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DEBATES

THE
STORY OF THE
NORRIS-WALLACE
FORT WORTH DEBATE
by FOY E. WALLACE, JR.

CONDUCTED AT
FORT WORTH, TEXAS
NOVEMBER 1934

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FOY E. WALLACE, JR. PUBLICATIONS
5111 ROGERS AVENUE SUITE 504 FORT SMITH AR 72903
RICHARD E. BLACK, PUBLISHER

**THE STORY OF
THE FORT WORTH
NORRIS-WALLACE DEBATE**

**A DOCUMENTARY RECORD
OF THE FACTS CONCERNING
THE NORRIS-WALLACE DEBATE**

Held in Fort Worth, Texas

November, 1934

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Fort Smith, Arkansas

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FOY E. WALLACE, SR.
(Father of Foy E. Wallace, Jr.)



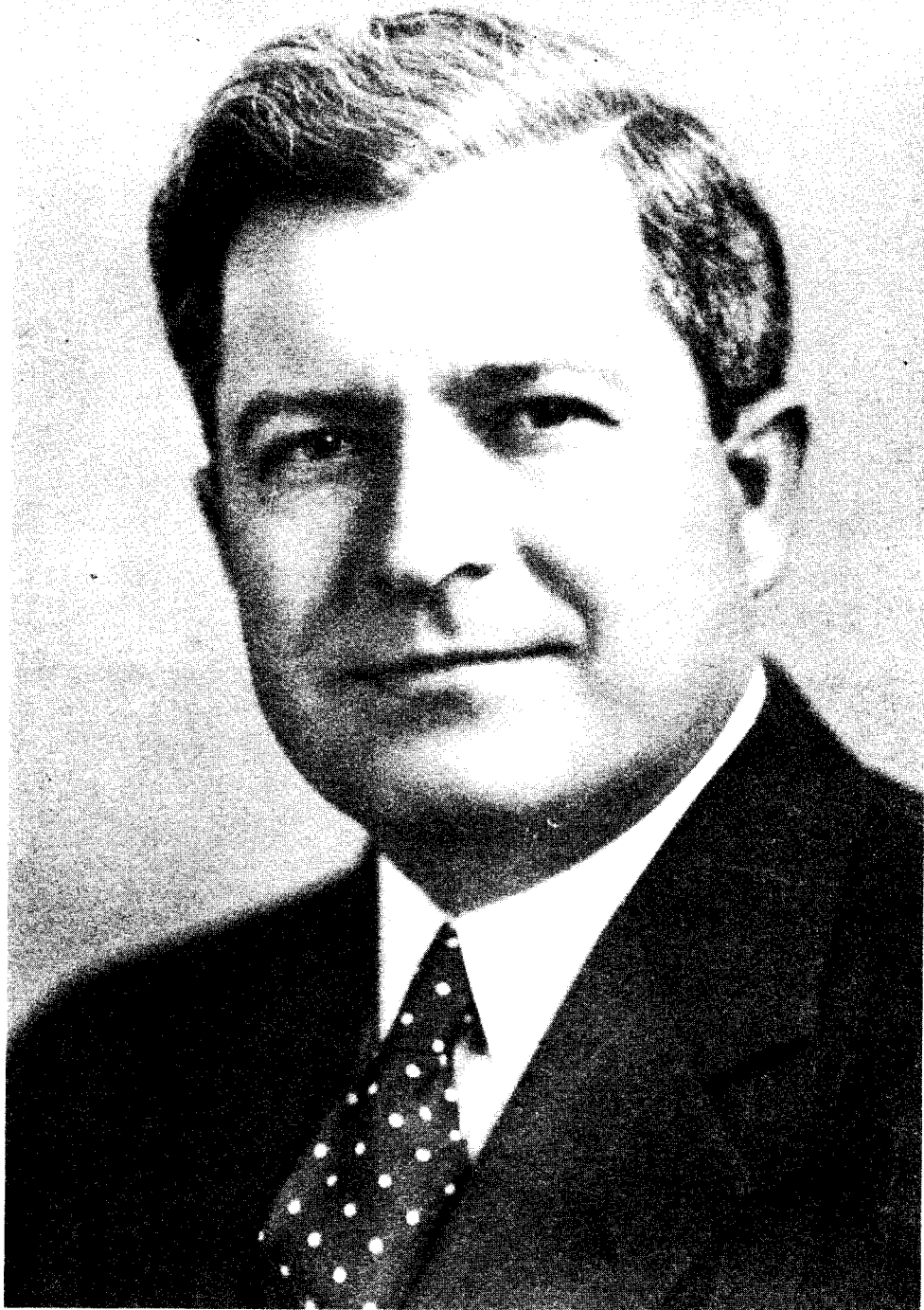
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(Older Brother of Foy E. Wallace, Jr.)



R. L. WHITESIDE
(Counsellor of Foy E. Wallace, Jr.
in numerous debates)



W. E. BRIGHTWELL
NEWS EDITOR, Associate of Foy E.
Wallace in the *Gospel Advocate*, assigned
to report the Fort Worth Debate in the
Gospel Advocate.



FOY E. WALLACE, JR.

Then-1934



FOY E. WALLACE, JR.
Now-1969

FOREWORD

It was the year of 1934.

Emotions were building up for "the battle of the giants"! "The debate of the century"! The polemic contest between Dr. J. Frank Norris, Baptist, and Foy E. Wallace, Jr., Christian! The air was electrified with the feeling that something great was soon to make history. Expectations were running high; and, admittedly, there was some concern. Much was at stake.

It was the talk of the day. It seemed all roads were leading to Fort Worth, and people from all parts of the nation were converging there.

As a college student, I was one who believed that the best preparation for a soldier of the cross is to get a whiff of burnt powder; so I, too, packed my bags and headed for the battlefield. It was my privilege to attend the debate in its entirety except the first afternoon session; and, after leaving college, I moved to Fort Worth where I have lived and preached for three decades. So-I know whereof I speak.

This fierce but friendly contest had a brilliant and colorful setting. It was held in Dr. Norris' huge tabernacle which accommodated 6,000 people. More than 100 Baptist preachers from many states and many other denominational preachers attended. At least 800 of our preachers were present at some of the sessions. Seats were at a premium, so much so that the Baptists started charging admission-without our consent!

It is my opinion that Dr. Norris (and I knew him well-we were frequently brought together in funerals) was the greatest speaker the Baptists have ever had. He had been the editor of the Baptist Standard and a leading trustee of Southwestern Baptist Theological Seminary. When he broke with the Southern Baptists, he founded his own denomination: the Fundamental Baptist Church with 3,000 participating congregations. Flying back and forth when it was uncommon, he concurrently served as pastor of two of the world's largest churches: First Baptist Church in Fort Worth and Temple Baptist Church in Detroit. In Fort Worth he had the world's largest Sunday School with an average attendance of about 5,000. He walked with big men. He showed me some of his personal pictures with such world-famous men as Lloyd George, Winston Churchill, President Truman and others.

Brother Wallace was also widely known. He had been the editor of the Gospel Advocate and had preached from coast to coast. At the Wallace Seventieth Birthday Celebration Din-

ner on the campus of Fort Worth Christian College some three years ago, I stated:

“It is my opinion that Foy E. Wallace, Jr. is the greatest, the most gifted, and the most effective debater we have ever had in the church since the days of inspired men. He is fluent, polite, courageous, uncompromising, logical, knowledgeable, and brilliant; and he knows how to handle an audience. I have read the debates of Alexander Campbell and he was truly great, but it is my opinion that Brother Wallace is a more effective debater than Alexander Campbell. And if we had a strong foe to meet today, Foy Wallace would be my first choice to defend us.”

Years have passed and every member of the church I have heard express himself on the debate has done so in the highest terms of appreciation and admiration for the unexcelled work of Foy Wallace. It gave stability and momentum to the Cause in this city.

The defeat of Norris was glaring. I am sure he never fully recovered from it; because it obviously continued to nettle him. After a few years had passed he was falsely told that we did not want another discussion with him. So-in his radio speeches he began to talk about his “victory” and challenge us to another debate. Then he sent out registered letters challenging us to send forth a champion to meet him. We accepted and Dr. Norris seemed surprised. He asked for the name of our defender. And when he heard the name, Foy E. Wallace, Jr., he blushed, pounded his desk with his fist and exclaimed, “I will see Foy Wallace where the fires never burn low before I will debate him again.“. I know. I was there.

Well! In this volume you can read all about the debate and what occurred later. We commend it to you and to posterity.

FORT WORTH, TEXAS
February 1, 1969

LEROY BROWNLOW

PROLOGUE

For forty years I have preached the gospel. I grew up hearing great men of God pray, preach, debate and teach the unsearchable riches of Christ. In addition to this, it has been my privilege to hear speak most of the great men of the world during last half century. A few I heard only by radio but most I heard as I sat before them and could see the expression of the face, the twinkle of the eye and catch the spirit of the occasion.

In retrospect, I hear them again and live again the great moments of the past. The greatest speaking I ever heard done was done by Foy E. Wallace, Jr. in the justly famous Wallace-Norris Debate in Fort Worth, Texas in 1934. For gems of oratory, flights of eloquence and speeches to touch, move and convince an audience, these were unexcelled.

In addition to this, I never heard a more complete victory for truth. Every argument was answered, every quibble was turned against the opponent. Error was exposed, truth was taught. After each session, thousands of people were literally overcome with joy. Strangers shook hands and slapped one another on the back in Texas style. Nothing like it had ever been seen before. It seemed that all of the debates conducted in little school houses and brush arbors were now rolled into one. Brother Wallace became the voice for all the pioneer preachers who had gone before. The old arguments which had stood the test of time, were presented again. Scriptures like Mark 16:16 and Acts 2:38 were proudly presented. There was no quibble, no apology for truth. God's truth stood out in all its purity. One who heard this debate was proud of the Bible, of the truth, of the church-and of Brother Wallace.

The time was right, the churches were ready, Brother Wallace was the man and thousands saw the gospel tried in the fire and come forth as gold! This was one of the remarkable experiences of a lifetime. I have never ceased to be thankful that I was there.

Murfreesboro, Tennessee
February 5, 1969

GEORGE W. DeHOFF

PREFATORY

The period of the great debates has passed. These debates of the past defeated opponents of the truth and routed denominational error. It is also about to come to pass in reference to the plain preaching of the plan of salvation. The distinctive teaching that identifies the one *gospel* and the one *church* has declined. The preaching that exposes and condemns false denominational doctrines is almost a thing of the past. Too many of our own preachers and leaders of the present time seem to be seeking prestige through national and international promotions instead of setting forth the distinctive principles of the New Testament, church and relying on the same old gospel for the salvation of the whole world. The result is a generation of preachers who are not indoctrinated. Some large churches are full of members who have not been taught to know and recognize the doctrinal and organizational differences between the church and the existing denominational bodies. This condition could lead the church into apostasy.

There is an unusual section in this book that reproduces by photograph the complete preparation of Brother Wallace in original outline form, in the handwritten notes, on all four of the propositions of the debate. This material is armour for both young and older preachers. It will indoctrinate their sermons and will equip them to meet denominational error in public or private discussion. The value of this section of the book alone cannot be estimated. Its price cannot be indicated by the dollar mark.

I was present at every session and heard every word of this debate. I witnessed every incident that occurred. I saw the circle of great preachers who surrounded Brother Wallace on the stage. He was flanked by the widely known and recognized preachers and debaters of the church from several states. Among them was Joe S. Warlick, who on the last day of the debate obtained permission to address the audience. He stated that he himself had engaged in four hundred debates, and declared this debate to be the greatest victory for the truth that he had ever witnessed, and said: "We are all proud of our thirty-seven year old defender of the faith." I was among the several hundred gospel preachers who heard this declaration by the veteran Joe S. Warlick. He spoke the sentiments of both the preachers and the brethren from many parts of the nation,

In his first speech, Mr. Norris stated that he had never had a debate. In reply Brother Wallace told the great audience that Mr. Norris debated every time he preached, but without

the presence of an opponent, but now the opponent was present, and turning to Mr. Norris, Brother Wallace said, this is a debate. He predicted that Mr. Norris would realize it. There was, indeed, a great difference between not having an opponent present and having the opponent present on the same platform with him, and Mr. Norris showed that he did realize it.

I have preached the gospel for over forty-five years. I have heard the great men of the brotherhood from the time of Lipscomb to the present day. I can truthfully say that Brother Wallace, in my opinion, administered to J. Frank Norris, in the words spoken to me by the late Joe H. Blue, "the worst defeat ever given to any man in debate." That Mr. Norris felt it deeply, before all of his followers, could be seen plainly by the great audience.

To all of the members of the Lord's church, Brother Wallace is known as an experienced preacher and writer. He believes the cause that he upholds is right-therefore, no place for compromise. To say that he excelled in this discussion with J. Frank Norris is a truth known to all who heard the debate, and to say this is to the disparagement of none.

Walnut Ridge, Arkansas,
February 25, 1969:

L. N. MOODY

INTRODUCTION

The reason for the printing of this story of the Fort Worth Debate in November of 1934, thirty-four years ago, can be put in one phrase--for history. The general reference to it at the time and even until now, by leading brethren, editors and debaters among us, was and is that it was "the debate of the century." In the preliminaries to one session the veteran Joe S. Warlick obtained the floor for a few minutes and stated to the gathered thousands of that vast assembly that he had himself through the years participated in more than four hundred debates but without reservation declared this debate the greatest victory for the cause of truth and the church of Christ that he had ever witnessed. This declaration received many amens, and its sentiment was generally felt and repeated for many years afterward.

The avalanche of letters received for weeks, and even months, after the debate continued to bear witness to its results. The week after the close of the debate a letter was received from a man of mature years who stated that he had been "a deacon in the Norris Baptist Church" where he lived for twenty-five years and had never believed or even dreamed that J. Frank Norris could be defeated in argument, or repartee, but that he had witnessed his defeat on all points and that he was writing to tell me that he had been baptized the Sunday after the close of the debate "into the church of Christ." There were many such baptisms in Fort Worth and vicinity and farther away places which were not publicly reported. Even recent years in several of my meetings in the Fort Worth, Dallas and North Texas area, I have received vigorous handshakes by dozens of people, who said with warm words, "I heard the Fort Worth Debate and learned the truth and was baptized soon afterward." Such words warm the cockles of my heart and comprise my greatest compensation.

In the wake of the debate propagandism prevailed concerning its publication--why the debate was not published as announced during its sessions and expected by the public. On this phase of the episode reams of printing were circulated in frantic efforts of the Norrisites to cover up their ignoble conduct and dishonorable procedures. It was first agreed that Leon B. McQuiddy of the *Gospel Advocate* and the McQuiddy Printing Company, Nashville, Tennessee, would provide stenographers for the printing and publication of the debate. But on the very eve of the event, Norris premeditatedly and purposely stipulated certain impossible terms and conditions with which Brother McQuiddy, nor any other publisher could comply--and it was done maliciously to prevent an accurate stenographic report of the debate. To further protect the cause we were defending, and my own personal interests, I had made arrangements for a qualified court reporter to accompany me from Oklahoma City, but was advised at the last moment by both mail and telephone from the brethren in charge at Fort Worth not to bring him, and was informed that there would be no stenographers, no report and no

publication of the debate. But at the first session of the debate there sat before us the Baptist stenographers of J. Frank Norris. I refused to proceed until stenographers of our own could also be provided; whereupon Mr. Norris arose and, with his characteristic dramatics, pledged his word to me and to the audience "before God" to supply me with a full and complete transcript of both sides of the whole debate for my approval and release before any part of the debate would be published. I was flanked on the platform by several veteran counsellors--R. L. Whiteside, C. M. Stubblefield, W. T. Kidwell, Joe S. Warlick, Early Areneaux, and my father Foy E. Wallace, Sr. (beside me in an arm chair due to physical affliction), and they all agreed and advised that in view of the public pledge made by Norris before such a vast audience that I should allow the debate to proceed, otherwise the people would not understand and the blame might be placed on us for a back-down. I yielded to their viewpoint and advice.

Proceeding with the debate, the first thing I observed out of order was that in reading his typewritten manuscript, Norris would read a page or a part of a page, and hand down to the stenographer at his feet several pages for the record--pages of material to go into the book *which he had not delivered in his speech!* The next observation was that in my speech in reply to him the stenographers laid down their pens on points where his arguments were being devastated, and on important points of my arguments in the analysis of proof-texts. When I paused to call attention to this conduct of the stenographers and requested that they report what I was saying, I was met with "a Baptist grin" and they in response did not move a finger! It was evident to me that Mr. Norris had a signal-system operating between him and his stenographers, when to write and not to write, during my addresses--but in his own he handed down to the stenographers pages of typed manuscript which he did not deliver in his address.

Also, in further violation of all honorable rules of conduct, he repeatedly went to the stenographers' table and engaged them in conversation during my speeches, and more than once I was compelled to complain at such interruptions, and that important parts of my arguments, and in some instances all parts of it, were not being recorded.

In further proof of this dishonorable conduct, Brother A. O. Colley, known to all of us as among our greatest of preachers, sat near the stenographers' table, and he passed the word to me that the stenographers were laying down their pens in my speeches at the vital points and were not reporting my replies to Norris or my arguments sustaining my propositions. Brother Colley further wrote to me bearing witness to this fact in a letter, after the debate, for my use as evidence. There are other brethren who added their witness to his testimony. But the things they saw and said came under my own observation.

It was after all this, and contrary to his public pledge before God and the assembled people, that Mr. Norris announced that the speeches had been printed each day during the debate by a local Fort Worth

printer, and that the book would be ready immediately for delivery--and he passed out envelopes for cash orders! The devil could not have been more deceitful and dishonest.

It was then, and for that reason, to protect the cause of Christ from the effects of a perverted publication, that an injunction was obtained in Federal Court against the publication by Norris of any book purporting to be the Norris-Wallace Debate, until he had fulfilled his pledge to deliver to me for correction, approval and release the transcript of the debate. The Court granted the injunction and cited Norris to appear to show cause why he would not submit the manuscripts. Knowing that his transcripts were fraudulent, Norris had his attorney to sign an agreement in court not to publish any part of my speeches--and the case thus became moot, though a restraining order had been issued. In violation of the Court's restraining order and his signed agreement with the Court, in his one-sided fraudulent book Norris inserted copious quotations from my speeches--that is, garbled, inaccurate, mangled and mutilated excerpts of supposed quotations from my speeches. He should have been cited for contempt of Court and his book barred from circulation--but there were no further pecuniary resources at my hand or command and my efforts were completely expended.

The details of all these proceedings are narrated in the pages of this book. For several years following this debate I had no medium through which to make these exposures and to tell the truth concerning what had occurred in order to offset the Norris propaganda. The debate was over and the victory had been won, the smoke of the battle had cleared away, and in an attitude of complacency and apathy on the part of the brethren generally, it was left to me to fight alone these evil effects of the aftermath.

The then recent reverses and adversities through which I had passed resulting in financial disaster, were generally known, and based on this knowledge by the many brethren and friends attending the debate, it was announced on the last day that a contribution was being taken (a collection) for me personally, and it was publicly stated that "every dollar of this collection will go to Brother Wallace." So "the hats were passed" (so to speak), the collection was taken, and one of the brethren in charge whispered to me that it could not have been less than fifteen hundred dollars--brethren and friends from several states had made contributions, some of them liberal--but I never received, nor even saw, that contribution; and I never had any knowledge of who received and handled it or how it was applied--and I never inquired. The nominal amount I received came to me in the form of a bank cashier's check, approximately \$300, out of which I paid my own travelling, hotel and restaurant bills, for myself and my loyal wife, who was then as she has always been at my side; and Brother R. L. Whiteside, who accompanied me as my counsellor in the debate. It was loudly publicized by Norris that Wallace received a bulging purse--referring to the collection--but big or bulging it was never received by me.

After the debate the total amount of financial assistance received to fight the efforts of J. Frank Norris to hurt the church, with a fraudulent and spurious stenographic report of the debate, was less than \$100.00. But in the fight to prevent his wicked scheming it was necessary for me to postpone and cancel meetings, causing further financial loss and hardship; and as I look back over the ordeal, my survival seems marvelous--it is yet a wonderment. But the debate with its aftermath ended the career of J. Frank Norris in Fort Worth and stopped the premillennial movement within the churches of Christ in Texas, and beyond, wherever the influence of the debate extended.

In the period following the debate a Norris campaign of calumny against me was waged, aided and abetted by the premillennial leaders and sympathizers among us, and I was much maligned. My financial affairs were exaggerated, misrepresented and distorted. As in the case of Paul when "more than forty" Jews made a conspiracy against him and "banded together, and bound themselves under a curse, saying that they would neither eat nor drink 'till they had killed Paul," so the Norrisites in Fort Worth, and the premillennialists among us, vowed to exterminate me, and the word was passed on to me by a publisher of integrity, my friend Leon B. McQuiddy, that a leader of this coterie of persons within our ranks had said to him that he had fifty thousand dollars to destroy six men among us who had exposed the premillennialism of the Boll party--and my name was first on his list. But he selected the wrong name first--he never got to the second one, and a debt of gratitude should have been acknowledged by them to me for keeping these vultures off of them! It was reported to Brother McQuiddy, and passed on to me, that this character assassination financier was having me shadowed in all my travels if perchance they could find me involved in some incident to reflect on my personal conduct and character. And this is one thing in which I have felt complimented--in all of the combined efforts to destroy me there has never been found by any of them even a semblance of anything with which to attack my moral character. They were forced to rely on one thing onl--the specter of my financial status as a means of destroying my reputation. If they could have by all detective means and methods uncovered anything of moral turpitude in my life and conduct they verily would have seized upon it with devilish glee and satanic jubilation.

For a period of time there was no printing medium of my own through which to repulse these attacks and I was at disadvantage under these embarrassments. But eventually through a monthly magazine of my own the ways and means of meeting these issues were provided. In order to expose the frontal attacks of Norris and his coadjutors, assisted by premillennial abettors among us, I published a 76-page issue of the *Bible Banner*, and circulated 60,000 copies at 5c per copy! This posed another financial problem--it incurred a debt which I paid out of a limited income from my gospel meetings, and with retrospections now I am made to wonder how I provided for the needs of my family. But in it all I felt

the sense of satisfaction that the issues had been met and the strongholds of premillennialism annihilated. The battle had not been fought in vain and even in its costs were the compensations of victory for the pure truth of the gospel and the precious church of Christ.

There were moments of merriment and high-lights of humor throughout the debate. At the feet of Mr. Norris, just below his pulpit, sat an elderly couple of impressive personality. The husband's hair was thin but silvery white; his wife's face was angelically sweet. They were his shout-leaders. At the peak of his emotional deliveries in his speeches Norris depended on them to start the shouting. Brother Joe S. Warlick sat on the platform where he could fix his eyes on this couple. Though Warlick had the head of Daniel Webster with a brain no less proportionate, he would not have ever won an award as "the most handsome man" of a group. Norris was speaking with fervor. Warlick fixed an eagle eye on the old lady's sweet countenance, at the climax of the speaker's emotional effort she was making ready to start the shouting--but the bead of Warlick's eye caught hers and he *winked* at her. She was startled and settled back in her seat. Norris wondered why the shout had not materialized. So he started all over again, reached his emotional heights, but the dear old lady who had her eyes fastened on Norris instinctively looked at Warlick and he *winked* at her! She sank in her seat, and again Norris failed to arouse the shouting. On the third round of this emotional effort the old man caught Warlick's *wink*, and stood up with his walking cane raised over his head and shouted at Warlick saying "No man can wink at my wife!" Everyone around joined in the laughter, even the Baptists--except Norris. Seeing what had occurred, he turned to Warlick and rebuked him for his behavior--to which Warlick responded only with a look of innocence, and with the exonerating satisfaction that he had broken up the Baptist shout, for Norris was not again able to reach the shouting peak.

On the Norris affirmation of the impossibility of apostasy there was another humorous occurrence in which Brother Early Arceneaux was the center of attraction. In a frenzied effort to arouse a shout among his rooters planted in front of the pulpit at his feet, Norris was dramatizing a fabricated story of a young girl and her little brother trapped between the high rock walls of a narrow passage on a railroad track. With tear-jerking pathos he described the train rounding the curve with open throttle and shrill whistle, bearing down on the girl and the boy. Bravely snatching her little brother from the path of the train the girl miraculously lifted him from the railway to the rocky cliffs, and while the train sped by she pleaded, "cling to the rock, brother, cling to the rock." His attempted application was obvious, that God would miraculously prevent his children from falling--but Arceneaux "ran interference" and Norris never reached his climax. As he began to recite his exciting description Arceneaux, seated on the steps of the rostrum in full view of the vast audience, leaned sideways, bent his body and craned his neck to see the approaching train. As Norris with accentuated

fervor and feeling pictured the plight of the girl and the boy, Arceneaux unfolded his handkerchief and performed the act of wiping the flow of tears from his eyes. As Norris further employed all of his emotional powers, Arceneaux shook with feigned emotion and sobbed in audible affectation. His act so completely distracted the Norris shouters that he was unable to bring them to the necessary ecstatic culmination of his dramaturgical exhibition. Again his grandstand play had failed, much to the gratification of our brethren but to the chagrin of the Baptists. The humorous incident was in tone with the Biblical account of the prophet Elijah's confrontation with the prophets of Baal on Mount Carmel, as with withering scorn he exhorted the false prophets to pray louder and longer if perchance their god was hard of hearing, deaf or gone on a journey. So if sentimentalists are wont to criticise the use of ridicule, these exposures of the Norris showmanship and the organized group of applauding rooters that sat at his feet, we appropriately recommend the reading of the Old Testament narrative of Elijah's ridicule of the evil prophets of Baal on Mount Carmel, as the example of a deserved derision.

There were also the serious moments. Mr. Norris' father had once been a member of a church of Christ in the vicinity of North Texas; and when Frank was a mere boy ten or twelve years old he also was baptized. Having had trouble with the church the elder Norris left the church and joined the Baptists, and the boy Frank went with his father. In the first session of the debate Mr. Norris said with a sneer that he *used to be a member of the Church of Christ*, with the implication that they were a motley sort that he could not tolerate, and he repeated this implied insult several times in his speech: "*I used to be a member of the Church of Christ.*" In my opening reply I responded to his reflection, saying: Mr. Norris has said repeatedly that he *used to be* a member of the church of Christ--well, Benedict Arnold *used to be* an American citizen; and Judas Iscariot *used to be* a disciple of Jesus Christ; and J. Frank Norris *used to be* a member of his church! Norris turned white with anger, and remained in anger throughout the debate.

Added to these incidents there were tense moments also. The debate was held, to our disadvantage, in the immense Norris tabernacle, and being at home he was both host and emcee--the Master of Ceremonies. He was in full charge, and made his own rules, one of which, after the first day, was that I would have no reply to his speech. But as a show of feigned fairness he agreed that in case of any misrepresentation I could call his attention to it. In his speech he claimed to quote from Alexander Campbell that baptism is not essential to salvation. I interrupted him on the ground of misrepresentation, and asked for the book and page from which he was reading. He first refused to give it, but under demand reluctantly cited Campbell's book entitled *Christian Baptism*. The book was in my own handbook case, and I turned to the page, stood up beside him and put my finger on the statement of Martin Luther which he had led the audience to believe was the statement of

Campbell. It was a quotation from Luther, indented on the page so that he knew it was Campbell's quotation of Luther's statement-and Campbell answered it, showing the fallacy of Martin Luther's statement. In anger Mr. Norris roughly threw the book on the floor, barred further interruptions, and declared that he had one hundred armed men on the premises to handle any further interruptions. But I immediately arose and stood beside him again, and said: "Mr. Norris we are not interested in nor afraid of your armed guards-just tell us why you attempted this deception-was it because you thought we would not know better, and that you could put it over on this audience?"

These and other devastating incidents are the reasons why my speeches were not stenographically reported in any complete form by the Norris Baptist stenographers, and exactly *why the debate was not published*. He could not furnish me with the transcript of my speeches for they were not taken and do not exist. And it is also why all these embarrassing incidents were deleted from the one-sided book that he published in violation of a Federal Court's restraining order--a book that contains the substance of typewritten material prepared before and after the debate, which portions were not a part of his delivered addresses at all-and in which book the purported quotations from my speeches are all garbled, diverted and perverted to serve his vile and evil purposes.

As will be observed in the reports of the debate reproduced from the *Firm Foundation*, of Austin, Texas, and the *Gospel Advocate*, of Nashville, Tennessee. Many states were represented in the attendance, including by count five hundred gospel preachers and perhaps as many denominational preachers.

In contrast with the attitude of the colleges now, Batsell Baxter, who then, in 1934, was head of the Bible Department of Abilene Christian College brought his entire preachers' class and stayed through the debate-he wanted these young men, who were his students, to hear the arguments and imbibe the spirit of the defense of the truth against all forms of denominational error, including the exposure of the false doctrine of premillennialism.

Many of the personnel and ministerial students of the Fort Worth Baptist Seminary attended the debate. Norris had made that Seminary one of his favorite targets on "modernism," and they expressed their enjoyment in seeing him go down in defeat, especially when he himself turned *modernist* in his denial of the inspiration of Mark 16:15-16.

The Methodist conference was in session in Fort Worth and a number of the Methodist preachers left the Conference to hear the debate and returned with the report to the Conference that J. Frank Norris was "getting a whipping," which everyone except his devotees seemed to think that he deserved; and even his own Seminary students realized it and some of his most able fellow-Baptist-preachers mournfully admitted it.

In a final introductory word, the purpose in the publication of the Facts Concerning The Norris-Wallace Fort Worth Debate is simply to

keep the record straight for history, that young preachers of this generation and for the time to come may know the truth and with the facts in hand be able to "convict the gainsayers." A failure on my part to provide this history would be an injustice to the Cause of Christ which we defended against the most vicious, malicious and unconscionable opposition that it has ever been my lot to encounter in more than fifty-six years to date in the preaching of the gospel of Christ and the defense of the once delivered faith.

For its historical value the 76-page double column issue of the *Bible Banner*, September, 1944, has been photographed in complete form as originally printed, containing the photostats of all original documents and details of this epochal event and is herewith published as an appendix to this volume.

With malice toward none and charity for all, it is my fervent prayer and ardent hope that this record may serve to refute forever the putrid perversions so long extant.

Nashville, Tennessee,
June 18, 1968

FOY E. WALLACE, JR.

A DOCUMENTARY RECORD OF THE FACTS CONCERNING THE NORRIS-WALLACE DEBATE, HELD IN FORT WORTH, TEXAS, NOVEMBER, 1934.

BEFORE AND AFTER THE 1934 DEBATE

About the first of September, 1934, a phone call came to me in Oklahoma City, from Brother C. M. Stubblefield in Fort Worth. He asked, "Would you like to debate J. Frank Norris in Fort Worth?" When I gave him a ready affirmative answer, Brother Stubblefield said, "Fine; I am calling to tell you that you have been selected for the job." He then explained that they had offered this debate to N. B. Hardeman first, and because he was not available they had called me, but wanted me to feel assured that I was unanimously chosen for the work. I assured Brother Stubblefield that no explanations about my being the second choice were necessary--that did not matter at all--it was the Cause of Christ at stake, and if my services were desired to defend the truth in debate with such an antagonist, I would really lay aside everything else and cross the continent to do it. Brother Stubblefield replied that such was his own feeling in the matter, and remarked that he would stand by me through it all, saying "we will stand or fall together." To that I replied: "We shall *stand*, not fall, together." We did stand--and the truth stood.

The following letter from John A. Dickey, who was on the committee with Brother Stubblefield, will indicate the unanimity of the committee which represented the brethren in making these arrangements.

Dear Bro. Foy : I have your letter written from Dallas. I presume the purpose of the letter relative to the selection of the speaker is to deny something that Norris has said.

I don't remember the personnel of the committee, save that it was a large one with possibly all churches represented. Bro. Stubblefield was selected to serve as chairman and appointed to contact you relative to meeting Norris. It was the unanimous agreement that you should be selected if you could be available. I do not recall that there was ever any discordant note in regard to the matter. If there was, it was never made known to me.

I trust this will serve the purpose you wish.

Fraternally, J. A. Dickey,

In his efforts to break the after-effect of the debate Mr. Norris resorted to every kind of chicanery and calumny. Propaganda, as usual, was his chief weapon, and like Germany's Dr. Paul Josef Goebbels, he played it for all that it was worth to deceive if possible "the very elect." So first of all he circulated the propaganda that Wallace was not their choice anyway, and that some of his (my) own brethren on the committee had told him so. Brother E. W. McMillan, who lived in Fort Worth at that time, was on the committee with brethren Dickey and Stubblefield, and stood with them. Brother McMillan has been criticised but he stood up for this debate, and for the truth presented in it, far better than some of his later critics have done. But Mr. Norris' propaganda failed, and his falsehoods were not believed. The truth stood the test of this debate and has stood through all of the bombast of the decade that has followed the debate, in the vain efforts of Mr. Norris to cover his defeat by a barrage of personalities. The public has seen through the Norris smoke-screen all the time, but there has been a continuous demand for the facts as to what occurred after the debate in reference to the published book. They all know what occurred *during* the debate--thousands *heard* and *saw* what occurred. We now have the opportunity to raise the curtains that have been down since the last session of the debate, and let the public in on the back-stage treachery of the Norrisites.

After the telephone talk with Brother Stubblefield the propositions, worded by Brother Stubblefield and agreed upon between himself and Norris, were sent to me. I accepted them, and signed them. The date was set, and the

weeks that followed were days of expectancy. Letters poured in from all over the nation from those who were planning to attend the event. One man, a Baptist, whose letters appear in this issue, came from North Dakota, a distance of 1400 miles to attend it. Brethren came from California and Tennessee, and from places beyond and between. Batsell Baxter wrote me that he was dismissing his classes at Abilene Christian College and was bringing all of the ACC preachers' class to the debate--and he did.

Previous to the debate Mr. Norris also had worked up a great interest among his people. He admitted afterward that he did not know what was in store. He expected an exchange of some masterpieces of oratory, a sort of a battle of roses, but obviously did not expect his doctrine to be plowed up root and branch. So before the debate began he was in a great mood, and wanted to arrange a series of debates before the first one was held.

I was in a meeting with the Old Hickory church, Nashville, Tennessee, when I received letters and telegrams from Mr. Norris insisting on arrangements for a repetition of the debate in Dallas, San Antonio, and Houston. Perhaps the readers would like to see that original telegram.

FT WORTH TEX OCT 26 1934

FOY E WALLACE JR

GOSPEL ADVOCATE CO NASH

ARRANGED FOR DEBATE AT SAN ANTONIO IMMEDIATELY FOLLOWING FORT WORTH AND THE WEEK FOLLOWING DALLAS WILL GUARANTEE YOU HUNDRED DOLLARS AT BOTH ENGAGEMENTS STOP DEBATE SAME SUBJECTS AS AT FORT WORTH WIRE CONFIRMATION THAT I MAY HAVE ANNOUNCEMENT MADE AT SAN ANTONIO AND DALLAS--J FRANK NORRIS.

As can be seen from that telegram, Mr. Norris was really "raring to go" and was willing to spend his "own money" in sleuces of \$100.00 just to debate with me! Mark you, that was before he had debated with me. He would

spend a lot more than that now to keep from debating with me.

The Norris telegram was answered, and its picture has also been taken so that you may see it:

NASHVILLE TENN OCT 27 1934

J FRANK NORRIS

FIRST BAPTIST CHURCH FT WORTH TEX

WILL ACCEPT EXTENDED DISCUSSIONS SAME SUBJECTS AT SAN ANTONIO AND DALLAS IF ARRANGEMENTS ARE MADE TH R O U G H MY BRETHREN STOP I MUST HAVE ENDORSEMENT OF DEBATES AND INVITATION FROM CHURCH AT EACH PLACE STOP WOULD NOT ACCEPT TERMS FOR REMUNERATION FOR MY SERVICES EXCEPT THRU MY OWN BRETHREN STOP SUGGEST THAT YOU CONFER WITH STUBBLEFIELD AND HAVE HIM PERFECT ARRANGEMENTS WI T H OUR CHURCHES AND I WILL ACCEPT ANY ARRANGEMENT HE MAY MAKE--FOY E WALLACE JR

This exchange of telegrams was called to the attention of the Dallas churches. In a short time I was advised that Mr. Norris' proposal to have the debate in Dallas had been accepted by the Dallas brethren, the coliseum had been arranged for, and every thing set for the debate to come to Dallas the week after the Fort Worth discussion. I was immensely pleased. But the Dallas debate was never held. On the last day of the Fort Worth debate the vaunted Norris announced publicly and in person that he would not keep the Dallas engagement-he peremptorily cancelled it. Read the photostat of his telegram inserted here, consider his arbitrary cancellation of the Dallas debate which had been arranged, everything set, and the coliseum waiting for us-and ask yourself *why?* Those who heard the Fort Worth debate know the answer.

Among those who were in attendance at the Fort Worth debate were G. H. P. Showalter, editor of the *Firm Foundation*, and W. E. Brightwell, office editor of the *Gospel Ad-*

vocate. Their reports of the debate in these two well known and recognized periodicals will be of interest to all, and belong in this permanent record. We give them exactly as they appeared.

“THE FORT WORTH DEBATE”

(By G.H.P. Showalter, in the Firm Foundation,
Nov. 20, 1934)

The oral discussion between J. Frank Norris, the well known Fundamentalist Baptist preacher and reformer, and pastor of the First Baptist church at Ft. Worth, Texas, and Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, evangelist in the church of Christ and late editor of the Gospel Advocate of Nashville, Tennessee, will go down into history as one of the great debates of this generation. The debate was held in the large auditorium of the First Baptist church located on Throckmorton and Fourth Streets in Ft. Worth. The people thronged the great auditorium, stood in rows along the sides of the building, and overflowed out into the streets on either side in their effort to hear. The audiences which numbered but slightly more at night than at the day services, were estimated at from 7,000 to 8,000. It was a great debate and will be long remembered by those who attended. The propositions *were* as follows:

1. Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years. Dr. J. Frank Norris, affirmed--Foy E. Wallace denied.
2. Jews, as a nation will return to Palestine when Christ returns to the earth, and will then be converted to Christ. Dr. J. Frank Norris affirmed--Foy E. Wallace denied.
3. A child of God, one who has been saved by the blood of Christ, can so sin as to be finally lost. Foy E. Wallace affirmed--J. Frank Norris denied.
4. Baptism, to the penitent believer, is essential, to his salvation from past, or alien sins. Foy E. Wallace affirmed--J. Frank Norris denied.

People came from all over Texas and from a number of other states. There were undoubtedly more members of

the church of Christ present than of the Baptist church. On one occasion, Brother J. A. Dickey called for all preachers of the church of Christ to stand, and the number who stood up was estimated to be at least 500. The chairman then asked all Baptist preachers in the audience to stand and the number who stood was estimated to be about one hundred. The audiences were made up of people of the various religious persuasions, and a very unusual opportunity was presented for an exposition of the gospel. Both speakers are to be commended for the fine spirit, which, with very insignificant exception, graced their conduct, throughout the discussion.

Brother Wallace is in the very prime of life, just thirty-seven years of age, and speaks with eloquence and power. His voice also, held up almost perfectly and carried well, reaching even those in the remote limits of the auditorium, notwithstanding the extreme use made of it in speaking with great emphasis on important arguments advanced from time to time in support of his contention relative to the questions at issue.

Brother Wallace is a student, and his twenty years of unremitting public service as a gospel preacher and debater represent a rich experience, that is not only profitable but almost invaluable. He speaks with ease and readiness, and wastes no time with superfluous words, or long drawn out and meaningless phraseologies. He is, in my judgment, little less than a master in polemics. His arguments are presented with simplicity and clearness, and are urged and emphasized with a power that carries conviction. His defense of the peculiar tenets of the church of Christ, both as to the system of salvation through Christ set forth in the New Testament, and as to the untenable and unsafe speculations of the premillennialists and restorationists on unfulfilled prophecy, was altogether worthy of the confidence reposed in him by representatives of a great people who desire nothing more nor less in religion than to speak where the Bible speaks and to be silent where it is silent--and who invited him to represent them in this discussion.

As for Dr. J. Frank Norris, he is a man too well known--either personally or through reputation--to the thousands

of my readers--for me to contribute much information by writing of him. Either from the platform or through the press he is known not only throughout our own country but his fame has reached to foreign lands. He is editor of a weekly religious paper that boasts a circulation of more than 50,000, and the author of a number of books and pamphlets. More than eight hundred of his sermons have been published. Dr. Norris, when a lad, was baptized into the church of Christ, but later went over to the Baptists. It will be recalled here by many of our readers that Alexander Campbell once went in with the Baptists and then went out. My prediction is that Dr. Norris will quit the Baptists entirely some day and be known simply as a Christian. I may not be a good prophet, but that is my prediction, anyhow. And that will be a glorious day--provided, of course, that his faith and practice accords with such a profession. Nothing better than to be known as, and then live as, a Christian only.

Among the Baptists, J. Frank Norris is better described as a reformer--not a regular Baptist. He has fought with them a thousand battles, and to use an expression of his own, has "passed through deep waters." He does not enjoy their fellowship, nor depend on them for endorsement or support. As to their teachings, and their superstitions in religion, Dr. Norris has ten times as much against them as he has against the teaching, faith and practice of the churches of Christ. And if Modern Baptists question this, I am willing for them to ask J. Frank Norris himself. Dr. Norris is not only a reformer in his religious communion, but also in civil, social and political life. He is aggressively outstanding as a prohibitionist, and is an inveterate foe of the infamous liquor traffic. With all his faults--and whether they be many or few--I suppose there is not living a man today who has done more during the last quarter of a century to expose and oppose vice, social evils, crime, and political and moral turpitude in the city of Fort Worth than has J. Frank Norris. And much of this work represents an heroic struggle that dates to the dark criminal days of the open vice districts and the open saloon, when many, otherwise good, but less courageous souls, actually felt that

it was futile even to undertake to eradicate such monstrous evils--such politically shielded and strongly organized, fortified and defended systems of both lawless and legalized debauchery and crime. Such work is appreciated by all law-abiding citizens who stand for clean lives and high moral standards. Norris has effected much along this line and so have the churches of Christ that have been established and built up in Ft. Worth during these years.

On the platform, Dr. J. Frank Norris can hardly be excelled for courtesy, tact and diplomacy. He has a voice that carries remarkably well and he is a ready, easy, and entertaining speaker. He is kind and polite in his manner, and is often impelling in his deliveries. While he presented the usual arguments for his side of the questions at issue, he relied more on the effusive and sentimental to secure an acceptance of his position, than on strict logical deduction, or on rigid interpretation or exactness in the reading of the sacred text. He is an elegant and effective speaker--excelling in the explosive type of oratory.

I am of the persuasion that the debate did much good, and I am hoping that it may be repeated by the same speakers in some other places, and that even greater care may be exercised by all concerned to discard and dispense with everything that is inappropriate, unnecessary, irrelevant, or that, in its final analysis, is not germane to the questions at issue, so that the discovery, acceptance, and exaltation of truth may be the sole desire, aim, and purpose of all. In this way the name of God will be glorified, the cause and kingdom of our Lord will be magnified in the earth, and lost souls will be saved from sin. O glorious, happy thought! To this end may we all persistently strive and industriously labor.

Brother C. M. Stubblefield who handled all details in arranging for this great debate and who was chairman for Brother Wallace will give our readers a general report of the discussion. A large number of others are sending in reports which will be printed as space permits.

At the time the above report was written, Brother Showalter felt that there was some hope of reaching J.

Frank Norris with the truth, and he thought the crushing effect of the debate might turn him in later sober moments of reflection toward the truth which he had failed to successfully oppose. His generous remarks on Norris personally were doubtless so designed. But in the light of developments after the debate and the course pursued by Norris the decade past, Brother Showalter would undoubtedly modify his personal remarks in Norris' direction. An effort has been made by Norris to capitalize on what he terms the attitude of the Firm Foundation toward him. It is quite proper therefore that the full text of Brother Showalter's editorial be inserted, as above, that all may see it and know that there is not one sentence in it favorable to J. Frank Norris so far as the results of the debate are concerned.

As a matter of service to the readers of the Gospel Advocate, the publisher of that reputable paper sent the office editor, W. E. Brightwell, to the debate and he reported it as follows. It is inserted here exactly as it appeared in the Gospel Advocate.

**"NORRIS-WALLACE DEBATE DRAWS
IMMENSE CROWDS"**

(W. E. Brightwell, in Gospel Advocate, 1934)

It was a "battle of giants" which drew 6,000 to 7,000 people to Fort Worth, Texas, to hear J. Frank Norris, Fundamentalist-Baptist, and Foy E. Wallace, Jr., church of Christ, on November 5-7. The five to eight hundred preachers of the church of Christ who attended will tell you that Wallace slew the Goliath who has terrorized the regular Baptists of Texas for years, and has caused the timid in all religious ranks to quake, with his thunderings from pulpit, press and radio. It all hinges on the meaning to be applied to the word "slain." That Wallace bested his opponent in every stake of the fight, in so far as making and meeting the arguments on the four propositions goes, is fairly evident to all impartial observers. I am sure that the members of the First Baptist Church at Fort Worth were surprised at the strength with which Wallace main-

tained his positions, and with which he assailed the doctrines to which they had responded with such hearty "amens" as they were propounded by Dr. Norris. Even though they may feel that Dr. Norris was the victor, they doubtless sensed that all things were not exactly to their liking. There must have been some air pockets in their confidence.

The mild refusal to meet Wallace in debate again, founded on the flimsiest and most inconsistent sort of an excuse, lends some color to the theory that the giant is slain. Yet, J. Frank Norris gave no other visible evidences of being conquered. If he really went down, he went down with every outward appearance of the confidence of a victor. This confidence could have easily been feigned, for Norris is the greatest showman in religious circles. There are Baptist preachers who can make a better argument for "faith only" or the "final preservation of the saints"; there may be those in religious ranks who are more convincing on the "thousand years' reign on the earth" or "the restoration of the Jew"; but there is not a campaigner more clever and effective in directing the sentiments of the plain people in the pulpits of today.

Many Preachers Attend

It was the first religious discussion in which Norris had engaged, a published debate with Martin, Baptist, being denominated by him as merely a "family row." It is probably true of him, however, as Wallace suggested, that Norris had been debating all of his life--with an opponent who was not present. But the opponent being present really does make a difference. It was the most serious opposition that Wallace has encountered in his brief career as a debater, and as on all previous occasions, he met it with a strength more than commensurate with the demand. Another consideration that seems to justify the use of the trite term, "battle of the giants," is that the speakers were surrounded by as great an array of fellow preachers as has ever been seen in a religious debate. The discussion came and was planned to come (for Norris invited it), in the midst of a Millennial School conducted by Dr. Norris in his

church. This meant that more than a hundred Baptist preachers from many States, who are in sympathy with his views, were present.

It was generally conceded that there were more preachers of the church of Christ in attendance than were ever together on any occasion. The sisters of the Southside Church in Fort Worth fed the out-of-town preachers and their wives on Tuesday and Wednesday. On Monday night, when Brother Dickey, who preaches for the Southside Church, asked for all the preachers to stand, so they would know how to plan for feeding them, the number was so surprising that he feared the proposition had been misunderstood. It was explained, and they were asked to stand again. There was no mistake. There were simply more preachers present than anybody had guessed. There must have been 500 who stood. The Southside Church will seat from 600 to 700. It was comfortably filled, and most of them were preachers. This did not include many of those living in Fort Worth, Dallas, and other North Texas points, close enough for the preachers to return to their homes. There were doubtless 800 preachers of the church of Christ who attended one or more sessions of the debate. At one of the meetings at the Southside, Leroy Elkins announced: "This is the greatest gathering of preachers since Paul and Barnabas went up to Jerusalem to find out whether or not the Gentiles must be circumcised." They came from as far away as Florida and California.

A Brilliant Setting

R. L. Whiteside acted as official counselor to Brother Wallace. In reserve were such veterans as Early Arceneaux, Joe Warlick, and J. D. Tant. A list of all the names of debaters, preachers, and evangelists present would read like a yearbook. The number included some two or three-score of student preachers from Abilene Christian College, piloted by Batsell Baxter, head of the department of the Bible.

It is probably difficult in this age of indifference to debating to visualize thousands of people coming great distances, arriving at the sessions thirty to sixty minutes

ahead of time to get a seat, sitting in the basement or in Sunday-school rooms where they could hear, but not see the speakers, or standing in the aisles or outside the building through two-and-one-half and three-hour sessions. That is what happened at the night sessions. Twice the first day the crowds listened through two speeches of an hour and a half. The other two days the sessions were two and a half hours in length, with two speeches each.

Brought Their Bibles

Hundreds brought their Bibles and followed the readings. Hundreds brought notebooks and took down references. Norris, originally a member of the church of Christ, professes to admire our "contending for the faith," and seeks to outdo us in sticking to a "thus saith the Lord." As to how consistent he is to that ambition those who heard him may judge. His church uses no Sunday-school literature. They preach against it. The instrument was not used during the debate. The oldest hymns, such as "Amazing Grace," "There Is a Fountain," and "How Firm a Foundation," were used, and the melody literally swept over the great audiences in waves. Only Norris could have brought so many of his people to a religious discussion. The debate was orderly and conducted on a high plane. There was practically no demonstration, except that the Baptists could not forego their "amens." Wallace insisted that even that be dispensed with when he was speaking. The speakers maintained a fine spirit, although they both fought as fiercely as they had force to impart. Dr. Norris, considering himself as a host, by virtue of the debate being in his building, was the personification of courtesy throughout.

The tabernacle, as it is called, is a new but plain brick building, plainly furnished. Loud speakers carried the voice of the debaters to the basement, outside the building, and to the Sunday-school rooms, but not to the auditorium itself. No successful system had been worked out for the auditorium. The acoustics are splendid, however. Wallace was handicapped by being forced to make two speeches of an hour and a half each the first day, before he had time to

find the range of the building. He developed a slight huskiness, which is unusual for him, but this improved as he spoke. But surprisingly his voice carried better to the rear of the auditorium than did that of Dr. Norris. The debate was not broadcast.

Claims Alexander Campbell

One of the outstanding features was the claim made by Dr. Norris through three propositions of the debate that Alexander Campbell stood with him. "I never call them Campbellites," he said, "except sometimes in fun. They do not want to be called Campbellites, and on these propositions they are not entitled to be called Campbellites. I am a Campbellite. Campbell is on my side, not theirs." Wallace pointed out that he was misrepresenting Campbell on the millennium and the restoration of the Jews, and that when they came to baptism and apostasy, Dr. Norris would impeach his own star witness. Wallace also stated that Campbell had gone through a long process of change in his views, being at one time a Presbyterian, later associated with the Baptists, and finally a Christian only ; and that he was not there to defend Campbell, but to discuss what the Bible teaches.

But, to the distinct surprise of everybody, when Wallace affirmed that baptism is essential to salvation on the second day, Dr. Norris again attempted to claim Campbell, challenging Wallace to show in any of Campbell's writings where he had said that it was essential. It turned out to be a play on the word "essential." Dr. Norris read from the Campbell on Baptism--a quotation purporting to support his contention, but the Campbell claim was virtually settled when Wallace suddenly interrupted Dr. Norris and asked him to explain to the audience why he had read a quotation from Martin Luther, as if they were the words of Campbell. Dr. Norris merely said: "Yes, he quoted from Luther, and later on he quotes from Baptists." He never did explain whether or not he knew that the passage which he had read publicly was quoted from Luther and not Campbell's own words. Dr. Norris dropped the matter and went on with his speech. The whole Campbell claim was

one of the weakest arguments made by Norris, and the turn just mentioned was one of the most telling blows which Wallace delivered in its effect upon the audience.

Features Dr. Woods

It was on the second day, when baptism was being discussed, and after the millennial questions had been disposed of, that Dr. Norris introduced into the debate a matter which somewhat detracted from the pleasantness of it. He intimated that he had experienced some difficulty in obtaining information in advance as to what Wallace believed on the propositions. He said that he had eventually obtained a copy of the "Neal-Wallace Discussion" and other data from his friend, Dr. Eugene V. Woods, of Dallas. When Wallace made some reference to the position in which this placed Dr. Woods in the debate, Dr. Norris in his next speech defended Woods and introduced him to the audience. He also announced that he had invited R. H. Boll to deliver a series of lectures in his church at Fort Worth.

Before the night session opened, but with most of the great audience present, Dr. Norris introduced Frank M. Mullins, who preaches for the Mount Auburn church of Christ at Dallas. Dr. Woods, Brother Mullins, and the Mount Auburn Church are understood to be in sympathy with the teachings of R. H. Boll on premillennialism. Brother Mullins announced that he was going to start a Millennial School in Fort Worth for the churches of Christ, if it could be arranged, similar to the one which was being conducted by Dr. Norris at the First Baptist Church. C. E. Wooldridge, Dallas, arose and requested to be enrolled as the first student. C. M. Stubblefield and Early Arceneaux also indicated that they would attend. All three, of course, are opposed to premillennialism.

In practically every speech after the first mention, Dr. Norris referred to Dr. Woods. At the night session he stated that he was going to give Dr. Woods unlimited radio privileges to speak on premillennialism. Wednesday afternoon he again introduced Dr. Woods to the audience. The Baptists applauded, and Dr. Woods apparently waved a friendly greeting to the Baptists on the platform. After

Wallace's first speech on the last night, Dr. Woods and Brother Mullins came to the platform. After his second speech, and prior to Dr. Norris's last speech, Brother Mullins was introduced and spoke briefly in defense of his belief on premillennialism. After the debate was over and one song had been sung, Dr. Woods was introduced and attempted to defend himself against references which Wallace had made to him. The crowd was already dispersing, and Dr. Woods could not be heard effectively.

Refuses To Debate Wallace

Plans for three other debates-at San Antonio, Houston, and Dallas-had been mentioned during the discussion. In his first speech, the last night, Wallace announced that he had been invited by the brethren at Dallas to debate. "The debate will be held unless Dr. Norris backs out," he stated. In his last speech Dr. Norris referred casually to the Dallas debate, and stated that he would not meet Wallace, because of what he had said of Dr. Woods, but that he would meet anybody else. Later, however, Dr. Norris intimated that this difference might be ironed out and the debate held.

Many thought that his declining to debate Wallace on these grounds was merely an excuse to avoid the second debate, especially in view of the harshness that Dr. Norris is known to employ in dealing both with his political and religious enemies. "It comes with poor grace from Dr. Norris," several were heard to remark, "to refuse to debate on such a pretext." Manifestly, the two outstanding points of the debate with Dr. Norris was the attempt to claim Campbell and the effort to embarrass Wallace by showing that some of his own brethren were against him on the millennial questions. The fact that all of this featuring of the millennial brethren of Dallas came while baptism and apostasy were under consideration made the attitude of these brethren more conspicuous.

