiness. In some cases, the hang-ups are a reaction against biblical requirements for the Christian life. But in more instances than we like to think, the hang-ups are a reaction against human traditions for which there is little or no scriptural warrant."

The editorial cited Romans 14, where St. Paul deals with "the whole perplexing problem of convictions and scruples that come from tradition and human interpretations of Scripture but

concerning which there is no clear word of God.

"It is in this area that some of our knottiest problems lie. No sanctified child of God has rebellion in his heart in respect to the plain and unqualified commandments of Scripture. But there are matters of understanding and interpretation in which the consciences of equally sincere and equally spiritual people differ."

The renewed emphasis upon grace rather than works offers real hope that the church can greatly increase its effectiveness in serving the present age. A works-oriented ethic cannot be expected to be as effective among an educated, middle-class laity as among a largely uneducated laity. As one member of the General Board of the Church of the Nazarene pointed out to me recently, the rules which John Wesley adopted for his largely uneducated laity were adopted to satisfy their longing to have someone tell them what their ethics should be and would not likely be adopted by John Wesley if he were preaching today.

It is relevant to ask what part, if any, the National Conference of Concerned Christians has played in producing the climate for change in the Church of the Nazarene. The National Conference of Concerned Christians was formed in 1969 to help bring about amendments to the Gen-

eral Rules of the Church of the Nazarene to return to the concept of Christian guidance rather than church law. The General Rules are in the Constitution of the church and are, therefore, very difficult to keep current. The Conference has recommended that the negative prohibitions in the General Rules be replaced by a general statement in the Constitution and more specific statements elsewhere in the Manual, where they could be kept up to date more easily.

The National Conference of Concerned Christians clearly did not cause the re-emphasis upon the doctrine of grace in the Church of the Nazarene, but the Conference has played a very vital educational role in causing the General Rules to be more closely scrutinized than they have been in a long time. (In fact, the General Rules are clearly the result of a political compromise in the formation of our church, a compromise which either necessity or inadvertance prevented from being reconciled with the clearly contrary position of Nazarene theology.)

One reason the atmosphere is as conducive as it is to the idea of amending the General Rules is that Nazarenes have been able to see that the question can be dealt with in a positive, constructive manner—a manner which is characterized by love

(cont. to page 4)

Freshmen Sophomores Juniors Seniors

Male Female Grand
Totals Totals Totals

3. With regard to contemporary literature the Church of the Nazarene should:	303 responses	222 responses	153 responses	164 responses	399 responses	447 responses	846 responses
A. Censor all literature "not to the glory of God".	18- 5.9%	8- 3.6%	10- 6.5%	5- 3.0%	20- 5.0%	21- 4.7%	41- 4.8%
B. Censor literature interpreted to be debasing.	51-16.8	46-20.7	22-14.4	20-12.2	70-17.5	69-15.5	139-16.5
C. Regularly publish a list of literature of ill repute.	12- 4.0	10- 4.5	12- 7.8	9- 5.5	22- 5.5	22- 4.9	44- 5.2
D. Maintain a non-intervention policy.	160-52.8	100-45.0	86-56.2	99-60.4	208-52.1	240-53.7	448-52.9
E. No opinion.	62-20.5	58-26.2	23-15.1	31-18.9	79-19.9	95-21.2	174-20.6
4. The Church of the Nazarene is broadening its cultural contributions:	297 responses	219 responses	147 responses	163 responses	392 responses	438 responses	830 responses
A. Abundantly.	10- 3.4%	6- 2.7%	6- 4.1%	2- 1.2%	16- 4.1%	8- 1.8%	24- 2.9%
B. Sufficiently.	103-34.7	68-31.1	57-38.8	39-23.9	128-32.6	140-32.0	268-32.3
C. Insufficiently.	106-35.6	86-39.3	60-40.8	81-49.7	167-42.6	167-38.1	334-40.2
D. Not at all.	16- 5.4	6- 2.7	1- 0.7	12- 7.4	19- 4.9	16- 3.7	35- 4.2
E. No opinion.	62-20.9	53-24.2	23-15.6	29-17.8	62-15.8	107-24.4	169-20.4
5. With regard to movies Church of the Nazarene should:	299 responses	219 responses	151 responses	163 responses	395 responses	441 responses	836 responses
A. Not prohibit them, but suggest non-attendance.	86-28.8%	72-32.9%	42-27.8%	45-27.6%	112-28.4%	134-30.4%	246-29.4%
B. Retain its current position by opposing them entirely.	50-16.7	32-14.6	33-21.9	24-14.7	78-19.8	61-13.8	139-16.6
C. Rate them, similar to the Catholic Church's method.	23- 7.7	19- 8.7	17-11.2	18-11.0	44-11.1	35- 8.0	79- 9.6
D. Take no stand, leaving the matter to the individual's discretion.	125-41.8	85-38.8	53-35.1	70-43.0	147-37.2	187-42.4	334-39.9
E. No opinion.	15- 5.0	11- 5.0	6- 4.0	6- 3.7	14- 3.5	24- 5.4	38- 4.5
6. I personally attend the movies:	296 responses	216 responses	146 responses	163 responses	387 responses	438 responses	825 responses
A. Regularly.	34-11.5%	29-13.4%	19-13.0%	20-12.3%	61-15.8%	42- 9.6%	103-12.5%
B. Occasionally.	157-53.0	99-45.9	67-46.0	89-54.6	200-51.6	215-49.1	415-50.3
C. Never, because of my personal opposition.	65-22.0	65-30.1	43-29.4	39-23.9	84-21.8	128-29.2	212-25.7
D. Never, because of the church's stand.	8- 2.7	10- 4.6	6- 4.1	6- 3.7	9- 2.3	21- 4.8	30- 3.6
E. Never, but I am not opposed to them.	32-10.8	13- 6.0	11- 7.5	9- 5.5	33- 8.5	32- 7.3	65- 7.9
7. With regard to the theatre the Church of the Nazarene should:	303 responses	218 responses	150 responses	163 responses	395 responses	443 responses	838 responses
A. Not prohibit it, but suggest non-attendance and non-participation.	70-23.1%	67-30.7%	45-30.0%	39-23.9%	108-27.4%	113-25.5%	221-26.4%
B. Retain its current position by opposing it entirely.	40-13.2	19- 8.7		19-11.7	59-14.2	43- 9.7	93-11.8
C. Take no stand, leaving the matter to the individual's discretion.	175-57.8	115-52.8	76-50.7	98-60.1	200-51.8	263-59.4	468-55.8
D. No opinion.	18- 5.9	17- 7.8	8- 5.3	7- 4.3	26- 6.6	24- 5.4	50- 6.0
8. I personally attend the theatre:	294 responses	217 responses	151 responses	159 responses	389 responses	436 responses	825 responses
A. Regularly.	15- 5.1%	19- 8.7%	8- 5.3%	12- 7.6%	26- 6.7%	28- 6.4%	54- 6.5%
B. Occasionally.	158-53.7	107-49.4	76-50.5	95-59.6	202-51.9	236-54.1	438-53.1
C. Never, because of my personal opposition.	56-19.1	34-15.6	32-21.0	18-11.3	65-16.7	75-17.2	140-17.0
D. Never, because of the church's stand.	6- 2.0	3- 1.4	2- 1.3	1-0.6	6- 1.5	6- 1.4	12- 1.5
E. Never, but I am not opposed to it.	59-20.1	54-24.9	33-21.9	33-20.9	90-23.2	91-20.9	181-21.9
9. With regard to the Church of the Nazarene's stand on movies and television it is:	296 responses	218 responses	145 responses	162 responses	388 responses	437 responses	825 responses
A. Consistent and necessary.	42-14.2%	27-12.4%	18-12.4%	17-10.5%	50-12.9%	54-12.3%	104-12.6%
B. Consistent, but not necessary.	56-18.9	33-15.1	31-21.4	13- 8.0	72-18.6	62-14.2	134-16.3
C. Inconsistent, but necessary.	33-11.1	19- 8.7	13- 9.0	29-17.9	42-10.8	52-11.9	94-11.4
D. Inconsistent, and not necessary.	97-32.8	77-35.3	54-37.2	75-46.3	147-37.9	157-35.9	304-36.8
E. No opinion.	68-23.0	62-28.5	29-20.0	28-17.3	77-19.8	112-25.7	189-22.9
10. Theistic (i.e. God-directed) evolution is:	295 responses	217 responses	147 responses	159 responses	385 responses	437 responses	822 responses
A. Impossible.	19- 6.4%	10- 4.6%	5- 3.4%	4- 2.5%	18- 4.7%	20- 4.6%	38- 4.6%
B. Doubtful.	29- 9.8	11- 5.1	11- 7.5	8- 5.0	27- 6.1	36- 8.2	60- 7.3
C. Possible.	124-42.0	118-54.4	73-49.7	87-54.7	199-51.7	203-46.5	402-48.9
D. Undeniable.	71-24.1	42-19.3	38-25.8	44-27.7	96-25.0	100-22.8	196-23.8
E. No opinion.	52-17.7	36-16.6	20-13.6	16-10.1	48-12.5	78-17.9	126-15.4