Suspect A Coalition

This turn was not altogether a surprise to some of the preachers present, for many had come to the debate with a question in their minds as to why Dr. Norris had been

willing to meet us in debate. This suggested a possible explanation. Some had noted, too, during the first day of the debate a marked resemblance between some of the arguments which Dr. Norris had advanced with certain writings of R. H. Boll and C. M. Neal. The friendship between Dr. Norris and the Dallas premillennial brethren was evident enough, and his familiarity with the names of Boll and Neal led some to suspect a possible coalition, more far-reaching than Dallas, for the future. Norris is virtually the head of a denomination of his own, known as "Fundamentalist-Baptists," with many churches outside of Fort Worth and many Baptist preachers cooperating with him.

Another contributing factor to the impression that there was a foreign, if not sinister, influence in the discussion was produced by the unfairness which Dr. Norris manifested in the last session anent the division of time. The first day Dr. Norris was in the affirmative, and he insisted upon one speech each of an hour and a half to each session. The last two days Wallace was in the affirmative, and he insisted that they both make two speeches in each session--one of forty-five minutes each and one of thirty minutes. Just before the final session, John Rice, a Norris assistant, phoned Wallace that Dr. Norris could not concede this division for the last session, but that they would make one speech each of an hour and fifteen minutes length. Wallace replied that since there were no rules governing the division of time, and that he had as much in it as Dr. Norris, and that he was in the affirmative, he would make two speeches. Dr. Norris could arrange his time in his own way.

Loses His Poise

After Wallace had spoken for forty-five minutes and a song had been sung, Dr. Norris stepped over to Wallace and asked him, privately, to use the rest of his time. Wallace replied that Dr. Norris could speak, or else the debate was over. Dr. Norris spoke, but he spoke only fifteen minutes. Dr. Norris was within his rights, but his action did not seem fair. Wallace charged him with being mad, and Norris seemed to confirm this (for in the beginning of his last speech, with a tenseness pervading the audience, some

one near the stand interrupted him, and he said : "Shut up ! If you say another word, I will make you stand up, and there are a hundred men here who will carry you out." C. M. Stubblefield arose and reminded Dr. Norris that he was going too far; that he was not manifesting a Christian spirit, etc. Dr. Norris sought to turn it off as a pleasantry, but insisted that he was not going to be interrupted by anybody, and that Brother Wallace would have no opportunity to interrupt or reply, as he had been granted on the previous night.

He proceeded to introduce seventeen new arguments in his final negative of an hour, but Wallace had so successfully anticipated them that they were not effective. In fact, Dr. Norris made a speech, or preached a sermon. That was his strong point in the debate. He delivered some very eloquent speeches. He raised an old-fashioned shout on Monday night with one of his appeals, and apparently sought to stir up emotional fervor at the end of the other two night sessions, but with the audiences in the process of leaving the building, these did not reach the flood stage.

It is impossible to even touch all the high points in one article. In setting, in interest and attendance, and in argument, it was one of the greatest debates in recent years. Yet there were some rather strange and freakish angles to it. My impression when the debate ended, and I have not yet been tempted to revise it, was that, in the words of some of the boys who returned from France after the late war, I would not take a million dollars for the debate and the privilege of attending it, but I would not give a dime for another one just like it. This estimate is purely personal, and the after effects may prove that it is unjust to the facts, but it must be confessed by most of us who attended that we entered upon the experience with misgivings, and were, therefore, susceptible to impressions.

"THE NORRIS-WALLACE DEBATE"

(C. M. Stubblefield in Firm Foundation,
November 20, 1934)

In reply to numerous letters I have received, letters to which I shall probably never reply otherwise, and for the

benefit of many others who have a desire to know, it is thought that I should make a rather extended report of the Norris-Wallace debate conducted in Ft. Worth November 5, 6, and 7. I shall be in no hurry to finish, nor shall I be stingy with words in the effort to express myself. This was no ordinary affair and but few, very few, even here in Ft. Worth, know all the details. It came about in this way:

Dr. Norris preaches over a radio. Certain brethren in Waco heard him say thus and so. They wrote him a letter, challenging him to debate certain issues in their city with Brother Hardernan, who, at that time, was there in a meeting. On receipt of that letter, Dr. Norris invited me into a conference with him. He said, in substance, that he didn't care to go to Waco for a debate with any one, on any subject, but, that if I would procure a man whom our churches here would endorse as their representative, he would be glad to engage us in debate here. To that proposition I replied, in substance, that I could not speak for the churches at that time, but that I would confer with them about it and give him answer at the earliest convenience.

The elders of the various churches were then asked to send one from among their number empowered to speak authoritatively to a meeting or convention to consider the matter and decide what answer should be returned to Dr. Norris. At that meeting it was decided (1) to have the debate, (2) to authorize me as their representative, or spokesman in all matters pertaining to it, (3) a committee was named to select the man who should do the debating, and, (4) a plan perfected whereby it should be financed.

With but little effort, Dr. Norris and I agreed on propositions to be discussed, rules governing disputants, and how the debate should be conducted in a general way.

With these matters out of the way, the committee set about to select a man to conduct our part of the debate. Brother N. B. Hardeman of Henderson, Tennessee, was our first choice. However circumstances with him were such as to prevent his coming at the time Norris demanded that the debate be had. I say "demanded," and that is the proper word. He is a Premillennialist, mind you, and conducts a semi-annual Bible school in which preachers are indocti-

nated in those principles. He demanded that the debate occur during that school, flatly, but politely, refusing to so much as consider any other time whatsoever. We were forced, therefore, to make another selection, or refuse his invitation to debate with him. We chose the former course, and wisely so I think. Our next selection was Brother Foy E. Wallace, Jr. He came, he did the work, and we are satisfied. Dr. Norris is a smart man. Very smart indeed. So very smart is he that never again will he engage in a debate during his Premillennial Bible School. Mark my words.

The debate was conducted in the spacious auditorium of the First Baptist church. The building is precisely a block long, and a half block wide. Every particle of space in it, including the aisles was occupied at most every session. Besides, a large room in the basement, equipped with loud speaker system, gave accommodation to around five hundred people. All this to say nothing of the folks who stood 011 the way around the inside wall, and on the sidewalks and in the streets. Never in my life have I seen so many people at a religious gathering, and never have I seen better attention, even by small assemblies. Many people stood throughout an entire session of three hours, never attempting to get a seat or leave the place. And yet we are told that people are not interested in debates.

(NOVEMBER 27, 1934)

I have spoken of the enormous crowds in attendance at each session. This was as we had hoped. We wanted the people to come, we wanted them to hear every word of the discussion, we wanted them to know the truth on the subjects discussed. But in the handling of the great assemblies, we came face to face with a matter that proved a source of constant embarrassment to me and worry to our brethren.

Doctor Norris wanted to charge a small admission fee for the purpose he said, of defraying all expenses incident to the discussion. He asked me a number of times how much I thought "we" should pay Brother Wallace. I told him, of course, that we had "ways and means" of taking care of that matter, and that he might dismiss that part

of the subject. He still insisted, however, and we finally came to the following agreement, dictated by him, written by his stenographer, and signed by both of us as a part of the general contract concerning the debate:

(1) "The members of the church of Christ will be given a separate entrance at all times where no collection or admission will be asked or charged."

(2) "On Tuesday night the members of the church of Christ shall be permitted to make a free-will offering for the purpose of defraying their part of the expenses. Said offering is to be turned over to C. M. Stubblefield."

(3) "If the First Baptist Church and friends so desire they may take up an offering or charge admission at another door different from the entrance used by the church of Christ. Or they may elect to take an offering in the same manner as the church of Christ, but at another time."

The wording of those three items is a little awkward, but the true intent is apparent to all. The members of the church of Christ were to enter at one door, where no admission would be charged, and all others at another, and different one.

For my part in this agreement, I deserve the censure of every right thinking person in Christendom. Of all the blunders, of all preachers, of all times, I set this one down as the crowning act of them all. Upon his first proposal of such a thing, I should have deliberately walked from his presence and thereafter refused so much as a conference with him until he had apologized for his deed. The very idea of inviting people to a religious service, and then charging them for admission is repulsive to every fibre of my being. But the churches of Christ in our city had been challenged to a debate, they had accepted it, and the announcement had been spread far and near. I reasoned that it would be preferable to accept this arrangement than to carry the odium of a refusal to debate. And so I signed the thing, and went ahead. But, as already said, it was the source of constant embarrassment to me throughout the debate, and my face burns with shame every time I think of it. The

sight of my brethren in Christ, the fairest, the purest, and the most enlightened religionists on the face of the earth, standing for hours, some of them, around the closed door of the First Baptist Church in Fort Worth, waiting until its pope should permit them to enter, will haunt me until my last hour. It would be difficult for me to wish upon Frank Norris a greater harm than that he might suffer the chagrin I have not yet ceased to feel.

The auditorium will easily and comfortably seat 3,000 people. Far more than that number attended every session barring one. At ten cents each, 3,000 people would produce a "gate" of \$300.00. Six sessions would bring in a total of \$1,800.00. Not so bad, eh!

There are ten entrances to the auditorium. One of these, according to the contract, was designated as an entrance for the members of the churches of Christ. It was at a corner, far removed from the speaker's stand, and once inside it, it was still necessary to climb a flight of steps to reach the main floor. Not so of the other entrances. Great crowds gathered about all floors, for no admittance was allowed until a short while before the debate should begin. Around the door we were to enter, a huge throng milled about, extending far back into the street making traffic on that busy thoroughfare well nigh impossible. When the time came for opening the doors, instead of opening one door for the members of the churches of Christ, and another for all the others, in keeping with the contract, one door was opened for us, and nine others for the others. And to add insult to injury, only one of the shutters to our door was opened, instead of two, thus forcing our folks to enter one at a time, instead of by two's or three's as at all the others. When our brethren saw that all the seats were taken by the throngs rushing in at the other doors, while they were trekking in one at a time, they promptly walked around to some other door, paid their dime and went in. My family did this, along with the others. Yes, many, very many of our brethren paid their way in. We invited them to come, and they accepted our invitation. Many of them came long distances. And we charged them a dime per session to listen to the debate. When I, as spokesman of the

churches of Christ in Fort Worth, placed my name to that agreement I made the capital blunder of all preachers of all times. Not the dime, Dr. Norris, but the dirt of your trick, will we remember for many a moon. I am not drawing conclusions, mind you; I am merely recording some facts. And I am doing this because I feel that an explanation is due my brethren who were thus forced to pay this unjust tribute, and especially those who were our visitors and guests in the city.

Dr. Norris said some very nice things about me and my associates in this affair, for all of which I thank him heartily. But I much prefer that he had been less profuse in his eulogiums, and more generous with his doors.

COMMENTS

(F. E. W., Jr.)

Before the ink had dried on the proof-sheets of the articles giving the foregoing reports of the debate, there were ominous signs of fraud on the part of Mr. Norris in reference to the use of the manuscripts of the debate and its publication. During the debate he had publicly pledged himself to deliver the transcripts for the necessary corrections and approval of both parties in order that the debate might be accurately printed and published-exactly as delivered.

But somebody made a slip of the tongue. It leaked out that a part of the book was on the press, and the rest of it would go on the press at once. I had been assured of a copy of the full transcript of both sides of the debate so that I could make necessary correction of stenographic errors in the argument, the form and sequence, and omissions, in the wide range of material that had been introduced. This, of course, would require about thirty days to properly do.

The debate ended on Wednesday, November 7. On the following Sunday, November 11th I began a meeting with the Broadway Church of Christ, Lubbock, Texas. Imagine my feelings when the following telegram came to me at Lubbock from Fort Worth:

NOVE 12 1934

FOY E WALLACE CARE JOHN T SMITH

LUBBOCK TEX

CONTRACT HAS BEEN LET AND DEBATE HAS BEEN TRANSCRIBED HAVE ONLY ONE COPY AND PRINTERS ARE UNDER CONTRACT TO DELIVER BY CERTAIN TIME THEREFORE HOPE YOU CAN COME TO FORT WORTH TO MAKE CORRECTIONS AND CHANGES IN YOUR ADDRESS STOP WILL PAY YOUR EXPENSES TO FORT WORTH FOR THIS PURPOSE STOP IN CASE YOU CANNOT COME PLEASE AUTHORIZE ONE OF YOUR BRETHREN TO GO OVER YOUR ADDRESSES AND MAKE NECESSARY CORRECTIONS AND CHANGES YOU DESIRE ANSWER COLLECT--J FRANK NORRIS.

Those who are uninformed and inexperienced in these affairs may not fully comprehend the import of that telegram, without attention being called to a few facts. First of all, it would have been impossible for the debate to have been transcribed by the stenographers in the two or three days that had elapsed. It was therefore obvious that the speeches delivered in that debate had not been transcribed. Mr. Norris had spoken from previously prepared typewritten manuscript, and often read only parts of the typewritten pages, but would hand down to the stenographer several pages for the record. On the other hand, there were evidences that my addresses had not been taken, except in a fragmentary way. I knew what was being done. I knew that Mr. Norris knew that I could not take out thirty days to come to Fort Worth and put myself under his personal supervision to "correct" the transcript--and I would not have done so if I could have done so. That was not the proposition at all. It is evident that Mr. Norris did not aim for me to do so, and had I done so, he would have side-stepped his "offer" as he did in every other instance--for in no single instance did he carry through his own offers.

The "offer" made for me to come to Fort Worth, like ail of his offers, was made to print, not to actually carry out--

but there were many reasons why that was not an expedient procedure. First, it was not possible for me to spend thirty days in Fort Worth on Mr. Norris' premises, if I had been willing to do such a thing. Second, it is the universal rule in debates of this kind for both parties to have equal privileges in reading and correcting transcripts for publication. Third, there were plenty of personal reasons for not submitting to Mr. Norris in such a thing as he demanded.

Therefore, I answered his wire as in the following telegram, which is also a picture of the original copy, which I kept:

NOVE 12 1934

DR J FRANK NORRIS
FIRST BAPTIST CHURCH
FT WORTH TEX

CANNOT CONSENT TO LET BOOK GO TO PRESS
UNTIL I HAVE PERSONALLY CORRECTED TRANSCRIPT
STOP I CANNOT DELEGATE THIS WORK
TO ANOTHER STOP YOU ARE UNDER OBLIGATION
TO FURNISH ME COPY OF TRANSCRIPT OF BOTH
YOUR SPEECHES AND MINE EXACTLY AS DELIVERED
IN MATTER AND SEQUENCE STOP UNTIL YOU
HAVE DONE SO I WILL NOT RELEASE IT FOR
PUBLICATION AND I AM INSTRUCTING MY
ATTORNEY TO PROTECT MY INTERESTS IN THE
MATTER ACCORDINGLY--FOY E WALLACE JR.

A VOICE FROM THE DEAD

A veteran of the gospel, whose name will be recognized by every informed member of the church of Christ, who had attended every session of the debate and had heard every word of it, feared that I would be tricked by Norris. Out of many years of experience in such matters, and knowing the man with whom I was to deal, he wrote me a letter by hand. The name of this man is J. D. Tant. The following is a verbatim copy of the letter I received from him :

San Benito, Texas, Dec. 9, 1933.

My Dear Foy Wallace:

I am just in from church and have read what Fuqua says of the Norris-Wallace debate. It was wonderful. Wish 10,000 copies of it were scattered. If he did not mail it to you, write for the December number of the Vindicator. I don't think Norris can afford to publish the book and see the comparison. Not half of your speeches will be recorded. Many complaints among my brethren at large, that the fourteen churches in Forth Worth did not have enough love for you to get a competent stenographer to take down the debate but left you under the Norris clan. No man have I ever met, and I have met all the Baptist debaters, acted so unfair. News comes to me now, Norris is trying to get you to come to his office to examine the manuscripts. Mr. Chipps went there to talk to Norris and was sent to the graveyard. If you are fool enough to go, make your will before you go. He is not too good to kill you and there are twenty Baptists he can get to swear he did it in self defense. I feel like it will be the mistake of your life to go.

In love, J. D. Tant

The readers may form their own impressions of the Tant letter. To me now, ten years later, it is a voice from the dead. The man who wrote it has ceased to live among men but his influence for the ancient gospel will not die in or with this generation.

INSIDE INFORMATION

1131/2 Broadway, Fargo, N. D., November 12, 1934.

Dear Brother Wallace :

I am taking this opportunity to let you know how much I appreciated the way you handled the subjects for debate last week at Fort Worth, at the First Baptist Church. In order for you to recall just who I am, I am the man from Fargo, N. Dak., who spoke to you just after the debate, mentioning the distance I had come to hear you.

I have been brought up in the Baptist Church, and naturally from my earliest recollections I was taught the doctrines that you denied, and also the one you affirmed in regard to the possibility of a saved soul sinning so as to be finally lost; that is, I was taught that this is impossible. I came down especially to hear you discuss these subjects,

and I am sure that my mind was open and without prejudice. I weighed the arguments carefully, and I was forced to this conclusion that the Truth lay on your side of the argument. In spite of the fact that I have greatly admired Dr. Norris, and also the many courtesies he showed me while at Fort Worth, I must register my decision on the side of Truth and not personalities.

In your discussion on the subject of Baptism, personally, I do not see eye to eye with you. However, even on this subject you seemed to have the best of the argument. During the forenoons I attended the Premillennial Bible School sessions. During one of these periods there was a remark made in regard to the debate that revealed clearly to me that un-Christian principles would be resorted to on the part of Dr. Norris and his co-workers. This statement is an exposure of Dr. Norris and all his associates, and should you like it for publication, I would be glad to give it to you as I am prepared to state it verbatim, and I am positive that no one can call it in question. It was made by Rev. John Rice. When I heard the statement, the character of the men was revealed, and I was prepared for what was coming. This morning I received Dr. Norris' paper giving a full report by these men of the debate, and showing up Dr. Norris as the easy winner. Of course, we know where the information comes from.

I would like to receive a copy of your paper that carries a report of this debate. Inform me as to the price of the paper, and I will send remittance as I would like to have it come regularly.

Yours in the interests of Truth,
A. R. Scherling.

P.S. You have my permission to use this letter in any way you choose.--A.R.S.

This letter from a former Norris Baptist minister offers valuable evidence. I immediately wrote Mr. Scherling a request for the information, and received the following reply.

113 1/2 Broadway, Fargo, N. D., November 26, 1934

Dear Brother Wallace :

I shall herewith give you the statement at the Premilennial Bible School at Fort Worth. This statement was made by John R. Rice during the morning session. Monday, November 5th, hour from eleven to twelve. Due to the lapse of time and the fact that I have not a written statement of what was said, I think it would be best for me not to at-

tempt to give this as verbatim. However, I believe I could come very near doing so. I am sure that none will ever call in question the fact that Mr. Rice made the following statement in substance :

“Now in regard to the debate. The Church of Christ folks do not like to hear any ‘Amens’, and Dr. Norris will have to get up from time to time and request that you make no response in the way of approval with your shouts and ‘Amens’. But, you are to pay no attention to him. He wants your shouts and ‘Amens’, and nobody can stop you. This is a free country.”

Now, Bro. Wallace, this statement did not strike me as being necessarily improper until after I learned that there was a mutual agreement between the two contestants in the debate that there should be no manifestations of approval or disapproval. But you can readily understand by this that his shouting crowd was informed beforehand that when Dr. Norris got up before that great crowd and requested that they would not manifest their approval, they were to understand he did not mean it.

As stated in my previous letter, when men who name the name of Christ--or any other for that matter--do resort to such tactics, they forfeit all my confidence in them.

I shall give my attention to the booklet on Baptism that you are sending me. Under separate cover I am also mailing you one that I would like your candid opinion upon.

Yours in Christ,
A. R. Scherling

TESTIMONY DOWN-TO-DATE

Fargo, North Dakota, August 8, 1944

The Bible Banner, Box 1804, Oklahoma City, Okla.

Sirs :

I am gratified more than words can express in knowing that the facts related to the publication of the Norris-Wallace debate will at this late date be made known to the public.

I have for a number of years had it on my mind to make this request, and especially so when at various times I notice by Dr. Norris' paper how he misrepresented the facts as I knew them personally to be. I together with a friend made a trip to Fort Worth, Texas to hear this debate, travel-

ing some 1400 miles. I was reared a Baptist and had followed the spectacular work of Dr. Norris with much enthusiasm, and of course came to the debate very much prejudiced in Dr. Norris' favor, but I desire to leave this testimony for what it is worth. Bro. Wallace had gained my confidence from the very first lecture. I considered him by far the best debater, even upon the subjects on which I agreed with Dr. Norris. Bro. Wallace out-debated him completely, this was readily recognized by all who were fair minded. I have further evidence of trickery and unfairness on the part of Dr. Norris and his right hand assistants, that I do not care to divulge at this time, but I am now convinced that Dr. Norris is not only a strong advocate of Baptist theology, but also practices it to perfection--namely that regeneration does not necessarily renew or change the state of the heart, but that after one is saved his heart is still deceitful and desperately wicked. This of course logically justifies their doctrine. "Once saved always saved irrespective of deportment."

However, should Dr. Norris conceal the truth by continued propaganda, we might uncover the facts in regard to the incident I have referred to, it fully reveals the essential character of himself and the men who stood next to him at that time.

For the \$2.00 I am enclosing, please enter by subscription for the Bible Banner. May I get all copies in which this report appears.--

Sincerely yours,
A. R. Scherling.

P. S. If you consider this letter of any value to you, you may use it in any manner you consider advisable.

*WHY THE NORRIS-WALLACE DEBATE WAS
NEVER PUBLISHED*

(By John A. Dickey, Written in 1935)

[The developments in "the Norris case" took on various angles. There were legal phases, as well as religious. It was necessary for me to turn the case over to a lawyer, and

I chose my esteemed brother-in-law, an able and respected attorney at Weatherford, Texas. The details of the case are on record and will appear in the following pages. Brother J. A. Dickey followed through with my attorney and with me, and as Luke wrote Theophilus, "having had perfect understanding of all things from the very first, to write unto thee in order," Brother Dickey wrote in order of these things. He sent his material to the papers but the editors evidently regarded the Norris case a closed affair and did not publish any of the material. Thus the whole field was left to Norris to show his propaganda. Inasmuch as the facts collated in the data referred to have never been published, and are known to very few people, the Dickey article is being published as an important part of this record.-- F. E. W., Jr.]

The question has been asked all over the brotherhood concerning the publication of the Norris-Wallace debate. All the people know is what has been said by Mr. Norris. He has said much over the radio and in his paper, and inasmuch as these statements have gone unchallenged, many of the brethren in all sections of the country have wondered why the book was never published.

Many expected, I am sure, to see some statement from Brother Wallace, but very soon after the debate was held he went to the hospital for a serious operation. Prior to his going to the hospital efforts were being made to have Mr. Norris deliver the manuscripts of the speakers so the proper corrections could be made for delivery to the printers. Dr. Norris had told Brother Wallace during the debate, and does not now deny, that he would let him have his manuscript for correction. Mr. Norris had refused to do this. He demanded that Brother Wallace come to Fort Worth and make proper corrections in Mr. Norris' office, claiming that the stenographer had made but one copy. But Brother Wallace remembered that one man went to Mr. Norris' office who didn't come away on his own power, so he refused to go there for this work. When it seemed that the matter was at an end, I asked Brother Wallace if I might write a report for the papers. He consented to this, and as I was making preparation for this report, a

letter was received from Mr. Norris showing a willingness to release the manuscripts and publish the book just as the debate was delivered. I withheld my report, therefore, believing the book would be published. But it appears now that Mr. Norris was only stalling for time in order to get his side of the debate in book form to be delivered to those who had subscribed for the original book as advertised. So I am now presenting the belated report.

The Stenographic Report

Much correspondence passed between Brother Wallace, Mr. Norris, Brother Stubblefield, and Nolan Queen, of Weatherford, the Attorney who handled the legal phases of the matter. It is not necessary to present a copy of all this. I will present just such matter as is relevant to show the entire trend of the case.

In a letter written to Nolan Queen, February 18, 1935, Mr. Norris said : "He and his associates had the opportunity to take this debate down or to have paid for the stenographer that took his debate down." This does not correctly state the case. Before any conference was held relative to the publication Mr. Norris advertised the book for sale in the *Fundamentalist* of November 2, 1934. This issue came from the press on Friday before the debate began on Monday, November 4. On the day this issue came from the press Brother Stubblefield received a letter from Brother McQuiddy asking him to get in touch with Mr. Norris relative to the publication of the book. Brother Stubblefield went to Mr. Norris' office and talked to his secretary, and she gladly consented to Brother McQuiddy's handling the proposition upon certain stated terms. Brother Stubblefield requested her to get in touch with Brother McQuiddy at once. Evidently she did this, but the proposition she made was not acceptable to Brother McQuiddy. He therefore, wired Brother Stubblefield on Monday morning of the beginning date of the debate, asking him to go to Mr. Norris again and try and work out some kind of a mutual proposition. He left the matter with her for consummation and apparently nothing more was done. So the debate was advertised before any conference was held, and without con-

sulting Brother Wallace at all. As no agreement was reached in the conferences held, Mr. Norris used one of his regular stenographers and employed another to take the notes of the discussion. This explains why we had no man present.

The debate closed on November 7. Brother Wallace began a meeting in Lubbock the following Sunday. He received a telegram on November 12 from Mr. Norris as follows :

FOY E. WALLACE--

CARE JOHN T. SMITH LUBBOCK TEX--

CONTRACT HAS BEEN LET AND DEBATE HAS BEEN TRANSCRIBED HAVE ONLY ONE CO P Y A ND PRINTERS ARE UNDER CONTRACT TO DELIVER BY CERTAIN TIME. THEREFORE HOPE YOU CAN COME TO FORT WORTH TO MAKE CORRECTIONS AND CHANGES IN YOUR ADDRESS. IN CASE YOU CANNOT COME PLEASE AUTHORIZE ONE OF YOUR BRETHREN TO GO OVER YOUR ADDRESSES AND MAKE NECESSARY CORRECTIONS AND CHANGES YOU DESIRE. ANSWER COLLECT. —J . F R A N K NORRIS.

Brother Wallace replied as follows on the same date:

J. FRANK NORRIS, FIRST BAPTIST CHURCH, FT. WORTH, TEX.

CANNOT CONSENT TO LET BOOK GO TO PRESS UNTIL I HAVE PERSONALLY CORRECTED TRANSCRIPT. I CANNOT DELEGATE THIS WORK TO ANOTHER. YOU ARE UNDER OBLIGATION TO FURNISH ME COPY OF TRANSCRIPT OF BOTH Y OUR SPEECHES AND MINE EXACTLY AS DELIVERED IN MATTER AND SEQUENCE. UNTIL YOU HAVE DONE SO I WILL NOT RELEASE IT FOR PUBLICATION AND AM INSTRUCTING MY ATTORNEY TO PROTECT MY INTERESTS IN THE MATTER ACCORDINGLY.--FOY E. WALLACE, JR.

It is interesting to note the speed with which the stenographers transcribed (?) these notes. Enough material for a four-hundred page book transcribed in four days! And too, she forgot to use a carbon sheet to make even one extra copy !

The Legal Correspondence

After a bit of correspondence had failed to produce the manuscript, and in view of the fact that Mr. Norris was advertising the book, it was deemed wise to get an injunction prohibiting him from publishing the book. Mr. Queen went into the Federal Court at Dallas, and had issued a restraining order, and calling upon Mr. Norris to appear in court the following day and show cause why the order should not be made permanent. Mr. Norris was in Detroit and could not be served, but upon his return he was in correspondence by telephone and letter, with Mr. Queen, and finally agreed to refrain from the publication of any part of Brother Wallace's speeches. Bear in mind, it was not possible to keep him from publishing his own speeches. This letter was sent to Judge Atwell for record, and as the end sought had been obtained, the cause for an injunction was removed, and the case cleared from the docket. There was no injunction issued at any time. Judge Atwell granted the contention of Brother Wallace as to his rights in the matter, but did not anticipate, I am sure, the trickery of Mr. Norris, and his scheming in getting his side of the debate published with much of Brother Wallace's material used in violation of his agreement to not do so. The injunction would have been granted at the time had not Mr. Norris agreed to not publish any part of Brother Wallace's speeches.

After this, we thought the matter was settled. Nothing had been said by Mr. Norris for several weeks, but the next thing we heard were the personal attacks he began to make upon Brother Wallace, and the assertion that he was going to publish the book regardless of what anyone might do. Brother Wallace and Mr. Queen again entered into correspondence with him. Under date of February 18, 1935, Mr. Norris wrote Mr. Queen and finally agreed to let Brother Wallace examine both manuscripts under "proper

supervision." Mr. Queen wrote the following letter under date of February 20, which embodies all former propositions. The reader can readily decide for himself whether Brother Wallace was asking more than he was entitled to.

February 20, 1935.

My Dear Dr. Norris:

Your letter of the 18th received in regard to the publication of the Norris-Wallace discussion. It is unfortunate that two leaders of religious thought should have so much difficulty in accomplishing an end to which ordinary people and laymen could have accomplished without any difficulty whatsoever.

It was because of this attitude that I filed an application for a restraining order in Federal court and upon your compliance with the substantial things demanded therein this cause was dismissed upon your written agreement that no part of the Wallace discussion would be published.

We still stand firmly on the proposition that there shall be no publication of the Wallace side of this discussion unless and until Wallace is given a free and full opportunity to examine, correct and revise if needed the notes or purported notes which were taken of this discussion. In addition to that after these notes are corrected and revised so as to be the substance of the debate, then after the notes are transcribed to galley sheets both of you should be permitted to examine and approve the subject matter, form and sequence of the speeches as they are to appear in published form. This is nothing but fair, right and common courtesy. And any other plan would be stupid, unfair, and unethical.

As I view the matter each of you has the absolute vested right, legal and moral, to see that your discussion after printed is exactly as delivered. You have that right and Wallace has that right, and we are insisting upon that right and unless that is done there will be no publication of the Wallace side of this discussion.

(I am omitting here a paragraph relative to the charges Mr. Norris had made against Bro. Wallace. J.A.D.)

Now in regard to Wallace's revising, reviewing and correcting his transcript. We want the debate published exactly as delivered. We want his speeches printed as delivered and yours printed in substance as delivered, nothing more, nothing less. Now as to how this can be accomplished it is difficult for me to say. I am perfectly willing for Mr. Wal-

lace to review, revise and correct his discussion in the Presence of and with J. A. Dickey, of the Southside Church of Christ. Wallace's arguments were from notes and because of his authorities and citations it would be necessary for him to have access to all authorities cited to see that all quotations, citations, and authorities are accurate and correct. You are entitled to this and so is he. You have had this opportunity and it has all been in your possession. He has never seen nor been permitted to see even the shorthand notes of this discussion. How could you expect him or me to approve for publication, his debate covering six or seven hours of discussion without seeing the transcribed notes? You cannot in fairness even condone such practice much less demand it.

We want no right that is not ours, and do not want to deprive you of any right, legal or moral, that is yours. This discussion by two leaders of different lines of religious thought is of intense interest to students in these beliefs, and they should be given the opportunity of your and Wallace's study, thought and investigation in support of those beliefs.

We are perfectly willing to assure you that the transcribed notes will be returned to you in toto together with the revised and corrected arguments, authorities and citations of Mr. Wallace. Then you could examine same.

It will not be satisfactory for Mr. Wallace to come to your office and make his corrections and revisions, but he will do so here in my office or at the study and with Brother Dickey. In addition to that it will require probably ten days for this work to be done. This would necessitate Mr. Wallace from staying at home and for that reason I would like for it to be here or with Brother Dickey, but in no event would we expect you to come to Mr. Wallace's office to revise your notes and for no reason should we agree for him to come to your office to revise his and you should not expect it.

We would not agree that the notes as transcribed cover the whole space of this discussion until we could see them. If they do not then they will be so corrected as to be full and complete whether it requires one page or one hundred pages. And if you have new matter in your notes we would demand additional space to answer your arguments.

If the debate is finally revised, approved and corrected by both of you then there would have to be a joint copyright so that neither of you could claim or demand exclusive right to the copyrighted material. We are far more interested in the publication exactly as delivered than we are in any profits to be made by the publication of same, and

Mr. Wallace's interest is in the truth and not from any profits arising from the debate.

(A paragraph here is omitted. It relates further to the copyright and profits and is not relevant. J.A.D.)

I want it distinctly understood that we do not want to get possession of these notes for copyright purposes but only for the purpose of seeing that the debate is published as delivered, and you need have no fear that we contemplate at this time any such thing.

If you prefer you can have Mr. Wallace do his work with C. M. Stubblefield or R. L. Whiteside to assure you of a safe return of the manuscript. This in view of the fact that none of our men helped you revise yours and we do not need any of your men to help us revise ours.

The only question apparently now between you is the proper procedure, time and place for Mr. Wallace to revise the discussion. Mr. Wallace has evangelistic engagements which cannot be ignored, and his next meeting begins next week, March 3rd, in West Virginia, and if this procedure is followed it must be done immediately or it will have to wait until his return about April 1st.

It would be much less expensive for Wallace if he could make any corrections here because he could stay in my home and save that additional expense, and since his debate was from notes I can't see where he would have any advantage regardless of where he may be in revising the debate. As you well know the procedure is for each man to take the transcript and at his leisure make changes and then submit the transcript as so changed and revised to the opposite party for approval.

Assuring you of my very keen interest and desire to dispose of this matter once and for all, and hoping that this plan will meet with your approval, and that I will hear from you immediately in regard thereto, I am,

Yours very truly, Nolan Queen,
Attorney-at-Law.

An Agreement Reached

That offer seemed to be fair and evidently Mr. Norris so thought, for under date of February 22nd he replied as follows :

Dear Judge Queen:

Yours 20th instant at hand. I quite agree from your standpoint, a layman's standpoint, it looks like as if religious leaders should make agreements. But it is a difficult

thing for you lawyers to understand the idiosyncrasies of preachers.

Most certainly I have no intention of publishing Mr. Wallace's side of the debate.

(Omitting here a personal attack upon Brother Wallace. J.A.D.)

I would agree to turn it over to him, and it be at your house or anywhere else, so long as I had a representative to see that my property was protected, and when I say property I mean the investment I made in taking it down. He had the right to take his own message down, but did not see fit to do so. The committee could have had it taken down, but they declined.

I appreciate your word that my rights would be protected, and personally I would leave it with you, and there would be no question, for all that I know of you is that you are a gentleman of the highest order. But lawyers dealing with lawyers is not like preachers dealing with preachers.

Therefore any way that he wants to make his corrections I will be glad to turn over to him his manuscript--at your place or anywhere else--I do not ask him to come to my office, as I do not want to humiliate or embarrass him in any way. But I must have the necessary protection of my own rights, and he can have whoever he wants to assist him.

Bear in mind I am not insisting on him publishing his side of the debate, or even asking him to publish it, for the way I have it planned for mine to be published, mine will be given a larger circulation, and my only purpose in writing my offer to give him this opportunity that it might be published is to show to the public I offered him every fair opportunity.

Yours very Truly, J. Frank Norris

JFN:h

This sounds good, doesn't? On the next day, February 23, Mr. Queen replied as follows:

My Dear Dr. Norris:

(I am omitting the first paragraph in reply to the personal attack of Dr. Norris. J.A.D.)

I

We gladly accept your proposition for Mr. Wallace to unhampered, revise, correct and perfect his side of this discussion here in my adjoining office, and to see yours also ; this to be done with any man you select to be

with him, but it is to be strictly understood that his correction, revision and transcription of the notes on this debate are to be solely upon his own judgment and from his notes, and with the further understanding that same is to be as near absolutely identical with the speeches as delivered as is possible. It makes absolutely no difference where this is done, except, if done here, I have an extra office and a stenographer for their convenience where they would be unhampered and unmolested by anyone. That is the reason that we want the work done here, and they could certainly get no help from me for that is wholly out of my line.

II

It is further agreed and understood that you may have anyone present that you desire, and he may have anyone present he desires but of course not to such an extent as to hamper and annoy him in his work. (A portion of a sentence is here blotted out. J.A.D.) After Mr. Wallace's unhampered revision and rewriting of any portion necessary of his discussion be made then before publication he is to be submitted the galley sheets of both sides of the discussion and you to receive the same with right to correct same where there is error or mistake.

III

(This paragraph has to do with copyrights and profits. J.A.D.)

IV

It is to be distinctly understood by our accepting this offer that the authority of your representative will be restricted to the protection of your manuscript, and that he shall have no authority over Mr. Wallace's work in revising, correcting, or supplying missing parts, and in the arrangement and form of his speeches. In these particulars it must be understood that he shall have absolute freedom. Then, too, in the finished form we should expect it to show the time used by each speaker and the sequence of said speeches and the alternation of the speeches to be exactly as delivered.

V

(This paragraph has to do with rights of possession. J.A.D.)

I feel very happy to feel now that we shall have a happy solution of this unpleasant matter, and hope that Mr. Wallace may be able to start by next Tuesday ; and wish you

would advise me upon receipt of this letter when the transcript will be delivered here by your representative as Mr. Wallace will be compelled to postpone an engagement in West Virginia which is now set for March 3rd.

I am presuming that the shorthand notes have been transcribed and are available for our use.

Thanking you for your prompt attention to this matter, and assuring you of my cooperation toward a successful solution of this matter, and hoping to hear from you immediately, I am,

Yours very respectfully,
Nolan Queen, Attorney-at-law.

This letter shows that the offer was accepted, but in the published book, on page 5, after he had reproduced his letter of the 22nd, he says his offer was declined. The letter was sent registered, and was receipted for by his secretary on February 24th so you can draw your own conclusions.

Nothing more was heard from him until a letter was received from Detroit under date of March 6th. He doesn't mention the receipt of Mr. Queen's letter at all, but writes as follows :

My Dear Judge:

Just returned from Detroit, and leaving for Houston, but will be back Saturday and be here several days. In the meantime will be very glad to confer with you with reference to Mr. Wallace's side of the debate.

In addition to my former proposition, I will make these :

First: The debates to be published just as delivered with minor corrections, spelling, grammatical errors so on-no essential change, and the affidavits of the stenographers taking down the addresses accompany the publication of each debate, and stating that the debates are published as delivered.

This could be easily handled for as certified to by the stenographers and delivered to the publishers who in turn could certify that the debates as published as certified to by the stenographers. This is what the public wants ; namely, just as the debates were delivered.

I repeat any necessary corrections of errors in spelling, English, punctuation, etc., should be made.

Second: That we divide the profits on a fifty-fifty basis after all expenses are paid, and that Mr. Wallace or his

representative be given access to all records pertaining to the cost, sales-in fact all financial records pertaining to the book.

Yours very truly,
J. Frank Norris.

He says in his book, page 5, that this was declined. Well, let's see. On March 8th, Mr. Queen wrote as follows:

The Agreement Ignored

My dear Dr. Norris:

Your letter of the 6th received. Because of cases pending in the Federal Court, which will be set next Monday, and tried at some later date in this term it will be impossible for me to negotiate with you further until I dispose of these cases which I hope to do at my earliest convenience.

I might add however in passing, that I am not willing by any means to admit that the stenographer's notes are correct until seen, nor would we agree to be bound by their affirmation that they are correct. You and Wallace will each know very well about what was said, and about the arguments used. I shall take this matter up with you at the earliest date possible.

Assuring you of my esteem, I am, Yours very sincerely, Nolan Queen, Attorney-at-law.

Why would Mr. Norris say that his propositions had been declined? Mr. Queen was kept busy in court and did not write Mr. Norris further, but to his amazement he received the following letter under date of March 26th.

Dear Sir:

As attorney representing Rev. Foy E. Wallace I am writing you. Since he declines to accept my proposition in letters dated, February 22 and March 6th, to publish his side of the debate, this is to offer him his entire stenographic report of the debate provided he pays the cost I was out in having his side of the debate reported.

Yours very sincerely,
J. Frank Norris.

JFN :h

Mr. Queen replied the following day as follows :

My dear Dr. Norris:

Your letter of the 26th, received, but I did not know that your proposition had been declined, and we were very, very anxious to publish this debate as delivered.

Wish you would advise me by return mail what the stenographical cost is of preparing his side of the debate, and of course, if we take it, it will be with the strict understanding and agreement that no part of same will be used by you in the sale of your part of the debate in any way or manner. I am sure that we understand this matter.

I shall thank you to advise me by return mail, and oblige.

Yours very respectfully,
Nolan Queen.

Mr. Queen has had no word from him. Mr. Norris' book was from the press, and evidently all the delay and correspondence was for one purpose and one only, and that was, to get his book from the press. He agreed to use none of Brother Wallace's material in his book, but he quotes from Brother Wallace on every page of his book. Had he done as he agreed, he could not have made his affirmative a speech on the negative at all. People all over the country, who had ordered the book, expecting to get the whole debate, were sent this book instead. Brother Crews, of Pensacola, Florida, wrote them and told them he did not want anything else but the whole debate, and if they could not send that, to return the dollar he had paid, but to his surprise and contrary to his request, they sent the garbled affair called the Norris-Wallace Debate. If this can be done, then there is no justice.

No doubt, too, Mr. Norris found that the book could not be delivered for the promised price of \$1.00 and proceeded as he did in order to keep from suffering a loss financially.

Unfulfilled Promises

I want to make some observations. In the issue of the *Fundamentalist* of November 2, on page 1, column 1, we have this statement: "The entire proceedings will be taken down and published in a book. The first edition will be

10,000 copies." In the issue of November 9, immediately after the debate was finished we have on the front page this language : "ENTIRE DEBATE STENOGRAPHICALLY REPORTED, IN BOOK FORM, NOW OFFERED FOR \$1.00 FOR FIRST 2,000." Does this seem to you to place Mr. Norris in the position of being under obligation to deliver the book? Does it sound to you like he had obtained money fraudulently? And, I am wondering what the printers did about the contract he let for the printing of the book. He said in the first telegram to Brother Wallace that the contract had been let. Again, in the issue of November 9, page 7, column 4, we have this language:

"How fortunate it is that those who could not attend the Norris-Wallace Debate can secure all the addresses, taken down word for word by the stenographers, in printed form, for permanent record. Every detail of the debate, every personal reference, every controverted point, will be settled for posterity by the printed book taken down by two stenographers.

"The speakers will have the opportunity of correcting any mistake in the notes of the stenographers, correcting wording, punctuation, etc., that be inaccurate. Everybody who heard the debate will want a copy. Those who didn't hear the debate will certainly be anxious to have the book."

He admits here that there would be mistakes to correct, yet in one letter to Mr. Queen he states that an affidavit by the stenographers would certify to the correctness of the report without any such corrections being necessary.

But again. In the issue of December 7, 1934, page 2, column 2, we have this statement:

"He requested that I give him the opportunity to make corrections or changes in his addresses which I very readily agreed to do."

But this promise was never fulfilled.

The Financial Racket

In several letters and also in the *Fundamentalist*, he has made mention several times of the cost of reporting the debate, and saying that Brother Wallace received a handsome sum for his work, but that he did not receive one cent

for his. Those who attended the debate remember that at every door, save one, admission was charged.

They were so anxious for this fee that those who came for the afternoon session and wanted to remain for the night session and not go home, were required to leave the building, under the pretext of having the janitors clean up the house. I know whereof I speak, for his secretary asked me one afternoon to request the people to leave. The doors were not opened again until thirty minutes before time for the debate to begin. This forced the people to stand in the streets like a mob waiting to enter a circus. When the doors were opened, it was a mad scramble to get in. I got caught in one of them myself, and afterwards I did as hundreds of others did, I went to one of the doors where admission was charged. A sign was placed at one door announcing it was for the members of the Church of Christ. The crowd was composed largely of such members, so you can imagine the jam at this door. They estimate the building will hold 5,000 people. It was filled at every session but one. Estimate for yourself the money taken for admissions at ten cents. If only half that number paid it would amount to \$250 per session, and there were six sessions. Whoever heard of admission being charged for a religious discussion? I know there was expense attached for lights etc., but it didn't cost that much. In addition to this, envelopes were passed out for people to place their money in for the contemplated book. Many orders were received, and in a letter to the "Beloved" John Rice, written from Detroit of December 1, he said, "The office reports that orders are coming in fifty to one hundred a day." So you can see at whose expense the stenographers worked. It is customary to take orders before a book is published in order that it might be financed, and this was the reason he did this. But to say he did it at a great expense to himself, seems far from facts. And his secretary had told Brother Stubblefield they had no money to finance the proposition. So, if a book that would have made 400 pages could have been sold for \$1.00, how about the profits made from the sale of the one he has put out that numbers 190 pages and sells for the same price? I do not know whether he sent this book to

subscribers that expected to get the whole debate or not, but if he did, it seems to me they have proper recourse in the courts. If a thing like this can be panned off on the public and does not violate the postal laws, then many people are serving terms in the penitentiary who ought not to be there.

The Fraudulent Publication

There were several things in evidence during the discussion to furnish us grounds to *believe that considerable material was being prepared for the record which was not introduced in the speeches. I personally saw much of his prepared manuscript, that was in excellent preparation for a publisher, and I personally know that very little of this was used in his speeches, I have a copy of the book he has published, but not having Brother Wallace's notes, I do not know how much added material there is in the book. We believe, too, that much of the material of Brother Wallace that would have been damaging to Mr. Norris was left out. There were many lapses in the work of the stenographers who took Brother Wallace's speeches. Even though Mr. Norris claims that only one copy was made, Mr. Queen made an offer to pay for having another copy made, and also offered to make bond for the safe return of the copy Mr. Norris claimed to have. Could anything be fairer? When this had no effect, it was then that Mr. Queen went into court and had a restraining order issued, and the fact that Mr. Norris agreed to yield to this order without attempting to show cause for his actions, is a tacit admission that his course was indefensible and his cause unrighteous. Thus, rather than deliver Brother Wallace a copy of the transcript for examination, he would forfeit the book. Yet he used the court action which he forced Brother Wallace to take as an alibi to deceive the people in an effort to shift the responsibility of the unpublished debate from himself to Brother Wallace.

Brother Wallace wrote Mr. Norris that those who knew him (Norris) best did not believe that he would ever allow some things that happened in the debate to his embarrassment, such as his denial of the inspiration of Mark 16, the complete blasting of his Baptist-Premillennial-Funda-

mentalist doctrines, together with his unfair conduct on the last night of the debate, to go into the record. This seems to be the truth. If he so thoroughly annihilated his opponent, he ought to be the first man to get it before the people, rather than use every subterfuge to keep it from the press. I doubt very seriously whether the manuscript could really be produced for any sum of money. He has made Brother Wallace an offer to let him have it, provided Brother Wallace would pay the cost of the stenographer, but I would certainly want to examine it closely to see the condition of it before I would accept any such proposition.

A Final Letter

But there is one paragraph from a letter Brother Wallace sent to Mr. Norris under date of February 12, 1935, I think is worth including in this document. Article six of that letter is as follows :

“There is yet another fact on record of which you should be periodically reminded. A few days before the Fort Worth debate I received in Nashville, Tennessee, a challenge from you to hold further discussions in San Antonio and Dallas. I accepted your challenge on the condition that I should be invited, and the discussions endorsed, by the respective Churches of Christ. You wired me that the debates were arranged. The churches in Dallas then authorized me to accept your challenge. I did so and announced it on the last day of the Fort Worth debate. But you--Dr. J. Frank Norris, the champion of Baptist Fundamentalism, but denier of the inspiration of Mark X--after all your challenging, with your name signed to the telegrams and letters, calling in advance for more debates, refused to debate in Dallas where you said it was already “arranged,” or anywhere else--with me. The circumstances of this refusal to debate again was evidence that you felt your defeat and furnished further grounds for our belief that you would never allow an accurate report of the Fort Worth debate to take its number on the shelves of the congressional library in Washington, D. C.

In a closing paragraph he further wrote Dr. Norris:

“In a final word, we are not to be intimidated by your mad raving and vain vaunting, nor shall we be inveigled into shifting the issue to the defense of myself or my character against false implications of your letter and the

malicious nature of your personal attacks in the press, on the air, and in the mails. That you have descended to the plane of political lampoon, and resorted to a campaign of calumny, discloses your own improbity of character, and reveals your own consciousness of your utter defeat on the issues of debate."

Since I began preparing this article, I have learned of many who have received the book Mr. Norris has put out in place of the one they ordered. I would be glad to have a card from every person who reads this article who received one of the books. The book has this on the outside of the cover page : "NORRIS-WALLACE DEBATE DELIVERED IN FORT WORTH, TEXAS, NOV. 5th, 6th AND 7th, 1934. READ THE DEBATE THAT SO THOROUGHLY ANNIHILATED THE OPPONENT THAT HE REFUSED TO HAVE HIS SIDE PUBLISHED." Can you beat that?

The last *issue* of the Fundamentalist, April 9, is filled with ravings of his Baptist brethren complimenting him on his great victory. They had read the one-sided debate. I wouldn't be that unfair if I were to read a debate the devil engaged in. Even he could win a victory if you just had his side. Even Ben M. Bogard praises Norris to the skies, and claims a great victory for Norris and the Baptist cause. At least, he didn't include Christ in this. You know the "Beloved" John R. Rice publishes a paper in Dallas called "The Sword of the Lord and of John R. Rice," but Mr. Bogard is hardly this bold. Oh well, you know Baptists can't be lost. He even has a commendatory article from Charles M. Neal, of Winchester, Kentucky. I have heard of him, once. He is designated as one of the nationally known ministers of the Church of Christ. I guess I don't know the "nationally known" men. Edward Vernon Wood and his father, Eugene V. Wood, and Frank M. Mullins, are also "nationally known" men to some people. Practically the entire issue of the above date was given over to the debate and the book. I wonder why ! I have never seen, in all my life, such howling as has been going on since the debate. What victories! But I am persuaded they don't want any more such victories.

This is a lengthy article to be sure. I am sorry there

has been so much delay and expense attached, and the biggest part of this expense borne by Brother Wallace and his Attorney, Mr. Queen.

*DEVELOPMENTS FROM NOVEMBER 10, 1934
TO MARCH 27, 1935*

(F. E. W. JR.)

From what has already gone before in this record of facts, the readers can clearly see why it was necessary for us to engage legal assistance in dealing with Norris. We had seen enough during the debate to know that Norris and his lieutenants had made premeditated plans to publish a mutilated report of the debate. It was evident to us that they were rushing their plans to get the book off the press before it could be stopped by legal action. The repeated references in Norris' letters to us that he had "planned" for and "anticipated" what took place is further evidence that we had not missed our calculations in the conclusions drawn. Therefore, immediately after the debate, enroute to my meeting in Lubbock, Texas, I went to see my attorney at Weatherford, Texas, and requested him to take charge of the matter. The result of the first letter from Attorney Nolan Queen to Norris was the telegrams exchanged which appear on pages 11-12. When Norris saw that we meant business, he asked for a conference. Before going into conference with Norris my attorney sent me the telegram inserted on this page.

WEATHERFORD TEX NOV 13 1934

FOY E WALLACE, HILTON HOTEL LUBBOCK TEX
NORRIS DESIRES ME MEET HIM AND ATTORNEY
IN THE MORNING SHOULD I DELAY INJUNCTION
UNTIL AFTER THAT OR ATTEND TO IT TONIGHT IF
POSSIBLE--NOLAN QUEEN.

Being convinced of the designs of the whole Norris group, I replied with the telegram also inserted:

LUBBOCK TEX NOVEMBER 14 1934

NOLAN QUEEN, ATTORNEY, WEATHERFORD TEX
WE ARE DEALING WITH TRICKSTERS MY OPINION
IS IF CONFERENCE WITH THEM IS DELAYED UN-
TIL INJUNCTION OBTAINED YOU CAN DEAL MORE
EFFECTIVELY STOP THEY ARE SEEKING FURTHER
ADVANTAGE AND ARE LIKELY GOING ON WITH
BOOK MEANWHILE STOP BUT I LEAVE THE MAT-
TER WHOLLY TO YOUR JUDGMENT IN HANDLING--
FOY E. WALLACE.

Developments proved that I was right.

November the Tenth, Nineteen Hundred Thirty Four.

My dear Dr. Norris:

At the request of Foy E. Wallace I am writing you in regard to the debate recently held there in your church between you and Mr. Wallace. It has been made known to him that you are expecting to publish for sale this discussion between you.

Mr. Wallace has no objection whatever to your publishing and selling this work and discussion : provided however, that both the transcript and the galley sheets are given him for approval and inspection before typing and publishing in book form. He desires to approve same in every detail, both in subject matter. sequence of speeches and form. When he has approved these then you may publish and offer same for sale, without any rights reserved however, and he shall have and does have the same rights in regard thereto. If you desire all rights and copyright as well, you will of course have to make satisfactory arrangement with him in regard thereto.

Of course you understand that he has the same rights in the matter that you have and no more; neither do you have any more rights in the matter than he has and I feel sure there can be no misunderstanding in the matter and I wish you would advise me immediately whether you view this matter as we do.

Realizing that time is short, we feel that the matter should be worked out immediately to your mutual satisfaction without any trouble or misunderstanding between you. You will not of course publish any part of said debate or discussion without submitting to him for his approval and as stated when he has approved the transcript galley sheets

and form, then you may do as you please with same, and he has the same right and is claiming them and this is to so advise you.

Please let me hear from you by return mail in order that we may know whether you view this matter as we do.

With very kind personal regards I am

Yours very truly,

Nolan Queen, Attorney-at-law.

November the Fourteenth, Nineteen Hundred Thirty Four

My dear Foy :

I have just returned from Fort Worth where I spent the day with Mr. Collins, he being the attorney for Dr. Norris. We had some rather frank discussions about the legal aspects and I just put the cards on the table and told him that I was going to get a written statement over Norris' signature meeting certain of my requirements or I would obtain the Restraining Order today. I advised him frankly that everything was prepared, even to the order itself and that I had them there with me in my brief case.

Dr. Norris did not appear but he got in contact with him and at one o'clock this afternoon we met again and I obtained the enclosed letter which is self explanatory.

Now here seems to be the facts. There is really in fact but one copy of the transcript. A copy would have cost nearly as much as the original because reporters charge nearly as much for a copy as they do the original. We could probably have another copy made but am sure it would cost around \$100. I made no statement whatever binding you in any way or manner and took the letter with the understanding that it would be forwarded to you for attention.

I am inclined to the view that this is the best way out of it. Of course you will have to come to Fort Worth after your meeting is over but they will pay transportation both ways and your expenses while in Fort Worth. I see no other way, there being really but one transcript. Then when that is done, we shall have the same rights in regard to the publication as he and should have the same rights to review his speech, material, etc., as we do our own. This authority however was not given. There has been no agreement made with them, except they are to withhold publication for your approval of the transcript. I made this clear also that we had the same rights in regard to publication as they; that

we desired the speeches transcribed exactly as written and delivered by both of you and that we would in no event tolerate the publication of these discussions as a debate unless published in toto, verbatim from beginning to end.

Look this over, advise me candidly what you think at your earliest convenience and I shall then communicate with Dr. Norris.

Sincerely yours, Nolan Queen, Attorney-at-law.

COMMENTS ON REVISION OF TRANSCRIPT

Commenting upon the foregoing matter, I submitted to my attorney the following memorandums for his reflection and disposal.

First: It would have required not less than two weeks for me to have given proper attention to the examination of the transcript, including both sets of speeches. Thirty days should have been set aside for such a task. I could not take that time out of my schedule. Norris did not think that I had nothing else to do. He knew that he was making an unfair and unequal demand which I could not meet, and had he believed that I could have done so, he would not have made it; after he made it, had I been able to keep it, he would not have stood by it, as the later developments proved.

Second: A pledge was made by Mr. Norris before thousands of people to deliver me a full set of the transcript for examination. The cost of doing this was insignificant, but he had obligated himself to do it. To take away all excuse for not doing it, we offered to pay the full cost. He ignored this, and kept prating about "costs" and etc. and so on, just talking and stalling.

Third: We could not consent to release my speeches to him for publication in the garbled form he had planned to publish them. I therefore refused to permit him to publish anything purporting to be my speeches unless and until he should, according to all fair, ethical and honorable procedure, furnish me with a complete set of all speeches delivered, both his own and my own. Anyone can see that I

could not determine the accuracy of the transcript without having it all, to ascertain if there had been any additions or subtractions from the matter in his addresses, and to check references in my speeches against certain references in his. He *took that privilege but denied it to me*. If he claimed it for himself-why should I not be given the same privilege? I simply claimed equal advantage. But he refused to release the transcript. And I., accordingly, refused to release him from that obligation. Had Mr. Norris come across like any honorable man would have done, and had furnished us with the transcript to correct and approve, there would have been no difficulties in the publication of the debate. Except, of course, we all know that he would never have allowed the actual debate to go to the public in print.

Fourth: If the cost of making the transcript was the only thing in the way--we removed it when we offered to pay that cost, in the very amount that he named. This offer to pay for the cost of making the copy tested whether or not he was sincere, and killed his only alibi, up to that time.

Fifth: In addition to examining the transcribed copy, it would also have been necessary for us to examine the printed proof-sheets, in galley form, after the transcript had been set in type, in order to check the same by the corrected copy. Any printer understands that; so does any honorable debater. This is due regularly, and not until that usual privilege had been extended could I have allowed the book to go to press as representing my part of the debate.

Sixth: With reference to the Neal-Wallace Debate, Mr. Norris' assertions are wholly false. The Gospel Advocate Company printed the Neal-Wallace Debate. Leon B. McQuiddy signed proper contracts with Chas. M. Neal covering the details of that publication, and they were all carried out completely. In the first place, we submitted to Neal a full set of the transcribed notes of both sides of that discussion for his examination at his leisure. When I had made my corrections, the corrected transcript was again submitted to him; and his corrected transcript was submitted to me. It was agreed that both parties were to have the

liberty to make necessary insertions to complete an argument or supply anything the reporter had failed to get--which is so often necessary. But it was agreed that the proofs of the entire discussion, after all corrections, revisions and insertions had been made, would be submitted to both parties for their final approval. This agreement was carried out to the letter, and a written statement of acceptance and approval was signed by Charles M. Neal, before the debate went to the press. That document is on page 37 of this issue.

Seventh: Finally, we had a case against Mr. Norris, both morally and legally, and we held out for it. Only as a last resort did I consent to examine the transcript under the supervision of his "representative," and only for the sake of the cause of truth would I ever have yielded to such an insult. But after I had gone to that limit--far beyond the second mile--Norris refused even then to come through with his own proposition. It was his diabolical conduct that forced us to restrain him in Federal Court from carrying out his schemes to bring out a fraudulent publication of the Fort Worth Debate.

COMMENTS ON THE NORRIS ALIBI

1. I never at any time had an agreement with Norris pertaining to the publication of a debate, before or after. When I discovered that only his stenographers were taking down the debate, I protested the arrangement, and warned him publicly against any attempt at chicanery. He then pledged to make two full copies of the debate and furnish us with one full set of the speeches on both sides before any publication would be made.

2. He attempted to assure Brother Stubblefield that "no advantage will be taken"--but he was at that very time taking all of the advantage. Brother Stubblefield knew that, and was not deceived by the smooth words and fair speech of Frank Norris. In fact, no one has at any time been deceived by his cunning, except his own misguided Baptist followers.

3. The "stenographers who took down and transcribed" the debate were his own employees--under his immediate command, paid to do what he ordered, and did what they were told by him to do. Their evidence cannot be accepted as at all on par with that of an impartial and licensed court reporter, under bond to make accurate reports. What would their affidavits be worth, except for the *part* they took--but what about the *part* some of us know that *they did not take*? Brother O. A. Colley has offered his sworn testimony that he saw the stenographers lay down their pencils, and simply quit taking my speeches, at certain points when crushing blows were being delivered to Norris and his propositions. I am ready to make a sworn statement that his stenographers stopped taking portions of my speeches and that Norris repeatedly went to the stenographers' tables, conversed with them, during my addresses and in various ways interfered with their taking an accurate report of my addresses. At one time the stenographer missed one entire argument in my speech when Norris was talking to her. When I paused and protested that it was not getting into the record, with an empty smile I was asked to go back and restate my argument--on my own time! That was Norris' interference with the work of the stenographers--not once but repeatedly--yet he tells Brother Stubblefield "no advantage will be taken"!

4. By "proper supervision"--Norris means no free and unrestrained liberty to correct the matter in my addresses would be granted to me. The two disputants have equal rights and privileges. Nobody *supervised* Norris. Nor did he include "supervision" in his public pledge. He says that we agreed--on what? It was not on *supervision*.

His demand would mean that I go unprotected to his office, to be supervised by his deputies (perhaps that hundred armed men he said that he had stationed in the audience), to do a thing that we possess equal rights in doing. What guarantee would I have had that if I had found the transcripts inaccurate and unreliable that some of that "one hundred armed men" would not have used force,

if necessary to prevent the corrections or even the facts from becoming known ?

5. Hear this pass from his letter: "Wallace can have his manuscripts . . . under the necessary supervision to guarantee the return of the same, without any use being made of the manuscripts whatsoever." Thus he claims his rights in the material, but denies mine. He assumes rights that he refuses to concede. He states that no use "whatsoever" could be made of the manuscripts of my own speeches. In other words, he would give me the opportunity to *look at them* in the presence of his armed (?) "representative," but I would have no right to make any use of them--no, not even to correct or revise them, or to replace the parts that he had left out and taken out of my speeches!

6. His letter contains the admission that what he had in mind was a deliberate plan to take an advantage, but he concealed it (he thought), and conducted the whole debate with a secret aim, and a sinister intent. "O, what a tangled web to weave, when once we practice to deceive"!

7. His letter further admits our very contention that the course he has declared he will "proceed to the consummation" upon his return from Detroit is one that will damage us personally and our cause generally to the full extent of his treacherous powers. Thus he has pleaded guilty to the charges we have brought against him, and surrenders his case to our claims in the matter. That must be the reason why he would not appear in court to show cause why he would not agree to an equal arrangement in the correction and revision of the transcript of that debate.

8. His letter announces his intention to extend that damage as wide as all of the facilities of his radio connection and the combined circulation of all Baptist newspapers as mediums will carry--an open threat to do the thing that our petition set forth--a rebellious declaration of intent to proceed roughshod over the rights of all others in the joint material of a public debate. Yet, in his assured innocence,

he would have people think that he wonders why we should restrain him in the courts of justice!

9. In the Fundamentalist he warned that all shall know who carried it to court. And in so doing he has notified the world why it was necessary to carry it to court--his published statements have definitely proved that he, himself, forced the other side to seek and secure the protection of the courts of our law against his malicious conduct. What manner of man is he who forces his fellows to obtain justice through courts in their dealings with him, and then attempts to make an issue of the court proceedings which prohibited the thing he was attempting to do?

10. In his paper he averred that we knew that the debate was being taken for the purpose of publication and that we had a chance to join in the cost of having the same reported and published. Why then, did he make the pledge to furnish us a full and complete copy of the transcript for approval in order that he might have the right to make that use of it? And why did he, at the last moment, refuse to cooperate in an arrangement with the *Gospel Advocate*, after his representative had agreed to do so, whereby one of our publishing houses would have participated in the rights of publication? If Norris could deny to one of our publishers the right to publish his matter, why should we not deny him that same right? It ought to work both ways--it is a poor rule that does not. His refusal to allow another publisher to use his speeches shows that Norris himself sees and admit the rights that do *exist*. If he recognizes the existence of these rights on his part, why did he proceed to do the very thing that he refused to grant to the opposing side? The answer is found in the name *J. Frank Norris*. He thought he could *steal* the rights of others, and with all of his bluff and bluster bulldoze us out of it--but he did not pass ! And he shall not pass!

11. Never at any time did J. Frank Norris intimate his schemes to me nor ask for joint assistance and cooperation in the matter of arranging for the publication of the debate. Rather, it was after my arrival, and the debate had begun,

that his plan to make a fraudulent use of it was unveiled--and it was there that he was stopped in his tracks. He was unaccustomed to this. He ran roughshod over his Baptist brother, T. T. Martin, in somewhat the same manner. He had run over everybody else. When he found that he could not run over us--that made him very unhappy--and very mad. He is still mad and is "breathing out threatenings" against the Lord's people.

12. His reference to the Neal-Wallace Debate, like every thing else he says, is a deliberate prevarication. Neal was given every advantage and privilege that I received. He had the full transcript of both sides, read them and approved them. He then had the galley sheets after they were put in type, and read them and approved them. He was then given the page proofs after the material was actually set for the book and ready to be bound, and he read them -both sides. He had the opportunity of revising, correcting and inserting anything he wished in all of this procedure, and to see every change and revision that had been made in my material. After he had thus examined and re-examined the whole thing repeatedly, he signed a letter of approval to the Gospel Advocate Company, for the publication of the debate and complimented the manner in which the whole thing had been handled by the Gospel Advocate Company.

The introduction of that matter by Norris only serves to expose him all the more, and some others with him. We all know, of course, that Boll, Neal, Jorgenson & Company, in Kentucky, will lend Norris every assistance in their power to lend, for they were defeated in debate as badly as was Norris, and they hate us even more, if that be possible.

This deliberate attempt to completely ignore the rights of others and to mishandle and misappropriate subject matter of joint-debate is one of the most malicious deeds ever to be perpetrated. There are gangsters in Fort Worth and Dallas who possess more honor than Norris has displayed. His treachery was exposed ; his scheme was stopped. And we are here to see that it stays stopped.

*THE PETITION TO THE UNITED STATES
DISTRICT COURT*

IN THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF TEXAS

FOY E. WALLACE, JR., NO.
PLAINTIFF,

v s.

DR. J. FRANK NORRIS, IN EQUITY.

DEFENDANT.

TO THE HONORABLE W. H. ATWELL, JUDGE OF THE
DISTRICT COURT OF THE UNITED STATES OF
AMERICA IN AND FOR THE NORTHERN DISTRICT
OF TEXAS :

Foy E. Wallace, Jr., a resident of Oklahoma City, Oklahoma brings this his complaint against Dr. J. Frank Norris, a resident of Ft. Worth, Tarrant County, Texas, to-wit:

I.

Plaintiff would respectfully show your honor that heretofore to-wit on November 5th., and on November 6th., and on November 7th., 1934, Plaintiff and the Defendant engaged in a series of oral discussions involving the faith and belief of their respective churches ; that the Plaintiff is a member of the Church of Christ and the Defendant is a member of what is commonly termed the Baptist Church and is the pastor of the First Baptist Church, Ft. Worth, Texas ; that Dr. J. Frank Norris was representing the Fundamentalist Baptists and the Plaintiff represented the Church of Christ, and debated the following:

A. Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years.

B. Jews, as a nation, will return to Palestine when Christ returns to the earth, and will then be converted to Christ.

C. A child of God, one who has been saved by the blood of Christ, can so sin as to be finally lost.

D. Baptism, to the penitent believer, is essential to his salvation from past, or alien sins.

II.

Your Plaintiff would further show that Dr. J. Frank Norris affirmed the first two questions, to-wit: A and B. and your Complainant affirmed questions C and D.

III.

Your Complainant would respectfully show the Court that approximately 40,000 people heard the discussions, and most of them were either members or followers of the Church of Christ or members or followers of the Fundamental Baptist, but probably thousands heard the discussions who did not believe in either faith or belong to either church.

IV.

Your Complainant would further show the Court that he believes that there is a great deal of difference in the teaching of the tenets of the Church of Christ and of the teachings of the Fundamental Baptist, as revealed and taught by the Holy Bible.

V.

That on Tuesday, November 6th, 1.934, and on Wednesday, November 7th., 1934, the Defendant caused to be distributed throughout the large assembly which was gathered to hear the oral discussions the envelope hereto attached, and marked Exhibit A., and on which is printed these words, "The regular price of the entire debate is \$1.50, but a special price is now being made for \$1.00. Enclose a dollar bill or check, name, street number, post office.

Name _____, Street Number _____,
Town _____, State _____ "

That in response thereto hundreds inclosed the cash or check for said printed discussions when published, and the Defendant is now attempting to contract the publication of both oral speeches of said discussions in either pamphlet

form or book form for sale, and has changed, deleted, and altered the discussions, the authorities, the text, the Bible references, and the context of the Plaintiff, or is attempting and threatening to change, alter, delete, and add to, the arguments of the Plaintiff and the arguments and debate of the Defendant, both as to form, subject matter, and sequence of speeches, and as so changed, altered, deleted and added to, the Defendant is attempting to publish and sell, or offer for sale, said oral discussions in whole or in part without the consent of this Complainant, and without the approval of this Complainant of said oral discussions as to form, substance and context in correct form.

VI.

Your Complainant would further show your honor that he has no objections to the Defendant's publishing and selling the discussions exactly as delivered, including the sequence of speeches, context, form and subject matter of said discussions, and the Defendant has no right, legal or equitable, to change, alter, delete, add to or omit from the speeches of the Complainant or his own, and has no right in law or in equity to sell or offer for sale without Complainant's approval even the correct transcripts of the oral discussions used by the Complainant and the Defendant, all of which he is attempting to do as shown by Exhibit A, being the envelope above referred to, hereto attached, and the telegram to the Plaintiff from the Defendant which is hereto attached, and made a part thereof.

VII.

Your Complainant would further show that he has never seen or been offered a copy of the transcript of said discussions which was prepared by the employees and the agents of the Defendant, nor has he been shown the galley sheets for proof reading before they were offered for publication, and offered for sale.

VIII.

Plaintiff would further show that it was agreed by and between him and the Defendant that neither party to said

discussions that is, neither the Plaintiff nor the Defendant, would publish or attempt to publish any part or any or all of the oral discussions without first furnishing to the opposite party a full and complete transcript, verbatim, of the full discussions of both sides, including also the sequence of speeches, which the Defendant is attempting to do over Plaintiff's objections, and without the Plaintiff's permission or consent and to his irreparable loss and damage, and without giving to Plaintiff the right to examine, correct and approve the original transcript of both discussions and galley sheets of same.

IX.

Plaintiff would further show that in the event the Defendant should publish incorrect, erroneous, incomplete, deleted copies and reports of their said discussion, which the Defendant is threatening and attempting to do, without giving this Plaintiff the privilege to see and correct the original transcript of all. of said complete discussions, Plaintiff would suffer irreparable damage and loss, and the tenets of his church misjudged; that the publication rights of this Plaintiff in and to said discussions and debate with the Defendant, Dr. J. Frank Norris, to Plaintiff alone, which the Defendant is attempting to appropriate to his own benefit is of the value of \$5,000.00, and the rights of the Defendant are of the same value to him and the total value of the publication in full of said discussions is \$10,000.00, to which benefit the Plaintiff is entitled to and owns one-half; that the wrong caused and damage and loss suffered by Plaintiff by the publication of incomplete, inaccurate and deleted terms, words, and speeches in said debate, would be irreparable and said false, incomplete and inaccurate statements after being published cannot be recalled and Plaintiff demands the right to examine, correct and approve the whole of said original transcript, as to both speeches of Complainant and Defendant before the publication or sale of same, and before offer of same for sale by the Defendant, and to that end Plaintiff respectfully prays for a Restraining Order directed against the Defendant Norris, his servants, agents, employees, and those acting

in concert with him and on hearing, that a permanent Injunction issue against the Defendant in favor of the Plaintiff as prayed for herein.

X.

Plaintiff would further show that he intends to copy-right his speeches in said discussion when Defendant furnished a complete transcript of same as agreed, but Defendant unlawfully withholds said transcript from the Plaintiff to his damage as aforesaid.

XI.

The plaintiff would further show that he has no other adequate remedy at law to obtain redress of the Defendant by the Defendant's circulation of improper, erroneous, incorrect and misleading versions of the transcript and arguments of the Plaintiff and Defendant, and that the Plaintiff will suffer immediate and irreparable loss and damage if this Writ of Injunction or Restraining Order is not issued immediately ; that the Defendant has obtained no right or privilege to circulate, sell or offer for sale and discussions, speeches, and arguments of the Plaintiff, and has no copyrights of said discussions and no other rights therein, than the rights held and claimed by the Plaintiff.

WHEREFORE, premises considered, the Plaintiff prays your honor for your most gracious Writ of Injunction and Order restraining the Defendant, Dr. J. Frank Norris, from selling or offering for sale the speeches of the Plaintiff and Defendant delivered at the times and on the occasions above set forth; that the Defendant be restrained and enjoined from changing the speeches of the Plaintiff in any way or manner whatsoever either as to citations, authority, subject matter, form, context, substance and sequence of speeches; that Defendant be enjoined and restrained from accepting money or anything of value either directly or indirectly from the sale of speeches delivered by the Plaintiff; that he be restrained and enjoined from contracting for the publication of the said speeches of the Plaintiff until the Plaintiff is given a copy of the original transcript of his and

said Defendant's discussions and speeches and arguments for absolute approval in every respect. The Plaintiff having never waived his right to said discussions and speeches and having never given the Defendant the right to sell the same or offer the same for sale or to contract for the publication of same or to alter, change, delete, omit therefrom or add to same, he prays that said Injunction be made permanent.
-Attorney for Plaintiff.

FOY E. WALLACE, JR.

BY: NOLAN QUEEN,

*THE RESTRAINING ORDER OF THE UNITED STATES
DISTRICT COURT*

*IN THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF TEXAS*

NO.

FOY E. WALLACE, JR., Complainant Vs. DR. J. FRANK
NORRIS, DEFENDANT IN EQUITY.

The petition and complaint of the Plaintiff Foy E. Wallace, Jr., having been heard in the above entitled and numbered cause, and after due consideration and deliberation had,

IT IS HEREBY ORDERED, ADJUDGED AND DECREED, as follows :

The Dr. J. Frank Norris, the defendant in the above entitled and numbered cause, his agents, servants, employees, attorneys and those in active concert with him are hereby enjoined from changing, deleting, adding to, taking from or/and altering any speech, debate, argument, authority used, spoken, read, orally or otherwise of the debate and arguments used by the Plaintiff Foy E. Wallace, Jr., or of that used by Dr. J. Frank Norris in said debate between the Plaintiff and Defendant in Fort Worth, Texas, on November 5th, or/and 6 or/and 7th, 1934. And the said defendant

Dr. J. Frank Norris is further restrained from publishing or attempting to publish or contract for the publication of said debate (and from selling or offering for sale any part of said debate and oral argument used by the Plaintiff and the Defendant in said debate, whether same be in book form or pamphlet form until and unless the Plaintiff is furnished with complete transcript in toto of the arguments used by both the Plaintiff and the Defendant and unless and until the said Foy E. Wallace is delivered a true and correct transcript of said oral discussions for his approval of same both as to argument, authorities, sequence of speeches, contents and form.

The Defendant Dr. J. Frank Norris is further restrained from changing or altering in any way or manner the actual verbatim transcript of both his and the Plaintiffs oral argument in said debates or of either argument, and from distributing and circulating what purports to be the Norris-Wallace debate unless and until said verbatim transcript, context, subject matter, arguments, sequence of speeches, including citations, quotations and authorities is delivered to the Plaintiff Foy E. Wallace and until he has examined and approved same in toto and given his consent to the sale and publication of a true and verbatim account of said Norris-Wallace debate.

It is further appearing to the Court that Plaintiff will suffer irreparable injury and damage unless this injunction issue and it is ordered that same be and is hereby issued immediately without notice to the Defendant, and is continued in full force and effect until the ____ day of ____ 1934, unless within the time so fixed this Order is extended for like period for good reasons shown.

It is further ordered that the Petitioner execute to the Defendant, the adverse party, a bond with two or more good and sufficient sureties conditioned as required by law.
-UNITED STATES DISTRICT JUDGE.

NORRIS RENEWS HIS THREATS IN VIOLATION OF
HIS SIGNED AGREEMENTS

(F. E. W. JR.)

NORRIS TO WALLACE

February 5, 1935.

My Dear Sir:

I understand that you have been carrying advertisements and that it has been published that I refused to let you revise your side of the debate. This is not true. I have the copies of letters showing you were given this opportunity.

You went into court, thereby you released me from all moral obligation--Yet in the face of that I am still willing for you to revise your side of the debate, and as I told you before, under proper supervision, to which I am sure you have no just grounds for objecting.

My side of the debate will be published and it will have a far wider circulation when I turn loose the advertisements that you refuse to publish yours.

I have already contracted for a hook of eight radio stations, and I am going to read it over this hook up after it is published, also I am going to take advertisements in all religious papers in America.

Furthermore I am going to publish all the letters I have written to you and Rev. C. M. Stubblefield and your attorney, and these letters will show the facts in the case.

From what I have learned of your record in Nashville and elsewhere, I am thoroughly justified in that I am not willing to turn over a lot of property into your hands without proper supervision.

You will be given the opportunity to make any revision, or changes whatsoever in your side of the debate-of course considering limitations of space.

I am not interested in any prolonged argument about it, nor am I concerned and I am under no obligations to make this offer. You can accept it or reject it as it stands.

My side of the debate so fully incorporates what you

said in advance of your address that I do not need your side of the debate to make the book an intelligent discussion.

This letter will be published in the book that carries the debate, and it will be published in a number of religious papers of your denomination with the advertisement, and I am sure they will publish it for they could not afford not to publish an ad carried by other religious papers, and at the same time I will give it over the hook up of radios.

Yours very truly, J. Frank Norris.

WALLACE TO NORRIS

Oklahoma City, Oklahoma

February 12, 1935

Dear Doctor Norris:

Reference is here had to your recent communication renewing the matter of the publication of the Fort Worth Debate.

When I have been given equal opportunity with you to examine the complete transcript of the debate, the stenographic report in its entirety--both your speeches and mine--per the terms set forth in letters which you have from Nolan Queen, my attorney, there will be no difficulty in getting the debate published. But until you have complied with these terms--which should not have to be demanded of any man possessed of a sense of fairness, and certainly not to be refused by a man of honor--nevertheless, until you have done this, we shall prevent the circulation of any book that purports to be the Fort Worth Debate, or that infringes in any extent upon our part of the said debate.

It will not be difficult to convince the public, including your own partisan followers, of the following valid reasons for this course of action on our part.

1. You prevented one of our publishers from reporting the debate for the purpose of publication by making unreasonable demands of him and by refusing to release your speeches to him except on terms which you knew could not be accepted. But you have attempted to usurp without re-

striction or restraint those privileges you denied our publisher.

2. You have refused to deliver to me a copy of my own speeches for examination at my freedom and leisure, unhampered and untrammled by you and your deputies. In the important task of correcting a report of my speeches made by your own employees, I refuse to subject myself to your "supervision" or thus submit to your control. Who supervised you?

3. You have, furthermore, refused to let me see your side of the discussion in transcript at all, in order that I may know what you propose to incorporate in it additional to your speeches as delivered or what you propose to delete from them. Several things in evidence during the discussion furnish us grounds to believe that considerable material was being prepared for the record which was not introduced in your speeches, and that much of the matter introduced by me especially embarrassing to you and to your proposition was being withheld from the record.

Your own letters, public statements, and general conduct since the debate furnish us additional reasons for enjoining the publication of the book until we have had opportunity to examine the entire transcript.

I have no desire at all to add to the matter, nor change the substance, of the oral addresses. But I claim the unquestioned right as one of the disputants to see that my speeches were accurately reported, to correct errors, and to see that my argument is given in the proper form, arrangement, and sequence, and to reply to additional matter, if any, that you incorporate in the copy.

Your refusal to allow me this privilege, known by all who are informed in the ethics of such discussions to be right, confirms our opinion that an accurate report of the debate either does not exist or that you will not permit an accurate transcript ever to see the light of type. If this is not true, why are you so unwilling for me to see both sides of the transcript in order that I may know there have been no suppressions or additions?

4. Notwithstanding the fact that you interrupted me in one of my speeches to pledge yourself publicly to furnish me a copy of the transcript, you afterward wired me that you had made but one copy, could not release it to me, and had let the contract for the book to be published! Through my attorney we then offered to pay the cost of transcribing another copy for me or to make bond for the safe return of your copy. Your flat refusal to do either is further evidence to us that you are unscrupulous in your dealings and do not intend for a correct report of the debate to be published.

5. It was this effort of yours to run roughshod over the rights of others, that made our Court action necessary, as a last resort, in which the U. S. District Judge issued a restraining order against your procedure. He cited you to appear in court to show cause for your conduct. The fact that you yielded to the restraining order against the publication of the book without attempting to show cause for your actions is a tacit admission that your course is indefensible and your cause unrighteous. Thus, rather than deliver us a copy of the transcript for examination, you will forfeit the book. Yet you have used the Court action which you yourself forced me to take as an alibi to deceive the people in your effort to shift the responsibility of the unpublished debate from yourself to us.

Those who know you best do not believe that you will ever allow some things that happened in the debate to your embarrassment, such as your denial of the inspiration Mark 16, the complete blasting of your Baptist-Fundamentalist Premillennial doctrines, together with your unfair and altogether reprehensible conduct on the last night of the debate, to go into the record. But these things are, or ought to be, in the record, and we are merely insisting on our ethical and common sense right to see the transcript and to know that no alterations, additions, or suppressions have been made.

6. There is yet another fact on record of which you should be periodically reminded-a few days before the Fort Worth debate I received in Nashville, Tennessee, challenges

from you to hold further discussions in San Antonio and Dallas. I accepted your challenge on the condition that I should be invited, and the discussions indorsed, by the respective Churches of Christ. You wired me that the debates were arranged. The churches in Dallas then authorized me to accept your challenge. I did so and announced it on the last day of the Fort Worth debate. But you--Dr. J. Frank Norris, the champion of Baptist Fundamentalism, but denier of the inspiration of Mark 16--after all your challenging, with your name signed to the telegrams and letters, calling in advance for more debates, refused to debate in Dallas where you said it was already "arranged," or anywhere else with me. The circumstances of this refusal to debate again was evidence that you felt your defeat and furnished further grounds for our belief that you would *never* allow an accurate report of the Fort Worth debate to take its number on the shelves of the Congressional Library in Washington, D.C.

7. But even yet it is not too late. If you will yet act honorably in this matter, the joint book can be published, but if you continue to refuse, the people will know why the Fort Worth Debate was not published. We have ample means with which to make the exposure effective. As to your threat to publish all letters that have passed between you and my attorney and Brother Stubblefield, nothing except the publication of the debate itself could please us more--for that is in fact exactly what we ourselves propose to do. But for the same reason, that you were unwilling for a United States Judge to hear the evidence in the case forms within us a rather definite suspicion that the people will never hear the facts from you.

In a final word, we are not to be intimidated by your mad raving and vain vaunting, nor shall we be inveigled into shifting the issue to the defense of myself or my character against the false implications of your letter and the malicious nature of your personal attacks in the press, on the air, and in the mails. That you have descended to the plane of political lampoon, and resorted to a campaign of

calumny, discloses your own improbity of character, and reveals your own consciousness of your utter defeat on the issues of debate.

I shall not be deterred by your imprecations, but shall cross swords with you to the end, without relenting in the defense of the truth and the cause I represent against your inimical opposition.

Observing the statement in your letter that you are not interested in argument (a fact that we also observed during the debate), I shall refrain from writing you further, but am referring all of these matters, together with this exchange, to Nolan Queen, Weatherford, Texas, who is thoroughly competent to handle all phases of this case, and whom you may address in further reference to it.

Trusting that I have made my position entirely clear to you in this one effort, I am,

Very sincerely yours, Foy E. Wallace, Jr.

ATTORNEY ACCEPTS NORRIS PROPOSITION

February 22, 1935

Dear Judge Queen:

Yours 20th instant to hand. I quite agree from your standpoint, a layman's standpoint, it looks as if religious leaders should make agreements. But it is a difficult thing for you lawyers to understand the idiosyncrasies of preachers.

Most certainly I have no intention of publishing Mr. Wallace's side of the debate.

I think you appreciate my frank statement to you of the fact that I do not feel that I can trust Mr. Wallace, and this lack of trust is based on what his own brother ministers have said to me ; and furthermore, without going into his record, the reports that I have on his record, and from authoritative source would justify me from withholding confidence in him.

I would not agree to turn his manuscript over to him and a group of his own ministers.

I would agree to turn it over to him, and it be at your

house or anywhere else, so long as I had a representative to see that my property was protected, and when I say property I mean the investment I made in having it taken down. He had the right to take his own message down, but he did not see fit to do so. The committee could have had it taken down, but they declined.

I appreciate your word that my rights would be protected, and personally I would leave it with you, and there would be no question, for all that I know of you is that you are a gentleman of the highest order. But lawyers dealing with lawyers is not like preachers dealing with preachers.

Therefore anyway that he wants to make his corrections I will be glad to turn over to him his manuscript--at your place or anywhere else--I do not ask him to come to my office, as I do not want to humiliate or embarrass him in any way. But I must have the necessary protection of my own rights, and he can have whoever he wants to assist him.

Bear in mind I am not insisting on him publishing his side of the debate, or even asking him to publish it, for the way I have it planned for mine to be published, mine will be given larger circulation, and my only purpose in writing my offer to give him this opportunity that it might be published is to show to the public I offered him every opportunity. Yours very truly, J. Frank Norris.

NOTE: The above letter is printed on page 4, 5, of the Norris book, and below it is the statement : "*The above offer was declined.*" But the following shows that his statement is an absolute falsehood. Here it is--read it.

February 23rd., 1935

My dear Dr. Norris: I.

We gladly accept your proposition for Mr. Wallace to unhampered, revise, correct and perfect his side of this discussion here in my adjoining office, and to see yours also; this to be done with any man whom you select to be with him, but it is to be strictly understood that his correction, revision and transcription of the notes on his debate are to be solely upon his own judgment and from his notes,

and with the further understanding that same is to be as near absolutely identical with the speeches as delivered as is possible. It makes absolutely no difference where this is done, except, if done here, I have an extra office and a stenographer for their convenience where they would be unhampered and unmolested by any one. That is the reason that we want the work done here, and they could certainly get no help from me because that is wholly out of my line.

II.

It is further agreed and understood that you may have anyone present you desire, and he may have anyone present he desires but of course not to such an extent as to hamper and annoy him in his writing of any portion. After Mr. Wallace's unhampered revision and re writing of any portion necessary of his discussion be made then before publication he is to be submitted the galley sheets of both sides of the discussion and you are to receive the same with the right to correct same where there is error or mistake.

III.

When this is done then the terms of the publication will be as stated in the previous communications ; that is if copyrighted at all it must be a joint copyright, and each allowed the right to publish and sell the discussion. If it is not deemed advisable to copyright then you or Mr. Wallace each individually have the right to publish and sell any amount and number of the editions of the debate, and the one publishing and selling would have the right to all the profits arising from the publication and sale of same by him. I am telling you candidly that you will be surprised I believe in the number that can be sold if they are put out in the correct and proper form ; otherwise the sale will be materially reduced in my judgment. I believe though that it would probably be better for you to have a joint copyright of the complete debate, and then each have the right to publish and sell individually, if this can be done legally, and I am frank to say to you that I have not given this phase of the case any study.

IV.

It is to be distinctly understood by our acceptance of this offer that the authority of your representative will be restricted to the protection of your transcript, and that he shall have no authority over Mr. Wallace's work, in revising, correcting or supplying missing parts, and in the arrangement and form of his speeches. In these particulars it must be understood that he shall have absolute freedom. Then too in the finished form we should expect it to show the time used by each speaker and the sequence of said speeches and the alteration of the speeches to be exactly as delivered.

V.

It is further understood that this acceptance by us of the proposition to unhampered revise, review and correct this discussion in no way waives our rights to the subject matter thereof, and in no way assigns to you or anyone else the right to publish or sell this discussion as the debates and forms to be sold must be subject to our approval in its finished form and subject to the terms and conditions heretofore stipulated.

I feel very happy in believing now that we shall have a happy solution of this unpleasant matter, and hope that Mr. Wallace may be able to start by next Tuesday; and wish you would advise me upon receipt of this letter when the transcript will be delivered here by your representative as Mr. Wallace will be compelled to postpone an engagement in West Virginia which is now set for March 3rd.

I am presuming that the shorthand notes have been transcribed, and are available for our use.

Thanking for your prompt attention to this matter, and assuring you of my cooperation toward a successful solution of this matter, and hoping to hear from you immediately, I am, Yours very respectfully, Nolan Queen, Attorney-at-Law.

NOTE: The time and place was agreed upon, and I postponed a meeting, and I went to the appointed place at

the appointed time, but we were never able to contact Mr. Norris. In a few days the following letter came.

February 28, 1935

My dear Judge:

Thank you for yours of the twenty-third. Will be home in a few days and I think that you and I personally can settle the whole matter and I will call on you personally when I return. Yours very sincerely, J. Frank Norris.

Norris continued to dilly-dally, crawfish and stall. A few days later the following letter came:

March 6, 1935

My Dear Judge:

Just returned from Detroit, and leaving for Houston, but will be back Saturday and be here several days. In the meantime will be very glad to confer with you with reference to Mr. Wallace's side of debate.

In addition to my former propositions I will make these ;

First: The debates to be published just as delivered with minor corrections, spelling, grammatical errors and so on--no essential change, and that the affidavits of the stenographers taking down the addresses accompany the publication of each debate, and stating that the debates are published as delivered.

This could be easily handled for as certified to by the stenographers and delivered to the publisher--he in turn could certify that the debates are published as certified to by the stenographers . This is what the public wants ; namely, just as the debates were delivered.

I repeat any necessary correction of errors in spelling, English, punctuation, etc., should be made.

Second: That we divide the profits of the publication on a fifty-fifty basis after all expenses are paid, and that Mr. Wallace or his representative be given access to all records pertaining to the cost, sale-in fact all financial records pertaining to the book. Yours very truly, J. Frank Norris.

UNFULFILLED PROMISES

All the time these letters with his offers were being sent to us, Mr. Norris was going forward with the publi-

cation of the book. He was writing the letters to hold us off and prevent court action until he could bring his book from the press. It is the same kind of deception and treachery that the Japanese envoys pulled on Secretary Hull in their pretended peace conferences while their forces were on the way to bomb Pearl Harbor.

The above letter is printed on page 5 of the Norris book and below it is also printed the statement : "*The above proposition was declined.*" But the answers to his letter show that his statement is again absolutely false.

The above letter was received from Mr. Norris, after arrangements had been made between him and my attorney to go to the office of my attorney on a certain date, to receive and review the transcripts. I had postponed my West Virginia meetings, had gone to Weatherford, Texas, for that purpose, we had called Norris on the phone and he would not talk, we wrote him a registered letter which was received and receipted by his secretary, advising them that I was there by agreement and waiting-then we received this letter! It shows that Norris never had any intention, at any time, to carry out his "offers." He made them to print in his book, which was already being printed-and he states in his book that these offers were declined. But the correspondence shows definitely that they were accepted, and they prove that J. Frank Norris did not "abide agreement" in his letters to attorney Queen, nor his agreement with Judge Atwell, nor any agreement that he made. He is in fact the arch-covenant breaker of all time. Every time he made the statement, "this offer was declined," he printed a deliberate falsehood.

IGNORES ALL AGREEMENTS & PUBLISHES HIS BOOK

One feigned promise after another had been received and finally while we waited for their fulfillment the following letter came.

March 26, 1935

Dear Sir :

As attorney representing Rev. Foy E. Wallace, I am writing you. Since he declines to accept my proposition in letters dated, February 22, and March 6th, to publish his

side of the debate, this is to offer him his entire stenographic report of the debate provided he pays the cost I was out in having his side of the debate reported. Yours very sincerely, J. Frank Norris

NOTE: The above letter is printed on page 190 of the Norris book. But he did not print the reply to it. That would have ruined him, as in the other cases. Already, we had offered to pay the costs of the transcript, but our offers had been ignored. However, my attorney answered this letter also and asked Norris to name the cost. He ignored the letter, never answered-but prints in his book that his "offers" were declined. The depravity of such a thing as this is almost total.

* * *

March 27th., 1935

My dear Dr. Norris:

Your letter of the 26th. received, but I did not know that your proposition had been declined, and we were very, very anxious to publish this debate as delivered.

Wish you would advise me by return mail what the stenographical cost is of preparing his side of the debate, and of course, if we take it, it will be with the strict understanding and agreement that no part of same will be used by you in the sale of your part of the debate in any way or manner. I am sure that we understand this matter.

I shall thank you to advise me by return mail, and oblige. Yours very respectfully, Nolan Queen, Attorney-at-Law.

The "offers" which Norris says were "declined" were not declined, but answered. His offer was accepted, and I postponed a meeting in a distant state in order to go to the appointed place at the appointed time, to receive and review the transcript of the debate according to Norris' "offer." I went. Neither Norris nor any of his men appeared. We contacted them, and they would not come. I waited a week and went home. Norris had his book on the press all the time and said that we "declined" his offer. Bogard says Norris exaggerates. I think it's something else. F. E. W. Jr.

EMBARRASSING INCIDENTS LEFT OUT OF THE
NORRIS BOOK

(F. E. W. JR.)

Among the many artifices of Mr. Norris was the arbitrary arrangement he attempted to force on us in his tabernacle. It was his tabernacle--his layout--and he thought it was *his* debate. He insisted that my affirmative addresses be made all in one address of one hour and a half--to which he would reply with one hour and a half. This was obviously done so that his opponent would have no opportunity to answer anything that he said. Within my rights I insisted on alternate forty-five minutes addresses so that replies could be made to arguments offered. After my affirmative address of forty-five minutes, Mr. Norris rather abruptly ordered me to continue with another forty-five minutes before he would speak. Just as abruptly I refused to do so. I took the audience into my confidence and told them what was being demanded, and why Mr. Norris wanted it that way. He then, seeing that he was on the spot, made a show of generosity and offered me the privilege of interrupting him anywhere in his address if he "misrepresented anything," or if there was anything "unfair" in his proceedings. Mr. Norris did not think that I would avail myself of his offer, believing that he had all of the advantage in having the floor if I should interrupt him. But I did it--and to his sorrow--on his own proposition. The embarrassing things--to him--that occurred as a result, are among the things left out of his book.

At the start of the discussion Norris stated that he "used" to be a member of the "Church of Christ" but quit it while he was a boy. It was his obvious intention to play up that claim for effect. His statement was passed by until he had repeated it several times. I then reminded him that Benedict Arnold *used to be* an American citizen and that Judas Iscariot *used to be* a disciple of the Lord--and J. Frank Norris *used to be* a member of the church of Christ! Mr. Norris never mentioned it again. Personally, I seriously doubt if Norris was ever a member of the church.

One thing is certain-Norris never intended to allow such replies to his arrogant assertions to see the light of type.

I. THE REPUDIATION OF MARK 16

It was the second day of the debate. I was affirming on the necessity of baptism. My first argument to prove that baptism is essential to salvation was "justification by faith." This was Norris' sugar-stick, and he had not expected me to take his own pet passages on faith and apply them to my affirmative proposition. After developing the argument on justification by faith, Mark 16:16 was introduced as proof that baptism is justification by faith--"he that believeth and is baptized shall be saved." No other passage on baptism was introduced in the first affirmative speech. Mr. Norris was visibly confused. He stormed and ranted as to why I did not use John 3:5 on "born of water" and why I had ignored Acts 2:38. He had prepared an answer to arguments that I had not presented, and his speech fell flat.

In his efforts to extricate himself from the unexpected turn of things he took the Bogard dodge and denied the inspiration of Mark 16:16. He said that it was not in two of the oldest manuscripts. He had been abroad, he said, and had looked down through a glass encasement upon these two old manuscripts that left out Mark 16:16. Furthermore, he averred that if Mark 16:16 is "good scripture" that we would have to take the snakes--he wanted to know if I would let the snakes bite me--and to the amusement of a few Baptist preachers he shouted "I am going to put Wallace to bed with the snakes!"

In reply to all of this, we pointed out first that Norris had been a great crusader against modernism among the Baptists and had waged a fight against Baylor University, and even the Baptist Seminary, because of their alleged "modernism" and lo! in order to get rid of Mark 16 he had himself turned modernist, and worse--he had flatly denied the inspiration of a part of the gospel record.

The great "fundamentalist" had turned modernist ! That goaded him and his "Fundamentalist Baptists", and he backed up by saying that he had not "denied" Mark 16, he had only said that it was "questionable." The prompt reply

was that since he had said if Mark 16 was "good scripture" he would put me to bed with the snakes--and now he backs up and says that he had not *denied* that it was, then what would *he* do with the snakes? He had put me to bed with the snakes only to find out that he would have to sleep with the snakes himself!

His greatest humiliation on Mark 16, however, was on the two manuscripts which he said he saw through the glass case. And Mark 16:16 was left out of those two manuscripts. We asked Mr. Norris if he did not know that the *same two manuscripts* that omitted Mark 16 :16 also omitted the entire twentieth chapter of Revelation. He did not know it--and *he turned pale*. Only the day before he had used Revelation 20 as his chief text on the millennium question. He had hung a chart on which the verses from Revelation 20 were printed--and then had drilled the Baptists to read it in concert--in unison. He had made a great show of it--he directed them, and they read it aloud in unison. That chart was still hanging from the wall above our heads, with the thousand years printed in extraordinarily large letters. I pointed to his chart and said: "Mr. Norris, do you know that the entire 20th chapter of Revelation is left out of the same two manuscripts that leave out Mark 16?" Since he had charged me with basing my argument on baptism on a "doubtful passage" I simply laid it back in his lap, that by his own statements he had based his entire millennial argument on "a doubtful passage," and reminded him that "sauce for the goose is salad dressing for the gander."

The weight of this incident was crushing. Norris felt it. Morris and Rice felt it; and Ballard told some of his Baptists that I ruined Norris on Mark 16. Sometime later I saw Norris in a railway station in San Antonio, after he had broken with John R. Rice, and asked him why he had split with Rice. He said, "Oh, John has gone off with the Holy Rollers." I replied, "Sure enough! Maybe he has decided that Mark 16 is good *scripture* and has decided to take the snakes with it, like you said." But Norris was gone--he would not stand still to exchange even a few remarks with me, and I had to throw it at him on the run--but he heard it.

The thing that he calls the Norris-Wallace Debate leaves out this very embarrassing incident. It cannot be an oversight that every thing that happened in his own speeches to his humiliation and embarrassment was overlooked--his stenographers did not take it. Those things are not in the record. That being true, what do you think Norris and his stenographers *did to my speeches?* If they exist at all, they exist in such mutilated form that they could not be recognized or identified as the speeches that I delivered in that debate. *And the addresses in the Norris book are not the speeches delivered in that debate.*

II. THE MARTIN LUTHER INCIDENT

In full knowledge of the fact that he was misrepresenting the sayings and writings of Alexander Campbell, at one strategic point, Mr. Norris shouted that he could prove that A. Campbell did not believe that baptism was essential to salvation and that he would read where Campbell actually said that it was *not essential to salvation*. So he produced a book, written by Campbell. He read a statement to the effect that baptism is not essential to salvation, and attributed it to Alexander Campbell. I rose to claim the privilege he had offered me, and asked him for the title of the book. I had to insist before he would tell me the name of the book. I then asked for the page from which he was reading, and again had to insist before he would give it. I had that same book in my case ; I reached for it, turned to the page, and read the statement which Mr. Norris attributed to Campbell, and lo! it was an extract from Martin Luther, set off on the page as a quotation, and credited to Luther. It could not have been a mistake, Mr. Norris had deliberately attributed a statement of Luther to Alexander Campbell. I asked him before the audience, Mr. Norris, *why did you do it?* In white anger he threw the book down-and proceeded along another line. That incident is left out of Mr. Norris' book--the Norris-Wallace Debate, falsely so-called !

Later in his same address, he shouted again that he would read from Alexander Campbell, which was an admission that he had not done so. He took the book again and read where Campbell said that "baptism is not essential in

all cases"--and in louder tones he yelled, "if baptism is not essential in all cases it is not essential in any case !" Again I claimed the generous (?) proposition that he had made, and interrupted him. I asked: Mr. Norris, is faith essential in all cases? He started to say "yes" but thought of the infants and changed it to "No." When he said "No" I said to the audience, in Norris' words, "if faith is not essential in all cases, then faith is not essential in *any case*," so away went his doctrine of salvation by faith! It was then shown that Campbell was making a statement with reference to infant baptism, showing that infants are not subjects of baptism, and therefore baptism is not essential to the salvation of an infant. Mr. Norris tried to laugh this off by remarking that the argument was "childish"--but it was not funny either to him or the Baptists and the laugh did not lather.

That incident was not allowed to go into his book, as it occurred. A garbled account of it appears, an incomplete statement of it, giving only a few of my words, and leaving the thing as much in Norris' favor as possible.

There are other instances in the unworthy thing that he calls the Norris-Wallace Debate that represent me as asking and answering questions in the course of his speeches-but in no case does the report accurately represent what was said and done. The record is "fixed" to favor Norris. Also in those instances of where "applause" and "laughter" are inserted into his speeches, an entirely overdrawn picture is given to his readers. Men of the world, who make no claims to being religious, would not stoop to the dishonor or resort to the dishonesty of the things that Norris has perpetrated in the publication of his fraudulent book, and the ten years campaign of misrepresentation and falsehood he has waged to his own shame and disgrace since the debate was held.

Some honorable men of the Baptist affiliation have testified to his dishonesty and treachery. Notable among them is A. R. Scherling, of North Dakota, whose letters in this Special Number are an example of what some Baptists, above the Norris strata, think of the conduct of a man whom they followed and trusted until his own actions proved him unworthy of their confidence.

For precisely the same reasons that these embarrassing incidents did not see the light of type, as they actually occurred, in the Fort Worth debate, many other things unfavorable to Norris were culled out. Does anyone believe, in the light of such as this, that my speeches were taken and transcribed correctly?

The testimony of A. O. Colley was given to the effect that he sat near the stenographers and saw them "lay down their pencils," apparently in obedience to some signal from Norris, at certain points in my addresses when withering exposures were being made of Norris and his positions. I witnessed the same, and called attention to it, and was met with silly Baptist grins.

III. THE THREAT OF ONE HUNDRED ARMED MEN

It was in the midst of one of these interruptions, so embarrassing to Mr. Norris that he lost his poise completely. Laboring under great pressure evidently, defeated in argument and in repartee on every point, he went into a rage on a certain point of interruption and screamed "shut up" -and added that he had "one hundred armed men" placed in that audience to carry out at his command.

To cover these things up Mr. Norris has diligently endeavored to make it appear that I was ill-tempered during the debate. I am absolutely confident that no unprejudiced person, or even few extremely prejudiced ones, would accuse me of getting out of humor even once during the entire proceedings. There was not one moment in all of the sessions when I was not fully composed and in the best of humor--and Norris knew it, a thing that irked and angered him. Knowing, as he does, that he himself became extremely angry, he would have the people believe that it was I. But the people know better, and they have not forgotten these devastating things that happened to J. Frank Norris, though he did expunge them from the record.

Like the Martin Luther incident, this "one hundred armed men" threat was left out of the Norris record, though it happened in his speech, not mine. That shows what kind of a representation of my speeches the public would have been treated to if J. Frank Norris had been left unre-

strained to bring out the sort of a book he intended to publish--and it is such diabolical conduct as this that has made the present exposures necessary.

CONCERNING ARGUMENTS CLAIMED
UNANSWERED

(F. E. W. JR.)

The present Special Issue does not propose a review of the so-called "Norris-Wallace Debate." Such a work would require a book the size of his. But the purpose of this exposure would not be fully accomplished if we should ignore the claims of Mr. Norris that his "pet points" were all unanswered. He has boasted all over the United States that we passed his arguments by without notice, ignored and unanswered. It becomes necessary therefore to take time and space to give some examples of what was done to the arguments he falsely says were not even noticed.

The examples submitted are all on the subject of baptism--but on the subject of apostasy the same type of exposures were made. It is not possible to cover the subjects in the limited space available here but the instances cited in the following examples will enlighten the readers as to what occurred on every subject discussed.

Since Mr. Norris questioned the inspiration of Mark 16 :16; and claims to have "uncoupled" Acts 2 :38; and thinks he finds the "new birth" in the middle of the light on the Damascus road in the case of Saul; and gets us all saved by "staying out of the water" like Noah did--withal claiming that these arguments of his simply over-awed us into such complete silence that we had "nary a word to say" in reply--we herewith set forth the facts as to what actually took place before the audience on these points, and discuss them in order briefly, as follows.

I. ON THE INSPIRATION OF MARK 16 : 16

1. The authenticity of the passage has never been questioned by the scholars. The only point that has ever been raised has been in reference to its genuineness, whether it

was written by Mark or by one of the other apostles, and therefore whether it belonged to the end of Mark's epistle or to another gospel record. The statement would certainly not be less valuable if another apostle wrote it.

2. It is claimed that it is not authentic because it is not found in two of the old manuscripts--the Vatican and the Sinaitic. But it is in practically all of the others--some five hundred in number--including the Alexandrian, which is next to the Vatican and the Sinaitic in age and accuracy.

3. The passage was quoted by Irenaeus in the second century, which shows that it was in Mark's record at that time.

4. All of the ancient versions contain it, which shows that it was in the Greek copies from which the translations were made. Among them are the *Peshito Syriac*, *Old Italic*, *Sahidic*, *Coptic*--all of which were in existence earlier than the two Manuscripts that omit it, and there are only two in which it does not appear. But there are *two thousand copies* that contained it.

5. The facts mentioned in the passage are mentioned in the other gospels. See Luke 8:2--John 20:1-8--Hebrews 2:5.

6. The same two manuscripts that leave out Mark 16:16 also leave out other portions of the New Testament which have never been called in question for that reason. A very significant example of it is the Book of Revelation. Many other copies leave out the entire twentieth chapter. Do any of these deniers of Mark 16:16 deny Revelation 20 for the same reason?

The proof of this statement is given by Dr. Philip Schaff, president of the American Revision Committee, in his book, "Companion To The Greek New Testament," under Mark 16:9-20. Likewise Alexander Roberts, fellow-member of the same Committee with Dr. Schaff, testifies to the same fact in his book, "Companion To The English New Testament", under Mark 16:9-20. This is the voice of scholarship and is the last word on the subject.

7. The forty-seven translators of Authorized Version, our common Bible, put Mark 16 :16 in the text. The one hundred and one translators of the American Standard Version put Mark 16:16 in the text. Doctor Schaff was the president of this committee, and of that passage he said: "The section is found in most of the uncials and in all the cursive Manuscripts, in most of the ancient versions, in all the existing Greek and Syriac lectionaries as far as examined; and Irenaeus, who is a much older witness than any of our existing Manuscripts, quotes Verse 19 as a part of the Gospel of Mark. A strong intrinsic argument for the genuineness is also derived from the extreme improbability (we may say impossibility) that the evangelist should have *intentionally closed* his Gospel with 'for they were afraid,' verse 8." (Companion To The Greek New Testament, Page 190, by Philip Schaff).

If more evidence is needed, Alexander Roberts, the imminent member of the Translating Committee says with emphasis that the author of Mark 16:16 was surely "one who belonged to the circle of the apostles" and that it "is inserted, without the least misgiving, as an appendix to that gospel in the Revised Version." (Companion To The English New Testament, Page 63).

While trying to deny the inspiration of Mark 16 : 16 on the claims of scholarship, it can be seen that the point of scholarship turns against them. And when they lose their point, the only alternative is to accept the inspiration of Mark 16 :16 and then lose their argument against baptism. A hard bed, but they made it and must lie in it.

8. As a final point--the author of the Hebrew letter, generally conceded to be Paul, the apostle, quoted from Mark 16 in Hebrews 2:5. Do you think the apostle Paul would have quoted from a spurious account? The argument is all on one side for the genuineness of Mark 16. It is, indeed, strange that preachers like Norris in their bitter opposition to Mark 16:16 will turn infidel and deny its inspiration in an effort to get rid of it. In so doing they are no better than any other modernist or infidel who deny other sections of the Word of God.

II. THE ARGUMENT ON ACTS 2:38

In the affirmative on the place of baptism in the plan of salvation I introduced my argument with Mark 16 : 16. Mr. Norris, as stated, first denied the inspiration of this passage and then backed out of his denial under no little embarrassment. From Mark 16 I proceeded to Acts 2:38. In his book and in his paper Mr. Norris has made a great ado over his argument on Acts 2:38, and would leave the impression that we were bewildered into silence--having no answer.

The fact is just the reverse of his statements. The bewilderment was his own, and much of his "argument" (?) on Acts 2 :38 consists of matter which he did not deliver at all in the debate, but which was written up either before or after the debate.

Summing up the argument on Acts 2 :38, we offered first of all to stake the issue on that single passage. The value of this passage to the controversy was emphasized to that extent, as the most conspicuous passage on the subject. We promised the audience to deliver it from all the withering influence of sophistry--and did so.

(1) There is an inseparable connection stated between baptism and remission of sins.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

"For" means necessary to. It makes remission depend on baptism in the same sense that it is made to depend on repentance. Transpose the sentence and it reads: Every one of you repent and be baptized for the remission of sins. There are *two* things--"repent and be baptized"--related to a *third*--"the remission of sins." The one particle *eis* (for) cannot express two relations. Therefore, whatever relation *repentance* bears to the remission of sins, baptism bears that same relation. Is repentance essential to remission? Then, so is baptism.

(2) When were they forgiven?

Not when Peter *began* preaching. Not when they were convicted--or pricked in the heart. Not when *they cried*

“what shall we do.” Then, *when were they forgiven?* Read it: “Repent and be baptized everyone of you.” That alone is the answer to their question, even with no design expressed, would make the answer essential. It was an answer to a question. Was the answer essential to the point of inquiry?

(3) The object of the question.

The question: *What shall we do?* For what--if not to be forgiven? The answer: Did Peter tell them to do something because *of* or *in order to* what they were asking for?

(4) The answer analyzed.

The copulative conjunction “and” couples two verbs with the phrase “for the remission of sins.” Repent for--be baptized for--there is no good sense in the expression if remission is not the purpose. Eliminate baptism and read the sentence. “Repent every one of you in the name of Jesus Christ *for* the remission of sins.” What does “for” mean? Repent for--does that mean repent “because of”--oh, no. Repent *in order to* remission of sins. Very well, put baptism back into the sentence--repent and be baptized *for* the remission of sins--does baptism in the passage change the meaning of “for”?

(5) The Greek preposition *Eis*.