Freshmen Sophomores Juniors Seniors

Male Totals Female Totals Grand Totals

11. The Church of the Nazarene's stand on divorce needs to be:	302 responses	214 responses	150 responses	162 responses	389 responses	443 responses	832 responses
A. Left as it is.	144-47.6%	80-37.4%	45-30.0%	29-17.9%	143-36.8%	157-35.5%	300-36.1%
B. Omitted from the manual.	13- 4.3	12- 5.6	7- 4.7	5- 3.1	20- 5.1	17- 3.8	37- 4.4
C. Revised.	84-27.9	75-35.0	78-52.0	103-63.6	149-38.3	191-43.1	340-40.9
D. No opinion.	61-20.2	47-22.0	20-13.3	25-15.4	77-19.8	78-17.6	155-18.6
12. People who are divorced and re-married should be allowed membership in the Church of the Nazarene:	303 responses	215 responses	151 responses	162 responses	391 responses	444 responses	835 responses
A. Never	7- 2.3%	7- 3.3	4- 2.7%	5- 3.1%	13- 3.3%	10- 2.3%	23- 2.8%
B. Sometimes.	118-39.0	75-34.9	72-47.7	60-37.1	162-41.5	164-37.0	326-39.0
C. Often.	25- 8.3	29-13.5	15- 9.9	25-15.4	37- 9.5	58-13.1	95-11.4
D. Always.	108-35.7	77-35.8	42-27.8	58-35.8	138-35.2	147-33.2	285-34.1
E. No opinion.	45-14.7	27-12.5	18-11.9	14- 8.6	41-10.5	65-14.7	106-12.7
13. There are other justifiable grounds for divorce (i.e. desertion, extreme mental and/or physical cruelty) than adultery:	299 responses	219 responses	148 responses	163 responses	389 responses	444 responses	833 responses
A. Never.	23- 7.7%	22-10.0%	14- 9.4%	13- 8.0%	35- 9.0%	38- 8.6%	73- 8.8
B. Sometimes.	142-47.5	81-37.0	76-51.4	71-43.5	173-44.4	199-44.8	372-44.6
C. Often.	64-21.4	65-29.7	25-16.9	42-25.8	87-22.4	110-24.8	197-23.6
D. Always.	34-11.4	37-16.9	16-10.8	29-17.8	65-16.7	51-11.5	116-14.0
E. No opinion.	36-12.0	14- 6.4	17-11.5	8- 4.9	29- 7.5	46-10.3	75- 9.0
14. Interaction of opinions and thought between Nazarene church leaders and church members is:	297 responses	214 responses	146 responses	163 responses	388 responses	435 responses	823 responses
A. Abundant.	20- 6.6%	9- 4.2%	9- 6.2%	1- 0.6%	15- 3.9%	24- 5.5%	39- 4.7%
B. Sufficient.	90-30.3	47-22.0	41-28.0	38-23.3	102-26.3	115-26.5	217-26.4
C. Insufficient.	109-36.8	101-47.2	74-50.7	83-51.0	183-47.2	186-42.7	369-44.8
D. Non-existent.	7- 2.4	5- 2.3	7- 4.8	8- 4.9	18- 4.6	9- 2.1	27- 3.3
E. No opinion.	71-23.9	52-24.3	15-10.3	33-20.2	70-18.0	101-23.2	171-20.8
15. In my opinion, plagiarism (i.e. using someone else's work) is:	301 responses	214 responses	150 responses	165 responses	390 responses	444 responses	834 responses
A. Morally wrong, and never acceptable.	175-58.1%	120-56.1%	85-56.6%	93-56.4%	212-54.4%	262-59.0%	474-56.8%
B. Morally wrong, but occasionally acceptable (e.g. when a grade is at stake).	14- 4.6	20- 9.3	6- 4.0	11- 6.7	23- 5.9	28- 6.3	51- 6.1
C. Not morally wrong, but never acceptable.	30-10.0	26-12.1	22-14.7	23-13.9	50-12.8	53-11.9	103-12.4
D. Not morally wrong, but occasionally acceptable.	28- 9.3	19- 8.9	20-13.3	24-14.5	53-13.6	38- 8.6	91-10.9
E. Not morally wrong, and completely acceptable.	5- 1.7	4- 1.9	1- 0.7	3- 1.8	8- 2.0	5- 1.1	13- 1.6
F. No opinion.	49-16.3	25-11.7	16-10.7	11- 6.7	44-11.3	58-13.1	102-12.2
16. In my opinion, cheating of any kind is:	303 responses	218 responses	157 responses	166 responses	393 responses	454 responses	847 responses
A. Morally wrong, and never acceptable.	241-79.5%	176-80.7%	129-82.2%	131-78.9%	302-76.9%	376-82.8%	678-80.0%
B. Morally wrong, but occasionally acceptable (e.g. when a grade is at stake).	12- 4.0	14- 6.4	10- 6.4	8- 4.8	26- 6.6	18- 4.0	44- 5.2
C. Not morally wrong, but never acceptable.	27- 8.9	8- 3.7	5- 3.2	16- 9.6	30- 7.6	28- 6.2	58- 6.9
D. Not morally wrong, but occasionally acceptable.	9- 3.0	7- 3.2	4- 2.5	6- 4.0	18- 4.6	8- 1.8	26- 3.1
E. Not morally wrong, and completely acceptable.	0- 0.0	1- 0.5	4- 2.5	2- 1.2	0- 0.0	7- 1.5	7- 0.8
F. No opinion.	14- 4.6	12- 5.5	5- 3.2	3- 1.8	17- 4.3	17- 3.7	34- 4.0
17. I personally cheat:	296 responses	216 responses	152 responses	164 responses	390 responses	441 responses	831 responses
A. Regularly.	1- 0.3%	1- 0.5%	1- 0.6%	0- 0.0%	2- 0.5%	1- 0.2%	3- 0.4%
B. Occasionally.	45-15.2	32-14.8	17-11.2	19-11.6	64-16.5	49-11.1	113-13.6
C. Never, because of my personal opposition.	222-75.0	169-78.3	128-84.2	133-81.0	299-76.6	356-80.7	655-78.8
D. Never, because I might get caught.	20- 6.8	7- 3.2	3- 2.0	5- 3.1	14- 3.6	21- 4.8	35- 4.2
E. Never, but I am not opposed to it.	8- 2.7	7- 3.2	3- 2.0	7- 4.3	11- 2.8	14- 3.2	25- 3.0
18. With regard to dances the Church of the Nazarene should:	299 responses	214 responses	151 responses	164 responses	389 responses	443 responses	832 responses
A. Not prohibit them, but suggest non-attendance and non-participation.	87-29.1%	60-28.0%	45-29.8%	41-25.0%	102-26.2%	134-30.2%	236-28.4%
B. Retain its current position by opposing them entirely.	88-29.4	69-32.2	57-37.8	49-29.9	126-32.4	137-30.9	263-31.6
C. Take no stand, leaving the matter to the individual's discretion.	112-37.5	70-32.8	39-25.8	64-39.0	140-36.0	146-33.0	286-34.4
D. No opinion.	12- 4.0	15- 7.0	10- 6.6	10- 6.1	21- 5.4	26- 5.9	47- 5.6

Freshmen Sophomores Juniors Seniors

Male Totals Female Totals Grand Totals

	Freshmen	Sophomores	Juniors	Seniors	Male Totals	Female Totals	Grand Totals
3. I personally attend dances:							
	297 responses	214 responses	146 responses	159 responses	385 responses	435 responses	820 responses
A. Regularly.	8- 2.7%	4- 1.9%	2- 1.4%	4- 2.5%	7- 1.8%	11- 2.5%	18- 2.2%
B. Occasionally.	81-27.3	48-22.4	21-14.4	31-19.5	67-27.8	75-17.3	182-22.2
C. Never, because of my personal opposition.	134-45.1	117-54.7	88-60.2	70-44.0	175-45.5	235-54.0	410-50.0
D. Never, because of the church's stand.	18- 6.0	4- 1.9	5- 3.4	8- 5.0	18- 4.7	17- 3.9	35- 4.3
E. Never, but I am not opposed to it.	56-18.9	41-19.1	30-20.6	46-29.0	78-20.2	97-22.3	175-21.3
4. With regard to drinking the Church of the Nazarene should:							
	300 responses	216 responses	148 responses	165 responses	389 responses	444 responses	833 responses
A. Not prohibit it, but suggest abstinence.	31-10.3%	33-15.3%	16-10.8%	28-17.0%	45-11.6%	65-14.6%	110-13.2%
B. Retain its current position by opposing it entirely.	226-75.4	152-70.3	115-77.7	103-62.5	285-73.2	313-70.5	598-71.8
C. Take no stand, leaving the matter to the individual's discretion.	31-10.3	17- 7.9	13- 8.8	25-15.1	44-11.3	42- 9.5	86-10.3
D. No opinion.	12- 4.0	14- 6.5	4- 2.7	9- 5.4	15- 3.9	24- 5.4	39- 4.7
5. I personally drink alcoholic beverages:							
	295 responses	215 responses	146 responses	160 responses	385 responses	435 responses	820 responses
A. Regularly.	9- 3.0%	2- 0.9%	3- 2.1%	1- 0.6%	11- 2.9%	4- 0.9%	15- 1.8%
B. Occasionally.	40-13.7	37-17.2	17-11.6	36-22.5	78-20.3	54-12.4	132-16.1
C. Never, because of my personal opposition.	225-76.2	164-76.3	112-76.7	112-70.0	262-68.0	353-81.2	615-75.0
D. Never, because of the church's stand.	8- 2.7	0- 0.0	2- 1.4	2- 1.3	7- 1.8	5- 1.1	12- 1.5
E. Never, but I am not opposed to it.	13- 4.4	12- 5.6	12- 8.2	9- 5.6	27- 7.0	19- 4.4	46- 5.6
6. With regard to smoking the Church of the Nazarene should:							
	302 responses	224 responses	150 responses	166 responses	440 responses	446 responses	846 responses
A. Not prohibit it, but suggest abstinence.	30- 9.9%	40-17.8%	19-12.7%	30-18.1%	59-14.7%	62-13.9%	121-14.3%
B. Retain its current position by opposing it entirely.	240-79.5	153-68.4	115-76.7	106-64.9	255-73.2	327-73.3	616-72.8
C. Take no stand, leaving the matter to the individual's discretion.	26- 8.6	18- 8.0	12- 8.0	22-13.2	38- 9.8	39- 8.8	78- 9.2
D. No opinion.	6- 2.0	13- 5.8	4- 2.6	8- 4.8	13- 3.3	18- 4.0	31- 3.7
7. I personally smoke:							
	297 responses	225 responses	150 responses	161 responses	394 responses	443 responses	837 responses
A. Regularly.	1- 0.3%	4- 1.8%	0- 0.0%	0- 0.0%	5- 1.3%	0- 0.0%	5- 0.6%
B. Occasionally.	15- 5.1	10- 4.4	2- 1.3	10- 6.2	22- 5.6	15- 3.4	37- 4.4
C. Never, because of my personal opposition.	261-87.8	199-88.5	137-91.3	136-84.5	329-83.5	407-91.8	736-88.0
D. Never, because of the church's stand.	5- 1.7	2- 0.9	1- 0.7	0- 0.0	6- 1.5	2- 0.5	8- 0.9
E. Never, but I am not opposed to it.	15- 5.1	10- 4.4	10- 6.7	15- 9.3	32- 8.1	19- 4.3	51- 6.1
8. I personally use drugs (e.g. LSD, marijuana, speed, amphetamines, pep pills, etc.):							
	301 responses	224 responses	154 responses	167 responses	401 responses	449 responses	850 responses
A. Regularly.	2- 0.7%	2- 0.9%	2- 1.3%	2- 1.2%	4- 1.0%	5- 1.1%	9- 1.1%
B. Occasionally.	9- 3.0	6- 2.7	1- 0.7	7- 4.2	20- 5.0	4- 0.9	24- 2.8
C. Never, because of my personal opposition.	269-89.3	208-92.8	139-90.3	152-91.0	347-86.5	421-93.8	768-90.3
D. Never, because they are illegal.	10- 3.3	4- 1.8	3- 1.9	3- 1.8	12- 3.0	10- 2.2	22- 2.6
E. Never, but I am not opposed to them.	11- 3.7	4- 1.8	9- 5.8	3- 1.8	18- 4.5	9- 2.0	27- 3.2
9. Marijuana should be legalized.							
	301 responses	222 responses	153 responses	167 responses	399 responses	448 responses	847 responses
A. Strongly agree.	11- 3.7%	2- 0.9%	3- 2.0%	3- 1.8%	10- 2.5%	9- 2.0%	19- 2.2%
B. Agree.	23- 7.6	24-10.8	10- 6.5	11- 6.6	46-11.5	23- 5.1	69- 8.2
C. No opinion.	26- 8.6	28-12.6	11- 7.2	11- 6.6	48-11.5	32- 7.1	78- 9.2
D. Disagree.	90-30.0	73-32.9	58-37.9	63-37.7	134-33.6	151-33.8	285-33.7
E. Strongly disagree.	151-50.1	95-42.8	71-46.4	79-47.3	163-40.9	233-52.0	396-46.7
10. Abortions should be legal:							
	297 responses	222 responses	149 responses	161 responses	391 responses	441 responses	832 responses
A. Only when the mother's life is in danger.	144-48.4%	104-46.8%	85-57.0%	87-54.0%	180-46.0%	243-55.0%	423-50.9%
B. Whenever the mother wishes (i.e. at all times).	86-29.0	74-33.4	40-26.9	49-30.5	136-34.8	113-25.7	249-29.9