As a Greek preposition *eis* never means “because of,” or “on account of,” and is never so rendered. Thayer, the New Testament lexicographer, says that “*eis*” is “a preposition governing the accusative and denoting entrance into, or direction and limit; into, to, towards, for, among.” There are seventeen Greek words translated in the English word “for”--the Greek preposition *eis* (for) is never translated “because of” and it never looks backward. The Greek preposition *dia* is “on account of.” So when the English word “for” comes from the Greek preposition “*dia*” it means on *account of* or *because of*, but when the English word “for” comes from the Greek word “*eis*” it never points back, always forward. The illustrations sometimes used are therefore wrong. For instance: “A worker is paid *for* his labor. That is, the worker is paid because of or on account of his

labor. But that preposition “for” in the Greek would be “dia” not “eis.” Now turn it around. “The worker labors *for* his wages.” That is, the worker labors in order to, or in view of, his wages.” In that case, the preposition “for” in the Greek would be “eis.” In Acts 2:38 the preposition is "eis" not "dia" and it means “in order to” and does not mean “because of .”

Compare some passages in the New Testament:

Acts 3:19: “Repent and be converted that (eis) your sins may be blotted out.” Does not repent because sins are blotted out? It is the preposition “eis” here.

Romans 10:10: “With the heart man believeth unto (eis) righteousness.” Does man believe *because of* righteousness? It is "eis" here also.

Hebrews 10:39: “Believe unto (eis) the saving of the soul.” Does one believe because of the saving of the soul--or in order to the saving of the soul? It is the preposition “eis” here.

Acts 11:18: “Repentance unto (eis) life”--does one repent because he has obtained “life” or in order to obtain this life? It is the preposition “eis” in this passage.

2 Corinthians 7:10: “Repentance unto (eis) salvation.” Does one repent because he has obtained salvation or in order to obtain it. It is the same word "eis" in this passage.

Matthew 26:28: “This is my blood ... shed for many for (eis) the remission of sins.” Did Jesus Christ shed his blood because of the remission of the sins of the many--or in order to remission of their sins? It is the same word “eis” and is the same expression “for remission of sins” as in Acts 2:38.

Mr. Norris never answered these parallels on the preposition eis. But to take from him every vestige of argument attention was called to some passages sometimes thought to be an exception in the use of the word “eis”--passages that appear to use the preposition “eis” in the backward sense:

First : Matthew 3:11--“I indeed baptize with water unto (eis) repentance.” Here, it is contended, that John meant that he baptized people *because of* repentance and not in order to repentance. But the word simply means “into”

here--baptized into repentance--into the life obligated by repentance, or into the amendment of life. This is shown by his exhortation "bring forth fruits meet for repentance." The word repentance here is used broadly in the sense of conversion. In Acts 11:18 we are told that God granted to the Gentiles "repentance unto life." But in Acts 15:3 the same writer used the word conversion in referring to the same thing, stating that God had granted "the conversion of the Gentiles." Hence, repentance is used in these passages in the sense of conversion. Repentance in Acts 11:18 includes all that conversion does in Acts 15 :3--and it is *into* this repentance that John's subjects were baptized. They were baptized into the benefits or blessings repentance brings, as in Romans 6:3-4, where it refers to being baptized into death--into the--benefits of his death. So "eis" in Matthew 3:11 points forward, not backward. If John had meant "on account of" in that passage the word "dia" would have been used instead of the word "eis."

Second : Matthew 12 :41--"Because they repented at (eis) the preaching of Jonah." It is contended that the men of Nineveh repented "because of" the preaching of Jonah. But that is not the statement of the text nor its meaning. They repented eis or *into* the preaching of Jonah. The Ninevities repented into the preaching of Jonah of reformation--they "repented in sackcloth and ashes" and the Old Testament texts tells us that God saw their works, like John's command to "bring forth fruits meet for repentance." John's subjects were baptized *into* that kind of repentance and the Ninevites repented *into* Jonah's preaching in the same manner. So again "eis" looks forward, not backward.

Third: Mark 1:44--"Go show thyself to the priest and offer for (eis) thy cleansing." It is argued that "for" here means "because of"--offer because of the cleansing. But the word "eis" here, as in other instances, simply means in order to. The healing took place before the cleansing. The text does not say "offer *for* thy healing"--it says offer *for* thy cleansing. The law of cleansing is stated in Leviticus 13:2-7. The leper was first healed--then the healed leper

went to the priest for the cleansing, and in obedience to the law he must "offer for the cleansing"--make his offering *in order to* the cleansing, which followed the healing. So the argument on "eis" is lost. There is not one example, not one single example, of the word "eis" meaning because of or on account of--it always points forward, never backward, and from this rule and meaning there is no exception. The challenge to produce one was not met.

(6) The verbs--number and person.

In a final effort, a last resort, to break the force of Acts 2:38, Mr. Norris copied the Bogard argument on the "number and person" of the verbs "*repent, and be baptized every one of you.*" The argument is that "repent" is second person plural, but "be baptized every one of you" is third person singular. The effort is to prove that repentance and baptism in their verb forms are not related in number and person and therefore. cannot be related in design in this command. But the argument falls of its own weight due to the fatal fact that in the Greek of our New Testament there is no third person singular. The Greek Grammar states plainly that the Imperative takes only the second person, and that there is no third person singular. Our authority for the statement is the following Greek Grammars, which I have in my possession, duly marked and underlined. Hadley and Allen, Greek Grammar, page 204. Thayer's Greek Lexicon, page 192. Liddell and Scott, page 478. There are others, but the Greek rule covering this point shows that their argument on the grammar of Acts 2:38 goes down with the rest of their sophistry--Peter and the rest of the apostles, speaking in Greece, could not have made this Bogard-Norris distinction on the second person plural and the third person singular.

But it was very forcefully pointed out to Mr. Norris that even if there were no Greek rule covering the point his argument that "repent," in the second person plural, could not be related in design with "be baptized," in the third person singular, was wrong in our own plain language. The following examples were submitted to him.

(1) A mother says to her children: "Come, and be washed every one of you for the cleansing of your hands, and ye shall receive the gift of a good meal." Does the second person plural and third person singular keep the verbs "come" and "be washed" from being related in purpose? Certainly not.

(2) A benevolent physician, who discovers medicinal waters, says: "Go ye, and be bathed every one of you for the healing of your infirmities, and ye shall receive the blessing of good health."

(3) The county health officer commands: "Turn, and be vaccinated every one of you for the prevention of the smallpox, etc."

(4) And the school authorities say: "Matriculate, and be instructed every one of you for the reception of a diploma, etc."

It can be observed at a glance that the same persons who were commanded to repent in Acts 2:38 were commanded to be baptized, and for the same purpose. Repentance and baptism are joined together by that "copulative and" in that passage and they point in the same direction--what one is for the other is for. The objections are pure sophistry.

These parallels on Acts 2:38 were not replied to *during the debate*.

III. WHEN WAS SAUL OF TARSUS SAVED?

One of Mr. Norris' greatest boasts is that his "new" slant on the conversion of Saul of Tarsus was not answered. He says in his book and in his paper--"note it down and see if he answers it." We *did* answer it--but they did not *note it down*.

The argument here surrounds the passage in Acts 22 :16: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The language of the text implies (1) separation from sin; (2) how this separation is effected; (3) that the wash-

ing mentioned is not baptism, but in this passage it follows baptism, or is something that takes place in baptism.

The "washing" in Acts 22:16 is exactly what "remission" is in Acts 2:38. No one contends that remission is baptism in Acts 2. We do contend that baptism stands between the sinner and remission in that passage. Nor do we contend that the washing is baptism in Acts 22--but baptism stands between the sinner and the washing in that passage.

Now, Mr. Norris' great killing argument is made on 1 Corinthians 15:8 where the apostle Paul states that he was the last of them all to see the Lord and to become an apostle of the Lord. He thus adds: "And last of all he was seen of me also, as of one born out of due time." With fancy flourishes Mr. Norris asserts that "born" in this verse means "born again" and therefore Paul was "born again" when Jesus appeared to him on the Damascus road. This is what Mr. Norris "predicted" (after the debate was over) in his book that I would never answer, and he said "take your pencils and note it down" (after the debate had closed) and "see if he answers it." But it was answered when he made it--before the debate closed, and before he put in his post mortem prediction.

His first mistake was in assuming that "born" in this verse means "born again." If "born" here means "born again" then Paul says that he was "born again out of due time." Well, when is the *due time* for a man to be born *again*? If Paul had been *born* before this time it would have been before he even believed on the Lord. Mr. Norris says the "due time" for one to be born is when he believes. Was not Paul born when he believed, according to his contention? Was that out of due time? But proof of the fact that the use of the word "born" here is not in the sense of "born again" lies in the fact that it is not the *same word* at all in the original text, nor the same expression in our own text. Note this proof: Englishman's Greek Concordance gives the word "born" in the expression "born out of due time" in 1 Corinthians 15:8 from the word *Ektroma*. But in the expression "being born again" in 1 Peter 1:23 the word "born" is from *Anagennaō* and in the expression

“except a man be born again” in John 3 :5 the word “born” is from *Gennao*. That alone collapses his whole point--the great argument that no man could answer! It is a different “born” entirely. It is not “born again” and does not refer to the new birth at all.

His second mistake is in the fact that the passage does not say that Paul was *born*. The apostle simply uses a comparison. He says “as of one born out of due time.” What he referred to was not a birth--but “as” a birth out of its due time. Then what did he mean? The answer is in the next verse. Read it: “For I am the least of the apostles, that am not meet to be called an apostle.” He is not talking about the new birth--he is talking about his becoming an apostle after all the other apostles had already been called. He became an apostle later than they--as one born out of the due time. Anybody who can see through a ladder ought to be able to see that comparison.

The question, then, is *when was Saul saved?* The text tells us that a light shone round about him; that he fell to the earth; that he heard a voice and asked “who art thou, Lord ?” that when he was told it was Jesus who was speaking, he asked what the Lord would have him to do; that he was commanded by the Lord to go into Damascus where it would be told him what he must do; that Ananias came to him after he had fasted in blindness for three days and three nights, shut up in his room, and told him to “arise and be baptized and wash away thy sins.” Now, *when was Saul saved?*

(1) If he was saved when he fell to the earth, he was saved before he knew who Jesus was, because he said “who art thou, Lord?”

(2) If he was saved when he asked the Lord what he should do, he was saved before he knew it, for he said “Lord, what wilt thou have me to do?”

(3) If he was saved when Jesus told him to go into the city, he was saved before Jesus Christ knew it, for Jesus said, “there it shall be told thee what thou must do.”

(4) If he was saved while he was praying in Damascus,

Ananias the Lord's disciple did not know it, for he went to tell him what to do.

(5) If he was saved while he was fasting in blindness, and praying in his room in Damascus, he was the most miserable saved man anybody ever read about.

(6) If he was saved even when Ananias laid his hands on him then he was saved before he did what he was told to do to be saved.

Now that is the kind of a saved man we are told to believe Saul of Tarsus was as Mr. Norris attempts to make his people believe that Saul was "born again" and saved when the light shone around him on the road.

But when was he saved? Well--Jesus told him to go into the city where he would be *told* what he *must* do. Ananias came and told him to "arise and be baptized and wash away thy sins." These three verbs are joined together by that copulative "and." It is the coupling pin of Mark 16:16 and of Acts 2:38. *Arise* "and" *be baptized* "and" *wash away thy sins.* Was he saved before his sins were washed away? Remember--baptism in this passage stands squarely between the sinner and the washing away of his sins.

Did a denominational preacher ever tell an unsaved man to do such a thing? Why not?

(7) The question of efficacy.

It is urged that water cannot literally wash away sins. Neither does the blood *literally* wash away sins.

No matter *what* the *washing* is--baptism stands between the sinner and the washing away of his sins.

(8) Some objections answered.

1. Ananias called Saul "brother" which shows that Ananias regarded him a saved man. But Peter called the sinners on the day of Pentecost "brethren" before he had even told them to "repent" and be baptized ; and he called them "brethren" in Acts 3:17-19 before he had told them to "repent and be converted." Does that prove that they were saved before they repented or had been converted? Saul was a Jew and Ananias was a Jew--they were brother Jews, Israelites--that is all.

2. He received the Spirit before he was baptized, so he must have been saved before he was baptized. The text does not say that he received the Spirit before he was baptized. It simply says that he *might be* filled--but it does not state when it was done. Acts 22 :21 is Paul's own version of what occurred and he says that *sight* is all that he received at the hands of Ananias. When the Holy Spirit was imparted to him is not stated. But grant the miracle--it still does not change the command of Ananias.

3. But the scales fell from him, hence he must have been saved before his baptism. Yes, but the scales fell from his eyes, not his heart. The miracle restored his physical sight. The question is--*when was Saul saved?* The answer is when he obeyed the command of Ananias to arise and be baptized--and no amount of labor can change the case.

These arguments were made affirmatively first, and negatively in answer to Mr. Norris' attempts to displace them. We do not believe they ever went into the stenographers' notes as they were delivered in form and sequence or even in substance--and J. Frank Norris would never permit them to see the light of type in an accurately reported and published "Norris-Wallace Debate." Those who heard the debate know well, full well, who kept the debate from being published and why.

IV. THE ARGUMENT ON 1 PETER 3 :21

As in the other cases Mr. Norris has made a great ado on his "withering" reply to this argument. But it is easy to hold a one-sided debate, yet the readers of his own perverted book must be able to see the labor in his efforts to dispose of "something" his opponent had said and done to him.

Referring to the salvation of Noah from destruction as a type of our salvation from sin, Peter says: "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us." Here is salvation in type and antitype. The fact that one is temporal and the other is spiritual does not change the fact. The

temporal rock in 1 Corinthians 10 : 1-2 is made a figure of Christ. Does that make Christ figurative? So, first of all this passage cannot be disposed of by saying that it is "just a figure."

The salvation is actual--"by the resurrection of Jesus Christ." The comparison shows the connection that baptism has with this salvation. 1. God used water to deliver Noah. 2. God uses water--even baptism--to save us. Water drew the line of separation between the old world and the new world. Water delivered Noah from the old world into the new world. Water brought them into the new sacrificial covenant with God. These are precisely the functions of baptism. The meaning of Peter's language is evident.

But it is contended that *Noah stayed out of the water!* Well, if that is the point of comparison, then the rest of them were lost by getting into the water. What does that do for a Baptist, since he has to get into the water to become one? That would mean--do not be baptized, you will be lost if you do! So Jesus should have said, "he that believeth and is baptized shall be damned !" This dodge only shows Baptist preachers to be arch-perverters of the word of God.

The passage says as the water saved Noah so "baptism" saves us. Now, can one be *baptized* and *stay out* of the water? Will a Baptist say that one can be *baptized* and *stay out* of the water? Unless he says that, he has no argument on that point. The text says water saves us--*even baptism*, and even Baptists admit that to be baptized one must get in the water.

The point in 1 Peter 3:21 is not what baptism is but rather what baptism *does*. It saves us. Any explanation that says baptism does not save us is not an explanation--it is a contradiction.

Summing it up:

1. One cannot be baptized and stay out of the water.
2. Previous to baptism salvation does not exist.
3. Subsequent to baptism, salvation does exist.
4. Without baptism therefore, the salvation of a gospel subject cannot exist.

Noah was saved:

1. By grace--he "found favor in the eyes of the Lord." (Genesis 6 :8).

2. By faith--"By faith Noah ... prepared an ark to the saving of his house." (Hebrews 11:6).

3. By obedience--"By faith Noah ... prepared an ark." Hebrews 11: 6.

4. By water--"even baptism." (1 Peter 3 :21).

These points were made in affirmative argument and in rebuttals to Baptist sophistry--but they were not answered --nor were they taken down by the stenographers as they were spoken and delivered.

V. "CHRIST SENT ME NOT TO BAPTIZE"--1 Cor. 1:14-17.

This passage is considered by some as an unanswerable objection to baptism. Contrary to that it proves the indispensable importance of the command.

Of Paul--Of Christ:

1. To be baptized in the name of Paul would make one to be--of Paul

2. Then to be baptized in the name of Christ would make one to be--of Christ. Very definitely Paul showed that to be of Paul one must be baptized in Paul's name, and he objected to the Corinthians saying that they were "of Paul" for that very reason. Then just as definitely must one be baptized in the name of Christ to be of Christ--one cannot be "of Christ," therefore without being baptized in the name of Christ.

3. When Paul said "lest any should say that I had baptized in mine own name"--he showed that such a thing would have made baptism a non-essential, human ordinance, a pitiful man's ceremony. It would have destroyed the act of baptism. Paul did not thank God that none or few had been baptized, but simply that he had not done it, since they were bent on being baptized *in his name* thus rendering the act meaningless. If baptism had been unimportant,

as Norris says, it would not have made any difference and there was no need for concern on the point. The fact that baptism is an essential thing is the reason for Paul's concern as to the scripturalness of their act.

4. The meaning of the passage can be seen by comparison. There is a law governing elliptical sentences. In such sentences when the ellipsis is implied but not expressed, it must be supplied. This is a well known rule of grammar. The following will serve as examples:

Jesus said, "He that believeth on me believeth not on me, but on Him that sent me." Did he mean that they did not believe on him? No. With the ellipsis supplied the idea simply is, "He that believeth on me, believeth not on me only but also on him that sent me."

Again Jesus said, "Labor not for the bread that perisheth but for that which endureth unto eternal life." Did Jesus forbid laboring for the bread that we eat? No. With the ellipsis supplied the thought reads, "Labor not *only* for the bread that perisheth but *also* for that which endureth unto eternal life."

Another example is found in Paul's statement to Timothy. "Drink no longer water but use a little wine for thy stomach's sake and for thine oft infirmities." Did Paul mean for Timothy to quit drinking water altogether? No. With the ellipsis supplied the thought is clear. "Drink no longer water only but use a little wine also for thy stomach's sake." That is, mix some of that acid wine into the water Timothy had been drinking. Of course, the wine-bibbers who use this text for authority to drink would not want to mix theirs with water--too weak as it is, they say!

The Corinthian passage is of similar construction. When Paul said, "Christ sent me not to baptize but to preach the gospel," did he mean that he was not commissioned to baptize people as the twelve apostles were? In the Great Commission the twelve were positively commanded to go and baptize. Does this mean that Paul was not? Of course not. Then what does it mean--just what the other passages mean with ellipsis supplied. Here it is:

“Christ sent me not to baptize only (merely) but to preach the gospel also.” The preacher’s first duty is to preach the gospel. The baptisms are the result and will follow in consequence. But men who were not doing the preaching could attend to the baptizing, whether Paul did or not. Yet he did baptize some of the Corinthians, and said so. Did he do something God had not sent or authorized him to do?

It must be apparent to all that the attempted argument is a mere dodge--and a poor one at that. It is mighty inconsistent for a Baptist to make it, for the reason that it has Paul saying that “Christ sent me not to make Baptists, but to preach the gospel,” for no man can be a Baptist without baptism. And if baptism is no part of the gospel it certainly follows that Paul could have preached the gospel a thousand years and never have made a Baptist! Any Baptist who can see an inch in front of his nose would never bring that passage up for an argument against baptism.

These arguments were all made against Mr. Norris’ sophistry, yet he boasts that his arguments were unanswered, not even referred to! There is little than can be done with one so utterly void of integrity.

VI. THE FRAUDULENT CLAIMS CONCERNING ALEXANDER CAMPBELL

We are not Campbellites. We do not follow any man. But it is not right that such perversity as that which has been exhibited by Norris and his little satellites in the misrepresentations concerning Campbell and others of his day be allowed to pass without a scathing.

It was doubtless one of Mr. Norris’ schemes to keep me away from the main line of argument by leading me off into a defense of Campbell and other lights among us. He failed in that purpose. We were debating what the Bible teaches and not what Campbell or somebody else said about anything. And I refused to be led away.

In this Norris had the promptings of the millennial brethren among us. It was evident all the way through that Boll, Jorgenson, and Neal--aided by the insignificant group in Fort Worth and Dallas headed by Dr. Eugene Wood--

were the instigators of that scheme. It not only reacted against Norris ; it boomeranged against the millennial faction with such force that they have never recovered from its effects.

Norris began by claiming that Campbell was on his side --and he could prove it by his writings. I replied that Presbyterians could prove sprinkling by Campbell for he was once a Presbyterian. There was a time when he believed and taught inherent depravity and other erroneous things. We pointed out that he started a Presbyterian, found that they were wrong on the action of baptism and other matters and he left them. He then affiliated with a Baptist Association (though he never became a member of the Baptist church) until he found out that they are wrong on everything and he quit even "associating" with them. As he learned the full truth he accepted it and preached it.

But Mr. Norris claimed that Campbell did not believe that baptism was necessary to salvation--and that he was on *his* side. To that I replied that Norris had certainly made fools out of all the big Baptist preachers of Campbell's day for it was on that very point that the Baptists fought Campbell so bitterly. What about J. B. Jeter's book on "Campbellism," and another entitled "The Gospel In Water," by Jarrell. They all accused Campbell of teaching "water salvation" - - n o w Norris says he did not do it. What a set of dunces those Baptists were back there--Campbell was on their side, according to Norris, and they did not know it! This point made that section of Baptist preachers in front of us look silly (and they were) but Norris, thinking that he could decoy me into a defense of Campbell, continued. The people knew better, so we left him to his side-issues and stayed on the main line.

For the benefit, however, of some who do not know any better, and as a rebuke to some who do know better, with especial reference in the latter group to such Baptist boasters as Luther C. Peak, of Dallas, and others of his ilk, we submit some statements from Alexander Campbell that will settle the points involved with any honest or honorable man. Though it may not do either Norris or Peak any good, it will arm about 300,000 readers of this

Special Number with the facts, and the integrity of these purveyors of falsehood will sink to a new low in the estimation of the vast number who know the truth of these things.

I. CAMPBELL ON BAPTISM

“In my debate with Mr. McCalla in Kentucky, 1823, on this topic, I contended that it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of sins—that to every believing subject it did formally and in fact convey to him the forgiveness of sins.” *Christian Baptist*, Page 401.

“In the third place I proceed to show that we have the most explicit proof that God forgives sins for the name’s sake of his son, or when the name of Jesus Christ is named upon us in immersion, so soon as our bodies are put under water, at that very instant (in and by the act of immersion) our former or old sins are all washed away provided only that we are true believers.” *Christian Baptist*, Page 416.

“I say that it is quite sufficient to show that in the first proclamation by the holy apostles, forgiveness of sins and Christian immersion were inseparably connected together. Peter, to whom was committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion, equally necessary to forgiveness.” *Christian Baptist*, Page 416-17.

“That it is expressly said and explicitly taught that God forgives men’s sins in the act of immersion.” *Christian Baptist*, Page 421.

“Faith is not more evidently connected with immersion than is immersion with the forgiveness of sins. In the ancient gospel it was first a belief in Jesus ; next immersion ; then forgiveness.” *Christian Baptist*, Page 423.

“We connect faith with immersion as *ESSENTIAL* to forgiveness—and therefore as said of old “according to your faith, so be it unto you—so say we of immersion.” *Christian Baptist*, Page 436.

It should be observed that in the last quotation above the very word *ESSENTIAL*, which Norris claimed that Campbell never used is there—conspicuously there. A student of Campbell, indeed! Rather, a perverter of Campbell, the Word of God, and everything else that is true.

(Note: We are indebted to Brother Roy H. Lanier for producing the last quotation from Campbell’s paper *Chris-*

tian Baptist that contained the word *essential* which Norris claimed that Campbell never said.)

Our purpose in correcting these misrepresentations is not merely to tell people what Alexander Campbell taught. What a man teaches has nothing to do with what the New Testament says—unless he teaches what it says. We do not follow any man. The purpose of all this is to expose the rank unreliability of J. Frank Norris and his utter lack of veracity. In all of these matters he has exhibited a reckless disregard for facts in any case, and has been devoid of truth. In the language of John, the apostle, “He is a liar and the truth is not in him.”

II. CAMPBELL ON MILLENNIALISM

Millennial Harbinger, 1841, Page 197-8:

“Israel, House of Jacob, Tabernacle of David, Mount Zion, Jerusalem,” etc., are sometimes to be interpreted figuratively in the New Testament, just as much as any of the symbols of the apocalypse. Indeed, most of the promises made to David, Israel and the fathers, as well as those concerning Jerusalem, Mount Zion, “the rest of Canaan,” “the seed of Abraham”, referred to by the apostles, are applied not in their original and literal, but their figurative and spiritual import. We shall at the present adduce a few examples.

1st Gabriel, in the annunciation of the nativity of the Messiah, thus speaks: “He shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.” Surely this is not the literal and earthly throne of David, nor is it the literal and earthly house of Jacob; nor can it be said, even now, that he has received the kingdom and throne of God on which David sat on earth; that he has reigned over the house of Jacob ever since, much less for ever; *nor will he ever in Jerusalem sit upon the throne of David; for the earthly city shall never again be built, nor that throne established either on our hypothesis or on that of the Literalist of the Boston Convention.*

Does J. Frank Norris believe the above statement? He does not. It is the opposite of what J. Frank Norris affirmed. Then, did he tell the people the truth when he repeatedly

told them that Alexander Campbell was on his side of the propositions discussed? He did not-and furthermore, we believe that he knew that he was not telling them the truth.

Millennial Harbinger 1841 Page 194-5:

Now it ought to be distinctly noted that although the burial and resurrection of satan, or of the antagonist powers symbolized by the dragon and satan, are first spoken of in the vision; still the resurrection of the souls of the mighty dead-the revival of such spirits on earth, though next described, if first in fact and in occurrence; since satan and his innumerable hosts are to encompass the city of the saints till some time after the thousand years, or the revival of "the rest of the dead." Have we not, then, I appeal to the unprejudiced readers, much more reason and consistency in explaining the first in contrast with the second symbolic resurrection, as we have clearly intimated in the context, than to imagine a second literal resurrection to suit a first literal resurrection. Indeed, as he first implies a second of the same sort, we are constrained to make both either literal or figurative. But the doctrine of two literal resurrections is no where taught in the scripture, unless it be taught in this passage ; and certainly to select out of the midst of so many symbols, as we find in this passage, one phrase, and make it not only literal and unfigurative, but also to found on it the doctrine of two distinct corporeal and literal resurrections, would be a dangerous precedent-and without a parallel in sound criticism and good sense-not only in the Bible, but in other similar compositions in the word. Where have we a first and second resurrection in any other passage of Jewish or Christian scriptures besides this? And where have we a hint of one literal resurrection from any prophet or apostle? I know of none. It appears therefore like building a castle upon the ice to found the theory of two proper resurrections upon such data as this passage affords.

Does J. Frank Norris believe the foregoing analysis of Revelation 20? He does not. Did he know that Campbell said these things? Well, he said that he was a student of Campbell. Did he tell the truth? He did not. He should have said that he was a perverter of Campbell instead.

Millennial Harbinger, 1851, Page 21:

Who, then, enlightened in the Christian religion, can pray "thy reign come," or "thy kingdom come"? I want no

other proof of the darkness that yet covers much of Protestant Christendom than the papal ceremonies hebdominal abuse of "the Lord's prayer," as it is named in many hundred synagogues in this so-called "Bible enlightened land."

The kingdom has come and the king has been on the throne of David now more than 1800 years ; still, myriads are yet praying "thy kingdom come"! ! Some qualify it by such awkward phrases as "thy kingdom come into the hearts of this people"; "thy kingdom come in its ultimate glory." But this is to desecrate and mystify the scripture style.

Does J. Frank Norris believe that he can pray for the kingdom to come? Does he believe that "Christ the king has been on David's throne now more than 1800 years"? He does not. Such affirmations ruin his whole theory. Yet he tells the people Alexander Campbell was on his side of the millennium question.

Millennial Harbinger, 1849, Page 291-4:

David foretold that his son would be a king and sit upon his throne,--not on earth, but in the heavens.

With this induction of all the passages that speak of the throne of David, and all that is said of the anointing or coronation of the Lord Jesus, can anyone find a vestige of authority for the assumption that Jesus Christ will descend from the throne of God in the heavens, to sit up any thing called a throne of David, in literal Jerusalem ; and thus, in the form of a man, reign as a prince and priest over one nation and people, for any national, temporal or spiritual purpose?

But one fact is not seen by those neophytes who assume so much on this subject. It is this, that David's throne was originally the throne of God, and David was but his representative. Jehovah himself was king of Israel, and when Israel repudiated him, he gave them in his anger what they sought, i.e. "a king like other nations." but he would merely deputize him and authorize him by an unction in his name, thereby constituting him "the Lord's anointed." This is the mystery which none of these theological adventurers have yet been taught.

God reigned on earth in the persons of Judah's kings on David's throne. But after the Jews said-"This is the heir, come let us kill and seize the inheritance," he translated

the throne of David to heaven and placed his Son upon it, and there it will continue as the seat of the Lord Jesus Christ till all enemies fall before him.

Yet J. Frank Norris says that he has been "a student of Campbell" and that Alexander Campbell is on his side, and that on the issues between us he was the Campbellite. In the above passages Campbell called Norris "a neophyte" who "assumes so much on this subject" and branded him and his ilk as "theological adventurers" who have not "yet been taught." On his side, indeed! A Campbellite--umph! I am not myself a "Campbellite" but I do not aim to allow J. Frank Norris to slander the good name of Alexander Campbell by calling himself one on this or any other subject.

There are many other such passages in the writings of Alexander Campbell. But these will suffice to prove the utter disregard of facts characteristic of these men who have attempted to deceive the public in general and members of the churches of Christ in particular with the propaganda that Alexander Campbell believed and taught the millennial theories of J. Frank Norris, R. H. Boll, or any other Premillennialist. The effort on the part of them all must be branded as downright dishonesty and a wilful effort to deceive.

THE LATER NORRIS CHALLENGE ACCEPTED

(1964)

For the past ten years J. Frank Norris, of Fort Worth, Texas, and Detroit, Michigan, has exhibited a bitterness unparalleled in the realm of religious polemics. His venom has exuded in both oral and written propaganda as he has relentlessly berated churches of Christ in general and Foy E. Wallace, Jr., in particular. Had the victory in the Fort Worth debate a decade ago been his, why all of the raving and ranting in a manner little short of the maniacal all these ten years ? Like Saul of Tarsus in one respect, smarting under the lash of defeat he is "yet breathing out threatenings and slaughter against the disciples of the Lord." Very definitely not like Saul in another respect, Norris has not "lived in all good conscience before God," nor exercised himself "to have a conscience void of offence toward God and toward man." It is evident to all who are familiar with the course and conduct of J. Frank Norris in these things, and all matters to which they relate, that he has not acted in "good conscience," nor could he conceivably convince himself that he could possibly conclude that he "verily thought" that he "ought to do" the things that he has been doing.

I. CHALLENGING THE CHURCHES OF CHRIST

Breaking out with a new fury a few weeks ago, Mr. Norris boasted that he had given the "Church Of Christ" such a "shellacking" in the Fort Worth debate that they did not want another. He averred that Wallace had been demoted, put on the shelf, so to speak, and withal he could not even get the "Church Of Christ" to look like they wanted another debate. For a time his boastings were apparently unheard and unheeded. Again, he takes to the air, and with an arrogance equalled only by two men of this age known to the whole world, both dictators-Herr Hitler and his "jackal" Benito Mussolini-this dictator of his very

recent Fundamentalist Baptist defection rides high and mighty, defying and demanding that he be met again in the polemic arena by a man of "national reputation" among the churches of Christ. Upon what meat has Caesar been feeding that he has grown so great! For ten years he has fed upon the meat of remorse and revenge and he seeks his satiation by maledictions.

When the churches of Christ in Oklahoma City, Dallas and Fort Worth, in a cool and even manner, accepted Mr. Norris' latest challenges, it was the very thing that he least expected. He had been led to believe that the churches of Christ would not do it; he thought that they would not "agree on Wallace" and was foolish enough to believe that he could split the churches of Christ and drive a wedge in their ranks. He never had any idea of debating again; he has no idea of doing so now. Therefore, when his challenges were accepted in writing, with proper and manifold signatories, J. Frank Norris began to back-track, and is still crawfishing out of his own blatant boastings.

First, he declaimed that the "Church of Christ" did not want another debate--he could not dare them into one. Now he turns it around, and with another tune he is saying that it *seems* that "The Church Of Christ" *wants* to debate again--what a people, never satisfied, always *wanting* to debate, trying to force another debate on him, like they did the other time!

So, in order to escape the encirclement resulting from his own poor strategy, he now hides behind demands which he figured could not be met. First, he demanded that the "pastors" of the numerous churches of Christ must indorse the debate and the debater. When it began to appear to him that practically all of the preachers and churches would do that very thing, and with but little exception have already done so, this bold (?) challenger then changed his demand and said that a majority vote of all the churches of Christ in the city would be required. What a tactical strategist, the gentleman (?) is! He would have the churches of Christ to adopt "Baptist usage" of majority voting or he will not debate. That is not even good back-tracking, and is an insult to honorable crawfishing.

It would have been better for Mr. Norris to do as he did in reference to the Dallas debate ten years ago--just cancel it. We all know about that. Before the Fort Worth debate was held, Mr. Norris wrote me and wired me that he wanted the second debate all arranged for and set, at Dallas, before the Fort Worth debate was held. We accepted his proposal. The Dallas churches agreed to it, endorsed me for his opponent and engaged the coliseum. But on the last day of the Fort Worth debate, after the Dallas debate had been publicly announced before that vast Fort Worth audience, Mr. Norris arose and cancelled the Dallas debate. When he was pressed to state his reason, his ridiculous excuse was that I had made some uncomplimentary remarks about his premillennial friends of the church of Christ.

But since Mr. Norris roars forth again with his challenges, it is altogether fair and reasonable that he should be reminded of his previous Dallas engagement and asked to make it good. And that is what the Dallas churches have done.

Furthermore, since the first debate was held in Fort Worth, Mr. Norris' home city, it is also entirely reasonable and right that a second debate be held between us in Oklahoma City, my home city. That is what the churches in Oklahoma City think about it--and that is what they have asked.

The public no doubt would like to see these acceptances of Mr. Norris' challenges. It is with pleasure that I submit them all, and with particular pride the indorsements from the churches where I live.

II. OKLAHOMA CITY SPEAKS AS FOLLOWS

We submit first the letter from the Tenth & Francis church, where I have preached with considerable regularity for more than twenty years, and where I now (1944) with my family have membership. We offer next a letter from the Capitol Hill church, established under my preaching twenty-one years ago, one of the best churches in Oklahoma City. This letter was voluntary and in addition to their signing of the statement in which the group of Oklahoma City churches joined.

May 2, 1944

Dear Bro. Wallace:

Our attention has been called to the challenges of J. Frank Norris in his paper and over the radio for a debate with some man of "national reputation" among the churches of Christ. We observe that your name is being repeatedly mentioned in these challenges, and many references are being made to the debate which you had with Mr. Norris some years ago.

We hereby authorize you to accept Mr. Norris' challenge for this debate. Inasmuch as the former debate was held in Ft. Worth, Mr. Norris' home city, we propose that this debate be arranged for Oklahoma City, your home city, and that it be held in a public auditorium under terms and conditions to be agreed upon, and set forth in a legal contract to guarantee a correct report and publication of both sides of the debate.

We anticipate that it will probably be impossible for Mr. Norris to obtain the indorsement of a single Baptist Church in this city, but we are willing to waive that usual and proper procedure in order to enable you to meet his challenges in interest of the truth.

Faithfully and fraternally,

W. B. Barton ; L. L. Estes ; L. E. Diamond ; A. W. Lee ;
Elders, Tenth & Francis Church.

* * * *

May 2, 1944

Dear Brother Wallace :

It is our understanding that Mr. J. Frank Norris of Ft. Worth, Texas, has been issuing challenges in his paper and over the radio for a debate with some well-known, representative man of the churches of Christ. It seems to us that the churches of Christ have been called upon in this challenge to defend the truth.

We are taking this means of letting you know that we are for you in accepting this challenge; and shall feel grateful to you for doing so.

It is generally known that the Capitol Hill Church of Christ sponsored the Wallace-Webber Debate in the Coliseum here in Oklahoma City, and we want the public to know that if proper arrangements can be made we stand

ready to back you in the same way in a discussion with J. Frank Norris.

Fraternally yours,

H. C. Harris; E. H. Messenger; A. D. Davis ; Chas. N. Wilson; Elders, Capitol Hill Church. Hubert Roach, Minister, Capitol Hill Church.

* * * *

May 8, 1944

Dear Brother Wallace :

We have seen the letter written to you by the Tenth and Francis congregation by which you are authorized to accept Mr. J. Frank Norris' challenge for a debate with some representative man from the churches of Christ.

It is our feeling that Mr. Norris will withdraw his challenge and seek every way possible to avoid this debate, once he realizes that you are the man he will have to meet. But if there is any way at all by which you can get him to meet you either in Ft. Worth, Dallas, or Oklahoma City, we want you to know that you have the unqualified indorsement and support of the churches of Christ in Oklahoma City.

Faithfully yours,

Capitol Hill Church of Christ, By Hubert Roach.

Culbertson Heights Church of Christ, By Jno. H. Banister.

19th & Byers Church of Christ, By J. M. Gillpatrick.

31st & Blackwelder Church of Christ, By Glendon W. Walker.

Southwest Church of Christ, By T. J. Ruble.

III. DALLAS CHURCHES UNANIMOUS

There are twenty-one churches of Christ in Dallas, and I have twenty-one letters of personal indorsement and acceptance of the J. Frank Norris challenge. Space in this issue forbids the printing in full of all these letters. The letters are not identical, but similar in content. Submitted here is the letter from the Pearl & Bryan Streets church, followed by the list of twenty churches with the names of the elders and the preachers signing them. It ought to satisfy J. Frank Norris, if indorsements are what he is waiting on.

May 15, 1944

Dear Brother Wallace :

It is our understanding that J. Frank Norris has challenged the churches of Christ for a discussion. This challenge has been published in his paper and broadcast over the radio. He also demands an opponent of national reputation, one who is nationally known and whose position on the points of differences involved has been published in some of his publications.

Since the Cause of the Lord Jesus Christ is involved in this challenge, we join the other churches of the city of Dallas in inviting the discussion to Dallas. We, with the other churches of the city, whose indorsement are herewith made known, take pleasure in cooperating fully in this proposed discussion.

We believe the discussion should be held in a neutral auditorium, one that will accommodate the vast audiences that will be certain to attend all the sessions.

We are convinced too, you are more than able to meet all of Mr. Norris' demands and under the present circumstances, you are the logical choice among the brethren to discuss the issues involved. We therefore take pleasure in commending you-without reservation, for the work in this discussion. We promise to lend every reasonable assistance in making the debate a happy realization.

Sincerely,

S. H. Crawford ; W. G. McConnell ; T. C. Walker; C. T. Ward ; J. C. Jackson ; Elders, Pearl & Bryan Streets Church. Coleman Overby, Minister, Pearl & Bryan Streets Church.

*LIST OF DALLAS CHURCHES INDORSING THE
WALLACE-NORRIS DEBATE*

PEARL AND BRYAN

S. H. Crawford, W. G. McConnell, C. T. Ward, J. C. Jackson Elders, and Coleman Overby, Minister.

OWENWOOD

Coleman T. Fikes, John A. White, James Taggart, Andrew David, and Cline B. Drake, Minister.

EDGEFIELD

S. H. Peeler, W. W. Bowman, D. E. Holbrook, and Hugo McCord, Minister.

TRINITY HEIGHTS

H. Milburn Smith, J. T. Coffman, F. D. Harmon, J. W. Michael, M. B. Fleming, and Hulen L. Jackson, Minister.

HIGHLAND PARK

C. C. Mize, N. D. McCord, O. M. Caskey, and Flavil R. Yeakley, Minister.

HATCHER STREET

Leaders: R. M. Cathey, C. H. Moore, R. C. Payne, R. Medford, H. O. Newell, H. O. Blackstone, J. Blackstone and H. C. McCoghren, Minister.

PAGE STREET

Elders: Tim Walker, W. H. Duncan, and C. T. McCormack, Minister.

URBANDALE

Elders: Dewey Brawner, L. F. Allen, W. W. Wynn, W. E. Gray, and J. P. Johnston, Minister.

WESTERN HEIGHTS

A. U. Britain; S. J. Chennowith, J. H. Pollard, and Brooks Terry, Minister.

PRESTON AND McFARLIN

Elders: All of the elders and Minister, Avis C. Wiggins.

SUNSET

Elders: R. B. Riggs, M. S. Phillips, Fred A. Pribble.

CLIFF PARK

Leaders and Minister Eugene E. Vivrett.

MOCKINGBIRD LANE

Elders: W. O. Beeman, J. B. Smith, Flavil L. Colley, and Flavil Colley, Minister.

SANER AVENUE

Elders-One of the elders and the minister, Fred Boshart, authorized me to say this. Written indorsement will be in soon.-Coleman Overby.

COLONIAL AVENUE

Elders: V. A. Silman ; Lon Layton ; L. D. Perigo. Minister--Olan Hicks.

SEARS AND SUMMITT

They passed on it when it first came up. Brother Wise has been out of the city and the indorsement will be drawn up the first of the week.--Coleman Overby.

SHAMROCK SHORE

Leaders: Joe Jones, Guy Wood, Neal Craig, and Homer Hailey, Minister.

LETOT

Frank Phillips authorized me to say "yes" to the indorsement.--Coleman Overby.

LISBON

Elders : J. D. Standley ; R. L. Humphreys ; B. R. Kerr ; L. L. Bolden ; H. E. Edmond. Minister, J. A. Hardin.

PEAK & EASTSIDE

Elders : B. D. Terry ; S. T. Bookout. Minister--Joe Malone.

* * * *

The Dallas churches are unanimous. What an outburst in the face of J. Frank Norris in answer to his challenge. They have not forgotten that he wanted a Dallas debate--that is, he *did* want one, before the Fort Worth debate. He arbitrarily, without cause or sensible excuse, cancelled it. Now the Dallas churches are very properly replying to his challenges by demanding that he come on over to Dallas and make good the debate he cancelled. We promise him a warm reception if and when he comes. He should either do it or blush and hush.

IV. FIFTEEN FORT WORTH CHURCHES GO ON RECORD

In 1934 the Fort Worth debate was endorsed by *ten* churches of Christ. That was acceptable to Mr. Norris then. Today, in the year 1944, *fifteen* churches of Christ have accepted his challenge. That ought to be acceptable to him now. Who is he to demand so much when he has presented no indorsements of himself--not even one Baptist church.

Perhaps, *his* Fundamentalist Baptist Church would indorse the debate and indorse him to do the debating--but as yet we have no such indorsement. It is by no means certain that his own church wants the debate. Would they "vote" for it? Do they want it? Or, is Norris bluffing and browbeating?

Be that as it may, the Fort Worth churches have called the bluffs of J. Frank Norris. We give below the joint letter of the Polytechnic and Castleberry Heights churches, signed by their elders and preachers. This letter is followed by the list of indorsements of the other churches and their preachers--fifteen in number. Has there ever been in all history of religious debates such an overwhelming acceptance of a man's challenge for debate?

* * * *

May 18, 1944

Dear Brother Wallace :

J. Frank Norris, of the Fundamentalist Baptist Church, has issued challenges to the churches of Christ, of this city, to meet him in debate. These challenges have gone to thousands by means of his radio preaching and his paper, "Fundamentalist."

We believe it is our responsibility to God, to this generation and to the generations which are to follow, to do something about these challenges. Hence, the Polytechnic and Castleberry churches request you to meet Mr. Norris in debate, if fair and honest arrangements can be made.

Mr. Norris wants to meet a nationally known debater; you meet this demand. He has further requested that the debater for the churches of Christ be a man who has works in print on the subjects to be discussed. He says that fairness demands this because his speeches and writings on such subjects are in print. Thus, Mr. Norris should be glad to meet you again because he has the speeches you made in the debate ten years ago unless he has destroyed them ; because no member of the church of Christ was ever allowed to see them. If that is not enough to satisfy that demand, Mr. Norris may get your many other works which are available to all. You are definitely the man to meet him.

It is gratifying to note Mr. Norris' insistence for fairness relative to the published works of the debaters. Fairness also demands some other things ; some of which are :

First, it be held in a neutral place. Second, each debater have a moderator and the two moderators select a chairman moderator. Third, no admission fees be charged; we are interested not in the people's money but in their hearing the truth. Fourth, all speeches be taken by dictaphone, phonograph records, or by a staff of reputable court reporters. Fifth, the debate be published by a neutral publishing company. Sixth, the agreement for the debate be made a legal contract and notarized. If Mr. Norris is wanting a fair and honorable discussion, he will be happy to comply with the same. If Mr. Norris is not willing to comply with such just and impartial conditions, it will be evident to the whole world that he used the wrong word in demanding fairness and that he is not interested in an honorable discussion. If he debates, truth will triumph just as it did in 1934 ; if he does not, it will be an admission on his part that he cannot in a fair and honest manner defend the doctrines he advocates and the church of which he is the founder.

Fraternally yours,

Elders, Polytechnic church
of Christ:
T. B. Echols
G. W. Mitchell
J. L. Stephenson
J. H. Richard
S. J. Lightfoot
J. A. Swaim
C. V. Hale
A. H. Norvelle

Minister :
Leroy Brownlow
Elders, Castleberry
Church of Christ
H. Hooper
W. A. Gardner
A. W. Pringle
L. L. Scarborough
Minister:
Cleo E. Jones

* * * *

*LIST OF FORT WORTH CHURCHES INDORSING THE
WALLACE-NORRIS DEBATE*

POLYTECHNIC

Elders: T. B. Echols, G. W. Mitchell, J. L. Stephenson,
J. H. Richards, S. J. Lightfoot, J. A. Swain, C. V. Hale,
A. H. Norvell, Sr., and Leroy Brownlow, Minister.

RIVERSIDE

W. C. Sparkman, J. H. Tew, W. E. Stewart, Elders and
J. Willard Morrow, Minister.

CASTLEBERRY

H. Hooper, W. A. Gardner, A. W. Pringle, Elders and Cleo E. Jones, Minister.

CALMONT AVE.

Elders : Lewis Snyder, Lloyd T. Crouch, W. W. Penick.
Had no regular minister at time of letter.

NORTHSIDE

Elders: J. A. Jones, C. W. Atherton, B. A. Davis, S. M. Knott, J. A. McCall, Minister.

CENTRAL

Elders: Glenn M. Holden, L. E. Robinson, J. C. Cash, Minister.

ARLINGTON HEIGHTS

Deacons: C. A. Gardner, G. A. Norman, J. E. Turner, J. L. Standridge, H. G. Syrgley, James L. Standridge, Minister.

WHITE SETTLEMENT

Leaders: A. F. Hardin, N. E. McKillip, J. C. Lemons, W. M. Holland, Eddie Anderson, B. W. Proctor. No regular minister at time of letter.

SAMUELS AVENUE

Elders: F. E. Stowe, Jeff Hall, J. K. Bentley, Don C. Bentley, Minister.

HIGHLAND PARK

Elders: G. L. Brownlow, R. V. Castles, T. D. Boston, Paul A. Thompson, Minister.

HANDLEY

Elders: Mead Reno, Earl Grady, Otis Thomas, John W. Pigg, Minister.

BIRDEVILLE

Elders: A. W. Campbell, A. T. Sanders. Fred McClung, Minister.

WASHINGTON HEIGHTS

Leaders: G. F. Hanes, L. R. Cotton, Mack Bowers, C. W. Mayner. Carl Gardner, Minister.

LAKE WORTH

Elders: Elmer T. Atkins, R. A. White, Harry Brumbough. C. J. True, Minister.

ROSEN HEIGHTS

Leaders: J. Willard Morrow, W. C. Moore, E. A. White, Sam Lundie, C. L. Brown, W. A. Shirley Sr., W. B. Alldridge, R. L. Chaffin, W. N. Helm, Joe B. Mays, T. M. Bearden, L. H. Pollock, L. A. Murray, Herbert Norton. Bennett Morrow, Minister.

THE FORT WORTH CHURCHES REPLY

Dr. J. Frank Norris, Pastor First Baptist Church 4th & Throckmorton Sts. Fort Worth, Texas

Dear Dr. Norris:

In reply to your challenges for a debate with a representative man of the churches of Christ, we wish to say that there are fifteen churches of Christ which will endorse, support and cooperate in another debate between you and Foy E. Wallace, Jr., provided that fair and impartial arrangements can be made, set forth in a legal contract and notarized.

Relative to the contract, we believe the one that was read in your presence by Coleman Overby, of Dallas, May 27, and taken down by your sound scribe is fair and just to both sides, giving neither the advantage. It is not necessary for us to mention the provisions and covenants of that contract, because you have a copy of it. Foy E. Wallace, Jr., has signed the contract and had it notarized; if you wish, we shall be glad to present same for your signature and notarization.

In your challenge of May 23 you listed three issues to be debated. You notice that the contract calls for four propositions: the same propositions debated by you and Foy E. Wallace, Jr. in 1934. These four propositions cover well the issues you mentioned, and should meet with your approval because of your former acceptance of them.

Also, another suggestion in your letter of May 23 is that both parties submit to each other a list of questions thirty days before the debate begins. We see no need for this. It would start the debate before it starts. Furthermore, we believe the man representing the churches of Christ will not need thirty days in which to answer the questions you may ask him; and a man of your reputation should not need the

thirty days to answer the questions you are asked either.

Another suggestion in the above mentioned letter and challenge is that the man selected by the churches of Christ be one who has "published a book or books covering the subjects debated." We are not acquainted with all the published works of Foy E. Wallace, Jr. However, we understand that you have a copy of the Neal-Wallace Debate, which covers two of the propositions stated in the contract; if not, you may easily secure one. Furthermore, you have all of Brother Wallace's speeches made in the former debate, because in the letter you wrote Nolan Queen--a copy of which is found in the book of speeches you delivered in the debate of 1934--you stated that his transcribed speeches were your property. Those speeches should satisfy that demand.

Relative to the suggestion that the speeches be recorded by a sound scribe--that point: the taking down and transcribing of all speeches is one of the provisions of the contract. Very truly yours, Cleo Jones, Minister, Castleberry church of Christ; Leroy Brownlow, Minister, Polytechnic church of Christ

P. S.

If you refer in your radio sermons to either this letter or the contract for the debate, we request that you read both in their entirety.--CEJ, LB.

In usual procedure it is altogether sufficient for one recognized congregation to accept a challenge for debate, select the man they desire to represent them, and indorse him for the debate. Mr. Norris has no more right to demand that *all* the churches of Christ sign up indorsements for a debate than we would have to demand that *all* the Baptist churches sign up indorsements of him for the debate. How many Baptist churches in Fort Worth can J. Frank Norris get to indorse him for this debate?

It is obvious that Norris is seeking a way out to save his face. He sees a chance to do it by demanding that every church of Christ in Fort Worth must sign an indorsement of the debate. In his frantic search for a way out--are two or three churches of Christ in Fort Worth, and a few of the preachers, going to *help* him? It is not necessary for every church to sign the indorsement, but shame on those

congregations who refuse to do so under such circumstances as these--and upon the preachers who have influenced them not to do so. Their action will go on record and will rise up to witness against them in the days to come.

V. CONCERNING CONDITIONS OF DEBATE

It has been the universal expression from all concerned that in the event this debate should materialize there must be a guarantee of orderly procedure. No one has forgotten the unfair advantages taken by Mr. Norris in his own auditorium, under his own dictatorship, in 1934. The public knows about the "doors" and the admission charges. The audiences witnessed Mr. Norris' arbitrary rule of the sessions, accepting no rules and regarding none. Nor have any of us forgotten Mr. Norris' threat, when in his outburst of anger and in white rage, he bellowed that he had one. *hundred armed men* planted there ready for action at his call. He thought it would scare us--but it did not. Nor have we forgotten the scheming and trickery in reference to the stenographers, his public pledge to supply us with a full and complete copy of the transcript of the debate for corrections and approval, and his subsequent refusal absolutely to do so. It was Mr. Norris himself who prevented the publication of the debate, his libelous oral and printed falsehoods to the contrary notwithstanding. The evidence is abundant that J. Frank Norris never intended to permit the publication of the Fort Worth debate as it was delivered. We have in our possession the documents and letters showing that the very offers which he says in his book were declined were actually not declined at all. Those letters were all answered, his offers accepted, and he paid no attention to them. His offers were made to print in his book, not to be answered and accepted by us--and his disgraceful book was on the press being printed all the time that he pretended to be negotiating with us.

Therefore, everybody will be interested in the kind of a contract and agreement which should be entered into in the event of another debate. No one could expect us to trust J. Frank Norris. That he must be made a party to a legal contract, if and when he comes through on his challenges

this time, goes without saying. I am willing for all the people, including the Baptists, to see the sort of a contract that I am willing to enter. In fact, the following contract already bears my signature, sealed by a notary, and is waiting for the notarized signature of J. Frank Norris. If he does not sign it, everybody will know why--including the Baptists.

THE CONTRACT

THE STATE OF TEXAS,
COUNTY OF DALLAS.

KNOW ALL MEN BY THESE PRESENTS:

WHEREAS, Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, and J. Frank Norris of Fort Worth, Tarrant County, Texas, do not agree as to the teachings of the Holy Bible on the propositions hereinafter stated, and

WHEREAS, they have mutually agreed to meet for a discussion of said propositions : the said Foy E. Wallace, Jr., representing the Church of Christ and J. Frank Norris representing the First Baptist Church of Fort Worth, Texas, and the Fundamentalist Baptist, and

WHEREAS, before said discussion is held, it is mutually desired, that the method of holding said discussion and the place of holding said discussion and the manner of publication and sale of said discussion be mutually agreed upon, prior to the time and place of said discussion; the time and place to be mutually agreed upon later.

NOW, THEREFORE, KNOW ALL MEN BY THESE PRESENTS :

1.

Propositions

That the proposition for said discussion and debate shall be the same propositions debated by said Foy E. Wallace, Jr. and said J. Frank Norris in the Norris-Wallace Debate which was held in the auditorium of the First Baptists Church, Fort Worth, Texas, November 4, 5, 6, 1934 ; said propositions are as follows:

PROPOSITION NO. 1.

The Bible teaches that Baptism, to the penitent believer, is essential to his salvation from past or alien sins.

Wallace affirms; and Norris denies.

PROPOSITION NO. 2.

The Bible teaches that a Child of God, one who has been saved by the blood of Christ, can so sin as to be finally lost.

Wallace affirms; and Norris denies.

PROPOSITION NO. 3.

The Bible teaches that Jews, as a nation, will return to Palestine when Christ returns to the earth and then will be converted to Christ.

Norris affirms; and Wallace denies.

PROPOSITION NO. 4.

The Bible teaches that Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years.

Norris affirms; and Wallace denies.

2.

Place Of Debate

It is mutually agreed that the place of said discussion shall be in a public auditorium which shall be neutral in said debate; control of said auditorium and the admission to said discussion to be open and free to the public, and the doors open for the public and the audience under the control of the moderators, as hereinafter stipulated.

3.

Moderators

It is mutually agreed that the debate shall be presided over and conducted by three moderators ; one moderator shall be chosen by Foy E. Wallace, Jr., and one by J. Frank Norris, and the two moderators shall elect a third moderator, who shall preside at all meetings. The third moderator selected shall be neutral as to side, and shall be a man of honorable, unquestioned fairness and integrity. This moderator shall have complete authority over the order and decorum throughout said discussions, both as to the speak-

ers and to the audience. He shall have authority to suspend the debate or a participant if either participant shall conduct himself in a way or manner unbecoming or ungentlemanly. The moderators' decision shall be final in all questions of conduct of said debate, as herein provided.

4.

Speeches

It is mutually agreed that there shall be two sessions on each proposition. At each session, each speaker shall be allowed two forty-five minutes speeches alternately, and if he does not use the forty-five minutes in his opening discussion he shall nevertheless be allowed only forty-five minutes for his concluding speech of said session. In other words, each speech by each party shall be limited to forty-five minutes, which time must be used at the time designated or he forfeits the time not used.

5.

Stenographic Report Of Debate

It is mutually agreed that this complete debate and the complete speeches of each debater shall be taken by dictaphone, if available, or by responsible firm of stenographic reporters, and if that is not available, then by three recognized court reporters; one to be selected by Foy E. Wallace, Jr., one by J. Frank Norris, and the two reporters shall select a third reporter, who together shall make all arrangements for a complete, accurate record of the debate, from beginning to end, and shall see to, supervise and actually take down and transcribe and type the complete discussions and proceedings of said debate from beginning to end.

6.

Revision And Corrections

It is mutually agreed that after the debate and all discussions and procedure have been completely transcribed, and each party thereto, Foy E. Wallace, Jr., and J. Frank Norris, shall be furnished the complete discussion of both sides fully transcribed, and each party shall be allowed a

reasonable time, not exceeding sixty days, to make any corrections or changes of wording, citations, or authorities, and such other changes as to completely and accurately cover said discussions. It is further provided, that after each party has been furnished a complete transcribed report of said discussions, and after the speeches have been put in printer's type, each side shall be allowed to review the proofs in said form before the printing and publication of the debate. No new material shall be added to the transcribed discussions and no material changes made of original transcription, except as herein provided. It is further provided, that all references by the speakers to quotations, citations and authorities, shall be definite and specific, and only such definite, specific citations and quotations shall be incorporated into the transcription.

7.

It is further provided that--after each party has been furnished a complete transcription of the debate, if he fails or refuses, within sixty days to make his corrections, then and in that event, said transcription shall be taken as correct and shall be published in the form as transcribed by the reporters, and the reporters shall certify as to the correctness of said discussions as transcribed.

8.

Publication Of Discussions

It is mutually agreed that the publication of this debate shall be placed in the hands of a neutral, responsible publisher, and the debate shall be published in accordance with the provisions of this contract. The moderators are hereby specially vested with the authority to make all necessary arrangements for the publication of the finished, transcribed debate with said publisher, and said debate shall be sold at publisher's cost, without profit to either Foy E. Wallace, Jr., or J. Frank Norris.

9.

It is further especially agreed and understood, that if either party to this contract, fails or refuses to cooperate

and carry out unconditionally the terms, covenants and conditions of this contract after said debate, then the moderators are hereby vested with full and complete authority to carry out the terms of this contract for the party failing or refusing for any reason to cooperate in the transcribing publication and circulation of said discussions.

10.

It is further especially agreed and understood that this discussion being solely for the purpose of obtaining a wide circulation of the complete arguments and speeches of each party hereto on the propositions herein stated, it is agreed that said debate shall be published at cost and sold at publisher's cost without profit to either party hereto, and the moderators are instructed to obtain as reasonable a price from the publisher of these discussions as possible, and said debate when published must be sold by said publisher to all persons, firms or corporations desiring to purchase same at the publisher's cost.

11.

This contract is made in original and four copies and each is hereby declared to be an original for all legal purposes.

WITNESS the hand of Foy E. Wallace, Jr., at Temple, Texas, this 16th day of May, A.D., 1944.

FOY E. WALLACE, JR.

WITNESS the hand of J. Frank Norris at _____, Texas, this _____ day of _____ A. D. 1944.
(Unsigned)

THE STATE OF TEXAS,
COUNTY OF BELL.

BEFORE ME, the Undersigned, a Notary Public in and for said County and State, on this day personally appeared Foy E. Wallace, Jr., known to me to be the person whose name is subscribed to the foregoing instrument, and ack-

nowledged to me that he executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE this the 16th day of May, A. D. 1944.

(SEAL)

Averlene Murphy,
Notary Public in and for
Bell County, Texas.

THE STATE OF TEXAS,
COUNTY OF

BEFORE ME, the undersigned, a Notary Public in and for said County and State, on this day personally appeared J. Frank Norris, known to me to be the person whose name is subscribed to the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE this the _____ day of _____ A. D. 1944.

(Unsigned)

Notary Public in and for

___ County, Texas.

* * * *

Under the foregoing contract the moderators will have the power to specify the particular rules of order to govern the debate, whether Hedges Rules Of Logic or Roberts Rules Of Order, or other recognized rules of debate that any man who has an intention of conducting himself honorably and properly would be entirely willing to accept. I have signed the contract. Mr. Norris has not done so, though it has been presented to him. He prefers to talk around instead of writing his name down on the dotted lines.

VI. *“WHY THERE WILL BE NO DEBATE”*

The above heading is found in a recent issue of the Norris publication. Running true to form Norris is publishing letters addressed to “All The Pastors Of The Church of

Christ, Fort Worth, Texas" but does not publish the replies to his letters. He says in his paper: "The time *has long passed for a reply and no answer has come.*" But the facts are that his letter was answered. What happened to the answer? Believe it or not, the answer to his letter was *refused* by Mr. Norris. The answer was sent to him in registered mail with return receipt. It came back to the Fort Worth preachers marked "*REFUSED.*" Norris refused the answer to his letter and put in his paper: "*The time has long passed for a reply and no answer has come.*" Mr. Bogard says Norris exaggerates, but there is a word in our language with fewer syllables that spells what he does! The envelope bearing the mark "*REFUSED*" is being held for use at the proper time and in the proper way.

When Norris was writing those letters back in 1934-35 making what he called certain "offers" he did not make them to be accepted, and did not wait to see if they would be accepted. He simply printed his letters to us in his book, ignoring the answers, and put beneath the printed letters that they were "declined." He wrote the letters for his book-not for acceptance, and knew all of the time that he would ignore any answer to them. Precisely the same thing is being done in this instance. He is writing his letters for publication purposes, prints them in his paper, *refuses* the answer, and lets the Baptists think that his "offers" are "declined." The perfidy of such conduct on the part of a leader of a religious movement is unspeakable. It can be explained only on the ground that he believes the Baptist doctrine of hereditary total depravity and the impossibility of apostasy.

No one will deny the fact that there are circumstances under which a man may very properly "refuse" a letter or communication, and turn it back. But certainly not when he has sent a letter to the responding parties demanding an answer. Norris did that; and when the answer came to his own letter, he *refused* it, but said in his paper that "the time has long passed for a reply and no answer has come." But the answer did come. A photograph of that letter, with the envelope marked "*REFUSED,*" will be interesting.

After publishing the above falsehood Norris then inserts

a paragraph in his paper under the heading "Why There Will Be No Debate." The reason is, he says, that certain "laymen" in the churches of Christ in Fort Worth have told him that they do not want a debate. It is expected that there would be a few such "laymen" in Fort Worth or any other city. But does that dispose of the challenges of J. Frank Norris? Not on his life! Fifteen churches of Christ in Fort Worth, in due order and proper process, have accepted his challenges over the signatures of the entire eldership of those churches, together with the signatures of their preachers. But what some "laymen" have "told" Norris privately is put up against the signed statements of the elders and the preachers of fifteen churches. Any "laymen" in the churches of Christ in Fort Worth or elsewhere, who would say the things that Norris claims they said, or in any way collaborate with him, would not be respected by a single loyal member of a church of Christ anywhere. If such there be, they will in time be known to all men by their presents. But I would not take Norris' word on that matter, nor on any other matter. Even Mr. Bogard says in his paper that Norris is a great "exaggerator" and does not always tell the truth. And I still say that "exaggerating" is not the word for what Norris does.

But suppose none of the churches in Fort Worth should accept the Norris challenges for debate--does that dispose of his challenge? It does not. The Dallas churches have accepted his challenge unanimously. Remember, he cancelled the other one in Dallas. Then, there is Oklahoma City. We are waiting for him there--and ready to give him what he is asking for. If he insists that the debate must be held in Fort Worth--why? Surely, not merely because that is where he lives--for Oklahoma City is where I live, and I could as reasonably refuse to debate him anywhere else. It's a poor rule that would not work both ways. The truth of the matter is that J. Frank Norris will not debate anywhere with anyone unless and until he has all the advantage, sole and complete control of the debate and the premises where it is held, full control of the stenographers, exclusive possession of the manuscripts, and personal "charge" of everything else including the doors and "admission fees." When

he sees that he cannot do so ; that he must accept equal terms and conditions, and place himself under the binding rules of honorable debate and decent decorum, he will not debate with anybody. *That is why there will be no debate*, if none is to be. J. Frank Norris does not want an honorable debate. All he wants is an opportunity to bully the preachers, browbeat the churches, and deceive the Baptist boys who are "sitting at his feet" in his so-called seminary. Some seminary it is! The Norris theological cemetery would be a better name for it, for the boys who go there.

We shall keep before the public one thing, namely, that J. Frank Norris can have one, two or three debates, as he chooses--in Dallas, Fort Worth, and Oklahoma City, either or all, as he chooses. And if he will not debate on his own challenge in Fort Worth, a challenge that has been accepted by fifteen recognized churches of Christ in that city, then I hereby challenge J. Frank Norris to meet me in debate in Oklahoma City under the terms and conditions of the contract which has been submitted to him and which is published herein. I am authorized to make this challenge, and I hereby do so, and shall henceforth keep him and the public reminded of it.

The statements appearing in the Norris publication as to "why there will be no debate" are sheer subterfuge. They can only mean that J. Frank Norris backed out of his own challenges. Something happened that he did not expect. His bluffs have boomeranged. He will get out of it the best way that he can--but the fact will remain that he backed out. This has been a desperate effort on his part to stage a a come--back in Fort Worth and regain a part of the personal prestige he lost ten years ago. But he has failed. He will only lose more, if he has any left to lose. His bold challenges have been exposed as bluff and bluster. His day has declined. His sun has set.

VII. THE FACTS ABOUT THE 1934 DEBATE

There have been ten years of misrepresentation by Norris of the "Norris-Wallace Debate." During the time the efforts were being made to bring out a complete and correct publication of the debate, I was in the hospital with

a major operation--but all the time endeavoring to prevent the travesty that appeared under the misnomer of "The Norris-Wallace Debate." At that time I had no paper, and no personal medium. The facts concerning the matter were sent to the other papers, *The Gospel Advocate* and *The Firm Foundation*, but for reasons of their own they did not see fit to let the brethren know those facts. I did not think these papers owed anything to me personally, but some mighty good brethren did think that they owed it to the Cause that I had defended to let the facts be known. Nevertheless, it was not done.

The situation is different today. I do have a medium--a very effective one. The *Bible Banner* has a large circulation and covers the church throughout the nation and Canada. I propose now to bring out a Special Edition of the *Bible Banner*, in which I shall publish photostatic copies of documents relating to the 1934 debate; the facts concerning the court action ; the petition presented ; the court's decision ; Norris' failure to comply--and the fraud that was perpetrated in the publication of the-thing that bears the label of "The Norris-Wallace Debate." I propose to publish the letters showing that the "offers" which Norris says were "declined" were not declined, but answered. I propose to show that his offer was accepted, and that I postponed a meeting in a distant state in order to go to the appointed place at the appointed time, to receive and review the transcript of the debate according to Norris' "offer." I went. Neither Norris nor any of his men appeared. We contacted them, and they would not come. I waited a week and went home. Norris had his book on the press all the time and said that we "declined" his offer. Bogard says Norris exaggerates. I think it's something else.

I propose to show that the thing Norris did publish is not even his own speeches as delivered, but matter written up in manuscript before and after the debate. I propose to point out that my speeches were never taken down in full, as delivered, and that Norris never intended to publish anything akin to the real Norris-Wallace Debate. I propose to show that he left out of the thing he published some of the most embarrassing things that happened to him, and that he

misrepresented the statements which he claims to be quotations from my addresses.

In order to make this exposure effective, I ask that brethren all over the nation order a supply of this Special Number in advance, to distribute among the people in places where the Norris propaganda is still being sown. I have had requests from one side of the country to the other for the facts in this matter, but cannot answer such requests by correspondence. Brethren and churches in sections and communities where harm has been done by the falsehoods of Norris and his henchmen are asked to order by dozen, fifty and hundred lots, this Special Issue of the *Bible Banner*. There will not be any other matter in this number.

We are ready to engage J. Frank Norris in public debate, in answer to his challenges, in Oklahoma City, in Dallas, and in Fort Worth. He can have one or all of them, as he may choose, and I will not cancel a single one of them as he did the Dallas engagement.

I now call on my brethren and my friends to help me make these facts known to the wide world. I have every confidence that you will respond.

Faithfully and fervently yours,
Foy E. Wallace, Jr.

VIII. SIDE-STEPPING HIS OWN CHALLENGE

In his flustered face-saving maneuvering to deliver himself from an unexpected predicament, Norris now attempts to shift the negotiations from the basis of his challenge to the churches of Christ in Fort Worth to a private arrangement with me. And what an arrangement! He wants me to play tail to a kite to be flown by him and (a crony of his own choice) If you have a sense of humor the following letter, typical of Norris when he gets on a hot spot, will bring down the galleries.

* * *

My dear Sir:

A group of ministers of your church, some dozen, called to see me yesterday with reference to having another debate

...-with you. (a party of his own selection) and I have arranged for a joint-discussion over the radio. These brethren of yours asked if I were willing also for you to have a discussion over the radio. I have secured time for -and myself and feel sure that I could secure time for you over the same radio, and without cost to you. I assume every responsibility of the radio, myself. This I am doing with _____ (his crony).

He and I will discuss the following subjects:

First, that Christ will return to the earth in Person, and establish His kingdom on the earth and reign until He has put all enemies under His feet.

Second, that the scriptures teach that baptism of a penitent believer is one of the conditions of his salvation; and unless that penitent believer is immersed he cannot be saved.

Third, that the person born again receives eternal life and can never perish or fall away into perdition.

I have the time from 10 :00 until midnight every Sunday night, to be exact 10:15. You could have a free additional use of the same time that _____ (his crony) will use.

You can go on immediately after the introduction, or at 10:15. Inasmuch as you have my published position on the above questions it will not be necessary for me to go first. I could take less, or an equal amount of time.

Because of requirements of the radio, it will be necessary to submit your manuscript at least a week in advance, to the radio.

This discussion with you will take place after the discussions with _____ (his partner). Yours respectfully, J. Frank Norris,

* * *

The following reply was sent to the above ridiculous communication :

Dear Sir:

This acknowledges receipt of your letter of June 24.

Your challenge to the churches of Christ for a debate has been accepted by the churches in Fort Worth, Dallas,

and Oklaoma City. I have been asked by the churches in all three cities to represent them in this discussion.

You have received their official acceptance of your challenge, together with propositions signed by me. I am ready to meet you in the debate you demanded at any, or all, of the cities named, and at any date you set--even if I have to cross the continent to do it.

As eager as I am for this discussion, however, I share the feeling of my brethren generally that nothing on earth could ever induce you to meet me again in a public debate under conditions which would preclude the unfair advantages which you seek. In fact, the Ft. Worth brethren have informed me that you, in conference with them last week, in a moment of honest candor, declared you would see me in hell before you would ever, ever get on the same platform with me again in a religious discussion.

It is obvious that you were considerably surprised and chagrined when your challenge to the churches of Christ was accepted. It is also obvious that your chagrin turned into unutterable dread when you realized you might have to face me again. From the first moment you understood this fact, you have made one frantic effort after another to back out of the situation.

Your letter of June 24 is but the latest of these attempts. In it you are seeking to embroil me in a three-way radio wrangle with yourself and _____(his radio partner) under conditions which would give you entire control of the complete program. Your stipulation that negative speeches be made *before you* make the affirmative, and that they be submitted to you a week in advance, is exactly the sort of unscrupulous advantage you have always sought.

Your challenge for a debate has been accepted; the propositions have been signed and delivered to you. All that remains now is for you to make good on your own boastful assertions and put your signature to the propositions. Very truly yours, Foy E. Wallace, Jr.

IX. THE SOLE ISSUE BEFORE MR. NORRIS

Several days later another letter was received from Norris, still ignoring the issue.

Dear Sir:

Your letter is characteristic of you. I would not say that it was unchristian for that would imply that you had the capacity of being a Christian.

Of all the little things I ever heard of on earth is for you to have your lawyer call up the radio station and object to your name being called. You have yourself in the unenviable predicament that it is being called without being called and all are laughing at you.

You had the tar licked out of you in that debate and your own crowd says so.

I told the crowd, your group of representatives, that I was well satisfied with it and would see them where the fires never go out before I would allow anybody to come and dictate to me an unalterable "contract."

You got mad during the debate, showed an ugly spirit all through and you lost terribly by it. Over 40,000 copies have gone out and its a difficult thing to keep the demand supplied. Many people want the debate since you were cowardly enough to run under the bed and not allow your side of the debate to be published.

So I am very glad to find your attitude as it is for its very satisfactory to me. You will hear from it from time to time, and may I suggest that you go and get a blanket injunction to the effect, "the Court hereby enjoins Frank Norris for even thinking about Foy Wallace."

Yours with the finest of good humor and profoundest pity,
J. FRANK NORRIS

It is hardly necessary to refer to the expressions in the above letter which show that Norris is not in the "good humor" he would have us believe. He would refrain from even *implying* that I have "the capacity of being a Christian." In that case, I should have been a Baptist preacher! So Norris turns "Primitive Baptist" and consigns me to the non-elect, reprobate class--I cannot even become a Christian, for I do not have the "capacity." In trying to be "witty" he has joined the Hardshells.

The following reply was made to his letter.

August 4, 1944

Dear Sir:

This is to acknowledge and answer your latest communications.

The sole issue before you now, Mr. Norris, can be stated

in one question. Will you or will you not make good with your challenge for another debate? Your bluff has been called. You will either debate with me or you will reveal yourself to the whole world as a radio-ranting blustering bravo who can put up a grandiloquent microphonic fight but who cringes with consternation when his challenges are accepted for a real debate on anything like even terms. My brethren have insisted from the very first that you would never debate with me again, and that all your bellicose bombast is but the pompous swaggering of a craven autocrat. It took one brief jab-the acceptance of your challenge --to puncture your puffed-up balloon and let all the air out. And, judging from reports from those who attended the interview with you, it was rather foul air.

Your reckless references to what our people think of my part of the former debate seem silly to the point of asininity in the light of the overwhelming endorsement they have given me to meet you again. Can you get the endorsement of the Baptist churches in Fort Worth to meet me again ? Try it. Then try Dallas; then Oklahoma City.

You cannot laugh this off, Mr. Norris, as you indicate that you and your radio fans are attempting to do. We are all aware that you would like to do that, and turn the whole thing into a general guffaw, a sort of a circus with yourself as the chief clown. But we have heard that Charlie McCarthie laugh of yours before, and we know exactly how mechanical, hollow and forced it is in your efforts to cover up confusion and bewilderment. You came out like a roaring lion, never dreaming that your challenges would be accepted. They were accepted, and so quickly that it made your head swim. Now you would try to stir your risibles with a farcical laugh that turns to a stilted snickering, as you say: "Ha, ha, ha, I was only joking." But it is no such trivial matter with us, sir. Eternal issues are involved, and they are sacred to us. The souls of men are at stake, and you have deluded them long enough. We are in dead earnest about this matter. Your effort to escape the predicament which you created for yourself by your own challenges cannot obscure these facts, nor can you maneuver around to shift your challenge to the churches of Christ from that--your challenge to the churches--to an entirely different thing, a thing you have yourself substituted, in which you pick your own opponent for a privately arranged kangaroo radio debate under your personal direction and domination wholly, having none of the endorsements you demanded nor any of your former requirements--that, I say is not even a good face-saving substitute and will not furnish you the

way out. We can, and we will, see to it that the public are made familiar with the facts in the case, and they will not be deceived.

Your remarks about my alleged irascibility and your asserted amiability presume entirely too much on the memories of the thousands who heard the Fort Worth debate. Do you think they have forgotten the Martin Luther incident? You know, you read an excerpt from Martin Luther and pretended that you were reading it from Alexander Campbell. Do you think that the hearers will ever forget the confusion and frustrated anger you showed when your hand was called? Do you delude yourself into thinking that they have forgotten that apoplectic fury with which you flung your book to the floor and screamed out your threat of "one hundred armed men" whom you had planted in the audience to spring forth at your beck and call? The audience that witnessed the violent eruption of your ungovernable temper in that scene knows very well, and they can never forget, who was mad with anger, Mr. Norris. And you need not undertake to tell us the kind of a humor you are in now, it is not necessary, we all know exactly what kind of a humor you are displaying and for the past ten years have kept displayed. The people are more discriminating than perhaps you have allowed.

All who heard the debate and have since seen that bumptious and libelous piece of literature which you published under the spurious title of the Norris-Wallace Debate have looked in vain in that collection of falsehoods for any reference to this occurrence, and many others like it, which you left out of your book. You have carefully culled and deleted them from the manuscripts, though they occurred in your own speeches. In view of all of this, it is easy to understand your natural aversion and objection to entering into any sort of contract that would bind you to engage in honorable debate.

Sir, you cannot juggle yourself out of this embarrassing situation with your jocosity nor camouflage it with your clownery. The issue that shall be held before the public, including your Baptist followers, is the issue of your own challenge. If you did not intend to debate, and to debate with me, then you have simply talked too much. You may browbeat and brag. You may arrange a radio comedy with _____ (his radio partner) as a last resort to save your face by a substitute, and thus divert the pressure. You may whimper and whine and esconce yourself behind the opposition of anonymous laymen to the debate. You may gather together again your motley assortment of "one hundred

armed men" with which you threatened your guests in the Fort Worth debate. But all that will avail you nothing. The churches are demanding that you meet the issue now in three major cities: In Oklahoma City, my home, in Fort Worth, your home; and in your neighboring city of Dallas, where you peremptorily cancelled the debate which you had yourself demanded and contracted to hold after the Fort Worth debate in 1934. Now that these later challenges have been so crushingly accepted, your feverish, frenzied and frantic efforts to back out of it, and to fight a mere delaying action with _____ (one of his own choice) while you are on full retreat, can nevertheless leave no grounds for the simplest to wonder what you and your people actually think of the vaunted "victory" you have claimed for the former debate. Those of your own people who heard the debate do not believe your claims, and the one redeeming thing with reference to the public is that they have a long time ago learned not to believe anything you say. With reference to the restrictions concerning your mention of me over the radio programs you sponsor--doubtless it has irked you no little to be told that you cannot renew the campaign of slime and slander that you waged ten years ago. . . . Your written threat to violate the restrictions in your references to us over KFJZ is noted, but the Federal Communications Commission may have something to say and to do about that matter.

As for restraining you by court order from even thinking of me--I am aware that no earthly power can remove me from your mind. Since 1934 I have been constantly on your mind and my name on your tongue. I have little doubt that you have even dreamed of me, and that you have experienced more than one nightmare as the memories of that 1934 Fort Worth debate came back to haunt you in your sleep. How galling and bitter those unforgettable recollections must be is apparent to all in the nearly hysterical efforts you are making to avoid another debate. But you will not be able to deceive the churches over the nation, nor the public, into thinking that the privately arranged affair between you and your self-labeled "Doctor" . . . as you call him, and as he has even called himself, is the answer to your challenges. Already they know better, and shall know it more and more.

Finally, sir, I have been perfectly aware, as have my brethren, that all your Mussolini-like blustering and beating of your breast and demanding another debate was exactly that--Mussolini-like. But your challenge was accepted, sir,

and now you, like that other saw-dust Caesar have come to the end of your rope.--Very truly yours, Foy E. Wallace, Jr.

X. FORTY THOUSAND PLUS!

By the time this *issue* of the Bible Banner reaches its far-flung readers more than forty thousand copies of the Extra Special Bible Banner will have been mailed. We believe this to be an all-time record in gospel journalism. It sounds like an issue of a Chicago or Philadelphia daily newspaper. Already it has been hailed as an amazing accomplishment by brethren far and near.

Forty Thousand plus--the plus depends upon the increasing demands that are being made for additional mailings. It now appears that not less than Ten Thousand additional copies will have to be printed to fill these orders and requests.

It was thought and suggested by some that it has been so long since the Norris debate in 1934 that the public issues have become too old to elicit much interest now. I believed all the time that the interest existed now almost if not entirely as great as when the debate was held. Now I know that it does.

Through the wide mediums of radio and press the followers of Mr. Norris have been kept tense by his own blatherings on these very things. The response to that Extra-special Bible Banner reveals the depth of that dormant but dominant feeling in the hearts of all of our people against the pettifoggery, treachery, dishonesty and deceit of J. Frank Norris--a smoldering resentment which time could not smother out or extinguish has fanned into full flame again. The silence has broken into an explosion of facts that can be heard the world around, and which J. Frank Norris can never explain away. For ten years the deepest desire of my soul has been to expose, mercilessly expose, the dishonest dealings of J. Frank Norris and thus to render impotent his malicious attacks upon the churches of the Lord Jesus Christ. Heretofore I have not had the financial means nor the advantage of a right opportunity to do so. Evidently Mr. Norris has misconstrued our ten years of silence, and gloating over his infamous tirades

against the church, he made a final and fatal blunder of believing that he could stage an act in playing the role of an unvanquished challenger by once more defying the churches of Christ. But the performance did not end as he had the stage set for it. Walt Disney wrote a song which bears the title of "Right In Der Fuerher's Face." It runs along in rhyme through several verses, the substance of which is: "When Der Fuerher says, Ve are de master race--we say p-p-p-phew-ew-ew right in Der Fuerher's face !" In righteous indignation, Christians all over the nation are saying "Phew !" right in Frank Norris' face!

There is but one thing more that I would most rather do--that one thing is to meet J. Frank Norris face to face on the polemic platform, before gathered thousands, under rules binding him to fair and honorable debate, to again expose his unscriptural doctrine and practice, and to have it transcribed into an accurate record for the generations to come. In a daring moment J. Frank Norris issued a challenge for the 1934 debate to be repeated. When it was accepted, his courage turned to cowardice, and his back-down was inglorious and ignominious. We have no intention of letting the public forget this fact. Nor shall they be ignorant of another fact--namely, the fact that two Dallas men, an editor and his co-editor, became a party to Norris' schemes against the church, helped him in his designs, and furnished him his way out. Their names should go into the record along with those who gave Norris succour before and after the 1934 debate. They should be yoked with J. Frank Norris as a trio in sin and shame, until they repent of their deeds against the churches. Their part in the Norris scheme cannot be disguised by the fiasco of a so-called radio debate. The whole thing is a play into Norris' hands and has been done in the spirit of spite and revenge against the churches of Christ, and the preachers, in Dallas and Fort Worth, who do not indorse these men, nor fellowship them in the repeated things they have done.

In a final word--when the Special Issue was announced we had not contemplated the proportions into which it would develop. I thought that it would be possible to hold it within twice the regular size of the Bible Banner. But

the demands increased, the material was too vast and the needs expanded far beyond a mere "double-header." The Special Issue became a book instead of a paper. The material in it, arranged in average page size and form, would make a 200 page book. Before it had developed into a publication of that size, we announced our willingness to furnish it for five cents per copy and in same proportion in lots for five dollars per hundred, fifty dollars per thousand copies, delivered. We did not back out of that offer--forty thousand copies are being delivered as promised. But future orders cannot be filled at that figure, as any one should be able to plainly see. A seventy-six page magazine that would make a 200-page book--for five cents--postage paid. It was our offer, we made it, we have kept our word--and I am *happy*. I am happy that so many copies have been put into circulation. I am happy in my heart that a wounded cause has been vindicated--I am happy, unspeakably happy, that it has been my personal lot, regardless of cost or loss to me, to do it.

The task has been immense, and it has required time. It has been impossible to answer the inquiries that have come due to the delay in delivering the Special Issue--but it is now the answer in itself and will explain the delay. We do not have a perfect set-up and some mistakes will occur--but if any reader does not receive the Special, or if any reader knows of any one who ordered a copy who did not receive it, please send us a card, and it will come, no postage necessary, just a card and we will correct any error with dispatch.

To all who have helped to make this work possible, to churches and preachers all over the nation, north, south, east and west who ordered these copies by the dozen, the hundreds and the thousands, and to all who ordered even one, I want to say "thank you"--with all my heart--and God bless you. And to J. Frank Norris and those who have aided and abetted him I want to say again: *They shall not pass!*--F. E. W. Jr.

Postscript: In evidence of the intense interest and concern in regard to the Fort Worth debate over the whole

nation, the total number of copies ordered, printed and mailed reached *Sixty Thousand Plus* instead of the *Forty-Thousand Plus* at the time the announcement under that heading was made. There has been nothing like it before or since in the history of debates between denominationalists and churches of Christ.

XI. SIDE LIGHTS ON THE NORRIS-WALLACE DEBATE

W. E. Brightwell

Nov. 22, 29, Dec. 6, 1934, in the *Gospel Advocate*

Some additional notes are here given on the debate which brought some 6,000 to 7,000 people together at Fort Worth, Texas, November 5-7, to hear J. Frank Norris, Fundamentalist-Baptist, and Foy E. Wallace, Jr., Church of Christ.

No other man could have brought so many Baptists to a debate, but the drawing power of Dr. Norris was not confined to his own people. It was doubtless the fact that he was the opponent that influenced many of the Church of Christ to attend. The name of J. Frank Norris, for many years the stormy petrel of Baptist waters in Texas, guaranteed a big gathering of people. Norris drew them, but they remained to hear Wallace.

It is not my idea that there will be a repetition of the debate. If there should be, it would be wise to have plenty of rules governing it. Three-hour sessions, speeches of one and a half hours, freedom to change the length of the speeches at the last moment, were unwise features of the Fort Worth debate. Another freakish angle was the charging of admission to Baptists, while the Church of Christ members were admitted free. The Baptists chose to raise expense funds by charging their people ten cents admission at each of the six sessions. There were free doors and charge doors.

A high point in the pleasantries which were passed between the speakers occurred on Wednesday afternoon. In his first speech, Dr. Norris had turned with his back to the

great audience and directed some very pointed remarks to Brother Wallace, vigorously shaking his finger in the latter's face. Wallace, in a joking mood, made reference to this in his speech. In a mock heroic strain, Dr. Norris promised not to even look at Wallace any more; but each time he made a point he would say, "I wish I could see how he looks now," or some similar remark. He was capitalizing upon the situation for laughs when Wallace picked up his chair and moved to a point in front of the speaker. This produced one of the biggest laughs of the debate. The pleasantries tended to keep the large audience in a good humor.

Indicative of the force of Dr. Norris as a speaker, and particularly of the extreme loyalty of his followers, are two incidents. His speech at one point was being punctuated frequently with "amens." He suddenly turned aside in his thought to a pleasantry to the effect that "if there are two sinners on earth who need the comfort of the doctrine of the final preservation of the saints, it is Joe Warlick and myself." A Baptist brother had failed to shift thought gears with him and responded with a lusty "amen," to the delight of the audience. At another time an elderly Baptist brother on the platform was nodding alternately toward the speaker and then to the audience. It was evidently unconscious and almost perpetual motion. When Dr. Norris referred to having crossed a certain stream back in Alabama, the old brother spoke right out: "So did I." This brought a laugh from hundreds who had noticed the absorption of the listener, who seemed as much surprised as anybody else that he had spoken out loud. It was some bit before Dr. Norris could go on with his illustration.

J. A. Dickey, who preaches for the Southside Church of Christ in Fort Worth, sat on a veritable volcano twice and lives to tell the tale. Preachers and their wives met at 10 A.M., both on Tuesday and Wednesday, preparatory to being fed by the sisters of the Southside Church. Some time was spent in informal greetings. Brother Dickey presided at both meetings. He is a gifted chairman. Imagine a man standing before five hundred preachers, all wanting to speak! None spoke! Brother Dickey managed to hold the

meetings to announcements, singing, prayer, and a few exchanges of side remarks. He surely set some kind of record, if the facts were all known; but he is a capable announcer and the meetings were enjoyed.

Dr. Norris opened the first proposition on the thousand years' reign with Genesis 3 : 15. Concerning that prophecy he said : "It will not take place in heaven, for Satan is not there; it will not take place in hell, for Christ is not there; it has not yet been fulfilled on earth, for Satan is still loose here."

Anent the literal throne in Jerusalem, Wallace said: "You can follow the devil, and go to hell; or you can follow Dr. Norris, and go to Jerusalem; but I choose to follow Christ and go to heaven."

Swung from the ceiling back of the speakers' stand was a canvas, at least ten by sixteen feet, on which was painted the text of Revelation 20:2-7. When Dr. Norris came to consider this passage, he said: "I will not argue Revelation 20. I will let you argue with it." He then called upon the audience to read it in unison. This produced a marked effect. Wallace pointed out that neither of nine points named by, or necessarily implied in, the proposition were mentioned in the text. He challenged Dr. Norris to cite a passage which either stated or inferred that Jesus will ever set foot upon the earth again. At the night session Dr. Norris took considerable time in presenting passages, most of which were from the Old Testament, and which, according to Wallace, were fulfilled in the first advent. Dr. Norris dwelt at length on Acts 1:11, concerning Christ's coming again as he went away. "Where did he ascend from?" he asked. "The earth. Where will he return to? The earth." But Wallace pointed out that it was not the place, but the manner of his coming, that was the point of the comparison in that passage. Referring to the strong plea which Norris had made on Revelation 19 as supplying the missing points of Revelation 20 relative to it being Christ who would return to the earth, Wallace said : "He did not go away riding a white horse; so if he returns in like manner, this passage in Revelation 19 is not describing that event."

One of the most direct and conclusive arguments adduced by Brother Wallace against the idea of Christ ruling from a literal throne in Jerusalem is taken from Jeremiah 22 :24-30, which says that the seed of Coniah shall no more sit upon the throne of David and rule in Judah. From Matthew 1 :11 it is learned that Jesus was of the seed of Coniah, or Jechoniah. Dr. Norris respected this argument. He made no reference to it.

Relative to the restoration of the Jews, Wallace made an argument based on the law, that they could only inherit their fathers' estates. When they returned from captivity, they searched, and each found his father's estate. Now the Jews do not know their tribe. The genealogies have been destroyed, and Paul exhorted the Jews not to waste their time with trying to trace genealogies.

Will only the Jews that happen to be living when Jesus comes be restored and saved? or will the millions of Jews who have died without being converted be raised and restored? Wallace pressed these questions, pointing out that it does not seem fair to the dead Jew, or consistent with the prophecies upon which the theory is based, for only the handful then living to be restored. On the other hand, if the others are raised and converted at Christ's coming, it will contradict the millennial theory, which provides only for the resurrection of the righteous before the thousand years' reign. If all repent when Jesus comes, and practically none are repenting now, the early coming of Christ would seem highly desirable, he showed. But the Scriptures indicate that his coming is rather being delayed to give men more opportunities to repent.

Paul was in chains for preaching on the hope of Israel. The Jews like what Dr. Norris preaches about the hope of Israel. It is fairly evident, then, said Wallace, that they do not. preach the same doctrine.

WALLACE DOES GOOD WORK ON SUBJECT OF BAPTISM

Objections to baptism were placed in the light of opposition to God's word by the clever defensive work of Foy E. Wallace, Jr., in the second day of the debate at Fort Worth, November 5-7, with Dr. J. Frank Norris, Fundamentalist-Baptist. Wallace was in the affirmative, and made his case impregnable ; but his defensive tactics were even more interesting to this observer, and must have had their weight with the 6,000 to 7,000 people in attendance. Every objection to baptism was turned right back with equal force upon the doctrine which Dr. Norris preaches. In other words, the picture conveyed to the listener was that God has required three things--faith, repentance, baptism. While they may not be equal in intrinsic value, or from the divine point of view, practically they are equally essential to the salvation of the sinner; for God is behind all three conditions, and evidently meant for us to obey him in each of the particulars. These conditions are yoked together in the Scriptures like box cars in a train. Derail one, and the whole train is wrecked. They stand or fall together.

After laying his foundation upon such passages as Mark 15 :16, 16; Acts 2 :38 ; and Romans 6 :3, 4, Wallace showed that baptism being essential to remission of sins did not detract from faith. Baptism is justification by faith. Dr. Norris says that we are saved by repentance, but not before faith, even though he places it ahead of faith. We are saved by faith, but not before baptism, not before that faith obeys. Man must exercise his faith, and faith must exercise him. Baptism is as sacred as the name which has been attached to it. It is the only ordinance to which all three names--Father, Son, and Holy Spirit--have been divinely fixed. It is in reality Christ who baptizes.

Every objection which Dr. Norris raised was turned back upon him. Dr. Norris attempted to show that Wallace was in agreement with the Catholic Church. Wallace pointed out items of faith in which Dr. Norris and the Catholics agree. Norris attempted to make it out a human salvation, preacher salvation, if baptism is essential to it; for the saving of the sinner would depend upon the preacher baptizing

him. Wallace countered by asking how people could "believe in him of whom they have not heard? and how shall they hear without a preacher?" Repentance and remission of sins had to be preached before anybody could be led to repentance. Human agency is essential to every feature of the plan. Dr. Norris asked how many members we have, and said: "Only a million saved. What of the millions of Methodists who are serving God?" Wallace pointed out that if faith and repentance are placed between man and salvation, somebody will be lost. If the Methodists are saved without scriptural baptism, why does not Dr. Norris eat with them at the Lord's table? What right have we to disfellowship those whom God fellowships?

Dr. Norris even pulled the old bromide about a man who died before he was baptized. Wallace said he had rather risk the chances of the man who has confessed Christ, and died before he can be baptized, than those of the teacher who refuses to accept and preach baptism as a part of the gospel. What about the man who prays for faith and dies before his prayer is answered? What becomes of the seeker who dies before he finds peace and salvation? More time usually elapses during the periods of seeking than between confession and baptism. If God makes any exceptions for those who do not believe or repent, will he not make the same exceptions for the man who is not baptized? We have no right to presume upon or even infer that clemency will be shown those who do not keep the law. It is the prerogative of the Judge to show clemency. We can only plead the law.

In countering the ancient prejudice about reading one's parents out of heaven, Wallace pointed out that a Chinaman might come to this country and hear the doctrine of justification by faith only. He might say: "If what you preach is true, then my parents and ancestors who died in China without this faith have gone to hell. For me to accept that faith would be equivalent to saying that my parents are lost. I will not accept it." Any objection that can be offered to one thing which God has commanded can with equal force be made against any other divine requirement.

Dr. Norris questioned the genuineness of Mark 16 :10 to the end of the chapter. When Wallace pointed out the inconsistency of a Fundamentalist making this plea, and showed from Norris' own writings where he appealed to other verses in this same section of Mark 16, and pointed out that the only writers who have left out that section have also left out Revelation anent the millennium, Dr. Norris made a lame reply. He did not reject this Scripture, but only pointed out that Wallace was basing his argument upon a passage which "some" had questioned !

Dr. Norris made a big fuss about John 3:5, trying to get Wallace to take a position on whether or not it taught water baptism. Rather than be sidetracked to an obscure proof text, when Dr. Norris had not met the plain passages which he had chosen, Wallace ignored it. However, he did read an excerpt from Dr. Graves, a Baptist scholar, to the effect that no Baptist ever thought that John 3:5 meant anything but water baptism until Alexander Campbell scared them into taking another position.

Dr. Norris made a ridiculous argument based on 1 Corinthians 15:8, claiming it as proof that Paul was born again before he reached Damascus. Wallace pointed out that there was not the remotest hint with reference to spiritual birth. Paul was talking about this appearance to him as necessary to prepare him to be an apostle, and that his selection as an apostle was "out of due season," in that he was chosen long after the time of the appointment of apostles. Dr. Norris insisted that the same word was used, but in this he was incorrect. The word includes the whole idea—"born out of due season." Dr. Norris claimed at one point that his reason for leaving the Church of Christ was that he did not believe that baptism is in order to remission of sins.

Dr. Norris said that "eis" in Acts 2 :38 could either be "because of" or "in order to," but because of the preponderance of cases which he had examined where it pointed backward, his position that it looked backward in this passage was sustained. Wallace showed that Dr. Norris had taken the English word "for" in his examination of cases, instead

of "eis," which always looks forward. He also pointed out that "repent and be baptized" are coupled together as box cars in this passage, even as faith and baptism are in Mark 16; and to have one looking back and the other forward, in either case, would wreck the train of thought.

WALLACE GOT THEM OUT!

One of the high points of the Norris-Wallace debate at Fort Worth, Texas, November 5-7, came in the afternoon of the last day, with "Apostasy" as the subject. The matter was about half argument and half pleasantry. Wallace had referred at some length to the experience of Paul aboard an Alexandria grain ship to Rome. When humanly speaking all hope of their being saved from the storm was gone, God promised Paul that all on board would be saved. Later, when the sailors attempted to lower a lifeboat and escape, Paul told the centurion and soldiers that if these were allowed to leave the boat, all would be lost. Paul's statement proved that God's promise was conditioned upon their using their best judgment and seamanship to save themselves. The conditions were implied.

Dr. Norris jumped upon this illustration. The ship was wrecked, although all on board were saved. "Does that mean that the church will be destroyed?" he inquired. He chose in preference to this the ark that Noah built. After all had entered, God shut the door. He emphasized very strongly the fact that they could not get out, because God had shut them in. He challenged Brother Wallace to get them out. Dr. Norris made the point strong with his own people, judging by their "amens." The first thing Wallace said, when he came up in his second speech, was to quote the words of Christ to the church at Laodicea: "I will spue thee out of my mouth." Because the point had been pressed so hard by Dr. Norris the answer proved one of the most diverting moments of the debate.

Wallace pointed out that the ark is not a type or illustration of the church or of the Christian life. Peter compares

it with baptism, the act of faith by which we are transported from one state to another. If the ark represented the kingdom, and God had shut the door, and no man could open, none could get in. If the door were opened to admit others, some of those on the inside might jump out while the door was open. Neither could this be the boat of faith, because men can make shipwreck of their faith.

In the beginning of his negative, Dr. Norris inquired whether or not the backslider is a lost believer or a lost unbeliever. He made the query sound significant, as if it might be loaded, but nothing happened when Wallace answered it. Wallace said that it depended upon the circumstances. Some believers are lost through sin. The devils believed and trembled, but were not saved. Sometimes sin causes even a believer to be lost; sometimes sin leads to unbelief. In the parable of the sower those on the stony ground are described as they "which for a while believe, and in time of temptation fall away." Sometimes it is because they have lost their faith that they fall away. Sin encourages unbelief and unbelief encourages sin.

WHY NOT REBAPTIZE?

Another question on which Dr. Norris harped was: "Why do you not baptize the backslider when he repents, seeing that baptism is for the remission of sins?" Wallace explained what he termed the second law of pardon. Dr. Norris professed to know nothing about a second law of pardon. Wallace asked him why he did not rebaptize. If baptism only puts one in the Baptist Church, and later you turn him out of the church, why not baptize him to get him in the church again? Dr. Norris had said that he baptized a man because he already had everlasting life. Why, then, asked Wallace, if he had everlasting life before you baptized him the first time, and you baptize him because of that fact, do you not keep on baptizing him? He still has it, cannot lose it.

Wallace made a strong argument on the vine and the branches in John 15. Dr. Norris only resorted to the dodge that the text there says that "men gather them" and burn

them. He concluded then that it was not the final judgment that was under discussion. Wallace explained that it was a comparison of what happens with men, and what the Lord will do. As men gather the dead branches and burn them, even so Christ will do with those Christians who do not abide in him. Dr. Norris was only confusing the illustration with the lesson taught by it.

Wallace asked what we are to do with the words of Paul : "Make your calling and election sure." How can that be done, when it is already so sure that it cannot be lost? What is the Christian expected to do about it? It is possible to have something that is everlasting, but not to everlastingly have it. A minor is not actually in possession of his inheritance. He is truly a son, and thus an heir; but the estate is not in his hands to do with as he pleases, and he may lose it before he comes into possession. Mark 10:30 says: "And in the world to come eternal life." We are living now in the hope of eternal life, heirs of life eternal.

Despite the forewarning of the audience what to expect along that line, most of the efforts of Dr. Norris were to pile Scripture upon Scripture to show the security of the believer. Wallace agreed in advance with every Scripture that he would quote along this line, but called attention to the fact that these passages were dealing with God's side of the matter. Dr. Norris was content to say that man has no side in the plan. One of his chief proof texts was John 10: 28, 29. Wallace agreed that no power can pluck us from the Father's hand, but said that did not preclude the idea of one of his children turning his back upon God, jumping out and being lost.

HUNCH JUSTIFIED !

Some readers doubtless wondered why in my first report of the Fort Worth debate I said that "I would not give a dime for a dozen more just like it." So did I. It was a hunch, but a full-grown and healthy one. There were two of them. However, it would not have been nice to caution against ordering a copy of the published debate without more evidence than a hunch. It would have sounded like "libel before the act," or

an unwarranted interference with trade, or something. Neither is it necessary to say anything now--just read the following excerpt from a letter just received from Foy E. Wallace, Jr., and judge for yourself :

“Norris has refused to deliver me a copy of the transcript of the debate. Says he made only one copy and has let the contract for the book to be printed at once. I have suspended his contract by employing an attorney to enjoin him through the Federal Court . . . We are demanding a copy of the transcript for my inspection, correction, and approval before the debate can be published.”

Wallace charged during the debate that Dr. Woods had not treated him fairly in publishing a speech delivered at Dallas by Wallace on “Premillennialism” without letting the latter inspect the transcript. This was in answer to a defense of and introduction of Dr. Woods, in which it was mentioned that Dr. Woods had furnished Dr. Norris the speech to help him in his preparation for the debate. It was because of what he said about Dr. Woods that Dr. Norris refused to debate with Wallace again. But at the time Dr. Norris gave Brother Wallace elaborate assurance that he would be given every opportunity to review the transcript of the debate. Norris even tried to make it appear that Wallace had made the reference to Dr. Woods for Norris’ benefit. “You need not warn me in advance to be fair,” said the wiry Doctor!

IT IS ALL OVER

Will there be another debate with Dr. Norris? This has been one of the most interesting questions since the debate. B. C. Goodpasture touches the point in the following: “Evidently, Brother Foy did some fine deflating during the discussion. I recall that Norris was anxious for other engagements before the debate. Was it Ahab who said, ‘Let not him that girdeth on his armor boast himself as he that putteth it off’?” Dr. Norris has reiterated his statement over the radio that he will not debate Wallace again. Those who attended can see no possible excuse for this, except that he does not wish to meet Wallace again. It is not clear to me that we could afford to switch champions. It is doubtful if

any other debater could win a more signal victory than did Wallace, particularly since that experience and in view of the special preparation which Wallace has made on the millennial issue. Should we humor him by choosing another on such a flimsy excuse? Certainly we should not cast any reflection upon Wallace in so doing, as if we admitted that he conducted himself in a distasteful way in the debate, for all who attended know that was not true.

A SHOWMAN FIRST

The Premillennial School which was in session at Dr. Norris' church during the debate was the chief reason for his wishing the discussion. He intended the debate to be a feature of the school. It was, but a very distracting feature it proved to be. Dr. Norris had no particular interest in "us" either way. If he could have embarrassed us with his claim of Campbell and with the presence in our own ranks of premillennialism--in short, if he could have won the debate--he would probably want other encounters to use as a side show with which to tease the regular Baptists. He intended us only as "bait." He is playing a game with the old-line Baptists. The idea that he might some time stand with us on the truth is one of the sheerest of fictions. He is a showman first, a religionist afterwards. What use would he have for us, or what use could we make of him? We are not in the show business.

If anybody gets up a debate with him, there had better be plenty of rules to cover everything. His public protestations of innocence and guarantees of overflowing fairness in regard to Wallace being allowed to inspect the transcripts before the debate should be published, with Wallace now enjoining the publication of the debate in Federal Court because he kept not his word in any particular, is sufficient proof of the necessity of iron-clad rules.

YOU CAN HAVE HIM

There are few stenographers capable of reporting a religious discussion. The vocabulary is so different that the fastest court reporter does not qualify. Wallace is a rapid

speaker. He knows from experience how difficult it is for his speeches to be fully reported. There is no better general in a debate than Wallace, and particularly in respect to foreseeing and forestalling unfairness in an opponent. Nobody could have handled these phases of the debate better than did Wallace, but the need of tying the hands and feet of Norris with rules was not anticipated. Frankly, my estimate of J. Frank Norris is that he will have his way. If he can have no advantage, he will not play. He has been an autocrat too long to condescend to a fight with "choose your weapons."

As a debater, Dr. Norris contributes nothing but the crowds. That is an attractive contribution. It means an opportunity. If you do not mind the treatment you will receive, or if you "think" you can control him, he can furnish an audience.

*XII. THE NORRIS-WALLACE DEBATE:
A REPLY TO "THE FUNDAMENTALIST" OF
FRIDAY, NOV. 9, 1934*

(By E. C. Fuqua, in special issue of *The Vindicator*, December, 1994.)

Foreword

When a Christian is conscious that truth is being assailed and humbled by error, and when opportunity is presented for speaking for the truth, he speaks not, he is guilty of sin. "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (James 4 :17). That warning is responsible for this paper's appearance, and the latter is printed to meet the wholesale misrepresentations being circulated in "The Fundamentalist," edited by Dr. J. Frank Norris, regarding the recent Norris-Wallace Debate in Fort Worth. There is such a glaring mis-statement of facts, that no man with respect for the truth can hold his peace. That Dr. Norris could stoop to such disregard for veracity and honor is inexplicable, save on the ground that he feels the need even of *falsehood* to comfort his terrified soul. Had he

felt the ease and complacency that pervade the Church of Christ concerning the debate, he would have left the actual debate with the people and been content with their verdict --as the Church of Christ intended; but fearing *that verdict*, he proceeds to force upon them his own will as to what they must believe about it. That dastardly *trick* of his is what calls forth this **SPECIAL** from THE VINDICATOR press. We are meeting him on his own ground and intend to keep him before the people in his own color. Nothing herein said is intended in any personal way ; we attack Dr. Norris only as a public exponent of religious principles, and exclusively touching his conduct in the recent debate.

This debate was held in Fort Worth on November the 5th, 6th, and 7th, two 3-hour sessions each day (afternoon and night), and embraced four propositions; the first two were affirmed by Dr. J. Frank Norris, a "Fundamentalist," "Pre-millennialist" Baptist; and the two second were affirmed by Bro. Foy E. Wallace, Jr. The propositions were--

1. Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years.

2. Jews, as a nation, will return to Palestine when Christ returns to the earth, and will then be converted to Christ.

3. A child of God, one who has been saved by the blood of Christ, can so sin as to be finally lost. ..

4. Baptism, to the penitent believer, is essential to his salvation from past, or alien sins.

A vast audience, more than filling the auditorium of the First Baptist Church, heard the debate. The popularity of Dr. Norris was largely responsible for the great assemblage. Norris is just another Aimee Semple McPherson Hutton in his hold upon the people ; a psychologist capitalizing religion for earthly glory and filthy lucre. The people worship the man, just as Aimee's Los Angeles Temple crowd worship the woman. The strong magnetism of both characters is directed *against* the truth, and the people, mistaking this

magic for *spiritual powers*, become easy victims to the deception and fully pass under the hypnotic spell.

Brother Foy E. Wallace, Jr., did his work in a masterly way, exposing the sophistry and cunning of Dr. Norris at every *point*. Nothing escaped his eye or passed unexposed by the word of God. But Foy's hands were tied so that he was restrained from exercising his native and full powers.

A CROOKED MAN IN DEBATE

Dr. Norris was painfully ridiculous and piteously impotent at all times. He proved himself unreliable and *crooked* as a debater, and as having but one design in entering the debate--namely, to prevent the word of God from reaching the people. He was dishonest and wholly lacking in that integrity that should characterize a Christian in controversy. One outstanding example of this was exhibited when he read from a book, telling his audience that he was reading "from Alexander Campbell" to show that Campbell did not believe that baptism was essential to salvation, when in truth he was reading a *quotation from Martin Luther!* Wallace exposed that falsehood ; but instead of correcting it as a man of integrity and honor would hastily have done, Norris merely grinned as a criminal caught in the crime ; thus proving that it was a deliberate falsehood he hoped to palm off on the unsuspecting public, an unscrupulous disregard for both truth and honor.

Right there, had I been Norris' opponent, I would have immediately demanded an apology, or I would have walked out of the debate because of the *untruthfulness* of the man. The Cause of Christ gains nothing by *honoring a crook* in a polemic contest, and Norris *deserved* that public censure because he had been caught in crime, stained with falsifying lips. This is no criticism of the method used by Wallace. He did what to him appeared best--and we all praise his excellent work. I am only saying what I would have done (and have done in other cases) in that case; then I would have placed in every home in Fort Worth a circular stating the ground for my action. Right there the First Baptist Church would have gone out of business, or else it would have demand-

ed the resignation of J. Frank Norris. As it is, only a few smiles of disgust passed--and Norris retains his seat among the truthful, and is cordially referred to as "Brother Norris"! To give greeting to such a character, after the public have seen the crime, is to give public approval to the crime. I was in no way connected with the debate, and am not responsible for it, but I would be guilty of Norris' crime if I should let it pass unchallenged. I want all men to know that I regard Dr. Norris as an untrustworthy man, and I cite his conduct in this debate as proof of it.

AN UNCRITICAL OBSERVATION

Mind you, I know nothing of the "back stage" conditions that developed the debate, but I suspect that the brethren who arranged it had their difficulties with Norris in getting fairness, and I believe they did the best they could under the conditions. Therefore what I am about to say is not intended as a criticism of their wisdom; I rather congratulate them in making the debate possible, so that Fort Worth for the first time can see Frank Norris in his true character.

NORRIS' THREAT OF PHYSICAL VIOLENCE

But nevertheless, this condition was apparent to all: *Frank Norris was his own, and Foy E. Wallace's, Moderator*. He walked defiantly over all, and exercised the audacity to command a Moderator to *sit down*, and even *threatened them* and Wallace when he thundered aloud, "If any of you start anything here to-night I have a hundred men in this audience who will attend to you immediately," or words to that effect. That warned of a *fight* that was merely awaiting the signal from Dr. Norris. *That* should have received drastic attention. It was a violation, not only of the rules of controversy, but of the civil protection those expected who went under the roof of the First Baptist (Church) Pugilistic Arena. They did not go there in fear, and it was a breach of every refinement of civilization to *threaten them* with physical harm after inviting them to a purported Sanctuary of Worship. No law save that of J. Frank Norris will be tolerated in the First Baptist Church, and that stands for the rulings of Moderators,

and for the Law of the Lord Jesus Christ as well. Yet he is "Dear Brother Norris"!