C. Never.	21- 7.1	13- 5.9	4- 2.7	9- 5.6	21- 5.4	26- 5.9	47- 5.6
D. No opinion.	46-15.5	31-13.9	20-13.4	16- 9.9	54-13.8	59-13.4	113-13.6
11. Capital punishment should be abolished.							
	303 responses	223 responses	151 responses	165 responses	399 responses	437 responses	836 responses
A. Strongly agree.	37-12.2%	25-11.2%	23-15.2%	36-21.8%	58-14.5%	54-12.3%	112-13.4%
B. Agree.	56-18.5	44-19.7	37-24.5	40-24.2	86-21.5	92-21.0	178-21.3
C. No opinion.	73-24.1	65-29.2	27-17.9	24-14.5	74-18.6	115-26.4	189-22.6
D. Disagree.	94-31.0	66-29.6	56-37.1	47-28.6	127-31.9	138-31.6	265-31.7
E. Strongly disagree.	43-14.2	23-10.3	8- 5.3	18-10.9	54-13.5	38- 8.7	92-11.0

	Freshmen	Sophomores	Juniors	Seniors	Male Totals	Female Totals	Grand Totals
28. Premarital sex is permissible:	301 responses	223 responses	153 responses	167 responses	399 responses	449 responses	848 responses
A. Always.	4- 1.3%	1- 0.4%	2- 1.3%	0- 0.0%	7- 1.8%	0- 0.0%	7- 0.8%
B. At the discretion of the couple (i. e. sometimes).	60-20.0	65-29.2	39-25.5	50-29.9	116-29.1	99-22.1	215-25.4
C. Never.	219-72.7	136-61.0	101-66.0	106-63.5	240-60.1	324-72.1	564-66.5
D. No opinion.	18- 5.0	21- 9.4	11- 7.2	11- 6.6	36- 9.0	26- 5.8	62- 7.3
29. I believe the education I am receiving at NNC is:	300 responses	224 responses	151 responses	164 responses	399 responses	444 responses	843 responses
A. Thoroughly preparing me for my future occupation.	45-15.0%	27-12.1%	25-16.6%	17-10.4%	50-12.5%	64-14.4%	114-13.5%
B. Adequately preparing me for my future occupation.	162-54.0	134-59.8	93-61.5	120-73.2	245-61.4	268-60.4	513-60.9
C. Inadequately preparing me for my future occupation.	34-11.3	35-15.6	25-16.6	22-13.4	58-14.5	58-13.1	116-13.8
D. Not preparing me at all for my future occupation.	8- 2.7	7- 3.1	1- 0.7	2- 1.2	9- 2.3	9- 2.0	18- 2.1
E. No opinion.	51-17.0	21- 9.4	7- 4.6	3- 1.8	37- 9.3	45-10.1	82- 9.7
30. The judicial board with the responsibility of suspension or expulsion should be composed of:	298 responses	222 responses	151 responses	166 responses	399 responses	442 responses	841 responses
A. Predominantly administration/faculty.	14- 4.7%	10- 4.5%	7- 4.6%	8- 4.8%	25- 6.3%	14- 3.2%	39- 4.6%
B. Half administration/faculty, half student.	86-28.9	87-39.2	53-35.1	61-36.8	140-35.1	148-33.5	288-34.2
C. 1/3 administration, 1/3 faculty, 1/3 student.	118-39.6	80-36.0	56-37.1	66-39.8	138-34.6	183-41.1	321-38.2
D. Predominantly student.	39-13.1	30-13.5	26-17.2	26-15.6	65-16.3	57-12.9	122-14.5
E. No opinion.	41-13.7	15- 6.8	9- 6.0	5- 3.0	31- 7.7	40- 9.0	71- 8.5
31. Please rank each of the following issues on the NNC campus according to its importance with 1 being the most important and 7 the least important:	269 responses	197 responses	126 responses	144 responses	350 responses	388 responses	738 responses
A. Student participation in the college administration, curriculum development, and judicial matters.	974-3.62%	634-3.22%	344-2.73%	415-2.88%	1132-3.24%	1245-3.21%	2377-3.22%
B. Dress code.	1280-4.76	1019-5.17	644-5.11	729-5.06	1779-5.08	1912-4.93	3691-5.00
C. Dorm hours.	1197-4.45	957-4.91	647-5.14	740-5.14	1648-4.71	1902-4.90	3550-4.81
D. Academic structure (e.g. pass-fail system, number and quality of faculty, etc.)	759-2.82	523-2.66	306-2.43	341-2.37	925-2.64	1011-2.61	1936-2.62
E. Expenses (tuition, fees, etc.)	707-2.63	571-2.90	378-3.00	440-3.06	1036-2.96	1063-2.75	2099-2.84
F. Students' rights and responsibilities.	764-2.84	525-2.67	370-2.94	399-2.77	992-2.83	1069-2.76	2061-2.80
G. Other (specify)	1750-6.50	1249-6.34	791-6.28	1024-7.12	2239-6.50	2589-6.69	4828-6.54
1. Same - 4							
2. Religious atmosphere - 19							
3. Social responsibility - 1							
4. Chapel requirements - 7							
5. Class attendance - 5							
6. Library - 1							
7. Penalties for law-breaking - 1							
8. Social life - 2							
9. Changes in gov't. setup or rules - 1							
10. Requirements for living on-campus - 1							
11. Relaxation of inadequate church rules placed into school rules - 1							
12. Privacy and quiet - 1							
13. Required church attendance - 1							
14. Parenti loci - 1							
15. Co-ed dorms - 1							
16. College and community - 1							
17. NNC's purpose - 1							
18. Sports - 1							
19. Rules of church always enforced the same - 1							
20. Social education - 1							
21. Relation of NNC as a Christian institution - 1							
22. Movies - 1							
23. Academics - 1							
24. Faculty attitudes - 1							
25. CasMont productions - 1							

Poll highlights continued

EVOLUTION
Some 49.9% of the students believe theistic evolution possible. 23.8% think it undeniable.

DIVORCE
40.9% believe that the church's stand on divorce needs revision. 36.1% think the position should be left as it is. 39% think people who are divorced and remarried should be allowed membership in the church sometimes.

On the question of whether there are justifiable ground other than adultery for divorce, 44.6% responded that this is sometimes possible; 23.6% say it is often possible.

CHEATING
56.8% of the respondents think plagiarism is morally wrong and never acceptable. 12.4% believe that it is not morally wrong but never acceptable. 10.9% think it is not morally wrong, though occasionally acceptable.

Some 80% label cheating as morally wrong and never acceptable. 5.2% think it morally wrong though occasionally acceptable. 6.9% believe it to be not morally wrong though never acceptable.

As for personal cheating, only 0.4% of the students cheat regularly. Although only 5.2% said cheating was morally wrong but occasionally

acceptable, some 13.6% occasionally cheat. 78.8% never cheat because of their personal opposition.

DANCES
Some 28.4% believe that the church should not prohibit dances but suggest non-attendance and non-participation. 31.6% think the church should retain its current position while 34.4% suggested that the church take no stand leaving the matter to the individual's discretion.

50% of those responding never attend dances due to their personal opposition. 22.2% attend occasionally. 21.3% never attend but are not opposed to it.

DRINKING
71.8% of those polled indicate that the church should retain its present position of opposing drinking entirely. 13.2% think the church shouldn't prohibit it but suggest abstinence. 10.3% believe that the church should leave the matter to the individual.

Some 75% of students never drink alcoholic beverages due to their personal opposition. 16.1% drink such beverages occasionally.

SMOKING
72.8% of students believe the church should

oppose smoking entirely. 14.3% indicate that smoking should not be prohibited but abstinence suggested. 88% never smoke because of their personal opposition. 6.1% do not smoke but are not opposed to it.

DRUGS
Only 3.9% of students use drugs either regularly or occasionally while 90% never use drugs.

33.7% disagree and 46.7% strongly disagree with legalizing marijuana.

CAPITAL PUNISHMENT
Some 42% of those polled believe capital punishment should be retained. 22.6% had no opinion. 34.7% state that it should be abolished.

PREMARITAL SEX
66.5% think premarital sex is never permissible. 25.4% believe it to be permissible at the discretion of the couple.

EDUCATION AT NNC
60.9% of those responding indicate that the education that they are receiving at NNC is adequately preparing them for their future occupation. 13.5% think their education is thoroughly preparing them for their future occupation. 13.8% think their education is inadequately preparing them.

Barnhouse honored as top golfer in district

by Jerry McConnell

The Northwest Nazarene College Crusader gold squad closed out its 1971 season by finishing third at the NAIA District Two match in Medford, Oregon.

Well, most of the squad finished up its season. Lonnie Barnhouse shot a fantastic 76-73 for a hole total of 149 and won medalist honors as the top golfer in the district. The first place finish qualified Barnhouse for the NAIA National Tournament at Rockford College, Rockford, Illinois to be held June 8-11.

Barnhouse's fantastic score and trip to the nationals wasn't the only earth shattering news that came out of Medford last

Saturday. Monty Ortman got a hole-in-one!

Ortman canned a 180 yard shot with a three iron on the ninth hole of the second round to highlight his efforts. He shot an 85 that round to go with his opening round 83 for a 168 total.

Rick Hartwig took the first 18 in 82 strokes and came back with a sparkling 77 for a 36 hole total of 159.

Bob Croft opened with a strong 78 and closed out with an 81 to match Hartwig's 159 total.

It was a very good showing for the Crusader golfers and a match that Lonnie Barnhouse and Monty Ortman won't forget for a long time.

JUST ABOUT ANYTHING

by Jerry McConnell

Well, the sports scene has slowed down the last few week's at NNC. (Isn't that a trite way to start an exciting column like this?)

But according to "conflicting" reports it's supposed to pick up some this weekend. Right now I'm editorializing. This has no reflection on the Crusader or anybody else. I can't express myself so eloquently as a John Luik but I personally don't see what the large stink is all about. Take a Sunday (any Sunday) and, if it's not raining or snowing or flooding, Kurtz Park is going to be full. People will be playing softball, throwing frisbees, playing tennis, riding bikes, smooching, or whatever.

My wife and I play tennis at Kurtz Park almost every nice Sunday afternoon. And no one has ever said a word. People even play basketball on the outside courts (on campus!) on Sunday afternoons.