NORRIS WALKS ROUGH-SHOD OVER ALL

But for some unknown cause, the first speeches were each one and a half hour in duration. This alone was ridiculous. I believe it was arranged by Norris in the hope that Wallace's voice would give down, thus calling off the debate. The First Baptist Church is said to be the largest church in the world. Norris, being mostly "all wind" anyway, is accustomed to speaking easily in the vast auditorium, but Wallace was not. But Wallace by no means failed ; he held up splendidly--to Norris' chagrin. Norris then had to seek for some other advantage over Wallace. In fact, throughout the debate Wallace was incessantly forced to fight against some disadvantage that Norris, in violation of every principle of honor, threw across his way--to block the unfolding of the truth. The last night of the debate especially showed the unprincipled spirit of Norris. He brazenly demanded (and got) a change in speeches that would give him one full *hour* for his final rejoinder, and he *locked the jaws* of both the Moderators and Wallace so they could not molest him in his misrepresentations. One Moderator arose to a point of order--only to be commanded by Norris to *sit* down, and then received a *threat* if he again attempted to "start something." Right there Wallace and his Moderator should have walked right off the stage in resentment of the ungentlemanly affront. But Norris commanded, and they *obeyed*. Wallace was forbidden to speak, but a time or two, when Norris was misrepresenting a book from which he was reading (matter to which Wallace had every right to reply), Wallace quietly opened a book containing the correct answers to the misrepresentation, and laid the book, opened at the passage, on the desk right under Norris' nose; but Norris slammed the book closed and threw it back at Wallace. That was done, I think twice. Norris arbitrarily walked over all rules henceforth, and when he concluded his harrangue, instead of sitting down until the Moderators could dismiss the assembly (which it was their place to do), Norris dismissed it in the next breath

after he closed his speech. That was done to cut off all opportunity for his lawlessness to be exposed by Wallace or the Moderators. He knew he had acted the craven coward, and as a common criminal fears the law, Norris feared justice; hence, the abrupt and speedy dismissal to provide cover for his escape. . . . I do not know whether or not Norris had a gun, but I do know that he was mad. He had enough to make him mad, for Foy E. Wallace, Jr., had turned every scripture citation against him and he was forced to resort to every trick and cunning that he could invest as a smoke-screen under cover of which to escape the truth. It was madness that led him to threaten violence at the hands of his One Hundred Henchmen. It was madness that moved him to threaten that if one person left the audience while he was making his last speech, "I will put it into the record that you attempted to interrupt my final speech." Only a mad man moved by criminal fear could have resorted to such unhumanly and unchristian threats to his audience. Only a coward would attempt to fence himself behind such protections, and people who can calmly estimate Norris well know that he knew that he was a thoroughly *whipped* man or he would have felt it necessary to resort to such unscrupulous and insulting measures. But both his doctrine and his tactics had been fully exposed to the vast audience before whom he stood, and many of whom had fairly looked upon him as a demigod, and the consciousness that he had proved unable to stand before the word of God, was sufficient to drive him to the folly that has sounded his doom in Fort Worth. Every word uttered by him or by his friends, to the effect that he met Wallace, either in point of doctrine or in honorable controversy, is untrue to the thoroughly exhibited and overwhelming *facts* in the case. Too many people saw too clearly to be hoodwinked by such pusillanimous appeals. Norris *went down* in irrecoverable defeat, and his threats and fits of madness prove it.

"THE FUNDAMENTALIST" APPEARS

"The Fundamentalist," Norris' own paper, true to expectation and compelled by the merciless exigencies that he himself

created, is now on the streets of Fort Worth, filled with misrepresentations of the debate. Another incontestable proof that Norris is smarting and hopes merely to make us believe that he is conscience--easy over the outcome. The fact that John R. Rice "writes up" the debate, spells nothing (especially to one who has read his tracts and his encomiums of praise for Dr. Norris) ; the fact that the "writeup" appears in Norris' own paper, "lets the cat out of the bag." John R. Rice and *The Lord* have a paper published in Dallas (the actual name and heading of which is "The Sword of the Lord and of John R. Rice")! Why use the Norris publication, John? John R. Rice tells us that he began this article at "10:35 Wednesday night." Why the haste? Is some Baptist likely to be converted by the debate before Norris can get a hood over his eyes by his misrepresentations? It savors of the other tricks pulled by Norris during the debate and, like them, it was the work of Baptists shaking in their shoes. Think of it! The debate was dismissed at about 10 P.M., and at 10:35 John R. Rice was preparing the unfair and untrue writeup that has done even more than the debate itself to show the Baptists' lack of common veracity regarding the discussion. I say Baptists, but I mean those only reporting the discussion. I think the Baptists as a people stand higher than those men who have handed us "The Fundamentalist" writeup.

RICE APOLOGIZES FOR WALLACE!

John R. Rice indulges in this apology: "Bro. Wallace was handicapped in the debate by a wrong estimate of Dr. Norris. Somewhere he had heard that Dr. Norris was a tricky opponent, unscrupulous, a demagogue, appealing primarily to the emotions and prejudices of the people He was forever expecting Dr. Norris to pull some trick. He announced to the crowd even before Dr. Norris' last address, that he expected Dr. Norris to pull some 'boot-legger politician trick.' He said: 'Dr. Norris is a great barnstormer.' .

As usual, just the opposite is the truth. Wallace came to Fort Worth with a high regard for Norris. Had he even suspicioned that Norris could stoop to the disgraceful and crooked

tactics he actually did perpetrate he would have declined to meet him--unless he could have iron-clad rules to force *Norris* to decent conduct. The very fact that Wallace entered the debate *without* a President-Moderator, shows the *confidence* he had in *Norris*' integrity. Scarcely anybody (except this writer) believed *Norris* capable of the affront and discourtesy (not to mention downright crookedness) slung Wallace and the audience in the debate. People generally held him in esteem; and the Church of Christ put Wallace up and backed him against an *honorable disputant*. Hence John R. Rice has every fact inverted. The truth is, *Norris* *proved guilty* of every term that Rice uses as a prejudicial opinion falsely imputed to Bro. Wallace. *Norris* was shamefully "tricky." He *did* pull "bootlegger politician tricks." He *proved* a "barnstormer." What else could his closing speech and the bedlam that followed be called? Had Wallace "somewhere heard" all those things about *Norris*, he had them all demonstrated in *Norris*' conduct in the debate: the whole audience was witness to it; why deny it? After he had seen several demonstrations of *Norris*' dishonestly Wallace had every inducement to "expect *Norris* to pull" other and continuous "tricks." Wallace would have been "dumb" to not expect "tricks" from a man whose "tricks" he had been observing from the first day of the debate--when he was confronted with speeches an hour and a half in length. Whoever before heard of such an arrangement in a modern debate? I branded *Norris* a crooked debater when I heard of the length of those speeches. What "tricks" followed, I was fully prepared for; and I was prepared for the *crowning trick* that *Norris* intended at the conclusion of his last speech--which was not primed just right and which resulted in merely a "flash in the pan." The thing wouldn't go off just right.

"DR. NORRIS KEPT US OUT OF WAR"

Such is the Baptist swain-song in Fort Worth.

This paper makes no attempt to argue the debate. Wallace did that to eminent satisfaction. We are only meeting "The Fundamentalist" braggadocio. Since so much is

claimed for Norris, we are simply showing *what he really is*, and that from his own doings in the debate.

John R. Rice confesses: "Dr. Norris soon lifted the debate off the plane of a petty squabble over the meaning of the Greek word 'eis.' In Norris' hands the subject discussed soon loomed larger than a splitting of hairs, a twisting of phrases, with wise-cracks and comebacks."

John did not intend what he here admits; namely, that Norris *backed down* from meeting Wallace on "eis." The whole debate, on that proposition, *rested on "eis,"* and Norris knew it. No wonder he "soon shifted the debate off of" that dangerous ground. His cause demanded that he keep his feet off the "eis," as on that the whole Baptist Church goes under. Thanks, John, for admitting that Norris refused to meet Wallace on "eis." Norris wants more Baptist dollars, and had he faced "eis" as an honest man the money would stop rolling in. The Baptists pay no man to preach the *truth* on "eis." Norris pleased them by *hiding out*. That's why the Baptists are praising Norris: "*He kept us out of war,*" they are shouting. "Good *Brother* Norris"!

What does the "Dr." attached to Norris' name signify? That has proved his undoing in the debate. He made the glaring statement that "the Greek preposition 'eis' in Acts 2:38 may mean either 'because of' or 'in order to'." No educated man, respecting his scholarship, will make such a statement. "Eis" is *always prospective, never retrospective*, and Norris knows it if he is educated. Either he was *ignorant* of its universal meaning, or else he attempted a *deliberate deception* when he made the above statement. John R. Rice enables us to believe the latter. Norris did not anticipate Wallace's ability to expose that intended deception, and when he saw his antagonist athwart his way, he quickly-and wisely-"lifted the debate off of" that subject. Verily, verily, the Baptists have much to thank Norris for. He "kept them out of war" at every strategic point in the debate.

Another evidence of that mistrusted "Dr." is exhibited in Norris' unscrupulous handling of the writings of Alex-

ander Campbell, in his puerile efforts to show that "Campbell did not believe that baptism is essential to salvation." Campbell was brazenly misrepresented, as every well *read* man knows. Norris read about three extracts from Campbell, *every one of which bears internal and irrefragable proof* that Norris *misrepresented* Campbell. Anybody can read the excerpts printed in "The Fundamentalist" and see for himself-if he knows how to read English. "Dr." Norris does not -or else he is wilful and conscienceless perverter of truth. Norris needs to study much before he is competent to even *read* to the rest of us.

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow drafts intoxicate the brain,
And drinking largely sobers us again."

But what did Alexander Campbell have to do with this debate? Why, as usual, he was the Baptists' *one "hope."* When they are confronted with the word of God, which they know they cannot meet, they invariably run to cover behind "Alexander Campbell." It is always an admission on their part that they are *licked* in the debate. Their one remaining escape is to beg for prejudicial aid from their coadjutors and sympathizers. They hope to make all see and hear so much of Campbell that they will forget the deadly darts of Truth by which the Lost Cause is tormented. Norris had no other reason in bringing Campbell into this debate. Not one of the propositions involved Campbell any more than Franklin D. Roosevelt. But Norris was a spanked child, whining for sympathy, and he *had to find it*--to the genuine amusement of the Church of Christ--in Alexander Campbell's garbled writings. And such Baptists as John R. Rice are "tickled pink" because Norris was cunning enough to use Campbell to escape *meeting Wallace* in the debate. Any man is a great preacher and debater among the Baptists, who is cunning and unprincipled enough to escape meeting the truth by an adroit and dishonorable perversion of Campbell's writing. That is precisely what Norris did in the debate. To Norris and all such the Baptists are more than welcome.

A PITIFUL APPEAL FOR COMFORT

There being no comfort for Norris in the word of God, he was put to the extremity of applying other sources for that greatly needed article. He brought upon the rostrum (in violation of every principle of honor and justice toward his opponent) a certain "Premillennialist of Dallas," purporting to represent "the church of Christ" in that city, whom he had to speak for a few minutes, right in the midst of the discussion. This pitiful puppet demonstrated the most abject slavery any demigod could wish for. With little urging he would, apparently, be ready to kiss the toe of Dr. Norris: a weak and beggarly vassal ready to betray his Saviour for a crumb of recognition from the rostrum. There was not a Christian in that audience who was not ashamed of him. And what a shame to Norris that he was forced to *honor* a Judas Iscariot for comfort. What use has Christ for a man who will rush before the public to endorse the sectarianism of Norris who had shown every contempt for justice and honor and the word of God, and array himself against the contention of Wallace, which he knew to be the truth? When Stubblefield denounced him as "an apostate," he correctly informed the audience, for no true member of Christ's body will ever avow loyalty to crooked sectarianism. But Norris was perishing for the comfort of a little praise, and a Judas, or a demon, would soothe his lonely and desperate soul.

"To what base ends, and by what abject ways,
Are mortals urged through sacred lust of praise!"

But to those who think that Premillennialism can do no harm, view this case. This Dallas man is led by it to denounce the entire gospel plan of salvation and endorse the entire system of denominationalism, just to "have company" along his hobbyistic route. He turns against Christ in order to accompany J. Frank Norris to ruin. Such men may *grace* Norris, but they are a disgrace to every true and self-respecting Christian. "Premillennialism" is welcome to all that riff-raff. Christ has no use for it.

ROBERT H. BOLL INVITED HERE

I was in college with Robert H. Boll. We were class-mates in the Bible, under both David Lipscomb and J. A. Harding. Robert might work for Norris, but I'd have to see it. I mention this as another stunt pulled by Norris in the debate to boost his cause in the absence of Scripture. He did everything except *meet* Wallace on the Scriptures. Wallace had no antagonist here. Norris soon saw that he would need Campbell, Boll, and Judas Iscariot, to provide a means of avoiding *contact* with Wallace; hence his leap to them in his frenzy.

BOUQUETS AND ALL-DAY SUCKERS

I'm sure it isn't the fault of either C. M. Stubblefield or J. A. Dickey that Norris and Rice pour on the incense of praise as they do. After spitting in their faces as he did in the debate, then to use such extravagant praise of them as he does now,-well, if it were I thus eulogized by such a man in hypocritical flattery, I'd feel like getting a "Burma Shave," taking a bath, and a bottle of castor oil to correct my system. No man can humble me, then buy back my respect with flattery. This alone would ruin Norris in my estimation. He is insincere or hypocritical in every word he utters, for the debate itself showed how much esteem the Church of Christ bears in Norris' estimation. But it is cowardly fear that now impells Norris to hand around "all-day suckers" in the hope that we do not know flattery from insult. To *threaten us* with violence during the debate, then praise us to the skies now, is too sickening to think of. He is happy simply because his insults were not called to justice at the time; he got by with his trickery and he feels like a criminal that, for political reasons, is excused and allowed to go free. Only his consciousness of gross wrongs done the Church of Christ, coupled with the knowledge that he escaped the public and drastic censure that was due him, makes him and John R. Rice "whistle through the graveyard" now, and every rational man and woman knows that all the "mushy" love-making now offered the Church of Christ is just a bag of "hush-money." That "tainted money" may (?) be acceptable to Fort Worth brethren, but

it is promptly and indignantly resented by The Vindicator. No man can put Christ to open shame, then padlock my mouth with gilded flattery. Frank Norris needs to know that there are still alive in the land true *soldiers* of Christ who cannot be bought off by the term "brother," as Ahab bought off the Syrian king, Ben-hadad. (I Kings 20:31-35). After what John R. Rice and Frank Norris say in flattery of the Church of Christ in Fort Worth, I feel that she should "wash her flesh and change her garments" immediately. Those men utter their "flattery with their feet on her neck, so to speak.

NORRIS A DANGEROUS TEACHER

The Bible in Norris' hands is a missile of destruction. On Mark 16 :9 to the end, in order to escape the deadly 16th verse, Norris claimed this whole passage was uninspired and is omitted by the Sinaitic and Vatican manuscripts. Thus he attempted to steal away a part of the Inspired Scriptures ; for while it is true that the manuscripts named do omit the passage, which for awhile worried the higher critics, the genuine *inspiration* of the passage has never been questioned; only its authorship by Mark was questioned; and that was long ago settled when it was discovered that the two manuscripts named had undoubtedly been copied from Mark's gospel *after the final page had been lost*. This accounts for the abrupt or unfinished ending at Mark 16:8. *The passage is genuine.*

Think of it! "Dr. J. Frank Norris" *teaching a bible school* and teaching his class to *repudiate* a part of the word of God just because it is deadly to Baptist doctrine. Shame on the man and all his ilk. Did Norris know better? *He did*. Wallace called him down on that dastardly trick, but did Norris apologize for his slander of the Inspired Oracles? No. That proved that he was guilty of having *planned the deception*, and was unexpectedly *caught in the crime*. Norris is unworthy of any confidence as a Bible teacher, and all who follow him will land in perdition. This incident alone proves that.

But here is another. Wallace had stressed Mark 16:15,16, that "he that believeth *and is baptized* shall be saved." Norris,

to show contempt for Christ, yelled out: "I have a man to baptize next Sunday, and he is *already saved*. He says he is, and *I take his word* for it." Norris himself had *mistaught* the man-taught him to believe that "he that believeth and is *not* baptized shall be saved," *contrary* to the word of Christ-- and then had the popish gall to tell us that he took the word of his deceived victim in *preference* to the word of our Savior! That was as near blasphemy as I trust I shall ever hear. It shows what a Sectarian will do when face to face with the Savior. Norris substantially said "I know Christ says that 'he that believeth and is baptized shall be saved,' but I'll give Him to understand that Dr. J. Frank Norris is speaking now, and I say that 'he that believeth and is *not* baptized shall be saved,' and I can prove that Christ is wrong, by a man I'm to baptize next Sunday." Frank Norris has no use for Mark 16:16; he does not believe it and why not cast it into the garbage can of the First Baptist Church, along with Acts 2:38; 22:16; John 3:5, and other repudiated passages from the word of God?

NORRIS FLIES THE COOP

Finding in Foy E. Wallace, Jr., a man he could not begin to grapple with, Norris began looking for any small hole through which to escape meeting him in Dallas, as had been agreed upon :

"Because he ("Brother Wood") did a neighborly deed in getting Dr. Norris the book that Chairman Stubblefield forgot to get, or for some reason did not give to Dr. Norris, and because he is a premillennialist, he was denounced, publicly in the debate by Brother Wallace as a 'renegade,' was called by Brother Stubblefield an 'apostate' and it was prophesied that he would be hanged 'higher than Haman' with the 'Churches of Christ.' Dr. Norris urged Brother Wallace not to denounce this good man. The first time it was done Dr. Norris tried to smooth it over. After the third time Dr. Norris announced that he would not be a party to a debate in Dallas with Brother Wallace because of his personal bitterness toward Brother Wood and others whom Brother Wallace threatened to skin when he came

to Dallas. Dr. Norris offered to meet some other representative 'Church of Christ' minister in Dallas but not Brother Wallace, on that basis."

Another "hard-boiled" hypocritical maneuver ! I believe Frank Norris capable of any deception. That shameless exhibition proves it. I deny that there is one element of accuracy in the reason assigned for not meeting Wallace in Dallas. Norris was afraid for his and Rice's disciples in Dallas to witness a like defeat as showed itself in Fort Worth.

THE PHOTOGRAPHIC REPRODUCTION OF THE
NORRIS-WALLACE DEBATE NOTES

The following pages present the complete preparation for the affirmative and negative arguments for this eventful "debate of the century" in the full outline of all material prepared for presentation on all four propositions in the order of the sessions, as follows: I The Restoration of National Israel; II The Millennium; III The Essentiality of Baptism; IV The Possibility of Apostasy. These notes were made on 3 x 9 inch pencil pads by my own handwriting.

In the discussion of this material in collaboration with my brother, Cled E. Wallace, after the debate, we felt that the value of these handwritten notes required more than one copy as insurance against loss or damage or later mutilation. At my request brother Cled made a complete copy of my original pads of the same dimensions--an exact copy. The pads which I prepared by hand afterward became worn and torn, in time and by my repeated use of the notes after the 1934 Norris debate, and in such other debates as were held with Webber in Oklahoma City (1936), Tingley in Birmingham (1938), and Matthews in Los Angeles (1944), but the exact copy of all the pads made by my brother Cled in ink were carefully preserved and remained legible in his perfect Spencerian handwriting--and, they are photographically reproduced here.

It is to me an unspeakable honor and emotional satisfaction to include these notes in this book in my deceased brother's hand--and to the gospel preachers of the present and future time the material in them should be of inestimable worth in their own defense of the truth on the vital, basic and fundamental issues represented in these propositions. This has been my sole purpose and single aim in the printing and publication of this strategic material so inherently vital to the very essence of the gospel of Christ and the divine scheme of human redemption as foretold by the prophets of God in the Old Testament and revealed by the apostles of Christ in the New Testament.--

FOY E. WALLACE, JR.

PROPOSITION - I

Jews as a nation will return to Palestine when Christ returns and will then be converted to Christ.

Norris

Definition

Jews: Fleshly descendants of Abraham. -

Nation: Not individual but national:

Common to a whole people or race.

Return: ~~Back~~ to same place and condition - Back into possession. Restored or reinstated

Palestine: The land of Canaan, promised to Abraham and his fleshly seed thru Isaac.

When Christ Returns:

Their national restoration an accompanying event.

When = not after

Then Be Con
verted to Christ
Converted after his return and their return.

Return a nation of unbelievers - transported, restored to Palestine in unbelief.

His momentary

appearance per-
prop. will pre-
cipitate a series
of miracles events
that upsets en-
tire gospel plan.
overnights happen-
ings - phenome-
nal transporta-
tion to Palestine
mass crossing of
Red Sea look
like stepping
over a puddle,

Converted How?

Rom. 1:16

1 Pet. 1:1, 17, 25-

No respect of
persons with
God.

What Jews?

Living or dead?

If only living -
then respecter -

If dead, then

3

resurrection of.
Mixed-and sec-
ond Chance. -

Gentiles: -

Mt. 28:18-20

Rom. 1:16.

Acts 10:34

Rom. 2:8-9

No respect of
persons.

Proposition of
fers second
Chance =

nullifies gospel =

Prop. falls in-
to two parts.

4

PART ONE → PROP. I
RESTORATION

I Israel In The
Old Testament

(1) Promise To
Abraham,

Gen. 12:7

Gen. 13:15

Gen. 17:7-8

(2) Fulfilled

Ex 6:4-8 - Remembered

Josh. 21:43-45 - Possessed

Not aught failed

All came to pass

(3) Conditional

Josh 23:14-16

Not one thing failed

a Good - So Evil

Deut. 6:10-15

Scatter - Face of Earth

Deut 8:19-20

Forget - Perish

Deut. 28.

5

v. 25 - To and fro
v. 37 - Proverb - by word
v. 64 - Scattered.
v. 68. No more again

Dispersion per-
manent - Forever
utterly perish, De-
stroyed from
face of Earth.

(4) That if you
do - If you do
not. Conditionally.

Deut 29:30

They did not
and threat was
fulfilled.
Jer. 18:1-10.

Moses told them
plainly they should
perish.

Deut 30:17-18

(Verses 1-10 quoted
in Neh. 1:8-10 and ap-
plied to Babylonian
captivity - not future
6

restoration)

Joshua told them plainly, they would lose their inheritance.

Josh 23:12-16
Know for certainty - ye shall perish.

Jeremiah said that Israel was a broken vessel - never whole again.

Jer. 18:1-6.

The clay marred in Potter's hand -

Conditional good and evil - vs 7-10

Broken - never whole again -

Jer. 19:1-11

So said Moses, Joshua, Jeremiah, & Morris to contrary notwithstanding.

(5) Restoration Difficulties.

1. Promise of restoration based on keeping the law of Moses - It has been done away - No promise of restoration under the gospel.

Deut. 30:1-10.

Neh. 1:7-9.

2. Inheritance only through father's estate -

Lev. 25:13-28

1 Ki. 21:3

Jews observed that law coming out of Babylon. Ez. 2:10 - Jer. 12:14

Genealogical records gone - Christian Jews told to shun.

Int. 3:9 - 1 Ki. 1:4

Would take per - actual miracle to

Keep Jews from mixing own marriages to prevent destruction of family estates - so even God could restore them.

3, Northern Kingdom Completely lost - 10 tribes - never to be restored - Destroyed - Cursed
Nas. 1:4-6.

Presents insuperable difficulty - an insurmountable barrier to the future restoration of Israel.

Shows that God does not intend their restoration and has fixed barriers that cannot be (overcome) removed.

9

(6) Earthly Throne of Israel Extinct -
Jer. 22:30.

Jeconiah - Coniah
Chap. 24:1 - 1 Chron. 3:16

Christ is of the royal line of Coniah and could not sit on Israel's throne in Judah.

Mt. 1:1, 6, 11, 16.

In Coniah the earthly throne of David become extinct.

10

secuted Paul.

His application of promise did not agree with their national hopes.

Would they have persecuted Dr. Norris for what he teaches?

The thing for which Paul was in chains was the hope of Israel.

Why in chains?

What did Paul Preach?

1. Fleshly Israel
type of spiritual.
Gal. 6:15-16.

New Israel - Church,
Old Israel - No More,
2 Cor. 5:16.

Do not think of Christ as Jew not but according to theory, Moses Jehovah tribal God.

13

Jews - Citizens -
Jew - on throne etc.

2. Christian Gentiles
God's Jews. -

Ro. 2:28-29

Cir. of flesh gives
place to circum-
cision of heart.

Col. 2:11.

3. No confidence
in flesh.
Phil 3:3

Restoration of
National Israel
is emphasis on
flesh { Descent or relation
Paul more right
than any.

God's Israel no
longer of Abraham's
flesh but of
Abraham's faith

Rom 4:16

4. Conversion of
Israel destroys
Nationality. -

Eph. 2:14-17

Col. 3:11

Two become one.

Loss distinction

Converted Jew has
no desire for Jer-
usalem as place
to worship.

Pro. 4: 21-22.

Had to break
fleshly relation
to make one
Church - could
not unite in
one body any
other way. -

5. Old Israel has
no further place
in the plan.

Gal. 3: 26-29.

This is what
Paul preached
on the hope of
Israel - based
on the promise
God made to
the fothers

Acts 26: 6-7

No way to harmon-
ize proposition -

It is - Norris vs Paul
very thing Paul combated
Norris tries to subvert

15

III The application
made of the pro-
phesies concerning
Israel are in di-
rect conflict with
Paul's allegory of
two nations.

Gal. 4: 21-31.

1. Two Women - Two
Covenants - old & New

2. Two sons - Two
nations - fleshly
and spiritual

Hagar and Ishmael
had nothing in
common with
Sarah and Isaac

So National Israel
has nothing in
common with the
Church and never
can have. -

Cast - Out

Final verdict on
fleshly Israel. -

16

Abolishes all hope of Israel's national restoration, and sovereignty. - Isa

IV, The fact, there is not one New Testament promise of Israel's restoration to Jerusalem, to repossess their land with Christ to reign over them shows that O.T. promises referred to captivity - or spiritual. -

Prophecy 3-Fold

1. Canaan - fulfilled
2. Captivity - fulfilled
3. Death of Jewish Nation.

Dan. 19:24-27

Gen. 15:16 -

Jer. 19:1-11

Lk. 21:23,

Mt. 24:14-28

17

- PART TWO - PROP. I

- CONVERSION -

I The conversion of the Jews comes within scope of the Great Commission

Matt. 28:18-20

(1) Commission for all nations

Mt 28.

Mk 16.

Lk 24.

Beginning at Jerusalem "all nations flow" -

Isa 2:2

(2) The Great Commission was directed to the children of Israel.

Acts 10:36-37

From Galilee - after baptism John preached -

Matt. 28:16.

18

The Jews having
same provisions
now that Gentiles
have - can have
no future special
favor.

Acts 10:34.

Acts 15:7-8

Rom. 2:11

(3) The Great Com-
mission ends
with this Age
Matt. 28:20.

If conversion
of Israel does
not come within
scope of this
Commission in
this dispensa-
tion - no pro-
vision for them
in the next.

1 Pet. 1:1, 17-25

"And this is the
word which was
preached unto
you,"

19

(4) If the Jews
reject the gospel
now they will
be lost.

Acts 13:38-46

"Beware lest"

"First spoken
to you."

"Unworthy Eternal L."

Paul said that
the Jews who
thrust the gos-
pel from them
are not worthy
of Eternal L.

J. Frank Norris
insists on giving
it to them any-
way. -

Norris vs Paul

II. Conversion
of Jews must
come within
scope of the
New Covenant.

Rom. 10-11

20

(1) Paul's desire
and prayer.

Rom. 10:1

Why anxiety if
opportunity after
Christ's return?

- v. 8 -

"word of faith - we preach"

v 12

"no distinction between"

v 16

"They did not all hear"

v 21

"A disobedient people"

(2) Remnant
accepted gospel -
Others Hardened

Rom. 11:5-7

Broken off by
unbelief, yet
saved if continue
not in unbelief.

Rom 11:20-23,

Warning to the
Gentiles

v 21-22

"No distinction
between Jew and
Gentile"

"Gentile" -

Chap 10:12.

(3) All Israel
saved as the
remnant - or not
at all

Rom. 11:26

"So" - Adverb of
manner.

"As it is written"

Isa. 59:20.

Redeemer out of
Zion

This is my Cov.

Jer. 31:31

Heb. 8:6-13

Either in whole
or in part Israel
saved by gospel
only - during this
dispensation of
New Covenant.

(4) If Israel
saved after second
coming - another
Covenant - no pro-
visions in the
present.

Heb. 8: 6-7

If first faultless
no place for second.

The second being
faultless - no place
for third.

Heb 10: 16, 26-29

No special favor
for Jew in the
second Coming.

1 Pet. 1: 1, 17. -

III. Second Coming
of Christ Ends
probation to all.

2 Pet. 1: 1 -

written to some
as 1 Pet. 1: 1

(1) No repentance
after Lord Comes.

2 Pet 3: 9

1. Promise - v. 4
2. Delay - v. 8
3. Reason - v. 9.

If repentance after
no reason in the
delay as stated

23

(2) Long suffering
of Lord is sal-
vation -

2 Pet. 3: 15

(3) As Paul wrote
In all his Epistles:

Rom. 2: 8-10-16

- Obey not truth -
Jew first - then -
No respect of per.

In the day when
God shall judge -
by the gospel -

Heb. 9: 27

It is final Now

24

PART THREE-PROP. I

Prophecies Classified

I. Old Testament Prophecies -

(1) Moses -

1500 B.C.

900 before last Capt.

Deut 4:27 -

Fulfilled in captivity.

Deut. 6:10-15 -

Deut. 29-30

Fulfilled in return from Captivity.

Neh. 1:8-10.

Lev. 26:40-45 -

quoted as fulfilled

2 Chron. 36:21

Jer. 29:10-12.

(2) Joshua. -

Contemporary and successor to Moses

1500 yrs B.C.

25

Chapters:-

21: 43-45 - Possessed;

23: 14 - Nothing failed

23: 16 - Good - Evil.

23: 12-6, Lose Land.

(3) Samuel -

1000 B.C.

Before Kingdom of Is.

2 Sam. 7:10 -

While David slept.

1 Chron. 17:11

1 Kgs. 1:5.

Could not be after second Coming

Acts 2:29-30

(4) David.

1000 - B.C.

400 - Before Capt.

Psa. 2 -

Psa. 89 -

Psa. 132

All quoted in n.T. as fulfilled.

26

Psa 2 { Acts 4: 25-26
Acts 13: 33
Heb. 1: 5; 5: 5

Psa 89 { Lk. 1: 32
3: 35 } Acts 2: 30

Psa. 132 { acts 2: 30.

(5) Isaiah

700 B.C. - 100 yrs
Before Captivity.

Prophecied in
Judah about time
Kingdom of Sennacherib
destroyed.

Isa 2: { Lk. 24: 47

"When all nations
flow" - New

Isa 11: { Rom. 15: 12

Isa 35: 5 { Mt. 11: 5
6 } Jno. 9: 6-7
7 } Mt. 15: 20
Lk. 9: 32
Lk. 11: 14
Jno. 5: 8-9 27

Fulfilled in Christ's
personal Ministry.

Stands for the
series as -
Isa. 11 - Rom. 15: 12

(6) Jeremiah
600 B. C.

Prophecied at
Close of Kingdom
of Judah -
urged Jews to
surrender to
Nebuchadnezzar -
Go to Babylon, pro-
mised their return.

Prophecies ful-
filled when Jews
brought out of
Babylon - and
restored to land
of fathers.

Chapters - 12: 14;
16: 15; 24: 6; 30: 11
31: 10, 35, 37; 32: 42-44
42: 10; 46: 27-28

All these pro-
phesies are
conditional -

Jer. 18: 7-8

Concerning "If"
nation or king. -

→ Jer. 23: 39-40

"utterly forget" -
"Cast off" - "Perpet-
ual shame"

Jeremiah's
Commentary on
his prophecy

Jer. 42: 10

The "If" ye
abide.

Jer. 35: 15-17.

Have not heard
all evil pronoun-
ced

Rom. 10: 21

29

Chapters 1-10

Lord lays down
general rule -
States policy
and tells Israel
to remember it:

When warning
issued through
prophets - when
heeded - automa-
tically removes
the threatened
penalty - as Nin-
evah and Jonah

When promise
issued - if those
promised the
blessings unfaith-
ful - Deal off -
Jer. 7: 3-5-7.

(7) Ezekiel

Prophesied during
Babylonian Captivity
Kept faith alive,

30

Hope bright.
God would deliver
blessings follow -
History of race,
ultimate blessing
through gospel.

Chapter 20,

Ezek. 36: 26-28 -
37: 21-28

No distinction
after return - no
king - ref. to
Christ.

All Conditional

Ezek. 3: 12-21

Ezek. 18: 21-32

Ezek. 33: 10-20-28

(8) Minor Prophets
Daniel - during
capt. Joel. 3: 17

Before Judah
was carried to
Babylon.

Zech. 10: 8-12

31

During return
with Zerubbabel -
Return under
Neh. - 100 years
later. - Slow.

Amos. 9: 9-15

Obad. 17-21

Mic. 4: 3-7-7: 13-20

Zeph. 3: 19-20

All these pro-
phesies referring
to fleshly Israel
are not unful-
filled -

They are history

II New Testament
Prophecies

(1) Jesus -

Mt 24.

See other notes
on destruction
of Jerusalem.

32

(2) Paul

Rom 11 -

As natural
branches Jews
forfeited rights
as natural seed
of Abraham -

Now new order,
race - Natural
seed rejected -
broken off -

Gal. 3: 29

Seed once counted
through Isaac -
Now through
Christ.

Ro. 9: 6-8

Gal. 3: 7

Rom 11 - only
means that
Jews are not de-
barred from ac-
cepting gospel be-
cause of rejection
Not cast off - yet
saved if continue
not in unbelief -

33

(3) Heb. 8: -

Jer. 31.

Claimed that
Jer. 31 Cov -
yet future -

Then no mediator
no blood - no
Covenant -

Heb. 8: 6 -

Heb. 10 -

(4) Jews - Gentiles

Claimed no proph
related to Gentiles
except through
restored Israel -

Rom 10: 20-21

Foretold Gentiles
blessed while
Israel in dis-
obedience.

(5) Kingdom given
to another nation

Mt. 21: 43.

If Kingdom of
Israel meant
universal sover-

34

lignity - then
universal sover-
lignity. then
universal sover-
lignity was given
to another nation

Was universal
sovereignty taken
from Jews &
given to the
Church?

If God gave
universal sov-
ereignty to the
Church, where
is ancient Israel's
hope?

If he takes it
away from the
Church in mil.
to return it to
Israel - how will
Church be ruled?

Spoils whole
program -
Some dilemma!

35

(6) House of
Jacob. -
Lk. 1:32-33.

Claimed that
Church never
called House of
Jacob. - That
House of Jacob
is Nation of
Israel - Not Church.

1. House of Jacob
is Israel. -
2. Israel is the
Church. -
Gal. 6:16.
3. Therefore Israel,
the H. of J. is
the Church.

Christ reigns
over it now.

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PART ONE. PROPOSITION II

Christ will establish a Literal throne in Jerusalem and reign for a period of 1000 years over the whole world.

norris

I Analysis (Before answering what prop. involves)

(1) That Christ will occupy throne in fact, one other than and differing from the throne he now occupies.

"Establish" inaugurate will establish

not now present

"Throne"

means sovereign rule - supreme power.

Not present -

but future

(2) Nature of it to be literal, not figurative or spiritual - but earthly as kings of Earth occupy it

37

"Literal"

According to letter - exact - natural - usual construction. Not metaphorical

Figurative vs. Literal
Isa 40:3; Lk. 3:3-6

Literal highway?

Phil 3:2 - Literal dogs?
Acts 20: 28-29 - Molossae?

Common saying - Bible means exactly what it says never true when things are spoken of in figurative language

(3) That this throne will be established on earth - in Jerusalem.

The Earth, God's footstool, Heaven's Throne. Isa 66:1
Acts 7:49.

Jerusalem - of Judea in Palestine

38

whole world - a universal world kingdom like Alexander Caesar.

(4) This earthly kingdom to cover a literal thousand years of time.

Timing interpretation day a year in prophecy literal year - 365,000 millenniums

II. Definition

(1) State plainly if Christ now has a kingdom.

(2) If he is reigning now in any sense.

(3) On what throne. Distinguish between them.

Nature - David's

(4) what Kingdom is Mk 1:14 here?

39

Has Dan 2:44 Come?

What about Heb. 12:28 and Col. 1:13?

Honest man will give all information he can on any matter involved or implied in proposition.

40

- PART TWO - PROP II

ARGUMENT ON THE
PROPOSITION

I REIGN.

- (1) King sct in Zion
Ps. 2:6-7
acts 13:33

"As in second psalm"

- (2) Throne - Ruling
zech. 6:13
Heb 8:1

Priest on throne.
Rule while priest
Priest - Now; Throne
now; Rule now

Psa. 110

Day of his power -
Sits right hand
Rules midst enemies
Willing subjects
Priest after Melchiz
Ree now - Hence
this is day of
his power.

- (3) Sit - Reign
Parallel (over)

when Christ took
reigns of Gov -

"In his name"

Lk 24

Acts 2

at Jerusalem

Think of doing
anything in name
of the Crown
Prince?

Sit - R~~X~~ - TILL
acts 2:34

Sat - R~~X~~ - TILL
Heb 1:3-13.

Reign - aft Res. - Till
~~Heb 1:~~ 1 Cor. 15:20-25

The reigning began when the sitting began. The reigning ends when the sitting ends.

The sitting began on Pentecost
the reigning began on Pentecost.

The sitting ends at coming - the reigning ends at coming.

Continues from Pentecost.

II. Throne

(1) He is on David's throne now.

2 Sam. 7:10 - Heb. 1:5
Isa. 9:6 - Lk. 1:32

42

Psa 89:3 } Acts 2:
Psa. 132:11 } 29-34

These prophecies must be fulfilled while David is in the grave.

1 Chron. 7:11

His tomb is yet with us - Peter said.

Christ cannot sit on David's throne after the second coming.

(2) Christ is on his throne now

Zeck. 6:13.

Heb. 8:1

Priest on his throne. Priest now therefore on his throne now.

Heb. 4:14.

Priest on his throne.

Priest in heaven
his throne in heaven

43

Heb. 8:4
Cannot be priest
on earth.
Priest on his throne.
His throne cannot
be on earth.

Acts 7:49

Heb. 1:1-13.

(3) Cannot be king
on earth.

Jer. 22:30,

III Jerusalem,
Isa. 4:20-24
Gal. 4:26,

(1) Old Jerusalem
Jesus said Jerusalem
not the
place for God's
worship. -

But Harris prop.
affirms he will
put his worship
right down here
in old deodorized,
earthly Jerusalem,
Jerusalem above -
of New Cov - Mothers

244

Children of new
covenant,
Old Jerusalem
no further place
in picture.

Heb. 11:10-13,

IV The World,

John 18:36.

(1) Spiritually-minded
Rom. 8:6.

(2) Kingdom spiritual
Lk 22:24.

(3) Treasure in heaven
Matt. 6:19.

(4) Cit. in heaven
Capital City Phil. 3:20

(5) Reward in heaven
2 Cor. 5:1

(6) Affections in heaven
Col. 3:2.

(7) Better Country.
Heb. 11:13

(8) Hope in heaven.
Col. 1:5

(9) Inheritance in h.
1 Pet. 1:4

(10) Place prepared
Isa. 14:1-3

(11) Not of world.

Isa. 18:36. Isa. 2:16

95

After all this; hearts
lured away - What would
redeemed saint work
with position in
earthly Kingdom?

Complete Let Down
Right in Jerusalem
Right on earth
Right in World!

Flareback - Rank
materialism.

Anti-climax
utter disappointment

Hell or Jerusalem
Heaven!

V Christ on
Earth - Why?

(1) He finished
his work on earth.

Jno. 17: 4,
Why bring him
back?

He completed the

46

plan of human re-
demption. -

Sealed with blood -
All for saint or sinner
Jew or Gentile needed
for their salvation

(2) No Chapter, no
verse by which to
prove Jesus will
ever set foot on
earth again.

47

PART THREE - PROP. II

GENERAL - ARGUMENTS.

I. Rev 20 -

(1) An Inadequate Text.

1. Does not mention the second coming.
2. Does not mention a reign on earth.
3. Does not mention a literal throne.
4. Does not mention Jerusalem.
5. Does not mention bodily resurrection.
6. Does not mention reign over whole world.
7. Does not mention us.
8. Does not mention Christ on earth.
9. Does not mention anything propagated.

A curse pronounced on anyone who adds words. -

(2) Things figurative and Literal.

1. angel.
2. Key.
3. Chain

48

4. Pit.

5. Shut.

6. Sealed.

7. Rod

8. Bound

9. Loosed

10. Throne,

11. Beheaded

12. Dragon

13. Serpent.

14. Beast

15. Image

16. Mark. -

17. Tail-Head-Does

18. Thousand years,

19. Prison

20 War

Literalize these?

All figurative except 1000 yrs?

Verse 3.

Purpose of gospel
To keep Satan from
deceiving nations.

49

Strong man.
Lk. 11: 21-22
Matt. 12: 28

Spoil goods
when?

Gal. 2: 15
Spoiling the strong
man's goods.

(3) Analysis

1. Souls - not
bodies - v. 4. -

Res. not nec.
for soul to live
Isa. 26: 14-20
Lived - not began
to live.

Chap 6 - Chap 20,

Altar - Thrones
Defeat - Triumph
Cause despised
Cause revived
Persecution - Victory

On - Thrones
This - is - first
Res.

50

2. Beheaded
v. 4. -

If literal it cuts
Norris out of his
own millenium.

If figurative,
does not teach a
literal millenium

Either case no
millenium for us.

A martyr scene

Souls - not bodies
Did not live in
earthly state -

No evidence re-
fers to us

3. The thousand
years. v. 4.

literal - or day
a year?

365,000 years
a real millenium

Six thousand years
to date

51

Would men spend six years to build a home in which to live one year?

Mistake of trying to literalize symbolic language.

4. First Resurrection v 5.

Word resurrection often used figuratively.

Isa 26:14-20

Ezek. 37: -

Rom 11. -

"His" Isa 1st Res.

Figurative - metaphorical - use. Had to be told, a resurrection. That fact alone indicates not a literal, physical, affair - unusual use of word. -

Rev. 3:11 - Exempts.

Rev 20:5 - Exempts

Overcome - First Res. -

Equal same thing. 5

First resurrection refers to overcoming persecutors and triumph over defeat.

Taking souls from under altar and putting them on thrones - A vision of victory - pictured in symbols of a resurrection - the resurrection of a cause.

Passage will not bear literal construction -

Norris will not accept literal constr.

5. Rest of Dead Lived Not - -

v 5.

Resurrected not?

Isa 26:14-20

Deliverance of God's people from oppression represented as a resurrection.

"They shall rise"

Destruction of
power of tyrants
who persecuted -
represented as
dead - rise not
not to be restor-
ed.

Apply to Rev. 20:5
Revival of wicked-
ness second recur-
rence

6. A Martyr Scene,
v. 6.

Blessed. part in
First Res. -

Who beheaded,
suffered death, they
had not worship-
ped the beast -
nor had received
mark - They now
lived and reigned
never hurt by
second death

Rev 3:11
Promised the ones
who overcome -
They did overcome -
54

Promise fulfilled!
v. 6.

Priests and reign.

Rev. 1:6

Reign when priests
So if it does mean
us - then now -
not future. -

7. After thousand
years - Period.

v. 7.

Satan's influence
revived. Wickedness
again in the as-
cendency. -

Nations deceived

Then the final
Judgment. -

Rev. 20:12

The Dead - All.
Books opened -
Names written -
Not written. -

If only latter ones
There - why open?
55

Verses 11-15
The final Judgment
The res. of all the
dead -

No evidence that
Christ is on earth
between vs 4 and 11.

Symbolic portrayal
of Conflict of right-
eousness - The
Cause for which
martyrs died -
with wickedness
till the end of
time, Rev, 20,

Rev 21. - Heaven,

II The Revelation

Rev. 1:1-3,

(1) General vision

The Conflict of
Church with Pagan
and Papal Rome -
Prophetic history
of struggles and

56

triumph pictured
in symbols, -
Persecuting powers
under imagery of
beasts with multi-
ple heads, and
horns and toes,

1. Pagan - Old Rome
2. Eastern - New Rome
3. Papal - Religious Rome

Various forms -
(Was - Is - Is)

Final triumph
over persecuting powers
form plausible
counterpart to chain
of symbols,

(2) Three distinct Parts.

First; - Symbols
involving the events
of history dating
from Patmos,
The fall of Old Roman
Empire. Rise of
New Rome, The Turk-
ish Powers; Roman
Catholic Church; all
symbolized in first

57

Series, Rev. 4-11 =

Second: -

= Imagery of Beasts =
Rome - Political and
Religious - Final
triumph of truth
over all. -

Vital relation
existing between Pa-
gan and Papal Rome,

Rev. 12-20.

Third: The pictures
of triumph in
chapters 19-20 -

The Judgment -
The New Jerusalem
Heaven -

The Revelation
ends with Coming
of Christ.

Chap 22:20
and John's bene-
diction v. 21.

No earthly reign
in it from be-
ginning to end.

58

Evident book should
be studied with
events of history -
"at hand" - "shortly" -
Why pass over all
these corresponding
to symbols - hitch
to a dim theoretic-
cal star of future?

(2) False Interpretations

History has ever
falsified man's
interpretations of
prophecy. -

Dan. 12:9.

(3) Place in Teaching.

If vital present
truth - why re-
served for apoca-
lyptic disclosure
and wrapped in
mystic folds?

No plain teach-
ing.

No apostle in
any epistle to
us. -

59

Things growing out -
hurtful - Illus.

III. Conclusions

- (1) Denies that Christ is reigning now.
- (2) Antagonizes scrip. that speak of this disp. as last days.
- (3) Makes God false to his promises.
- (4) Alternates Judaism and Christianity.
- (5) Demotes Jesus Chr.
- (6) Minimizes the Gospel and belittles Church.
- (7) Nullifies Great Com.
- (8) Denies salvation to Gentiles now -
- (9) Makes first advent of Christ a failure.
- (10) Makes the Church a mere accident - an afterthought.
- (11) Same mistake the Jews made.
- (12) Incompatible with genius, spirit essence and scope of the gospel of Christ. Virtually denies O.T. prophecies for a mere theory based on Schubert's spec. interp.

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PART FOUR - PROP. II REBUTTAL-ARGUMENTS

I. The Kingdom

(1) Christ Reigns now, -

1. Dan. 2:44

Only Kingdom Smithing destroyed were Kingdoms of that image - 4

Last vestige of image gone.

Destroyed universal Empire - never another.

Every effort since failed - resulted in more Kingdoms than started with.

Not direct impact per. 1:10, v. 18,

2. At hand

1 Pet. 1:23
Bom in King. John 3:15

{
Ma. 1:15
Ma 9:1
Acts 1:8
Acts 2.

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3. Received;
 Col. 1:13.
 Heb. 12:28
 Rev. 1:9

4. Delivered.
 1 Cor. 15: -

Must Reign Till
 Remains on present
 throne till end -

- (2) Christians
 Reign now -

1. Kings + priests
 Ex. 19:6

- 1 Pet. 2:5 -
 Rev. 1:6
 Rev. 5:9-10 -

2. In life thru
 Christ.

Rom. 5:17

3. With apostles
 1 Cor. 4:8

4. By righteous
 Judgment.

1 Cor. 6:2.

5. By enduring
 and living with Christ
 2 Tim. 2:12.

6. By overcoming
 Rev. 3:21

Imparts share
 Lk 22,

62

- (3) In process

2 Tim. 2:12 - Rev. 3:21.

He - Overcome - Will Sit.

He - Endures - Shall Reign

He - Eateth - Shall live
 Jno. 6: 57-58.

Rev. 2: 26-27,

Conditions

1. Hold fast
2. Overcome,
3. Keep works,

Belongs to present:

1. Authority over
 Nations - Influence
 of Christians in
 breaking power of
 heathen nations -
 Kingdoms.

2. "Rod of iron" -
 Irresistible effect
 of gospel.

3. Morning star,
 next to Christ in
 his glorious em-
 pire - the Church.

63

II Present Position of Christ.

(1) His mission of redemption complete.
Jno. 17.

(2) The revelation of his will is complete.
Eph. 3.
Jude 1-3.

(3) His authority to give eternal life is complete.
Jno. 17: 2-4.

(4) His glory is complete. -
Mt. 20: 21 - Mk. 10: 37
Lk. 24: 25 - 1 Pet. 1: 20-2
Jno. 17: 11

(5) His Throne is complete.
God's - Rev. 3: 21
His - Lk. 22: 29
Jno. 17: 10

David's - God's - His,
1 Ki. 2: 12
1 Chron. 29: 23
1 Ki. 1: 46-47, **67**

Throne of Glory.

Mt. 19: 28
Lk. 22: 28-30
"Followed" - "Continued"

The Throne of his glory extends from time he "entered" -
Lk. 24: 25 - to time he "shall come" -
Mt. 25: 46.

Christians share it. Rev. 3: 21 - Lk. 22: 29.

(5) Authority is complete.

Mt. 28: 18-20
"All" "Hath" "Teach"
Eph. 1: 20-22

As head of Church
By resur. from dead,
Sit at Right hand.

Rule - Authority -
Power - Dominion -
might.

1 Pet. 3: 21-23
Through Resurrection
Gone into Heaven
Right hand of God **67**

Authority - Power -
Being subject to
him.

- Nothing to be added
to present authority.

(6) His Kingdom is
complete.

- Two Senses -

1. To denote the
state of church
in this world.

Col. 1:13,

Heb. 12:28

2. To denote the
state of eternal
happiness in the
world to come,

2 Tim. 4:18

2 Pet. 1:11

Acts 14:22

As baptized be-
liever enters the
Kingdom here -
Christians through
patience enter
heavenly Kingdom.

Nothing can be added
to present position
of Jesus Christ.

66

III The Second Coming
of Christ.

2 Pet. 3,

(1) End of probation.

2 Pet. 3:8-9

(2) End of world.

2 Pet. 3:10

(3) End of time.

1 Pet. 4:7

1 Jno. 2:18

Heb. 9:27,

(4) Res. of all dead,

Jno. 5:29

Jno. 6:40

11:24

1 Cor. 15:52

Rev. 1:7,

(5) Judgment.

Jno. 12:48

Mt. 16:27

2 Thess. 1:5-10

Mt. 25:46,

(6) Kingdom to be
delivered. -

1 Cor. 15:20-28

Not inauguration -

Abdication -

Rule ends -

Subject all things
to him who did
subject!

67

(7) Heaven.

Jno. 14:3

Phil. 3:20

1 Thess. 4:16-

2 Cor. 5:1-4

There is no verse in all the Bible that says or infers that Christ will ever set foot on earth again.

PART FIVE = PROP. II

- MISC. - NOTES -

I. Prophecies used to teach future state of happiness on earth, fulfilled now. In this dispensation.

Isa. 2-11-35

House of God now
Rod and Root of Jesse now
Deaf & blind - Mt. 11
Rejoice in Zion now
1 Tim 3:14 Gal. 3. 1 Pet.
Heb. 3, Acts 10 2:15-16
Heb. 10:19-21 Eph. 2 68

II, First Res. Consists

(1) Devil bound

Lk. 11:21-22

Mt. 12:28-29

(2) Christ on Throne

Mt. 19:28

Jit. 3:3

(3) Others on Throne

Mt. 19:28

1 Cor. 4:8

Rev. 3:21

(4) Kings & priests

1 Pet. 2:5-9

Rev. 1:6,

Rev. 20:6

5. Dead Made Alive

Jno. 5:24-25

Eph. 2:1-2.

III David.

(1) Throne

Isa. 9:7

Lk. 1:32

Acts 2:34

(2) Tabernacle

Amos 9:11-12

Acts 15:14-16

(3) Blessings,

Psa. 2:7

Isa. 55:3

Acts 13:33

(4) Keys. -

Isa. 22:22

Rev. 3:7,

IV. Psalm 2,

"As in second psal."

Acts 13:33,

Acts 4:25-26,

"why did Gentiles rage"

"Kings of earth arrayed",

Heb. 1:5 =

"This day begotten"

Heb. 5:5 - Same.

Nothing in psalm
2 points to millen-
nium or future posi-
tion of Christ on
earth.

V. Rev. 3:21-25

Held that this
passage means
second coming. "I'll
I come", see Rev. 2:25

several kinds

Did he deceive
Thyatira into be-
lieving that he
would come dur-
ing their lives?

Compare

Rev. 2:5 - Ephesus

2:16, Pergamum

3:3, Sardis

3:20, Laodicea,

VI. The Regeneration

Mt. 19:28,

New Birth or re-
Creation,

Joh. 3:3

2 Cor. 5:17,

Are we in the
dispensation of
"New Birth now",
Are Christians
New creatures now?

The Premillennial
interpretation will
deny New Birth and
New creatures.

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VII. Church and Kingdom,

Christ not King
of Church.

Various figures

1. Not Lord of body.
2. Not head of Kingdom.
3. Not husband of flock. -
4. Not shepherd of vineyard.

King - Kingdom
Head - Church,

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PART - SIX - PROP. II

Notes on the
Destruction of Jer-
usalem.

Notes on Mt 24.

The great tribulation of
Mt 24, Lk, 21 and Mk. 13
not the pre-mil. period.

1. Disciples flee to mts
according to mil, they
no disciples on earth,
Caught up in air!
2. Pray not in winter-
Exposure.
3. No sabbath Jew-
ish authorities,

voids application
that "immediately"
after these days
refers to coming of
Christ".

Destruction of Jer.

1. Illus. of Temple,
2. When shall things be?
Coming of Lord and
end of world-age
means destruction
of Jerusalem and the

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Judgment of the Lord
on Jerusalem.

Destruction of Jewish
State

Babylon: Isa. 13: 5-10-17

Egypt: Isa. 19: 11

Jerusalem: Mt. 24: 29.

Day of visitation

Babylonian Captivity
called "day of visitation"

Des. of Jer. called same

Lk. 19: 41-44.

Lord visits destructive
judgments.

Tribulation of Mt.
24 is not future.

Destruction of Jer-
usalem marked the
end of the world-
Jewish state - age.

1. If temple to be
destroyed, naturally
thought end of the
world near - hence
the question.

2. The answer of
Jesus disillusioned -
on his coming - 74

signs of end - etc
but points out
signs of Des. of
Jerusalem.