But a bunch of guys decide to play a marathon, world record-breaking, softball game and there's trouble. They're not taking over the Ad. Building or burning down an ROTC building or throwing molotov cocktails or anything. They're playing a nice, clean, non-offensive, seven day softball game. Good clean fun. No trouble. Actually they're not even on campus! So, what's the

big stink?

They started at 9:00 p. m. last Sunday night (after church).

Their plan was to go until Sunday morning 9:00 a. m. The times 9:00-9:00 were set for specific reasons: (1) to be sure of breaking the existing marathon record, and (2) to be sure no one would have to miss any church. The guys had studied hard all term--they wanted a break. They didn't want to rub anybody the wrong way. Friendly inter-dorm competition. The effort, in effect, was serving to bring segments of the campus together.

But these things always get so blown out of proportion. Misunderstandings occur and communications between administration and students get fouled up. Rumors get started. People are afraid that policy is getting shattered. NNC's image may get tarnished and blah, blah, blah, blah.

I've talked to Randy Craker (he organized the game) and the guys participating. They just

wanted to have fun. They wanted the administration's sanction and blessing. There was no thought of stirring up trouble or slighting the administration.

No one knows what's going to happen. No one knows when the game will officially end. The guys want to go until Sunday morning 9:00 a. m. They might be forced to quit at midnight or 9:00 p. m. Saturday. It's really too bad. It was going to be just a fun, crazy game, the kind of thing college guys like to do.

But now the game isn't even that important any more. Oh, to the guys it is! They just want to play ball and keep track of days and hours and innings and runs and hits and stuff. But to a lot of people it's not a game anymore. It's a matter of policy and principle and stuff. It's kind of frustrating.

Senator Church to visit NNC campus

Senator Frank Church (D-Idaho) will be visiting the NNC campus on Tuesday, May 25. He will be arriving at 9:00 a. m. to talk with students in the American Government course in a half-hour question and answer period. At 9:30 a. m., Church will meet the general public in an open forum in the Feltar Lecture Hall. Church will depart from campus about 11:00 a. m. Members of the local Canyon County Democratic party, interested persons from the community, and members of the NNC community will have an opportunity to talk with the Senator about any topic of interest.

member of the Senate Foreign Relations Committee. He was the speaker at last year's NNC Commencement.

Professor James H. Jackson, Jr., who arranged the Senator's visit through a recent NNC graduate who works in Church's Washington office, urges all interested persons to take advantage of this unusual opportunity.

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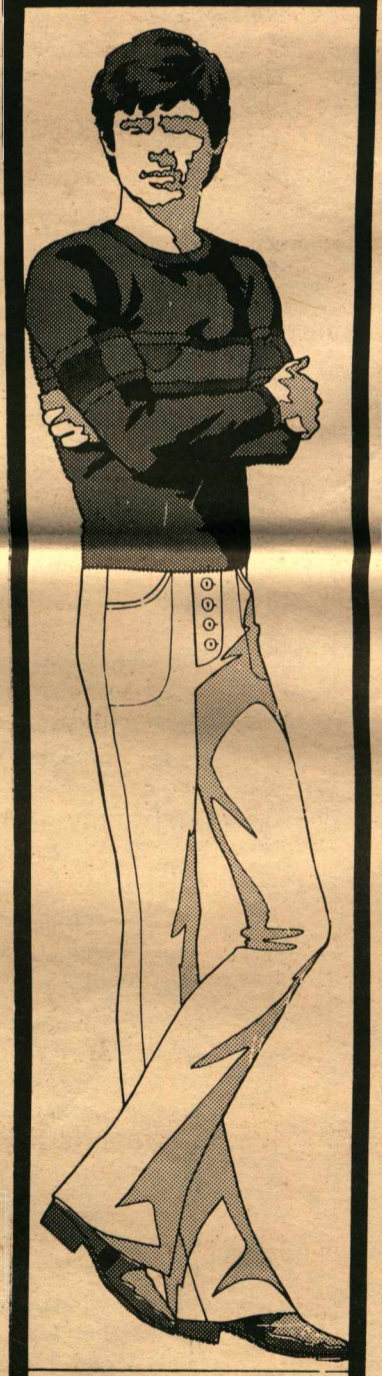
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The Constitutional Revision deserves a yes vote. Aside from providing an overall structural coherency and consistency, the Constitutional Revision clearly defines Student Government's purpose, delineates the duties and powers of the Senate, gives the ASB President a long-needed veto power, establishes an Election Committee to insure fairness and efficiency in ASB elections, provides for a STUDENT Publications Board, which among other things would elect the Crusader and Oasis editors, and allows for the student body to recall any ASB officer for incompetence or dereliction of duty.

But more importantly, the Constitutional Revision eliminates the Administrative Council as a screening committee for ASB office candidates.

Under the new Constitution candidates would submit to the Executive Council a signed statement of their personal commitment to Jesus Christ and to the ideals of the college and the ASB. The only person who will determine whether an individual is a Christian is the individual himself.

Finally, through requiring Administrative Council approval before being voted upon by the student body, the Constitution Revision recognizes established procedures and authority. Admittedly, there are some who would argue that the Senate is backing down from its original decision by submitting the Constitution to the Administrative Council for approval.

Perhaps the Senate is backing down. But if it

is, it is only with best interests of the college in mind. Confrontation politics prove nothing save the immaturity and irresponsibility of those who practice them. By compromising on the issue of Administrative Council approval, the Senate has won a far more significant victory, the right to determine its own candidates for ASB office free of Administrative Council interference. We feel that the Senate and Student Body have gained far more than they have lost.

While not perfect, the proposed Constitution offers Student Government a rational and workable framework in which it can operate effectively for many years to come.

--JL

Constitutional revisions offered for

ARTICLE I: NAME

Section 1

The name of this organization shall be the Associated Students of Northwest Nazarene College.

Section 2

The initials "ASNNC" shall be the proper abbreviation for the Associated Students of Northwest Nazarene College.

ARTICLE II: PURPOSE

Section 1

The purposes of the ASNNC shall be:

- (a) to promote and enhance the stated goals and ideals of NNC;
- (b) to promote meaningful educational, cultural, religious, social, and service activities which will be beneficial to students;
- (c) to coordinate the activities of student organizations;
- (d) to create and maintain healthy communications between all elements of the campus society;
- (e) to develop and maintain relations between other student associations;
- (f) to protect the rights of students;
- (g) to promote a favorable relationship between the community of Nampa and the students of NNC.

ARTICLE III: MEMBERSHIP

Section 1

All duly registered students of Northwest Nazarene College, shall upon payment of their fees, automatically become members of the Associated Students of Northwest Nazarene College.