3 False teachers -
(Josephus) - They were
numerous - before
siege of Titus.

4. Wars. - All na-
tions at war with
Romans. Enemies
of Jews at war
with each other.

5. Famines. Days
of Claudius - Act. 11: 28
Mentioned By Josephus,
Raged in Judaea and
neighbouring countries.

6. Earthquakes. Re-
corded that in ^{region} days
of Nero many cities
in Asia minor de-
stroyed by earth-
quakes. -

7. Delivered To Death.
Peter, Paul, James
and James the Less
all put to death
before destruction
of Jerusalem.

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8. Apostasy - Many were offended. Evidence of apostasy on every hand in persecutions.

9. Gospel to all world, Before destruction of Jerusalem.

Acts 28

Col. 3,

10. Abominations - Romans and Roman symbols, standards etc, on walls and in holy places where "ought not to be" - at des. of Jer. - Pious Jews regarded such as pestilence and desolation - and flee.

11. Disciples Escape - Jewish Christians fled as Christ had warned - to Pella, northern boundary of Perea, at news of Roman approach.

Historical fact that Roman army under Gaius Gallius retired when they first marched against city - gave Christians time to

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obey warning^o in haste described - left to Titus to fulfil Matt. 24:21.

12. Siege of Titus most horrible in all history.

Began AD 70 - Aug 10 600 yrs. from Nebuchad des. of temple.

All houses - under ground chambers filled with putrefying corpses.

1,100,000 perished.

Remnant carried captives.

This in six months with only two miles fighting in limited area.

13. Signs in Heavens
Darkening Sun
falling stars
See A. Clarke

14. After Tribulation
Mt. 24:29
verse 34

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Refers to fall of
Jerusalem

Lk 21:31

Mt. 13:20

15. Coming of Christ
after this terrible trib-
ulation - His spiri-
tual presence.
Jno. 14:18.

Zech. 14

1. Day of Lord,

Not second coming.

Compare with his-
torical acc of Des,
of Jerusalem,

Isa. 13:9. - Day
of L. refer to Babylon.

2. Verse 2 Comports
with description of
Josephus acc - nations
gathered for battle
Jerusalem besieged -
houses rifled -
women ravished -

Strange way to
start a millenium.

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3. Verse 4 does not
refer to sec. C. -
Christ stood on
Mt. of Olives when
he uttered doom
of city.

Roman General
Titus posted his
army on Mt. of
Olives when he
besieged

Formation of
battle lines -
Circumvallations
of Romans -
intrenchments
redoubts,

4. Remainder meta-
phorical descrip-
tion of mixture
of divine justice
with mercy. -

After the awful
visitation - there
would be light -
diffusion of divine
knowledge & "The
Lord shall be King
One Lord - one name"
True today?

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Objections.

1. "All Nations did not gather against Jerusalem." - Jehovah did not fight against

Roman armies composed of all nations. Lord did fight against Romans by means of northern nations.

2. "No such visitations on Romans."

Figurative language. They were later destroyed - and all enemies that fought against Jerusalem.

3. "After destruction of Nations - remnant go up to worship King - if fail - Curse of 'no rain'."

Spiritual restoration in light and liberty

80

of gospel. No rain - No blessings to those who do not worship God. Such as faithful receive.

4. "Mt. of Olives not cleft in midst."

Not literally - reference to lines of battle, Circumvallation, armies, which historians describe as taking place on Mt. of Olives.

5. Fulfillment of prophecies concerning Nineveh - Tyre - Sidon - Avalon - never more definite than of Jerusalem in Zech. 14. -

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PROPOSITION III

Baptism to the penitent Believer is essential to his salvation from past sin.
Wallace

DEFINITION

Baptism:

Immersion in water in the name of Jesus Christ and into the name of F. S. H. S.

Matt. 28:18-20

God has condescended to place name on baptism. Sacred as names it bears.

Believer:

^{who} One having been persuaded that Jesus is the Christ accepts him in implicit trust as his Savior. John 20:31

Not mere assent to truth or fact but - all the heart.
- Acts 8:37, - Ro. 10:10

pistia - noun
Confidence, Trust

Pistemo - verb -
adhere to, rely on.

Conviction -

Acts 2:36, 37

Know assuredly -
Pierced in heart.

Penitent: ^{Report} metanoia

Another mind -
Change of mind -
determination -

Not mere baptism upon belief -
But penitent believer - one whose sense of guilt has caused him to resolve - determine to abandon sin.

Change of Will

Attitude of mind -
"Another mind" -

Acts 2:37-38

Acts 3:17-19.

Essential; -

A necessary
condition in God's
law of pardon.

Salvation:

Forgiveness of
past sins - par-
don - Removing
of guilt.

Pardon an exe-
cutive act = mind
of God in heaven
not heart of man
on Earth.

Self-consciousness
cannot determine.

Can know only
as God declares.

- Man in Penitentiary

- no benefit -

God has a law of

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forgiveness - not
pardoned till com-
plies.

Baptism a part
of that law -
Essential. -

Mt. 16:16; Acts 2:38

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FIRST-POSITIVE-PROOF

Mk. 16: 15-16.

I. Salvation By Faith,

(1). The issue,
Not whether saved
or justified by
faith. - Agree -
but when - Degree
Baptist order;
Repent - Before faith
But not saved by
repentance before
faith.

Bible order: -
Faith before bap-
tism - but not
saved by faith
before baptism -
- When -

(2) By faith. -

Acts 16: 31,
Rom. 5: 1-2
Jno. 3: 16
Jno. 3: 36.

Rom 3: 22, 26

Eph 2: 8

All and others of
like import.

accept. - Believe
and Claim - all
of these - Any
others like them
Accept them, too!

(3) By Faith - What?

- Heb 11 -

Abel - offered
Enoch - moved
Abraham - Obedied

Try faith alone
on above.

Jas. 2: 24

Gal. 5: 6.

(4) A Contrast

- Acts 6: 7 -

A great company
of priests obedient
to faith.

on { - Jno. 12: 42 -

in { Many rulers

believed would

Not Confess

The faith that saves is the faith that obeys

By faith does not mean before baptism - Any more than by repentance means before faith - 2^o a Baptist -

(5) Faith plus

Jno. 1:11-12

"Believe - power to become children."

How do believers exercise that power?

Acts 11:21

"Believed - turned" What did those believers do when they turned?

Acts 3:19

"Repent - turn" What did those penitents do when they turned?

Heb. 11:6

"Believe - Come" What does one who has believed do when he comes to God?

(6) Analysis

Jno. 1:11-12

Becoming children did not consist in mere faith - Cannot grant one power to become what he already is.

Acts 11:21

Turning does not consist in faith - They be-
lieved and turned

Acts 3:19,

Turning did not consist in repent, for they were told to repent and turn.

Heb. 11:6

Coming did not consist in faith for could not come without faith.

Conclusions

If one is saved by faith without further acts

1. Before he be - Comes a child of God.
2. Before he turns to God. -
3. Before he Comes to God. -

Order

1. Persons who believed - turned.
2. Persons who turned - pardoned.

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3. Hence - Faith - Turning - Pardon.

The faith that saves is the faith that obeys.

II When Does Faith Save. -

Mk. 16: 15-16

(1) Baptism is the act in which Faith obeys.

Who - ?

He that believeth and is baptized shall be - what? Points out fellow

not saved - if saved before baptized. In exact sense the passage says shall be saved.

"Shall be saved" is the direct object of both verbs -

Transpose

91 He shall

Eliminate relative
Clause, Eliminate
and read. -

(2) The order Changed

He that B- is B, Shall
He that B- is S, - Shall B

Jesus did not
say is saved -
Nor shall be baptized

The change in
order necessary for
Baptists to get
salvation before
baptism involves
a change in the
tenses of the verbs
the Lord used

Too much charge
for any body who
has ounce of
respect for Word
of God. -

(3) The conditions
named.

Salvation
Belief and baptism

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joined by Copulative
"And" - Coupling pin.

To both thus
united is annexed
the promise -
"Shall be saved",
Conditional on com-
plying with both.

Damnation

The whole matter
of damnation
depends on faith
the lack of it.

The whole matter
of salvation de-
pends on faith
"and" baptism.

- Both - Ever -
depends on which way ^{case of it} turned

Disbelief:-

Does not say
"Believeth not and"
not bap-damned

Disbeliever can
not be baptized

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Disbelief is enough
to damn.

Belief and Bap.

When God ap-
points two things
for accomplishment
of one end - it
takes both to
accomplish that
end.

Dare anybody
say "he that be-
lieveth and will
not be baptized
shall be saved?"

(3) Errors Compared.

Romanist: -

He that is
baptized shall
be saved without
faith.

Baptist: -

He that be-
lieveth is saved

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Without baptism.

Bible:

He that be-
lieveth and is
baptized shall
be saved. -

Which?

(4) Paraphrasing -

He that believeth
and is baptized
shall receive
\$5000. But he that
believeth not shall
receive nothing.

Not a person
that could not
understand. Now, ^{is}
even tone Norris'
word.

He that believeth
and enters a. n.
shall be saved -
He that believeth
not - destroyed.
Believe - saved -
without entering
a. n. ?

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What the Son of
God joined to -
gether let no
preacher put as-
under. -

III. Obedience -

(1) What is
Essential?
Heb 5:8

1. Commanded to
believe. -

Is he author of
salvation to them
that believe not?

2. Commanded
to be baptized.

Is he author
of salvation to
them that obey
not?

Why is one
essential and
the other not?

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A Parallel

Universalist: -

Author of sal-
vation to them
that do not be-
lieve.

Baptist: -

Author of sal-
vation to them
that are not
baptized.

Bible: -

Author of sal-
vation to them
that obey. -

Mk 16:16.

(2) What is non-
essential?

Eph. 4:4-6.

Regarding the
importance of
baptism -

One Body
One Spirit
One Hope

One Lord
One Faith
One Baptism
One God. -

Pick out the
non-essential -
Why put baptism
in such a list
if it is?

Mk 16: 16.

(3) The Inevitable
Conclusion. -

The man who
does not have
faith enough
to be baptized
does not have
faith enough
to be saved.

For the faith
that saves is
the Faith that
obeys. If a man
exercises faith
but his faith

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does not exer-
cise him - no
good. -

Thus Mark 16: 16
Becomes the
Magna Charta
of salvation.

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SECOND-POSITIVE-PROOF.

Acts 2:38

Stake issue on single passage - Emphasize value in present controversy - Solicit special attention to it as most conspicuous passage - Text. Free of it of the withering influence of sophistry.

(1) The passage. - Inseparable connection between baptism and remission.

For - Necessary To Makes remission depend on baptism in same sense depends on repent.

Transpose

Every one of you repent and be baptized for R. of S.

Two things - R + B -

100.

related to a third -
R of S -

Only one possible EIS - Cannot express two relations.

Whatever relation repentance bears to R of S - baptism bears that same relation.

Is repentance essential to salvation? So is Baptism.

(2) When forgiven?

Not when Peter began preaching -

Not when they were convicted -

Not when they cried - What?

Repent and be baptized -

That alone as answer to their question would make it essential

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with no design
expressed. -

It was an answer
to a question.

(3) The object of
the question.

What to do?

For what - if not
to be forgiven.

Then did Peter
tell them some-
thing to do be-
cause of it?

(4) The Ans. Analyzed.

1. The Cop. "And"
Couples two verbs -
What N.B. joined!

Repeat for -
Be bap. for -
Eliminate and read -
No good sense if
R of S not purpose.

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(5) The Answer
Compared.

Acts 3:19

What is the
turning act?

Does not con-
sist in faith -
Acts 14:21

Does not con-
sist in repentance.
Acts 3:19.

R + B - R.S. - Gift.

R and J. - S.B. - Refresh.

Baptism is the
turning act of
Acts 3:19.

Parallel with 2:38

To oppose plain
passage waste
of ingenuity.

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EIS

Baptist Order: -

Repent - EIS.

Believe - EIS.

Baptized - EIS.

If believe EIS
means saved
before baptism,
then Repent EIS
means saved be-
fore faith.

Acts 3:19 - Converted EIS

Rom. 10:10 - Believe EIS

Rom. 10:10 - Confess EIS

Heb. 10:39 - Believe EIS

Acts 11:18 - Repent EIS

2 Cor. 7:10 - Repent EIS

Matt 26:28 - Blood EIS

Acts 2:38

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THIRD-POSITIVE-PROOF.

Rom. 6:3-4

(1) The Subjects, -
"We" - includes
Paul - Saul - so
linked with Acts
22:16,

(2) Baptized "into"
Christ.

No degrees in
a state - in or
out. - married or
unmarried - citi-
zen or alien.

Baptism preceded
by faith and re-
pentance, God's
appointed way
of bringing men
into Christ.

(3) Baptized Into
Death.

Baptism stands
between sinner
and the merits,

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or benefits of the
death of Christ

(4) Newness of Life -
Baptism stands
between sinner
and new life.

Col. 2:12 -

Col. 3:1-2

(5) Form of Doctrine
Rom. 6:17

D. B. R. - Sins -

x x x - Free. -

When do you say?

Obedience to form
of doctrine stands
between sinner
and freedom from
sin.

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FOURTH - POSITIVE - PROOF

Acts 22:16

(1) The Language;

1. Implies sep-
aration from sin.

2. How affected -
by baptism and
washing. -

3. The washing
is not baptism
in this verse -
but follows. -

Ref to baptism
in Acts 2 - but
follows -

Baptism stands
between sinner
and washing. -

(2) Must Do.

Heb. 11:6 - Must,

Jno. 3:3 - Must,

Lk. 13:3 - Except,

Acts 22:16 - Must

Acts 9:6(?)

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The Great Non-essential!!

(3) When was Saul saved?

1. If before Ananias came - miserable saved man.
2. If when Ananias laid hands on him - before he did what told.
3. If before baptism, before sins washed.

(4) The three commands joined by cop. "And" Arise and baptized and washed

Did a Baptist preacher ever give such an answer?

(5) Question of Efficacy.

Water - Literally?
Neither Blood -
literally.

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No matter what sense, washing follows, and baptism stands between sinner and salvation.

(6) Objections

1. Brother Saul.
See Acts 3:19

A brother Jew according to flesh - that is all.

2. Received Spirit before baptized.

Doesn't say when

Grant miracle

Does not change the command

3. Scales - Eyes - not heart.

Only one question: When saved?

Acts 22:16.

No amount of arg. or labor can change

109.

(7) Calling on name
of Lord. -

Rule

The active participle following an injunction points out the manner in which it is to be obeyed."

Rom. 10:13-17

Call: -

Preach
Hear
Believe
Obey -

Baptism stands
between sinner
and calling on
Lord.

110.

FIFTH - POSITIVE - PROOF

1 Pet 3:21

EVEN - BAPTISM

(1) Type and Archet. -
Temporal - Spiritual

1 Cor 10

Does not make
Christ figurative

(2) Salvation is
actual - "by res.
of Christ" -

(3) The comparison:
God used water
to deliver Noah.

God uses water
~~or~~ even baptism
to save us,

Meaning evident.

(4) But Noah was
saved by staying
out of water.

Then - as world
lost by getting
in - do not be

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baptized - Peter
wrong - So is
Jesus. B + B damned
live ante deluvion;

Arch perverters!

Not the point
of comparison

Can one be bap-
tized out of water?
Peter said Baptism

(5) How saves
us.

Any explanation
that says bap-
tism does not
save us is not
an explanation -
it is a contra-
diction

1. Previous to bap-
tism salvation
does not exist.

2. Subsequent to
baptism it does
exist.

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SIXTH-POSITIVE-PROOF

Acts 8:12

Wherever Christ
was preached
baptism was
preached -

(1) The Apostles
preached R of B
in his name -
Beginning at
Jerusalem. -

Lk. 24:47 -

They either preached
some thing as
at Jerusalem
wherever they went
or they disobeyed.

(2) How did Re-
mission begin
at Jerusalem?
Acts 2:38 -

Being defined
in the beginning

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at Pentecost by inspiration - its design must be understood in all other places where not specially mentioned.

Illus. Lord's Sup. - Informed in one place - everywhere mentioned the same design. - If not expressed - understood.

So when the apostles baptized people, we know why.

Beginning at Jerusalem -

Acts 8:12

Acts 10:43-48

Acts 16:30-34.

Repentance is understood because mentioned elsewhere, why not baptism?

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Rule: - When salvation affirmed of any one thing.

Contingencies: -

There is nothing that does not depend on contingencies of some sort.

Cannot be baptized without administrator or water or contingency of extrinsic help from another.

Apply. -

Knowledge of Christ - Belief - essential to salvation - Remote Countries

Rom. 10:15-17.

To weak minds a solid objection but contingency argues against faith salvation as much as essentiality of baptism

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Chinaman hears
Dr. Harris preach
faith essential!
Asks - Did my
poor mother in
China go to hell?

Condemns those
who cannot be
baptized -

Apply to faith
or knowledge - Are
these essential?

Rom. 10:15-17

If faith essential
condemns countless
millions.

Contingencies -
hypothetical cases
argue against
one as much as
another.

He who tries to
prove baptism not
essential by one
who cannot be
baptized is a
failure as a

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teacher,

- (1) Infants
- (2) Idiots
- (3) Those who can
not.

Unchristianizes
others unbaptized.

Not if such
are Christians -
- own act -

Makes ^{a Christian} or not -
Cannot dehorn
a muley! -

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OBJECTIONS TO PROPOSITION ON BAPTISM.

1. Baptism for Rem. susceptible to different interpretations -

"The phrase is not "bap for Rem" but "re pentance and bap" for remission - That is subject to one - not two inter. -

(2) No malediction against unbaptized as of faith and repent. Believeth not - damned, Except repent - perish.

What about
Lx: 7-29-30

Repent counsel of God - being not bap -

But shall one thing Bible does say be rejected because it does not say another?

Bible says baptism saves. - believeth & baptized shall be saved. -

Shall we reject that because it doesn't say - damned if you don't!?

(3) Puts salvation beyond reach of humble people

It is not what men cannot do that condemns no ability - no responsibility -

Either belief or baptism subject to same contingencies. -

(4) Man dying without baptism -

Three points

(1) Physically impossible to be - -

(2) Morally impossible. -

(3) Willful neglect.

Clemency belongs
to Judge. -

Outside the law.

5. Classes that
may be saved
without baptism.

- (1) All infants
- (2) All idiots.
- (3) Many heathen
- (4) Would like to
include many peo-
ple who are kept
in profound ig-
norance by teaching
of such men as
J. France Norris -
but they are "willing
by "ignorant."

6. Salvation Gift.
Free -

Jericho Given
Josh. 6.

Paul was "granted
lives" on ship -
given 276 lives -
but "except abide
in ship cannot
be saved" - how

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Could they have
been lost - if
lives given al-
ready?

7. Sinner helpless -
Saved by grace -
no act of his own.

If true no more
to blame for not
being saved than
dead man for not
rising from dead -

Noted omnipotence
Saves or damns

8. Baptism only
represents salva-
tion.

Lord's Supper only
rep. body & blood
of Lord - but have
to attend to it
to get the bene-
fit of thing repre-
sented. -

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10. Baptism is
righteousness of
man.

Lit. 3:5. says
it is not -

Not something
man does - but
Christ - through
agent. Jno. 4.

11. Sins washed
literally - water
Salvation.

Sins not lit-
erally washed
away in blood -
real blood?
literal washing?

12. Inward con-
sciousness - Experience

(1) Pardon an
executive act. In
heaven, God's mind =
not earth in man's
heart.

Man can know
it only as God de-
clares it.

(2) Self consciousness

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Not witness to por-
don - Cannot testify
to height of horse
or weight of ^{tbl.} of sugar
or anything outside
of a man. It is
a witness to what
takes place in us,
but not as to what
takes place with
God. Hence not
a witness to por-
don. -

13. Makes Salvation
depend on third
party. -

(1) No act of any
Conversion without
third party.

Lydia - Preacher;

(2) Mentions conver-
sions of many thous-
ands of men and
women, times and
places far apart,
third party, always
present.

(3) Third parties
required by great
Commission and
sent to all the
world. -

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(4) If not necessary
why - 2 Cor. 4:7-2 Tim.
2:2. -

(5) The objection
would apply to
faith -

Rom. 10:15
or to knowledge of
Christ. -

Are these essential?

2 Pet. 1:3; 2:20

Jno. 17:3. -

14, Contradicts
numerous passages
on faith. -

The objection
rests on the as-
sumption that
these numerous
scriptures sus-
pend salvation on
faith only - alone -
the thing not
one of them says.

Keble

(1)

Jno. 3:15-16

"May have E.L."

"In him"

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R.V. "May, in him
have" -

One who believes
May = by getting
In him = no one
else can

Rom. 8:1

Rom. 6:3

(2)

Jno 20:30-31

Believing ye may-
have life in name
Privilege.

(3)

1 Jno. 5:1

Spiritual status
of believer is be-
gotten of God.

See Confess
Doeth Right.
Etc. -

(4)

Jno. 3:36,

Hath

Isa. 9:2, { Matt
Isa 9:6 } 4:16

v. 36 - Obe not

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1 Jno 5:11.
"His Life is in
his son". -
Gal. 3:27.

(5)

Jno. 5:24

"Shall not come
into Condemnation"

"Shall not see
life" - Unbeliever.

No salvation for
him if uncondi-
tional statement.

(6)

Acts 10:43 -

"Through his
name" -

Acts 2:38

Acts 8:14

The way the be-
liever receives
remission of
sins.

15. Mark 16 -

Spurious -

Not question

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of inspiration
but authorship -
Did Mark write
it? -

Moses - Deut.
Hebrews - Paulus
Canonicity never
denied.

Turns Modernist.
16. Go to hell for
not being bap-
tized. -

La. 7:30.
Go to hell for re-
specting God?

Infidel - Condemn
the whole race
just because Eve
ate an apple?

More involved?

19. Sends too
many to hell.

Universalist ex-
horts with same
pathos on "he
that believeth
not."

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Baptist; Is hee
just for not being
baptized?

Infidel; Condemn
whole race for
eating apple?

Is Power to remit
sins in mortal
hands.

Is. 20: 22-23.

Applies to faith,
knowledge - preaching,
translation of Scrip-
tures - or being
taught.

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- PART ONE -
PROPOSITION IV

A Child of God,
one who has
been saved by
the blood of
Christ, Can so
sin as to be
finally lost.
Wallace

Child: The per-
son himself, one
born of God, the
man - what he
is. Is. 3: 3-5. In
Covenant relation.
Eph. 2: 12, 19.

Saved by blood
Redeemed = Eph. 1: 7
Col. 1: 14 - 1 Pet. 1: 19.

From old sine
2 Pet. 1: 9

Mk. 16: 16 -

Rom 6: 3-5.

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Can Sin

1 Jno. 1:8 - Did
Lie - Col. 3:9
Steal - Rom. 2:21
Kill - Jas. 2:11
Fornication - 1 Cor. 5:11
Frost - Mt. 5:28
(1 Pet. 2:11 - Jas. 4:2)
Drunk - Eph. 5:18 -

A Child of God
Can do those
Things - Sin

Can or cannot -
if 1 Jno. 2:1 - he
can - forgiven?
see cannot arg.

"That ye sin
not" { 1 Jno. 3:9
Gen. 44:22-25
Ex. 19:23.

"If confess - forgive"
1 Jno. 1:9. Pray?

So Sin.

- Extent -
Rom. 8:13

Must be alive
to die = Cannot
refer to physi-
cal death. Will
die that way no
matter how we
live. Cannot re-
fer to a sinner -
He is already
dead. Hence -
Child of God - can
die in sin.

(Jas. 5:20
"save brother
from death")

Finally Last

So Sin - Results

A Child of God
can get drunk
1 Cor. 6:10
can call brother
a fool.

" Mt. 5:22. 131

Can lie
Rev. 21: 8. "all"
except regenerate?

Fornication:

1 Cor. 5: 1

2 Cor. 12: 21

Can a child of
God become an
unbeliever?

Shall not in-
herit.

Gal. 5: 19-21

Perdition: -

Heb. 10: 32-39.

1. Enlightened.
2. Endured.
3. Better possession
4. Cast not away.
5. Shrink back
to perdition.

Conclusion: -

1. A child of
God can sin.
 2. A child of God
can die in sin.
- Pro. 8: 24. 132

Warnings: -

1. Bible warns against
1 Cor. 10: 12
2. How to keep from
1 Pet. 5: 8-2 Pet. 1: 10.
3. What to do.
1 Pro. 1: 9.
4. Consequences,
Rom. 8: 13
Jas. 5: 20

Ever a consti-
tution of law
or government
warn, threaten,
penalize - when
no danger or pos-
sibility of thing
warned against
existed?

Questions

Can a Baptist
child of God call
his brother a
fool?

Can a Baptist
child of God lie,
kill, steal, com-
mit adultery and

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fornication, get
drunk etc?

Can a Baptist
Child of God do
all these without
sinning?

Can a Baptist
Child of God lie
in such sins?

If he dies in
these sins - saved
or lost?

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- PART TWO - PROP. IX
- ARGUMENT -

I. The Security
of the Believer.

God's Side

There are many
proof-texts that
show God's side
promises faith-
fulness, and
power - do not
destroy condition-
ality of the be-
liever's side -

These passages
represent God's
side of it - so
far as God's
side is concerned
the believer is
safe

Acts 27: 31
God's guarantee
depends on what
man is going to
do about it -

Ferryman.

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Passages.

(1) Believer shall
not come into
condemnation.

Not lost?

Jno. 3:36 -

Unbeliever shall
not see life?

Not saved?

Unconditional?

(2) Faith eternal L,

{
Mk 10:39
1 Ti 6:19
Tit. 2:11
}

Said to have
what we see
for.

Recog. difference
between actual
possession and
right or privi-
lege. A minor may
have millions but
not in his actual
possession.

3) Faith overcomes

1 Jno. 5:14

But we may lose
our faith

Heb. 10:38-39. 13/8

(4) God's grace can
not fail -

But we may fail.

Gal. 5:4

Heb. 12:15

(5) Love of God
Eternal -

Rom. 8:35-39.

But God loves
all men - Saved
because God
loves? Jno. 3:16.

Does universa-
lism follow?

(6) God will not
break - mercy
sure. -

Psa. 89:26-34.

But man may
do it.

1 Chron. 28:9.

Jer. 23:39-40

(7) Died for Elect -

yes - for all

Heb. 2:9.

Destrayed - Rom. 14:15

Scores of passages
teach security so
far as God's side
is concerned. -

Accept all - Any
more - accept in
advance.

Likewise scores
of passages that
teach negligence,
sin, disobedience
on part of Chris-
tians invariably
lead away from
God, shipwreck
faith - even to
lost Chapter tak-
ing name out of
book of life -

Do these mean
nothing?

Do they contra-
dict?

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II Type and Anti type

1 Cor 10.
Heb. 3-4

(1) A New Testament
argument - within
proposition.

The Type

1. Believed on Moses
2. Turned from Egypt.
3. Baptized in sea.
4. Ate spiritual food
5. They were overthrown
6. They missed Canaan.

The Anti type

1. Written for us.
2. Shall not do as they
3. May come short of ~~type~~
4. Exhorted to give
diligence not to fall
after same example.
5. Therefore - Fear.
6. It is Paul's
argument on apostasy.

(2) Israel's relation
to God.

1. God's wife
Jer. 30: 31 / 39

2. God's vine
Isa 5:1-7 (Ps. 80:8-9)
3. God's people, Ex. 3:7
4. God's Chil. Deut. 14:1
5. God's holiness. Jer. 2:3

(3) What Israel
Did -

1. Forget - Jer. 2:32
Psa. 9:17
2. Abominable.
Hos. 9:10. Rev. 21:8
3. Divorced. Jer. 3:20

(4) The Example

1 Cor. 10
"For admonition"
Heb 4
"Let us fear"
Rom. 11:20-22

"Neither spare thee"

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III Direct Teaching

(1) Departing From
Faith - Paul.

- 1 Tim 4:1 Expressly
- 1 Tim. 1:19 - Thrust
- 1 Tim. 6:10 - Astray
- 1 Tim. 6:21 - Erred
- 1 Tim. 5:8-12 - 15

Denied -
Cast off -
Damnation -
After Satan -

2 Tim. 2:18 -
Overthrown

Word faith is
pistis in each
passage - Some
as -

Rom. 5:1
2 Tim. 4:7.

300 other n. T.
references.

Pistis

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(2) Falling from Grace.

Gal. 5:4

Gal. 1:6, Called
Acts 13:43. Continue

2 Tim. 2:1 - Strong

Heb. 10:29. Despite

"Brethren" "us" "our"

vs. 19-25

"If we sin - v. 26.

1. Drodden - S. of G.

2. Blood unholy -

3. Despite 3 of G. -

4. Sorer persecutors

What is punishment sorer than death these "brethren" would get?

Gal. 5:4

Fallen - severed -

Sower

All except wayside produced plants
Withered, Choked.

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(3) Last State

worse -

2 Pet. 2:18-25

Description

v. 1. False teachers,

v. 2. Many follow,

v. 3-11. Spared not.

v. 12-19. Apostasy

Described.

1. Eyes of adultery.
2. Cannot cease sin.
3. Cursed children.
4. Forsake right way.
5. Entice others.
6. Overcome of some.

Verses 20-22.

- For - After -

1. Escaped pollution.

2. Thru - Knowledge -

3. Again entangled -

4. Last state worse

5. Better not known

6. After - turn back -

- Gal. 4:8-9 -

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Note: The skip of page 144 is a mistake in the numbering of the pages. There is no break in the subject matter.

(4) Scores of passages teach that negligence & sin, disobedience, lead away from God - harden heart shipwreck faith.

Acts 11: 23

Heb. 2: 1-4

1 Ti. 1: 19

1 Cor. 10: 13

1 Cor. 8: 11

1 Cor. 9: 27

Jas. 5: 20

Rev. 22: 19

Do these passages mean nothing? Is it honest to warn, threaten, even to last chapter to take name out of book of life - if no danger?

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IV By Illus.
Jno. 15: 1-6

(1) The Vine.

1. Vine - branches,
Same relation as
vine to branches
Christ & disciples.

2. Every branch in me

They are in Christ

In me alive to
fruitful and un-
fruitful.

3. He take away.

Vinedresser - removes -
Cuts off -

Plainest terms
of illus that a person
truly united to him
as branch to vine
that produced it -
afterward cut off

No man can cut
off branch from
vine to which
branch was not
united united

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If union is only
seeming - the ex-
cision also seem-
ing -

Hence - nothing
said - done - or
taught by illus,
absurd and con-
trary to metaphor
itself.

4. He is cast forth

Cut off

No longer right
to relation.

Withered

Separated from
Christ - dead

Gathered

With all other
wicked abandoned
to sin and Satan.

Burned

Finally and eter-
nally Lost!

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(2) The Talents

Matt. 25: 14-30

The significance
of parable clear
and striking -

1. Lord of servants
is Jesus whose
coming is the
subject of dis-
course or our
departing to him.

2. Servants are
disciples - "own"
servants - His

3. Talents - means
of service given
to all that belong
to him.

4. Conduct of
faithful - Example
of watch - work

5. Conduct of
slithful example
of unfaithfulness.

(6) The reckoning
is the judgment -
the faithful rewarded
the unfaithful cast
out.

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Matt 24: 45-51

The faithful
and wise servant
atches

The evil servant
sins away time.

Cast asunder
Portion appointed

Does it mean
nothing?

IV Actual Example,

(1) Case of Simon

1. Believed
2. Baptized
3. Saved.

Saved according
to Baptists - Believed

Saved according to
Bible - B+B Mk 16.

4. Continued
5. Sinned
6. Commanded to
repent + pray. 149

Question?

Was Simon a
Child of God?
"Himself" - Also

Verse 13,

Only the one sin
charged against
him. "His wickedness"
"The thought"

(2) Case of Judas

- Acts 1 -

1. Disciple
Mt. 10:1
2. Apostle
Mt. 10:2
3. Ordained
Mk. 3:14
4. Sent.
Mt. 10:14
5. Power
Mt. 10:15
6. Given to Christ
Jno. 17:12
7. Perdition
Jno. 17:12.

(3) Case of Saul

1. Chosen - v 24
; Sam 10
2. Spirit - v 10 150

3. Anointed - v 1
4. Another man. v 6
5. Another heart - v 9
6. God with. v. 7
7. Sinned - 15:24
8. Lord enemy - 28:16
9. Killed himself -
1 Sam. 31: 4-6
28, 29

(4) Israel

1. Righteous - Die
Ezek. 18: 26
Ezek. 33: 18

2. Forsake God -
He will forsake
you.
2 Chron. 15: 2

3. Cast off forever.
1 Chron. 28: 9

Spoken to Israel

(5) Adam + Eve,
2 Cor 11: 3,

1. Son of God. Lk. 3: 38
2. Image of God. Gen. 1: 26
3. Transgressed. Gen 3: 3
1 Tim. 2: 14
4. Sin + death
Ro. 5: 12. 151

5. Refers to us
2 Cor. 11: 3

PART THREE-PROPER ARGUMENTS ANS.

I. Proof texts
used show God's
faithfulness and
power - not man's

(1) Psa. 89: 26-34

God's mercy sure
will not fail, will
not break. -

But man may
do it.

1 Chr. 28: 9

Jer. 23: 39-40

Passages must
not be made to
contradict,

(2) Jer. 32: 40 -

"shall not depart
from me" -

Ans. 1 Tim. 4: 1 -

An everlasting ^{Conv.}
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enant may be broken.
Isa. 24:5.

(3) Children of God cannot sin in Spirit.

1 Jno 5:1

Jno. 1:11-13

Jno. 3:6.

Ans. Jas. 1:12, 16
2:1

1 Jno. 1:6-10

Jas. 3:2

1 Jno. 2:14-24

Jas. 4:5; 5:18

Plans and purposes to sin originate in the heart.

"Out of the heart" -
From within the man - proceed evil thoughts etc.
Matt. 15: -

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(4) Partial Stone -
ment. -

Gal. 1:4

Ro. 5:8-10

Mt. 1:21.

Acts 20:28

Eph. 5:25

1 Cor. 15:3. -

Of course he died for elect.

Ans:

Jno 3:16-17

Acts 10:34-35

Heb. 2:9

1 Jno. 2:2.

Ro. 5:10

Mt. 15:24.

(5) Grace cannot fail.

Eph. 1:6-7

Heb. 10:14

1 Cor. 6:20-7:23

2 Tim 1:12 -

Ans: He may

Heb. 12:15 - Gal. 5:4

Heb. 3:12

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(6) Love of God
eternal.

Ro. 8: 35-39,

Jno. 17: 23,

Ro. 8: 28,

Ans;

God loves all
men Jno. 3:16,

(7) Faith overcomes
world. -

1 Jno 5: 4

Heb. 12: 1-2

Gal. 5: 22

1 Pet. 1: 5

Ans: - But we
may lose our
faith -

Heb. 3: 12

Heb. 10: 38-39

2 Tim. 2: 18

Had faith

Ex. 14: 31 - Ro. 11: 20-21

(8) Confirmation
of Saints.

1 Cor. 10: 13

1 Cor 1: 7-9

2 Cor. 1: 21,

Ans: -

Psa. 31: 23

Ro. 11: 20-21

Jas. 4: 7

Jno. 14: 6

Jno. 3: 14-16

Will not all fall,

(9) Security of
Believer,

Jno. 3: 36,

2 Ti. 1: 12

4: 16-18

Col. 3: 1-6.

Ans: How Preserve?

2 Pet. 1: 5-11

Phil. 2: 12-16.

Acts 14: 22

(10) Could Jesus
die for what did
not exist? 15b

He died for me
when I didn't
exist.

George Washington
fought for - Sol-
diers died for -
independence be-
fore it existed.

II Negative Arguments, -

(1) Shall not come
into Condemnation
Jno. 5:24.

Ans: Jno. 3:18
Jno 3:36

Unbeliever is con-
demned - shall
not see life -
Can he change
it?

If one can why
not other?

Conditional

(2) Hath Eter. L. -
Jno 3:36
Jno. 3:16
Jno 5:24

See Isa 9:2,
light hath shined
Matt. 4:15-16,
Not in actual poss-
ession - said to
have what hope for.

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Mt. 10: 29

1 Ti. 6: 19

Lit. 2: 11.

Cannot reconcile
with recog. - dif-
between actual pos-
and right or priv-
ilege

Gal. 6: 7-10

Reap eternal life
before saw?

(3) Body - Spirit

Mt. 15: 19. Heart.

Mt. 5: 28 - Adultery

1 Jno. 3: 15 - Hate

No bodily action

(4) Nothing can
separate -

Isa. 59: 1-2

Ezek. 14: 6-7

1 Chron. 28: 9

2 Chron. 15: 2

From love of
God

Rom. 8: 35-39

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(5) Sheep - Give -
Eternal life -

Jno. 10 -

Who? Sheep - saved
Give - promise to
those already Sheep.

(6) Cannot sin

1 Jno. 3: 9

Did - 1 Jno. 1: 9 -
pray? Baptists

- Cannot -

2 Pet. 2: 14 - Cease
Sin

Ex 19: 23 - Cannot
come to Sinai -
for - "Charge" -

Gen. 44: 22-25

"Cannot leave his
father" -

Did leave him

Gen. 43: 13-15

In moral sense
accommodative
use. -

(7) went out - Not of

1 Jno. 2: 19

Didn't say - never of
ceases to be of before
gets out or would it go?
Republican - Democrat. 160

III Other Notes

(1) Save Brother

Jas. 5:19
Rom. 8:13

(2) Sow + Reap

Gal. 6:7-10

Baptists reap
eternal life ~~fore~~
sow.

(3) Mised man
at Corinth -

1 Cor 5:5

Spirit of body -
The Church - Save
Leaven and lump
"Leaven whole" If
to leaven is to
corrupt, could not
corrupt those al-
ready corrupt.

(4) With Jay - Fall away
Ac. 2:41 - Lk. 8:13.

(5) Is Child of God
bottled up in
Devil's body -

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Rom 12:1

Rom. 8:12

1 Cor 6.

Parable Sower.

All except way -
side produced
plants - "withered"
- Choked -

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GENERAL-NOTES

Additional Arg. - on Baptism

I; Mark 1:4-5

(1) John's Baptism

1. of repentance EK
2. For remission. EIS
3. Confessed sins ^{not} Sal.
4. Those baptized justified. Lk. 7:29.
5. Those not bap-
condemned. Lk. 7:30.
6. Jesus approved,
Suffer. - Now.

John's baptism
not Baptist bap-
tism.

If to reject John's
baptism was to
reject God - How
about rejecting
baptism of Christ.

Heb. 2:3

Heb. 12:25

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(2) Baptism of Christ.

1. Not example -
Too late - after all
others baptized.
2. Nowhere said to be
3. Stands alone
Jno. 1:31-34
4. Jesus did not
receive what was
called John's baptism.
 - a. For those who
believed on one to come
 - b. of repentance.
 - c. for remission
 - d. Confessed sins.
 - e. Those who did
not qualify rejected.

(3) Baptist bap-
tism contradicts
John, Christ and
apostles.

II On EIS.

(1) The Greek prep.
EIS never "because
of" - on account
of" - in all New
Testament.

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Prayer: -

A prep governing
the accusative
and denoting en-
trance into, or dis-
section and limit;
into, to, towards,
for, among. -

(2) Passages

Acts 3:19 -

"Repent and be
converted EIS sins
blotted out".

Rom. 10:10

"Believe EIS Right.

Rom. 10:10

Confess EIS Sal. "

Heb. 10:29.

"Believe EIS Saving
of Soul": -

Acts 11:18

"Repent EIS Life."

2 Cor. 7:10.

"Repent EIS Salvation"

" Matt. 26:28
Blood EIS Remis."

Acts 2:38

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EIS

Believe EIS puts
into Christ be-
fore baptism -

Then repent EIS
puts into Christ
before faith -
repents before
faith.

Any other con-
struction on EIS
is a departure
from plain facts
and attaches an
unauthorized mean-
ing for which
not a single ex-
ample.

(3) Passage thought
to be an exception
Matt. 3:11.

"Bap in water EIS
repentance" { Rom. 6:3
Benefits

Repentance used
in some sense
of conversion - to
conversion.

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Syniac - Latin
by Scuff. -

Repentance:

Obligated to life
of repentance. Amend-
ment of life - re-
formation.

Matt. 3:8 -
"Bring forth fruits
meet"

Acts 11:18 - Granted
repentance to
Gentiles.

Acts 15:3. Declared
conversion to of
Gentiles.

Repentance in
Acts 11:18 includes
all that conver-
sion does in
Acts 15:3.

Matt. 3:11 -

Baptized into Rep.

Rom. 6:3-4

Baptized into death.
Benefits or blessing
repentance brings.

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When Faith Saves.

Rom. 1:16.

Imagine results
without use of
power nec. to re-
sults, -

Rom. 5:2.

Baptists teach
salvation without
grace. -

Rom. 3:22-26

Justifier of him
that believes -

Justify one who
has already be-
lieved?!!

Rom. 4:16.

Might - When?

Travel by steam -
In boilers before
train moves -
power - energy -
when benefit?

Gal. 2:16.

Believers in Christ
justified by the

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faith of Christ.

Jairus

Ma. 5: 36

Lk. 8: 50

"Only believe" - not
"believe only" - Had
expressed faith
by doing all he
could - people
tried to discourage
Jesus said - only
believe - Baptized
trust. -

Believers' Sal. -

1. Promised To
believers.
passages.

2. A Saved Believer.
Is a baptized be-
liever.

Tit. 3: 8

1 Tim. 4: 12

Acts 21: 20.

Thousands of Jews
among believers.

Acts 27: 19.

Had these all
been baptized?

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Acts 9: 13-14

Acts 9: 1-2

Acts 8: 3

Believers - saints - ^{church}
Barnabap?

Who are believers?

Acts 18: 8

1 Cor. 1: 4

When Bible says
a believer is saved -
who has authority
to say unbaptized?
Pure a assumption
born of prejudice.
Jas. 2: 24.

Soiling Faith

All Heart,

1. Intellect - Belief
2. Emotions - Love
3. Will - Obedience

No Complete
Mental action
without all of it.

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Baptism in name
of Christ - not
H. O. baptism -

1. Christ did
nothing in own
name. Jo. 10:25

2. Samaritans bap-
in name of Christ
but had not re-
ceived Spirit.

acts 8:12-14.

Acts 10:48

Acts 2:38

1 Cor. 12:13

Spirit baptism.

Could not be
by and with at
same time.

In obedience to
one Spirit bap-
into one body.

4 prep's

By Sp - In Name
For Rem - Into Body.

4 Relations -

In name of Ch -
By Spirit of G. -
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For remission of S -
Into one Body -

One Baptism.

Eph. 4.

Six Essentials -

One Non-essential?

Baptism connected
with -

1. God by name
2. Christ by authority
3. Faith by profession
4. Hope by promise
5. Spirit by direction
6. Body by entrance

Salvation By Grace

Destroys idea
that baptism has
anything to do
with it.

If that excludes
the sinner's acts
then excludes be-
lieve + repent - in
these sinner is
active, but not
be baptized - pas-
sive.

Baptism some -

172

Thing Lord does -
through agent, or
administrator

Pro. 4:1-2. -

Doctrine of sal-
vation by grace
cannot exclude
what the Lord
does to me
and for me.

- Abraham -
Believed -
Counted for R -
Rom 4:3

Said Gen 15 -

Before that

By faith - called -
obeyed - Just as
much as Rom 4 -

Not a case of
justif. of alien-
servant of God. -

Built alone
Melchiz called of
most High God,
173

God also said
I am thy shield -
on same occasion
of Rom. 4.

Strange language
to alien.

Rom 4:4

Words that are
not of grace-debt,
words in which
no grace.

Word for 10⁰⁰
No grace - owes-
debt. -

If includes bap-
tism then, God
owes salvation.

Baptism not in-
cluded in those
words, Tit. 3:3,

Ques. - Does sal-
vation by grace
exclude anything
God does?

174

Baptism is what
God does -

1st. 3:3. Baptism
not works which
we have done.

Baptism formal
pardoning. -

yes - but it is
formal pardon that
gives benefit.

Governor + pris. -

Eph. 2:8.

- By faith -
Let him define his
own term.

Heb. 11.

What Paul means
by faith.

By faith.
Jericho - After
tramped 13 t. -

Man exercise

175

faith - but if
faith does not
exercise him -
no good. -

Eph. 2:8

Works - we have
done

Baptism a work
God performs upon
us. -

Active and pas -
operation -

Gal. 3:26

Paul knew enough
about Galatians to
say "by faith" -
"For"

Could say same
about others if we
knew as much. -

176

Norris says Acts 22:16 was addressed to a Christian. He is the man who ought to baptize his members every time they sin or let them go to heaven with their sins.

Rev. 2:10.

Crown of life promised to those who love God,
Jas. 1:12. -

The saved who have no crown will be those who do not love God.

God Predestinated

1. That strychnine kills.
2. That bread + milk give life.
3. Those that love God (Rom. 8:28) will be saved.
4. Rel that hate God will be damned.

177

Don't try to intro-duce many argu-ments - Drive the ones you use.

If apostasy de-pends on lack of grace, power or love of God, we'll never fall. - No one would affirm it.

"Nothing can sepa-rate us from love of God. Hence we can't fall. (Ma-jor premise and conclusion) What is (must be) minor premise? Rel whom God loves will be saved! Univer-salist! The silent minor is very convenient here as in the other: Not by works of the law therefore not by baptism.

He says Acts 22:16 is Christian duty. How often?

178

What other Christian duty has to be done but once?

Tho a child forever, does he not need forgiveness when he sins?

Heb. 6 is unanswerable.

God will render eternal life in the Judgment to them who by patient continuance

Rom. 2:5-7

They reply this is of the body - But they get them in the resurrection.
Mt. 25, 2 Tim. 2:12

A child of God either can or cannot sin. If he can must his sins be forgiven or will he enter heaven with his sins?

179

Believer shall not come into condemnation

Unbeliever shall not see life.

If it is possible for one to be saved it is possible for others to be lost.

Psa. 106:12, 24

Heb. 11:29; 3:12-19

Heb. 4:11

1 Cor. 10:1-12

Baptized - ate
spiritual food -
drank of Christ -
fell - type and
warning to us,

Adam died spiritually

Sinner can't do anything to save himself.

Child of God can't do anything

189

that will damn
him.

Can't judge ac-
cording to works,

If birth of water
is natural birth
every unborn in-
fant will be lost.

To know God
is life eternal.
Jno. 17:3

1 Jno. 2:3-4

Men forget God

What is their
condition? -

Forgot he was
purged from
old sins.

Paul said he
fought Judaizers
that the truth
of the gospel
might continue
Gal. 2:5. Christ

181

said - preach
gospel - Norris
Judaizes by see-
ing plan of sal-
vation as in
Old Testament.
Gal. 3:18, 8

The whole millen-
ialist theory is
the grossest type
of Judaizing. With
them Judaism is
the FINAL religion
seeking perfection
in the flesh.

Enemies of the
Cross. Crucify
Christ afresh. -

Propose to re-
establish Jewish
types which were
legislated away
forever, at the
Cross! Put the
yoke of bondage
on Christ's free-
men. The gospel
will not then be

182

The power of God
unto salvation,
turning the cloes
back, Sons be-
coming children
(wards) again

When one ^(Party) man
violates a con-
tract is the
other ^(PARTY) man bound
by it?

Will they offer
sin offerings
again?

No more offer-
ing for sins.

Christ is med-
iator of a better
Covenant. Heb. 8:16

But they say
the New Cove-
nant has not
been made. We
have nothing by
which to be saved.

The old Covenant
was taken away.

They say sermon

183

on Mt. is King-
dom law not
now in force,
But Paul taught
it to Christians
in Romans 12.

Only promise
to David - Set on
throne. -

If Kingdom
of Mt. 1:15 had
come - Christ
would not have
died. -

1. Eternal Salva-
tion Conditional
to all,

Heb. 5:9. -

2. Eternal Sal-
vation of children
of God. -

Jnc. 15:11-6

"He" V. 2. -

184

God's guarantee
will be fulfilled
to letter. -

Guarantees
damnation to
unbeliever.

Ma. 16:15-16

If damnation
is conditional
then salvation
has to be. -
Process reversed
to keep from it.

Created

Eph. 2:8.

- Created physically?
Instantaneously.

By law.

2 Cor. 5:17.

Gal. 3:27. -

Impossibility of
apostasy built
up on apostasy

185

of first man. -

Believer shall
not come into
condemnation?

Jno. 3:36

Unbeliever shall
not see life. =

If first cannot
be lost -

Second, cannot
be saved. -

Remains believer.
Remains unbeliever.

Sinner can't
quicken himself.

Sinner can't do
anything to save
himself.

Child can't do
anything that will
damn.

Now then can
God judge every
man according to

186

his works?

2 Cor. 5:10

Scott free from
law - Norris - Grace.

1 Cor. 9:21

"Not being without
law to God - but
under law to
Christ."

Rom. 8:2

Rom. 3:27

of faith

Jas. 1:27

Law of lib.

APPENDIX



THE BIBLE BANNER

Vol. VII, No. 1
of VII No. 12
"Thou hast given a banner to them that fear thee, that
it may be displayed because of truth"—(Psalm 60:4.)

"Lift ye up a banner upon the high mountain, exalt the
voice unto them."—(Isa. 13:2.)

Devoted To The Defense Of The Church Against All Errors And Innovations July-August 1944

No. 12 of Vol VII
Combined with
No. 1 of Vol VIII

EXTRA SPECIAL EDITION

PRESENTING FACTS CONCERNING

The Norris -Wallace Debate

This issue of the Bible Banner presents a full and complete account of hitherto unpublished facts concerning the great Fort Worth Debate.

Read the documentary evidence of Norris' duplicity and libelous perversions, together with the court orders restraining him from the fraudulent use of the manuscripts. Also up to the week developments resulting from his present challenges.

"In 1934 there was held in Fort Worth a great debate between Brother Foy E. Wallace, Jr. and J. Frank Norris of the Baptist Church. It was a complete and overwhelming victory for the truth, and the thousands who heard it were unrestrained in their praise for the way Brother Wallace handled the situation.

Due to the ineptitude of some of the Fort Worth brethren who handled the arrangements for the debate, and due to the trickery and deceit of Mr. Norris, Brother Wallace's speeches were never published.

Recently Mr. Norris has issued challenges demanding another debate with Brother Wallace. His challenges were accepted by the Fort Worth brethren, and Brother Wallace agreed to meet him again. However Mr. Norris, seeing his challenges accepted, had a sudden desire to withdraw from the matter, and has decided he'd like to call the whole thing off.

The Texas churches think now they are in a position to do a very effective and long needed work in giving to the public a full presentation of the facts concerning the former debate as well as the present challenges. They feel now that they can put a stop to the harm Mr. Norris has been doing to the cause in Texas. In cooperation with them Brother Wallace is bringing out a special issue of the Bible Banner dealing exclusively with this matter. The Dallas and Fort Worth churches are distributing many thousands of copies in that area. And doubtless many everywhere will be keenly interested in following developments."--Yater Tant, in Tenth and Francis News, Oklahoma City.

RUNNING INTERFERENCE FOR NORRIS

CLED E. WALLACE

The facts of the Wallace-Norris debate of some years ago were and are extremely well-known by the thousands who heard that debate. The defeat of Dr. Norris was apparent to even his followers who heard it. His refusal to repeat the debate in other cities previously agreed on, and his noisy and frantic efforts to cover up the facts before the part of the public who did not hear the debate, form a clear confession of what Dr. Norris knows happened to him in the debate.

After some years the wily doctor thought he saw an opening, grabbed the ball and lit out for the goal line. He was simply itching for another debate and issued noisy challenges. That challenge was accepted, Foy E. Wallace, Jr., was again chosen to meet him, and he was overwhelmingly endorsed by a long list of churches in the cities of Fort Worth, Oklahoma City and Dallas. The debate could be arranged in one or all of these cities. This was the kind of interference the doctor had not expected. The opening between him and the goal line suddenly closed. Dr. Norris knows and everybody else knows that he is not going to meet Foy Wallace again in debate, as much as Wallace and an overwhelming number of churches and brethren would like to see it. He told the truth for once in his life when he heatedly told some preachers that he would see Wallace in-well, not heaven,-before he would meet him again in debate.

The thing was pretty well sewed up to the doctor's chagrin and discomfiture, until interference appeared from an unlooked for source. Jake Hines, Eugene Smith and Ben Bogard teamed up to run interference for Dr. Norris and relieve him of his embarrassment. Jake and Gene like Norris, as much as they dislike Wallace, think Norris is a very nice fellow and was mistreated by Wallace and so they up and arrange for a debate between Jake and Frank. Dr. Norris thought he wanted to debate with a man of national reputation endorsed by all the churches. He got too much endorsement for Wallace. How many churches in Fort Worth, Dallas and Oklahoma City will endorse Jake and Gene for anything? The publication of figures on that point would be more than interesting!

Jake writes an article in Gene's paper which was copied and commented on in The Orthodox Baptist Searchlight, Ben M. Bogard's paper. That article does not state the facts. It further states as facts things that are not facts. He declares that the brethren ignored and declined Norris' challenge. The facts in that connection are well-known and becoming more so. Norris refuses to meet Wallace more highly endorsed than any man should be called on to be endorsed to qualify him to represent a cause in debate. The endorsement is greater than Norris, Jake and Gene combined could get as the result of a radio campaign conducted with that end in view.

While Jake and Gene brag on Dr. Norris and lambast the churches, Ben M. Bogard crows about the "Campbellites trying to back out" because they will not endorse Hines to do the debating. Why would Norris rather meet Jake un-

endorsed than to meet Wallace endorsed? Just anybody who heard the other debate can furnish the answer and he would not be guessing. Bogard says Hines "is as strong a man as they could put up." He says he knows that he is and that the brethren also know it. Why, then do they not endorse Hines instead of Wallace? The brethren know, Norris knows, and so do Bogard, Jake and Gene. Everybody knows. They are running interference for Dr. Norris and nobody is happier over it than Dr. Norris is. The one thing he does not want and the one thing he will not have is another debate with Foy E. Wallace, Jr. The whole unholy set-up, including Jake and Gene know this. And the brethren know it.

Nobody is surprised that Bogard claims that the brethren "backed down," that Wallace was defeated in the other debate and went to every length, including legal interference, to keep Dr. Norris from publishing that debate. The facts are, supported by ample documentary evidence, that Dr. Norris had no intention of publishing that debate. He proposed to foist on an unsuspecting public a garbled misrepresentation of that debate and only such legal interference was employed as was necessary to keep him from perpetrating such a monstrous piece of chicanery. It is known that Dr. Norris went to every length an alert and evil mind could devise to prevent Wallace from even seeing a transcript of his own speeches, purportedly taken down by Dr. Norris' stenographer. The "inefficient bungling a few years ago" that Jake mentions was due to the trusting attitude of the brethren in placing any confidence in Norris' assurances, and allowing him the advantage that they did. In the light of recent events, it is not too surprising that Jake and Gene join Bogard in purring over the virtues and gentlemanliness of the great Fort Worth fundamentalist. Dr. Norris will not reach the goal line even with the unique interference he has. Even if he whips Jake in debate, which he well might do under the circumstances, nobody but a few Baptists will pay much attention to his crowing. Jake and Gene will crow some too, those two wouldn't know it if they got a whipping, and only a few of the brethren will pay any attention to them.