ARTICLE IV: OFFICERS AND QUALIFICATIONS

Section 1

The officers of this organization shall be President, Executive Vice President, Social Vice President, Secretary, Treasurer, and Senators.

Section 2

The qualifications for the officers shall be as follows: The President, Executive Vice President, Social Vice President, Secretary, and Treasurer shall have upper division standing and shall have been in attendance at the college not less than two consecutive terms immediately prior to their election. Each executive member shall profess a personal relationship with Jesus Christ and shall consider himself to be personally committed to the goals and ideals of NNC as stated in Article II of the College Constitution and in Article II, Section 1 of this Constitution and shall present a signed statement of such a commitment to the ASNNC Executive Council upon filing for office. The Senators shall be members of their respective classes from which they are elected and shall, with the exception of the Freshman Senators, have been in attendance at the College not less than two consecutive terms immediately prior to their election. All officers of the organization shall be full-time students maintaining a cumulative grade point average of 2.30 or above.

Section 3

All officers of the ASNNC shall be elected for a term of one year.

ARTICLE V: EXECUTIVE COUNCIL

Section 1

The Executive Council shall be the administrative branch of the ASNNC.

Section 2

The Executive Council shall be composed of the President, Executive Vice President, Social Vice President, Secretary and Treasurer.

Section 3

The Executive Council shall make all recommendations it deems necessary to the Student Senate, implement all legislation enacted by the Student Senate, and take charge of all ASNNC convocations and religious activities.

Section 4

The duties of the President shall be:

- (a) to preside at all sessions of the ASNNC;
- (b) to announce the business in its proper order;
- (c) to state and properly put all questions before the ASNNC;
- (d) to sign all legislation of the Student Senate in which he approves and returns together with his objection to the Student Senate all legislation of which he disapproves.
- (e) The President shall have the right to attend any ASNNC committee he so chooses.

Section 5

The duties of the Executive Vice President shall be:

- (a) to fill the Office of the President during his temporary absence;
- (b) to act as assistant to the President;
- (c) to be in charge of all ASNNC elections;
- (d) to coordinate public relations in the interests of ASNNC;
- (e) to preside at all sessions of the Senate, in which he shall vote only in case of a tie.

Section 6

The duties of the Social Vice President shall be:

- (a) to take charge of the ASNNC campus social activities;
- (b) to coordinate student activity scheduling.

Section 7

The duties of the Secretary shall be:

- (a) to keep a record and post a copy of all proceedings of all meetings both of the ASNNC and the Student Senate;
- (b) to be responsible for all official correspondence of the executive officers;
- (c) to keep on file all official documents of the ASNNC including a record of all legislation passed by the Student Senate.

Section 8

The duties of the Treasurer shall be:

- (a) to receive all funds of the ASNNC and disburse the same on order of the Student Senate;
- (b) to render at the close of his term of office a detailed report of the finances of the organization, which shall be attested by an auditing committee appointed by the Student Senate;
- (c) to deliver all property of the Associated Students in his care to his successor.

ARTICLE VI: SENATE

Section 1

The Student Senate shall be the legislative branch of the ASNNC.

Section 2

The Senate shall be composed of twelve members. Membership shall consist of three students elected by each class. The Executive Vice President shall be chairman of the Student Senate and vote only in the case of a tie. The chairman pro-tem shall be a member of and elected by the Student Senate and shall vote only

in case of a tie.

Section 3

The Senate shall meet as such time and place as it shall ^{deem} necessary and shall operate according to Robert's Rules of Order, unless otherwise provided for.

Section 4

Except as otherwise specified, the Student Senate shall have charge of all the activities of and act on all questions related to the ASNNC.

Section 5

More specifically, the powers and duties of the Senate shall include the following:

A. The Student Senate shall consider all recommendations

from the Executive Council and enact any legislation deemed necessary.

- B. The Student Senate shall elect all students, except those who members ex officio, to all student-faculty committees.
- C. The Student Senate shall elect such officers it deems necessary for the furtherance of its business.
- D. The Student Senate, upon the approval of the ASNNC, Administrative Council, and the Board of Regents, shall set the fees of the ASNNC. These fees shall be collected by the Business Office before completion of registration.
- E. The Student Senate, upon approval by the Administrative Council, shall authorize the treasurer to submit the proposed budget for the current academic year to the ASNNC for its approval. Voting shall be by ballot and adoption of said budget shall be by majority vote.
- F. The Student Senate shall approve all new student organizations and their respective constitutions.
- G. The Student Senate may initiate recall provisions against any ASNNC officers in the compliance with and as provided for by Article X.
- H. The Student Senate may recall by a two-thirds vote any student elected to a student-faculty committee or any other appointment.

Section 6

The actions of the Student Senate shall take the form of bills, of legislative enactments, and resolutions, or expressions of the sense of the Senate.

Section 7

The Student Senate shall not pass any bill which shall in any way infringe upon, supercede, or nullify an act of the ASNNC.

Section 8

All legislation which shall have passed the Student Senate shall before becoming law, be presented to the ASNNC President. If he shall approve of the legislation, he shall sign it, but if he shall not approve of it, he shall return it together with his objections to the Student Senate. The Student Senate shall enter the objections in its minutes and reconsider the legislation. If, after such reconsideration, three-fourths of the Senate shall agree to the legislation, it shall become law. If any legislation shall not be returned by the President of ASNNC within seven days after it has been presented to him, it shall become law without his signature.

ARTICLE VII: ELECTIONS

Section 1

Any member of the ASNNC shall be eligible to vote in all ASNNC elections.

Section 2

All elections for ASNNC offices shall be by majority ballot.

Section 3

The Executive Vice President of the ASNNC shall be in charge of all elections. He shall appoint, subject to the approval of the Student Senate, an Elections Committee. The Parliamentarian of the Student Senate shall chair the Elections Committee.

Section 4

The Elections Committee shall be responsible to see that all voting at the polls shall be conducted in accordance with civil procedures as designated by the Student Senate. The Elections Committee shall also be responsible for tabulating and recording the results of all ASNNC elections in accordance with the procedures as designated by the Student Senate. A numerical record of each ASNNC election shall be made by the Elections Committee and given to the Secretary of the ASNNC for permanent filing. These

records shall be open for public inspection.

Section 5

The Student Senate shall be the arbiter of all contested ASNNC elections.

Section 6

An announcement of filing procedures shall be made at least one week before filing opens for any office of the ASNNC, and again on the day on which filing opens. Filing shall be open for at least three days.

Section 7

Not later than the third week of third term, the nomination and

election of the ASNNC President, Executive Vice President, Social Vice President, Secretary, and Treasurer shall be held.

ARTICLE VIII: PUBLICATIONS

Section 1

The Oasis shall be the annual publication of the ASNNC.

Section 2

The Crusader shall be the official newspaper of the ASNNC.

Section 3

- A. The Oasis and Crusader shall function under the Publications Board, which shall be responsible for establishing guidelines and policies for student publications, enforcing established policies electing and dismissing student editors, and acting as an advisory board to student editors and their faculty advisors.
- B. The Publications Board shall be composed of ten students and two faculty-administration members. The student members shall be: The ASNNC President, who shall function as chairman and vote only in the case of a tie, the ASNNC Executive Vice President, two members from the Senior class, two members from the Junior class, two members from the Sophomore class, and two members from the Freshman class. The faculty-administration members shall be: an administrator appointed by the President of the College and a faculty member elected by the faculty. All student members with the exception of the ASNNC President and Executive Vice President shall be members of their respective classes from which they are elected, and shall, with the exception of the Freshman members, have been in attendance at the College not less than two consecutive terms immediately prior to their election. All student members shall be full-time students maintaining a cumulative grade point average of 2.30 or above.
- C. Staff members, who are either salaried or responsible for determining the editorial policy, and advisors of student publications shall not be members of the Board.
- D. The Publication Board shall be elected at the same time as the ASNNC Student Senate. The Board shall serve from the beginning of Term I to the end of Term III.
- E. Student members of the Board shall be subject to the resignation and recall provisions of Article X.

Section 4

- A. The Publications Board shall establish guidelines and policies for student publications, enforce established policies and act as an advisory body to student editors and their faculty advisors.
- B. The Board shall inform the Editors and Advisors of the publications of its guidelines and policies. Advisors shall be consultants to the Editors but shall not be responsible to the Board for anything appearing in the publication.
- C. The editors shall be expected to maintain the policy established by the Publication Board and shall bear final responsibility to the Board for anything appearing in the publications.
- D. The Board shall elect the Crusader and the Oasis editors. Following its election the Board shall call for applications for Crusader and Oasis editors. The Board shall establish all application procedures and election criteria. The Board shall elect the Crusader and Oasis editors by a two-thirds vote.
- E. If Publication policy is violated, the Board shall take whatever action is deemed necessary to insure non-recurrence of policy violation, including the dismissal of the editor. Dismissal of the editor shall require a two-thirds vote of the Board.
- F. In the event of a vacancy in the office of editor, the Board

administrative and student approval

Constitution provides for recall, referendum

shall follow its established procedures and elect a new editor. If necessary, the Board shall appoint an interim editor to assure continuing publication.

- G. All actions of the Board regarding the formulation, change, or enforcement of policy and the election, dismissal and interim appointment of editor shall be subject to the approval of the Administrative Council and the initiative and referendum provisions of Article XI.

Section 5

The salaries of the Editors shall not exceed the salary of the President of the ASNNC. The salaries of the Business Managers of the publications shall not exceed the salary of the Treasurer of the ASNNC.

ARTICLE IX: ORGANIZATIONS

Section 1

A student organization shall be considered as such if it is operative on the campus and has an approved constitution filed in the ASNNC office. All student organization constitutions must be approved by the Student Senate.

Section 2

The ASNNC, upon approval by the Student Senate, shall support certain student organizations, authorized student publications, and the campus radio station. All student organizations, authorized student publications, and the campus radio station shall be financially responsible to the ASNNC. Financial records of the above shall be kept in the ASNNC office. The funds of all student organizations shall be kept in the Business Office and shall be subject to audit by the auditing committee appointed by the Student Senate.

ARTICLE X: RESIGNATION, RECALL, AND VACANCY

Section 1

In the event that the grades of an officer of the ASNNC fall below a cumulative grade point of 2.30, he will be required to resign unless he can show just causes to the Student Senate why he should not.

Section 2

In the event that an officer of the ASNNC is found guilty of an infraction of any major rule of Northwest Nazarene College by the Personnel Committee for discipline, he will be required to resign unless he can show just cause to the Student Senate why he should not.

Section 3

Any ASNNC officer may be recalled for incompetence and/or dereliction of his duties.

Section 4

A recall may be initiated by three-fourths majority vote of the Student Senate's total membership or a validated petition signed by not less than twenty-five percent of the ASNNC in the case of an executive officer, and twenty-five percent of his class in the case of a Senator.

Section 5

The petition shall be submitted to the Elections Committee,

which shall verify its validity. It shall be the Elections Committee's responsibility upon receipt of a valid petition or three-fourths majority vote of the ASNNC Senate membership, to schedule and conduct a recall election within two weeks of the receipt of either.

Section 6

Any elected officer provided for in this Constitution shall be removed from office by a recall election in which two-thirds of those voting vote for his recall.

Section 7

In the event that an officer is removed from office by a recall election, a special election shall be held to fill that vacancy.

Section 8

In case of a vacancy in any Executive Office except the President, arising from any cause other than recall, a special election shall be held as prescribed by the Student Senate election procedures. Upon the vacancy in the Office of President, the Executive Vice President shall assume the Office of President, except in the case of a Presidential recall, and the usual procedures shall be followed in filling the vacancy in the office of Executive Vice President. In the event of a vacancy in both the offices of the President and Executive Vice President, a special election shall be held at once, called by the Secretary, to proceed after the manner prescribed by the Student Senate. In event of a vacancy in the office of a Senator, his respective class shall fill the vacancy by a special election, not later than two weeks after the vacancy occurs.

ARTICLE XI: INITIATIVE AND REFERENDUM

Section 1

The ASNNC may initiate legislation upon the presentation of a petition signed by twenty-five percent of the ASNNC. Upon presentation to and validation by the Elections Committee, the Executive Vice President shall call for a special ballot on the said question not later than two weeks after presentation of the said question.

Section 2

The ASNNC shall have the power to act on any question, previously acted on by the Student Senate, by the presentation of a petition signed by twenty-five percent of ASNNC. Upon presentation to and validation by the Elections Committee a special ballot on the question shall be scheduled within two weeks.

ARTICLE XII: RATIFICATION AND AMENDMENT

Section 1

This constitution shall take effect when it has been passed by two-thirds of the Student Senate membership, has been approved by the Administrative Council, and is ratified by two-thirds of the ballots cast by the ASNNC. This constitution supersedes all existing ASNNC constitutions and by-laws.

Section 2

Amendments to this constitution may be submitted to the Student Senate in writing, signed by twenty-five percent of the members of the ASNNC, or may be proposed by the Student Senate. Upon passage by the Student Senate, and the Administrative Council, said amendments shall be presented to the ASNNC one week before voting upon the proposed amendments. Said amendments shall appear on a ballot. A two-thirds majority of the ballots cast by the ASNNC shall be required to adopt any amendment.

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