Some time ago Ben M. Bogard had somewhat to say about Dr. Norris in another connection. As I recall it, he did not consider Dr. Norris any too reliable in his handling of facts, accused him of gross exaggeration and came very near using the short ugly word about him. In short he did not rate him very high when it came to sticking to the facts in the case. However, he thought the doctor would go to heaven anyhow whether he told the truth or not. If Norris gets there, maybe Jake and Gene have a chance, but personally I'm a little uneasy over their present prospects. Editor Bogard says Jake is' plainly "disgusted" with the brethren and the churches. Well, they possibly have an opinion about Jake and Gene I would not be presumptuous enough to express for them. Anyhow, this whole combination of Norris, Bogard, Jake and Gene is irresponsible enough under the circumstances to be more humorous than serious. Anyhow, Dr. Norris has finally found somebody he can handle, and I wouldn't be at all surprised if it turns out that he is willing to repeat that debate.

FOY E. WALLACE, JR.

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THE RECENT NORRIS CHALLENGE ACCEPTED

For the past ten years J. Frank Norris, of Fort Worth, Texas, and Detroit, Michigan, has exhibited a bitterness unparalleled in the realm of religious polemics. His venom has exuded in both oral and written propaganda as he has relentlessly berated churches of Christ in general and Foy E. Wallace Jr., in particular. Had the victory in the Fort Worth debate a decade ago been his, why all of the raving and ranting in a manner little short of the maniacal all these ten years? Like Saul of Tarsus in one respect, smarting under the lash of defeat he is "yet breathing out threatenings and slaughter against the disciples of the Lord." Very definitely not like Saul in another respect, Norris has not "lived in all good conscience before God," nor exercised himself "to have a conscience void of offence toward God and toward man." It is evident to all who are familiar with the course and conduct of J. Frank Norris in these things, and all matters to which they relate, that he has not acted in "good conscience," nor could he conceivably convince himself that he could possibly conclude that he "verily thought" that he "ought to do" the things that he has been doing.

Breaking out with a new fury a few weeks ago, Mr. Norris boasted that he had given the "Church Of Christ" such a "shellacking" in the Fort Worth debate that they did not want another. He averred that Wallace had been demoted, put on the shelf, so to speak, and withal he could not even get the "Church Of Christ" to look like they wanted another debate. For a time his boastings were apparently unheard and unheeded. Again, he takes to the air, and with an arrogance equalled only by two men of this age known to the whole world, both dictators — Herr Hitler and his "jackal" Benito Mussolini — this dictator of his very recent Fundamentalist Baptist defection rides high and mighty, defying and demanding that he be met again in the polemic arena by a man of "national reputation" among the churches of Christ. Upon what meat has Caesar been feeding that he has grown so great! For ten years he has fed upon the meat of remorse and revenge and he seeks his satiation by maledictions.

When the churches of Christ in Oklahoma City, Dallas and Fort Worth, in a cool and even manner, accepted Mr. Norris' latest challenges, it was the very thing that he least

expected. He had been led to believe that the churches of Christ would not do it; he thought that they would not "agree on Wallace" and was foolish enough to believe that he could split the churches of Christ and drive a wedge in their ranks. He never had any idea of debating again; he has no idea of doing so now. Therefore, when his challenges were accepted in writing, with proper and manifold signatories, J. Frank Norris began to back-track, and is still crawfishing out of his own blatant boastings.

So, in order to escape the encirclement resulting from his own poor strategy, he now hides behind demands which he figured could not be met. First, he demanded that the "pastors" of the numerous churches of Christ must endorse the debate and the debater. When it began to appear to him that practically all of the preachers and churches would do that very thing, and with but little exception have already done so, this bold (?) challenger then changed his demand and said that a majority vote of all the churches of Christ in the city would be required! What a tactical strategist, the gentleman (?) is! He would have the churches of Christ to adopt "Baptist usage" of majority voting or he will not debate! That is not even good back-tracking.

It would have been better for Mr. Norris to do as he did in reference to the Dallas debate ten years ago — just cancel it. We all know about that. Before the Fort Worth debate was held, Mr. Norris wrote me and wired me that he wanted the second debate all arranged for and set, at Dallas, before the Fort Worth debate was held. We accepted his proposal. The Dallas churches agreed to it, endorsed me for his opponent and engaged the coliseum. But on the last day of the Fort Worth debate, after the Dallas debate had been publicly announced before that vast Fort Worth audience, Mr. Norris arose and cancelled the Dallas debate. When he was pressed to state his reason, his ridiculous excuse was that I had made some uncomplimentary remarks about his premillennial friends of the church of Christ!

The public no doubt would like to see these acceptances of Mr. Norris' challenges. It is with pleasure that I submit them all, and with particular pride the endorsements from the churches where I live.—F. E. W. Jr.

Forty thousand copies of this issue are going into the first mailing. The type is being held to meet demand for later orders. All future orders must be supplied at 25c per copy, \$2.00 per dozen, \$4.00 per fifty, \$10.00 per hundred. —Bible Banner, Box 1804, Oklahoma City, Okln.

BEFORE AND AFTER THE 1934 DEBATE

(F. E. W., JR.)

About the first of September, 1934, a phone call came to me in Oklahoma City, from Brother C. M. Stubblefield in Fort Worth. He asked, "would you like to debate J. Frank Norris in Fort Worth?" I replied, "Would a Texas 'nigger' like a piece of watermelon?" Brother Stubblefield said, "Fine; I am calling to tell you that you have been selected for the job." He then explained that they had offered this debate to N. B. Hardeman first, and because he was not available they had called me, but wanted me to feel assured that I was unanimously chosen for the work. I assured Brother Stubblefield that no explanations about my being the second choice were necessary —that did not matter at all—it was the Cause of Christ at stake, and if my services were desired to defend the truth in debate with such an antagonist, I would really lay aside everything else and cross the continent to do it. Brother Stubblefield replied that such was his own feeling in the matter, and remarked that he would stand by me through it all, saying "we will stand or fall together." To that I replied: "We shall stand, not fall, together." We did stand. —and the truth stood.

The following letter from John A. Dickey, who was on the committee with Brother Stubblefield, will indicate the unanimity of the committee which represented the brethren in making these arrangements.

Dear Bro. Foy: I have your letter written from Dallas. I presume the purpose of the letter relative to the selection of the speaker is to deny something that Norris has said. I don't remember the personnel of the committee, save that it was a larne one with possibly all churches represented. Bro. Stubblefield was selected to serve as chairman and appointed to contact you relative to meeting Norris. It was the unanimous agreement that you should be selected if you could be available. I do not recall that there was ever any discordant note in regard to the matter. If there was, it was never made known to me.

I trust this will serve the purpose you wish.

Faternally, J. A. Dickey,

In his efforts to break the after-effect of the debate Mr. Norris resorted to every kind of chicanery and calumny. Propaganda, as usual, was his chief weapon, and like Germany's Dr. Paul Josef Goebbels, he played it for all that it was worth to deceive if possible "the very elect." So first of all he circulated the propaganda that Wallace was not their choice anyway, and that some of his (my) own brethren on the committee had told him so. Brother E. W. McMillan, who lived in Fort Worth at that time, was on the committee with brethren Dickey and Stubblefield, and stood with them. Brother McMillan has been criticised rather severely for what is regarded as various weaknesses, but he stood up for this debate, and for the truth presented in it, far better than some of his later critics have done. But Mr. Norris' propaganda failed, and his falsehoods were not believed. The truth stood the test of this debate and has stood through all of the bombast of the decade that has followed the debate, in the vain efforts of Mr. Norris to cover his defeat by a barrage of personalities. The public has seen through the Norris smoke-screen all the time, but there has been a continuous demand for the facts as to what occurred after the debate in reference to the published book. They all know what occurred during the debate —thousands

heard and saw what occurred. We now have the opportunity to raise the curtains that have been down since the last session of the debate, and let the public in on the backstage treachery of the Norrisites.

After the telephone talk with Brother Stubblefield the propositions, worded by Brother Stubblefield and agreed upon between himself and Norris, were sent to me. I accepted them, and signed them. The date was set, and the weeks that followed were days of expectancy. Letters poured in from all over the nation from those who were planning to attend the event. One man, a Baptist, whose letters appear in this issue, came from North Dakota, a distance of 1499 miles to attend it. Brethren came from California and Tennessee, and from places beyond and between. Batsell Baxter wrote me that he was dismissing his classes at Abilene Christian College and was bringing all of the A. C. C. preacher's class to the debate —and he did.

Previous to the debate Mr. Norris also had worked up a great interest among his' people. He admitted afterward that he did not know what was in store. He expected an exchange of some masterpieces of oratory, a sort of a battle of roses, but obviously did not expect his doctrine to be plowed up root and branch. So before the debate began he was in a great mood, and wanted to arrange a series of debates before the first one was held.

I was in a meeting with the Old Hickory church, Nashville, Tennessee, when I received letters and telegrams from Mr. Norris insisting on arrangements for a repetition of the debate in Dallas, San Antonio, and Houston. Perhaps, the readers would like to see that original telegram.

ARRANGED FOR DEBATE AT SANANTONIO IMMEDIATELY FOLLOWING
FORTWORTH AND THE WEEK FOLLOWING DALLAS WILL GUARANTEE YOU
HUNDRED DOLLARS AT BOTH ENGAGEMENTS STOP DEBATE SAME SUBJECTS
AS AT FORTWORTH WIRE CONFIRMATION THAT I MAY HAVE
ANNOUNCEMENTS MADE AT SANANTONIO AND DALLAS=
J FRANK NORRIS.

THE OFFICERS, SECRET AND SUBJECT WANT TO SEND MONEY TO BE TELETYPE ON CARD

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

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1935

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ARRANGED FOR DEBATE AT SANANTONIO IMMEDIATELY FOLLOWING
FORTWORTH AND THE WEEK FOLLOWING DALLAS WILL GUARANTEE YOU
HUNDRED DOLLARS AT BOTH ENGAGEMENTS STOP DEBATE SAME SUBJECTS
AS AT FORTWORTH WIRE CONFIRMATION THAT I MAY HAVE
ANNOUNCEMENTS MADE AT SANANTONIO AND DALLAS=
J FRANK NORRIS.

25 Nov 5 1937

MINUTES IN TRANSIT	DATE
PAYMENT	BY LETTER

STIONS
 Mr. C. M. Stubblefield
 Mr. J. Frank Norris
 Mr. E. W. McMillan
 Mr. J. A. Dickey
 Mr. Batsell Baxter
 Mr. C. M. Stubblefield
 Mr. J. Frank Norris

As can be seen from that telegram, Mr. Norris was really "raring to go" and was willing to spend his "own money" in sleuces of \$100.00 just to debate with me! Mark you, that was before he had debated with me. He would spend a lot more than that now to keep from debating with me.

The Norris telegram was answered, and its picture has also been taken so that you say see it:

bate was never held. On the last day of the Fort Worth debate the vaunted Norris announced publicly and in person that he would not keep the Dallas engagement —he peremptorily cancelled it. Read the photostat of his telegram inserted here, consider his arbitrary cancellation of the Dallas debate which had been arranged, everything set, and the coliseum waiting for us —and ask yourself why? Those who heard the Fort Worth debate know the answer.

NASHVILLE TENN OCT 27 1934

J FRANK NORRIS

FIRST BAPTIST CHURCH FT WORTH TEX

WILL ACCEPT EXTENDED DISCUSSIONS SAME SUBJECTS AT SAN ANTONIO
AND DALLAS IF ARRANGEMENTS ARE MADE THROUGH MY BRETHREN STOP
I MUST HAVE ENDORSEMENT OF DEBATES AND INVITATION FROM CHURCH
AT EACH PLACE STOP WOULD NOT ACCEPT TERMS FOR REMUNERATION FOR
MY SERVICES EXCEPT THRU MY OWN BRETHREN STOP SUGGEST THAT YOU
CONFER WITH STUBBLEFIELD AND HAVE HIM PERFECT ARRANGEMENTS WITH
OUR CHURCHES AND I WILL ACCEPT ANY ARRANGEMENT HZ MAY MAKE

FOY E WALLACE JR

This exchange of telegrams was called to the attention of the Dallas churches. In a short time I was advised by Roy E. Cogdill that Mr. Norris' proposal to have the debate in Dallas had been accepted by the Dallas brethren, the coliseum had been arranged for, and every thing set for the debate to come to Dallas the week after the Fort Worth discussion. I was immensely pleased. But the Dallas de-

Among those who were in attendance at the Fort Worth debate were G. H. P. Showalter, editor of the Firm Foundation, and W. E. Brightwell, office editor of the Gospel Advocate. Their reports of the debate in these two well known and recognized periodicals will be of interest to all, and belong in this permanent record. We give them exactly as they appeared.

"THE FORT WORTH DEBATE"

(By G. H. P. Showalter, in the Firm Foundation, Nov. 20, 1934)

The oral discussion between J. Frank Norris, the well known Fundamentalist Baptist preacher and reformer, and pastor of the First Baptist church of Ft. Worth, Texas, and Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, evangelist in the church of Christ and late editor of the Gospel Advocate of Nashville, Tennessee, will go down into history as one of the great debates of this generation. The debate was held in the large auditorium of the First Baptist church located on Throckmorton and Fourth Streets in Ft. Worth. The people thronged the great auditorium, stood in rows along the sides of the building, and overflowed out onto the streets on either side in their effort to hear. The audiences which numbered but slightly more at night than at the day services, were estimated at from 7,000 to 8,000. It was a great debate and will be long remembered by those who attended. The propositions were as follows:

1. Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years. Dr. J. Frank Norris, affirmed —Foy E. Wallace denied.
2. Jews, as a nation will return to Palestine when Christ returns to the earth, and will then be converted to Christ. Dr. J. Frank Norris affirmed — Foy E. Wallace denied.
3. A child of God, one who has been saved by the blood

of Christ, can so sin as to be finally lost. Foy E. Wallace affirmed —J. Frank Norris denied.

4. Baptism, to the penitent believer, is essential, to his, salvation from past, or alien sins. Foy E. Wallace affirmed —J. Frank Norris denied.

People came from all over Texas and from a number of other states. There were undoubtedly more members of the church of Christ present than of the Baptist church. On one occasion, Brother J. A. Dickey called for all preachers of the church of Christ to stand, and the number who stood up was estimated to be at least 500. The chairman then asked all Baptist preachers in the audience to stand and the number who stood was estimated to be about one hundred. The audiences were made up of people of the various religious persuasions, and a very unusual opportunity was presented for an exposition of the gospel. Both speakers are to be commended for the fine spirit, which, with very insignificant exception, graced their conduct, throughout the discussion.

Brother Wallace is in the very prime of life, just thirty-seven years of age, and speaks with eloquence and power. His voice also, held up almost perfectly and carried well, reaching even thqse in the remote limits of the auditorium, notwithstanding the extreme use made of it in speaking

with great emphasis on important arguments advanced from time to time in support of his contention relative to the questions at issue.

Brother Wallace is a student, and his twenty years of unremitting public service as a gospel preacher and debator represent a rich experience, that is not only profitable but almost invaluable. He speaks with ease and readiness, and wastes no time with superfluous words, or long drawn out and meaningless phraseologies. He is, in my judgment, little less than a master in polemics. His arguments are presented with simplicity and clearness, and are urged and emphasized with a power that carries conviction. His defense of the peculiar tenets of the church of Christ, both as to the system of salvation through Christ set forth in the New Testament, and as to the untenable and unsafe speculations of the premillennialists and restorationists on unfulfilled prophecy, was altogether worthy of the confidence reposed in him by representatives of a great people who desire nothing more nor less in religion than to speak where the Bible speaks and to be silent where it is silent—and who invited him to represent them in this discussion.

As for Dr. J. Frank Norris, he is a man too well known—either personally or through reputation—to the thousands of my readers—for me to contribute much information by writing of him. Either from the platform or through the press he is known not only throughout our own country but his fame has reached to foreign lands. He is editor of a weekly religious paper that boasts a circulation of more than 50,000, and the author of a number of books and pamphlets. More than eight hundred of his sermons have been published. Dr. Norris, when a lad, was baptized into the church of Christ, but later went over to the Baptists. It will be recalled here by many of our readers that Alexander Campbell once went in with the Baptists and then went out. My prediction is that Dr. Norris will quit the Baptists entirely some day and be known simply as a Christian. I may not be a good prophet, but that is my prediction, anyhow. And that will be a glorious day—provided, of course, that his faith and practice accords with such a profession. Nothing better than to be known as, and then live as, a Christian only;

Among the Baptists, J. Frank Norris is better described as a reformer—not a regular Baptist. He has fought with them a thousand battles, and to use an expression of his own, has “passed through deep waters.” He does not enjoy their fellowship, nor depend on them for endorsement or support. As to their teachings, and their superstitions in religion, Dr. Norris has ten times as much against them as he has against the teaching, faith and practice of the churches of Christ. And if Modernist Baptists question this, I am willing for them to ask J. Frank Norris himself. Dr. Norris is not only a reformer in his religious communion, but also in civil, social and political life. He is aggressively outstanding as a prohibitionist, and is an inveterate foe of the infamous liquor traffic. With all his faults—and whether they be many or few—I suppose there is not living a man today, who has done more during the last quarter of a century to expose and oppose vice, social evils, crime, and political and moral turpitude in the city of Ft. Worth than has J. Frank Norris. And much of this work represents an heroic struggle that dates to the dark criminal days of the open vice districts and the open

saloon, when many, otherwise good, but less courageous souls, actually felt that it was futile even to undertake to eradicate such monstrous evils—such politically shielded and strongly organized, fortified and defended systems of both lawless and legalized debauchery and crime. Such work is appreciated by all law-abiding citizens who stand for clean lives and high moral standards. Norris has effected much along this line and so have the churches of Christ that have been established and built up in Ft. Worth during these years.

On the platform, Dr. J. Frank Norris can hardly be excelled for courtesy, tact and diplomacy. He has a voice that carries remarkably well and he is a ready, easy, and entertaining speaker. He is kind and polite in his manner, and is often impelling in his deliveries. While he presented the usual arguments for his side of the questions at issue, he relied more on the effusive and sentimental to secure an acceptance of his position, than on strict logical deduction, or on rigid interpretation or exactness in the reading of the sacred text. He is an elegant and effective speaker—excelling in the explosive type of oratory.

I am of the persuasion that the debate did much good, and I am hoping that it may be repeated by the same speakers in some other places, and that even greater care may be exercised by all concerned to discard and dispense with everything that is inappropriate, unnecessary, irrelevant, or that, in its final analysis, is not germane to the questions at issue, so that the discovery, acceptance, and exaltation of truth may be the sole desire, aim, and purpose of all. In this way the name of God will be glorified, the cause and kingdom of our Lord will be magnified in the earth, and lost souls will be saved from sin. O glorious, happy thought! To this end may we all persistently strive and industriously labor.

Brother C. M. Stubblefield who handled all details in arranging for this great debate and who was chairman for Brother Wallace will give our readers a general report of the discussion. A large number of others are sending in reports which will be printed as space permits.

At the time the above report was written, Brother Showalter felt that there was some hope of reaching J. Frank Norris with the truth, and he thought the crushing effect of the debate might turn him in later sober moments of reflection toward the truth which he had failed to successfully oppose. His generous remarks on Norris personally were doubtless so designed. But in the light of developments after the debate and the course pursued by Norris the decade past, Brother Showalter would undoubtedly modify his personal remarks in Norris' direction. An effort has been made by Norris to capitalize on what he terms the attitude of the Firm Foundation toward him. It is quite proper therefore that the full text of Brother Showalter's editorial be inserted, as above, that all may see it and know that there is not one sentence in it favorable to J. Frank Norris so far as the results of the debate are concerned.

As a matter of service to the readers of the Gospel Advocate, the publisher of that reputable paper sent the office editor, W. E. Brightwell, to the debate and he reported it as follows. It is inserted here exactly as it appeared in the Gospel Advocate.

"NORRIS-WALLACE DEBATE DRAWS IMMENSE CROWDS"

(W. E. Brightwell, in Gospel Advocate, 1934)

NORRIS-WALLACE DEBATE DRAWS IMMENSE CROWDS AT FT. WORTH

Old Fashioned Discussion in Brilliant Modern Setting. Close to thousand preachers present. Dr. Woods of Dallas featured by Norris. Many wonder about apparent friendship between Norris and Premillennialists in our own ranks. Norris claims Campbell on three propositions. Battle friendly, but fierce. Reclines to meet Wallace again.

It was a "battle of giants" which drew 6,000 to 7,000 people to Fort Worth, Texas, to hear J. Frank Norris, Fundamental Baptist, and Foy E. Wallace, Jr., church of Christ, on November 5-1. The five to eight hundred preachers of the church of Christ who attended will tell you that Wallace slew the Goliath who has terrorized the regular Baptists of Texas for years, and has caused the timid in all religious ranks to quake, with his thunderings from pulpit, press, and radio. It all hinges on the meaning to be applied to the word "slain." That Wallace bested his opponent in every stake of the fight, in so far as making and meeting the arguments on the four propositions goes, is fairly evident to all impartial observers. I am sure that the members of the First Baptist Church at Fort Worth were surprised at the strength with which Wallace maintained his positions, and with which he assailed the doctrines to which they had responded with such hearty "amens" as they were propounded by Dr. Norris. Even though they may feel that Dr. Norris was the victor, they doubtless sensed that all things were not exactly to their liking. There must have been some air pockets in their confidence.

The mild refusal to meet Wallace in debate again, founded on the flimsiest and most inconsistent sort of an excuse, lends some dolor to the theory that the giant is slain. Yet; 3. Frank Norris gave no other visible evidences of being conquered. If he really went down, he went down with every outward appearance of the confidence of a victor. This confidence could have easily been feigned, for Norris is the greatest showman in religious circles. There are Baptist preachers who can make a better argument for "faith only" or the "final preservation of the saints;" there may be those in religious ranks who are more convincing on the "thousand years" reign on the earth" or "the restoration of the Jews;" but there is not a campaigner more clever and effective in directing the sentiments of the plain people in the pulpits of today.

Many Preachers Attend

It was the first religious discussion in which Norris had engaged, a published debate with Martin. Bantist. being denominated by him as merely a "family row." It is probably true of him, however, as Wallace suggested, that Norris had been debating all of his life with an opponent who was not present. But the opponent being present really does make a difference. It was the most serious opposition that Wallace has encountered in his brief career as a debater, and, as on all previous occasions, he met it with a strength more than commensurate with the demand. Another consideration that seems to justify the use of the trite term, "battle of the giants," is that the speakers were surrounded by as great an array of fellow preachers, as has ever been seen in a religious debate. The discussion came, and was planned to come (for Norris invited it), in the midst of a Millennial School conducted by Dr. Norris in his church. This meant that more than a hundred Baptist preachers from many States, who are in sympathy with his views, were present.

It was generally conceded that there were more preachers of the church of Christ in attendance than were ever together on any occasion. The sisters of the Southside Church in Fort Worth fed the out-of-town preachers and their wives on Tuesday and Wednesday. On Monday night, when Broth-

er Dickey, who preaches for the Southside Church, asked for all the preachers to stand, so they would know how to plan for feeding them, the number was so surprising that he feared the proposition had been misunderstood. It was explained, and they were asked to stand again. There was no mistake. There were simply more preachers present than anybody had guessed. There must have been 500 who stood. The Southside Church will seat from 600 to 700. It was comfortably filled, and most of them were preachers. This did not include many of those living in Fort Worth, Dallas, and other North Texas points, close enough for the preachers to return to their homes. There were doubtless 800 preachers of the church of Christ who attended one or more sessions of the debate. At one of the meetings at the Southside, Leroy Elkins announced: "This is the greatest gathering of preachers since Paul and Barnabas went up to Jerusalem to find out whether or not the Gentiles must be circumcised." They came from as far away as Florida and California.

A Brilliant Setting

R. L. Whiteside acted as official counselor to Brother Wallace. In reserve were such veterans as Early Arceneaux, Joe Warlick, and J. D. Tant. A list of all the names of debaters, preachers, and evangelists present would read like a yearbook. The number included some two or three-score of student preachers from Abilene Christian College; piloted by Batsell Baxter, head of the department of the Bible.

It is probably difficult in this age of indifference to debating to visualize thousands of people coming great distances, arriving at the sessions thirty to sixty minutes ahead of time to get a seat, sitting in the basement or in Sunday-school rooms where they could hear, but not see the speakers, or standing in the aisles or outside the building through two-and-one-half and three-hour sessions. That is what happened at the night sessions. Twice the first day the crowds listened through two speeches of an hour and a half. The other two days the sessions were two and a half hours in length, with two speeches each.

Brought Their Bibles

Hundreds brought their Bibles and followed the readings. Hundreds brought notebooks and took down references. Norris, originally a member of the church of Christ, professes to admire our "contending for the faith," and seeks to outdo us in sticking to a "thus saith the Lord." As to how consistent he is to that ambition those who heard him may judge. His church uses no Sunday-school literature. They preach against it. The instrument was not used during the debate. The oldest hymns, such as "Amazing Grace," "There Is a Fountain," and "How Firm a Foundation," were used, and the melody literally swept over the great audiences in waves. Only Norris could have brought so many of his people to a religious discussion. The debate was orderly and conducted on a high plane: There was practically no demonstration, except that the Baptists could not forego their "amens." Wallace insisted that even that be dispensed with when he was speaking. The speakers maintained a fine spirit, although they both fought as fiercely as they had force to impart. Dr. Norris, considering himself as a host, by virtue of the debate being in his building, was the personification of courtesy throughout.

The tabernacle, as it is called, is a new but plain brick building, plainly furnished. Loud speakers carried the voice of the debaters to the basement, outside the building, and to the Sunday-school rooms, but not to the auditorium itself. No successful system had been worked out for the auditorium. The acoustics are splendid, however. Wallace was handicapped by being forced to make two speeches of an hour and a half each the first day, before he had time to find the range of the building. He developed a slight huskiness, which is unusual for him, but this improved as he spoke. But surprisingly his voice carried better to

the rear of the auditorium than did that of Dr. Norris. The debate was not broadcast.

Claims Alexander Campbell

One of the outstanding features was the claim made by Dr. Norris through three propositions of the debate that Alexander Campbell stood with him. "I never call them Campbellites," he said, "except sometimes in fun. They do not want to be called Campbellites, and on these propositions they are not entitled to be called Campbellites. I am a Campbellite. Campbell is on my side, not theirs." Wallace pointed out that he was misrepresenting Campbell on the millennium and the restoration of the Jews, and that when they came to baptism and apostasy, Dr. Norris would impeach his own star witness. Wallace also stated that Campbell had gone through a long process of change in his views, being at one time a Presbyterian, later associated with the Baptists, and finally a Christian only; and that he was not there to defend Campbell, but to discuss what the Bible teaches.

But, to the distinct surprise of everybody, when Wallace affirmed that baptism is essential to salvation on the second day, Dr. Norris again attempted to claim Campbell, challenging Wallace to show in any of Campbell's writings where he had said that it was essential. It turned out to be a play on the word "essential." Dr. Norris read from the "Campbell-Rice Debate" a quotation purporting to support his contention, but the Campbell claim was virtually settled when Wallace suddenly interrupted Dr. Norris and asked him to explain to the audience why he had read a quotation from Martin Luther, as if they were the words of Campbell. Dr. Norris merely said: "Yes, he quoted from Luther, and later on he quotes from Baptists." He never did explain whether or not he knew that the passage which he had read publicly was quoted from Luther and not Campbell's own words." Dr. Norris dropped the matter and went on with his speech. The whole Campbell claim was one of the weakest arguments made by Norris, and the turn just mentioned was one of the most telling blows which Wallace delivered in its effect upon the audience.

Features Dr. Woods

It was on the second day, when baptism was being discussed, and after the millennial questions had been disposed of, that Dr. Norris introduced into the debate a matter which somewhat detracted from the pleasantness of it. He intimated that he had experienced some difficulty in obtaining information in advance as to what Wallace believed on the propositions. He said that he had eventually obtained a copy of the "Neal-Wallace Discussion" and other data from his friend, Dr. Eugene V. Woods, of Dallas. When Wallace made some reference to the position in which this placed Dr. Woods in the debate, Dr. Norris in his next speech defended Woods and introduced him to the audience. He also announced that he had invited R. H. Boll to deliver a series of lectures in his church at Fort Worth.

Before the night session opened, but with most of the great audience present, Dr. Norris introduced Frank M. Mullins, who preaches for the Mount Auburn church of Christ at Dallas. Dr. Woods, Brother Mullins, and the Mount Auburn Church are understood to be in sympathy with the teachings of R. H. Boll on premillennialism. Brother Mullins announced that he was going to start a Millennial School in Fort Worth for the churches of Christ, if it could be arranged, similar to the one which was being conducted by Dr. Norris at the First Baptist Church. C. E. Woodriddle, Dallas, arose and requested to be enrolled as the first student. C. M. Stubblefield and Early Arceneaux also indicated that they would attend. All three, of course, are opposed to premillennialism.

In practically every speech after the first mention, Dr. Norris referred to Dr. Woods. At the night session he stated that he was going to give Dr. Woods unlimited radio-privileges to speak on premillennialism. Wednesday afternoon he again introduced Dr. Woods to the audience. The Baptists applauded, and Dr. Woods apparently waved a friendly greeting to the Baptists on the platform. After Wallace's first speech on the last night, Dr. Woods and Brother Mul-

lins came to the platform. After his second speech, and prior to Dr. Norris' last speech, Brother Mullins was introduced and spoke briefly in defense of his belief on premillennialism. After the debate was over and one song had been sung, Dr. Woods was introduced and attempted to defend himself against references which Wallace had made to him. The crowd was already dispersing, and Dr. Woods could not be heard effectively.

Refuses To Debate Wallace

Plans for three other debates at San Antonio, Houston, and Dallas had been mentioned during the discussion. In his first speech, the last night, Wallace announced that he had been invited by the brethren at Dallas to debate. "The debate will be held unless Dr. Norris backs out," he stated. In his last speech Dr. Norris referred casually to the Dallas debate, and stated that he would not meet Wallace, because of what he had said of Dr. Woods, but that he would meet anybody else. Later, however, Dr. Norris intimated that this difference might be ironed out and the debate held.

Many thought that his declining to debate Wallace on these grounds was merely an excuse to avoid the second debate, especially in view of the harshness that Dr. Norris is known to employ in dealing both with his political and religious enemies. "It comes with poor grace from Dr. Norris," several were heard to remark, "to refuse to debate on such a pretext." Manifestly, the two outstanding points of the debate with Dr. Norris was the attempt to claim Campbell and the effort to embarrass Wallace by showing that some of his own brethren were against him on the millennial questions. The fact that all of this featuring of the millennial brethren of Dallas came while baptism and apostasy were under consideration made the attitude of these brethren more conspicuous.

Suspect A Coalition

This turn was not altogether a surprise to some of the preachers present, for many had come to the debate with a question in their minds as to why Dr. Norris had been willing to meet us in debate. This suggested a possible explanation. Some had noted, too, during the first day of the debate a marked resemblance between some of the arguments which Dr. Norris had advanced with certain writings of R. H. Boll and C. M. Neal. The friendship between Dr. Norris and the Dallas premillennial brethren was evident enough, and his familiarity with the names of Boll and Neal led some to suspect a possible coalition, more far-reaching that Dallas, for the future. Norris is virtually the head of a denomination of his own, known as "Fundamentalist-Baptists," with many churches outside of Fort Worth and many Baptist preachers cooperating with him.

Another contributing factor to the impression that there was a foreign, if not sinister, influence in the discussion was produced by the unfairness which Dr. Norris manifested in the last session against the division of time. The first day Dr. Norris was in the affirmative, and he insisted upon one speech each of an hour and a half to each session. The last two days Wallace was in the affirmative, and he insisted that they both make two speeches in each session--one of forty-five minutes each and one of thirty minutes. Just before the final session; John Rice, a Norris assistant, phoned Wallace that Dr. Norris could not concede this division for the last session, but that they would make one speech each of an hour and fifteen minutes length. Wallace replied that since, there were, no rules governing the division of time; and that he had as much in it as Dr. Norris; and that he was in the affirmative, he would make two speeches. Dr. Norris could arrange his time in his own way.

Loses His Poise

After Wallace had spoken for forty-five minutes and a song had been sung, Dr. Norris stepped over to Wallace and asked him, privately, to use the rest of his time. Wallace replied that Dr. Norris could speak, or else the debate was over. Dr. Norris spoke, but he spoke only fifteen minutes. Dr. Norris was within his rights, but his action did not seem fair. Wallace charged him with being mad, and

Norris seemed to confirm this, for in the beginning of his last speech, with a tenseness pervading the audience, some one near the stand interrupted him, and he said: 'Shut up! If you say another word, I will make you stand up, and there are a hundred men here who will carry you out.' C. M. Stubblefield arose and reminded Dr. Norris that he was going too far; that he was not manifesting a Christian spirit, etc. Dr. Norris sought to turn it off as a pleasantry, but insisted that he was not going to be interrupted by anybody, and that Brother Wallace would have no opportunity to interrupt or reply, as he had been granted on the previous night.

He proceeded to introduce seventeen new arguments in his final negative of an hour, but Wallace had so successfully anticipated them that they were not effective. In fact, Dr. Norris made a speech, or preached a sermon. That was his strong point in the debate. He delivered some very eloquent speeches. He raised an old-fashioned shout on Mon-

day night with one of his appeals, and apparently sought to stir up emotional fervor at the end of the other two night sessions, but with the audiences in the process of leaving the building, these did not reach the flood stage.

It is impossible to even touch all the high points in one article. In setting, in interest and attendance, and in argument, it was one of the greatest debates in recent years. Yet there were some rather strange and freakish angles to it. My impression when the debate ended, and I have not yet been tempted to revise it, was that, in the words of some of the boys who returned from France after the late war, I would not take a million dollars for the debate and the privilege of attending it, but I would not give a dime for another one just like it. This estimate is purely personal, and the after effects may prove that it is unjust to the facts, but it must be confessed by most of us who attended that we entered upon the experience with misgivings, and were, therefore, susceptible to impressions.

Because Brother C. M. Stubblefield was chairman of arrangements, and had presided over the sessions of debate, it was suggested to him by Brother Showalter that he should write his report of the events before, during and after the discussion. This was done in the following articles, two in one, as inserted here.

"THE NORRIS-WALLACE DEBATE"

(C. M. Stubblefield in Firm Foundation, Nov. 20, 1934)

In reply to numerous letters I have received, letters to which I shall probably never reply otherwise, and for the benefit of many others who have, a desire to know, it is thought that I should make a rather extended report of the Norris-Wallace debate conducted in Ft. Worth November 5, 6, and 7. I shall be in no hurry to finish, nor shall I be stingy with words in the effort to express myself. This was no ordinary affair and but few, very few, even here in Ft. Worth, know all the details. It came about in this way:

Dr. Norris preaches over a radio. Certain brethren in Waco heard him say thus and so. They wrote him a letter, challenging him to debate certain issues in their city with Brother Hardernan, who, at that time, was there in a meeting. On receipt of that letter, Dr. Norris invited me into a conference with him. He said, in substance, that he didn't care to go to Waco for a debate with any one, on any subject, but, that if I would procure a man whom our churches here would endorse as their representative, he would be glad to engage us in debate here. To that proposition I replied, in substance, that I could not speak for the churches at that time, but that I would confer with them about it and give him answer at the earliest convenience.

The elders of the various churches were then asked to send one from among their number empowered to speak authoritatively to a meeting or convention to consider the matter and decide what answer should be returned to Dr. Norris. At that meeting it was decided (1) to have the debate, (2) to authorize me as their representative, or spokesman in all matters pertaining to it, (3) a committee was named to select the man who should do the debating, and, (4) a plan perfected whereby it should be financed.

With but little effort, Dr. Norris and I agreed on propositions to be discussed, rules governing disputants, and how the debate should be conducted' in a general way.

-With these matters out of the way,' the committee set about to select a man to conduct our part of the debate.: Brother N. B. Hardeman of Henderson, Tennessee, was our first choice. However circumstances with him were

such as to prevent his coming at the time Norris demanded that the debate be had. I say "demanded," and that is the proper word. He is a Pre-millennialist, mind you, and conducts a semi-annual Bible school in which preachers are indoctrinated in those principles. He demanded that the debate occur during that school, flatly, but politely, refusing to so much as consider any other time whatsoever. We were forced, therefore, to make another selection, or refuse his invitation to debate with him. We chose the former course, and wisely so I think. Our next selection was Brother Foy E. Wallace, Jr. He came, he did the work, and we are satisfied. Dr. Norris is a smart man. Very smart indeed. So very smart is he that never again will he engage in a debate during his Pre-millennial Bible school. Mark my words.

The debate was conducted in the spacious auditorium of the First Baptist church. The building is precisely a block long, and a half block wide. Every particle of space in it, including the aisles was occupied at most every session. Besides, a large room in the basement, equipped with loud speaker system, gave accommodation to around five hundred people. All this to say nothing of the folks who stood all the way around the inside wall, and on the sidewalks and in the streets. Never in my life have I seen so many people at a religious gathering, and never have I seen better attention, even by small assemblies. Many people stood throughout an entire session of three hours, never attempting to get a seat or leave the place. And yet we are told that people are not interested in debates.

(NOVEMBER 27)

I have spoken of the enormous crowds in attendance at each session. This was as we had hoped. We wanted the people to come, we wanted them to hear every word of the discussion, we wanted them to know the truth on the subjects discussed. But in the handling of the great assemblies, we came face to face with a matter that proved a source of constant embarrassment to me and worry to our brethren.

Doctor Norris wanted to charge a small admission fee for the purpose he said, of defraying all expenses incident.

to the discussion. He asked me a number of times how much I thought "we" should pay Brother Wallace. I told him, of course, that we had "ways and means" of taking care of that matter, and that he might dismiss that part of the subject. He still insisted, however, and we finally came to the following agreement, dictated by him, written by his stenographer, and signed by both of us as a part of the general contract concerning the debate:

(1) "The members of the church of Christ will be given a separate entrance at all times where no collection or admission will be asked or charged."

(2) "On Tuesday night the members of the church of Christ shall be permitted to make a free-will offering for the purpose of defraying their part of the expenses. Said offering is to be turned over to Rev. C. M. Stubblefield."

(3) "If the First Baptist Church and friends so desire they may take up an offering or charge admission at another door different from the entrance used by the church of Christ. Or they may elect to take an offering in the same manner as the church of Christ, but at another time."

The wording of those three items is a little awkward, but the true intent is apparent to all. The members of the church of Christ were to enter at one door, where no admission would be charged, and all others at another, and different one.

For my part in this agreement, I deserve the censure of every right, thinking person in Christendom. Of all the blunders, of all preachers, of all times, I set this one down as the crowning act of them all. Upon his first proposal of such a thing, I should have deliberately walked from his presence and thereafter refused so much as a conference with him until he had apologized for his deed. The very idea of inviting people to a religious service, and then charging them for admission is repulsive to every fibre of my being. But the churches of Christ in our city had been challenged to a debate, they had accepted it, and the announcement had been spread far and near. I reasoned that it would be preferable to accept this arrangement than to carry the odium of a refusal to debate. And so I signed the thing, and went ahead. But, as already said, it was the source of constant embarrassment to me throughout the debate, and my face burns with shame every time I think of it. The sight of my brethren in Christ, the fairest, the purest, and the most enlightened religionists on the face of the earth, standing for hours, some of them, around the closed door of the First Baptist Church in Fort Worth, waiting until its pope should permit them to enter, will haunt me until my last hour. It would be difficult for me to wish upon Frank Norris a greater harm than that he might suffer the chagrin I have not yet ceased to feel.

The auditorium will easily and comfortably seat 3,000 people. Far more than that number attended every session barring one. At ten cents each, 3,000 people would produce a "gate" of \$300.00. Six sessions would bring in a total of \$1,800.00. Not so bad, eh!

There are ten entrances to the auditorium. One of these, according to the contract, was designated as an entrance for the members of the churches of Christ. It was at a corner, far removed from the speaker's stand, and once inside it, it was still necessary to climb a flight of steps

to reach the main floor. Not so of the other entrances. Great crowds gathered about all floors, for no admittance was allowed until a short while before the debate should begin. Around the door we were to enter, a huge throng milled about, extending far back into the street making traffic on that busy thoroughfare well nigh impossible. When the time came for opening the doors, instead of opening one door for the members of the churches of Christ, and another for all the others, in keeping with the contract, one door was opened for us, and nine others for the others. And to add insult to injury, only one of the shutters to our door was opened, instead of two, thus forcing our folks to enter one at a time, instead of by two's or three's as at all the others. When our brethren saw that all the seats were being taken by the throngs rushing in at the other doors, while they were trekking in one at a time, they promptly walked around to some other door, paid their dime and went in. My family did this, along with the others. Yea, many, very many of our brethren paid their way in. We invited them to come, and they accepted our invitation. Many of them came long distances. And we charged them a dime per session to listen to the debate. When I, as spokesman of the churches of Christ in Fort Worth, placed my name to that agreement I made the capital blunder of all preachers of all times. Not the dime, Dr. Norris; but the dirt of your trick, will we remember for many a moon. I am not drawing conclusions, mind you; I am merely recording some facts. And I am doing this because I feel that an explanation is due my brethren who were thus forced to pay this unjust tribute, and especially those who were our visitors and guests in the city.

Dr. Norris said some very nice things about me and my associates in this affair, for all of which I thank him heartily. But I much prefer that he had been less profuse in his eulogiums, and more generous with his doors.

Comments

(F. E. W., JR.)

Before the ink had dried on the proof-sheets of the articles giving the foregoing reports of the debate, there were ominous signs of fraud on the part of Mr. Norris in reference to the use of the manuscripts of the debate and its publication. During the debate he had publicly pledged himself to deliver the transcripts for the necessary corrections and approval of both parties in order that the debate might be accurately printed and published — exactly as delivered.

But somebody made a slip of the tongue. It leaked out that a part of the book was on the press, and the rest of it would go on the press at once. I had been assured of a copy of the full transcript of both sides of the debate so that I could make necessary correction of stenographic errors in the argument, the form and sequence, and omissions, in the wide range of material that had been introduced. This, of course, would require about thirty days to properly do.

The debate ended on Wednesday, Nov. 7. On the following Sunday, Nov. 11th I began a meeting with the Broadway Church of Christ, Lubbock, Texas. Imagine my feelings when the following telegram came to me at Lubbock from Fort Worth,

1934

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

WESTERN UNION (1934) NOV 12

RECEIVED AT

D29 EC-NL 5 EXTRA.FT.WORTH TEX 11 VIA LB NASHVILLE TENN 12

REV FOY E WALLACE=

CARE JOHN T SMITH LUBBOCK TEX=

1934

STIONS

DL - Day Letter

NM - Night Message

NL - Night Letter

LS - Day Letter

LT - Day Letter

SL - Day Letter

ST - Day Letter

STANDARD TIME

Those who are uninformed and inexperienced in these affairs, may not fully comprehend the import of that telegram, without attention being called to a few facts. First of all, it would have been impossible for the debate to have been transcribed by the stenographers in the two or three days that had elapsed, It was therefore obvious that the speeches delivered in that debate had not been transcribed. Mr. Norris had spoken from previously prepared typewritten manuscript, and often read only parts of the typewritten pages, but would hand down to the stenographer several pages for the record. On the other hand, there were evidences that my addresses had not been taken, except in a fragmentary way. I knew what was being done. I knew that Mr. Norris knew that I could not take out thirty days to come to Fort Worth and put myself under his personal supervision to "correct" the transcript —and I would not have done so if I could have done so. That was not the proposition at all. It is evident that Mr. Norris did not aim for me to do so, and had I done so, he would have side-stepped his "offer" as he did in every other instance —for in no single instance did he carry through his own offers.

The "offer" made for me to come to Fort Worth, like all of his offers, was made to print, not to actually carry out —but there were many reasons why that was not an expedient procedure. First, it was not possible for me to spend thirty days in Fort Worth on Mr. Norris premises, if I had been willing to do such a thing. Second, it is the universal rule in debates of this kind for both parties to have equal privileges in reading and correcting transcripts for publication. Third, there were plenty of personal reasons for not submitting to Mr. Norris in such a thing as he de-

manded.

Therefore, I answered his wire as in the following telegram, which is also a picture of the original copy, which I kept.

WESTERN UNION GIFT ORDERS ARE APPROPRIATE GIFTS FOR ALL OCCASIONS

DR J FRANK NORRIS
 FIRST BAPTIST CHURCH
 FT.WORTH TEX.
 CANNOT CONSENT TO LET BOOK GO TO PRESS UNTIL I HAVE PERSONALLY CORRECTED
 TRANSCRIPT STOP I CANNOT DELEGATE THIS WORK TO ANOTHER STOP YOU ARE UNDER
 OBLIGATION TO FURNISH ME COPY OF TRANSCRIPT OF BOTH YOUR SPEECHES AND MINE
 EXACTLY AS DELIVERED IN MATTER AND SEQUENCE STOP UNTIL YOU HAVE DONE SO I
 WILL NOT RELEASE IT FOR PUBLICATION AND I AM INSTRUCTING MY ATTORNEY TO
 PROTECT MY INTERESTS IN THE MATTER ACCORDINGLY.
 FOY E WALLACE JR.

Send the following message, subject to the terms on back hereof, which are hereby approved

WESTERN UNION

1934 NOV 12 AM 11:33

COLLECT.

LUBBOCK TEX.

COPY OF MESSAGE AS SENT

CLASS OF SERVICE ORDERED

CONTRACT

TELEPHONE BILLING

DAY LETTER

NIGHT MESSAGE

NIGHT LETTER

DAY LETTER

NIGHT MESSAGE

NIGHT LETTER

STANDARD TIME

1934

RECEIVED AT

D29 EC-NL 5 EXTRA.FT.WORTH TEX 11 VIA LB NASHVILLE TENN 12

REV FOY E WALLACE=

CARE JOHN T SMITH LUBBOCK TEX=

A Voice, From The Dead

A veteran of the gospel, whose name will be recognized by every informed member of the church of Christ, who had attended every session of the debate and had had heard every word of it, feared that I would be tricked by Norris. Out of many years of experience in such matters, and knowing the man with whom I was to deal, he wrote me a letter by hand. The name of this man is J. D. Tant. The following is a verbatim copy of the letter I received from him:

San Benito, Texas, Dec. 9, 1933.

My Dear Foy Wallace:
 I am just in from church and have read what Fuqua says of the Norris-Wallace debate. It was wonder ful. Wish 10,000 copies of it were scattered. If he did not mail it to you, write for the December number of the Vindicator. I don't think Norris can afford to publish the book and see the comparison. Not half of your speeches will be recorded. Many complaints among my brethren at large, that the fourteen churches in Fort Worth did not have enough love for you to get a competent stenographer to take the down the debate but left you under the Norris clan. No man have I ever met, and I have met all the Baptist debaters, acted so unfair. News comes to me now, Norris is trying to get you to come to his office to examine the manuscripts. Mr. Chipps went there to talk to Norris and was sent to the graveyard. If you are fool enough to go, make your will before you go. He is not too good to kill you and there are twenty Baptists he can get to swear he did it in self defense. I feel like it will be the mistake of your life to go.

In love,
 J. D. Tant

The readers may form their own impressions of the Tant letter. To me now, ten years later, it is a voice from the dead. The man who wrote it has ceased to live among men but his influence for the ancient gospel will not die in or with this generation.

Inside Information

113 1-2 Broadway, Fargo, N. D., November 12, 1934.
Dear Brother Wallace :

I am taking this opportunity to let you know how much I appreciated the way you handled the subjects for debate last week at Fort Worth, at the First Baptist Church. In order for you to recall just who I am, I am the man from Fargo, N. Dak., who spoke to you just after the debate, mentioning the distance I had come to hear you.

I have been brought up in the Baptist Church, and naturally from my earliest recollections I was taught the doctrines that you denied, and also the one you affirmed in regard to the possibility of a saved soul sinning so as to be finally lost; that is, I was taught that this is impossible. I came down especially to hear you discuss these subjects, and I am sure that my mind was open and without any prejudice. I weighed the arguments carefully, and I was forced to this conclusion that the Truth lay on your side of the argument. In spite of the fact that I have greatly admired Dr. Norris, and also the many courtesies he showed me while at Fort Worth, I must register my decision on the side of Truth and not personalities.

In your discussion on the subject of Baptism, personally, I do not see eye to eye with you. However, even on this subject you seemed to have the best of the argument. During the forenoons I attended the Premillennial Bible School sessions. During one of these periods there was a remark made in regard to the debate that revealed clearly to me that un-Christian principles, would be resorted to on the part of Dr. Norris and his co-workers. This statement is an exposure of Dr. Norris and all his associates, and should you like it for publication, I would be glad to give it to you as I am prepared to state it verbatim, and I am positive that no one can call it in question. It was made by Rev. John Rice. When I heard the statement, the character of the men was revealed, and I was prepared for what was coming. This morning I received Dr. Norris' paper giving a full report by these men of the debate, and showing up Dr. Norris as the easy winner. Of course, we know where the information comes from.

I would like to receive a copy of your paper that carries a report of this debate. Inform me as to the mice of the paper, and I will send remittance as I would-like to have it come regularly.

Yours in the interests of Truth,
(Rev.) A. R. Scherling

P. S. You have my permission to use this letter in any way you choose.-A.R.S.

This letter from a former Norris Baptist minister offers valuable evidence. I immediately wrote Mr. Scherling a request for the information, and received the following reply.

113 1-2 Broadway, Fargo N. D., November 26, 1934
Dear Brother Wallace :

I shall herewith give you the statement at the Premillennial Bible School at Fort Worth. This statement was made by John R. Rice during the morning session, Monday, November 5th, hour from eleven to twelve. Due to the lapse of time and the fact that I have not a written statement of what was said, I think it would be best for me not to attempt to give this as verbatim. However, I believe I could come very near doing so. I am sure that none will ever call in question the fact that Mr. Rice made the following statement in substance:

"Now in regard to the debate. The Church of Christ folks do not like to hear any "Amens," and Dr. Norris will

have to get up from time to time and request that you make no response in the way of approval with your shouts and "Amens." But, you are to pay no attention to him. He wants your shouts and "Amens," and nobody can stop you. This is a free country."

Ndw. Rev. Wallace, this statement did not strike me as being necessarily improper until after I learned that there was a mutual agreement between the two contestants in the debate that there should be no manifestations of approval or disapproval. But you can readily understand by this that his shouting crowd was informed beforehand that when Dr. Norris got up before that great crowd and requested that they would not manifest their approval, they were to understand he did not mean it.

As stated in my previous letter, when men who name the name of Christ-or any other for that matter-do resort to such tactics, they forfeit, all my confidence in them.

I shall give my attention to the booklet on Baptism that you are sending me. Under separate cover I am also mailing you one that I would like your candid opinion upon,

Yours in Christ
A. R. Scherling

Testimony Down,-To-Date

Fargo, North Dakota

August 8, 1944

The Bible Banner
Box 1804
Oklahoma City, Okla.
Sirs :

I am gratified more than words can express in knowing that the facts related to the publication of the Norris-Wallace debate will at this late date be made known to the public.

I have for a number of years had it on my mind to make this request, and especially so when at various times I notice by Dr. Norris paper how he misrepresented the facts as I knew them personally to be. I together with a friend made a trip to Fort Worth, Texas to hear this debate, traveling some 1400 miles. I was reared a Baptist and had followed the spectacular work of Dr. Norris with much enthusiasm, and of course came to the debate very much prejudiced in Dr. Norris's favor, but I desire to leave this testimony for what it is worth. Rev. Wallace had gained my confidence from the very first lecture. I considered him by far the best debater, even upon the subjects on which I agreed with Dr. Norris. Rev. Wallace outdebated him completely, this was readily recognized by all who were fair minded. I have further evidence of trickery and unfairness on the part of Dr. Norris and his right hand assistants, that I do not care to divulge at this time, but I am now convinced that Dr. Norris is not only a strong advocate of Baptist theology, but also practices it to perfection-namely that regeneration does not necessarily renew or change the state of the heart, but that after one is saved his heart is still deceitful and desperately wicked. This of course logically justifies their doctrine. "Once saved always saved irrespective of department."

However, should Dr. Norris conceal the truth by continued propoganda, we might uncover the facts in regard to the incident I have referred to, it fully reveals the essential character of himself and the men who stood next to him at that time.

For the \$2.00 I am enclosing, please enter my subscription for the Bible Banner. May I get all copies in which this report appears.

Sincerely yours,
A. R. Scherling.

P. S. If you consider this letter of any value to you, you may use it in any manner you consider advisable.

WHY THE NORRIS-WALLACE DEBATE WAS NEVER PUBLISHED

(By John A. Dickey, Written in 1935)

The developments in "the Norris case" took on various angles. There were legal phases, as well as religious. It was necessary for me to turn the case over to a lawyer, and I chose my esteemed brother-in-law, an able and respected attorney at Weatherford, Texas. The details of the case are on record and will appear in the following pages. Brother J. A. Dickey followed through with my attorney and with me, and as Luke wrote Theophilus, "having had perfect understanding of all things from the very first, to

write unto thee in order," Brother Dickey wrote in order of these things. He sent his material to the paper's but the editors evidently regarded the Norris case a closed affair and did not publish any of the material. Thus the whole field was left to Norris to sow his propaganda. Inasmuch as the facts collated in the data referred to have never been published, and are known to very few people, the Dickey article is being published as an important part of this record.-F. E. W. Jr.

The question has been asked all over the brotherhood concerning the publication of the Norris-Wallace debate. All the people know is what has been said by Mr. Norris. He has said much over the radio and in his paper, and inasmuch as these statements have gone unchallenged, many of the brethren in all sections of the country have wondered why the book was never published.

Many expected, I am sure, to see some statement from Brother Wallace, but very soon after the debate was held he went to the hospital for a serious operation. Prior to his going to the hospital efforts were being made to have Mr. Norris deliver the manuscripts of the speakers so the proper corrections could be made for delivery to the printers. Dr. Norris had told Brother Wallace during the debate, and does not now deny, that he would let him have his manuscript for correction. Mr. Norris had refused to do this. He demanded that Brother Wallace come to Fort Worth and make proper corrections in Mr. Norris' office, claiming that the stenographer had made but one copy. But Brother Wallace remembered that one man went to Mr. Norris' office who didn't come away on his own power, so he refused to go there for this work. When it seemed that the matter was at an end, I asked Brother Wallace if I might write a report for the papers. He consented to this, and as I was making preparation for this report, a letter was received from Mr. Norris showing a willingness to release the manuscripts and publish the book just as the debate was delivered. I withheld my report, therefore, believing the book would be published. But it appears now that Mr. Norris was only stalling for time in order to get his side of the debate in book form to be delivered to those who had subscribed for the original book as advertised. So I am now presenting the belated report.

THE STENOGRAPHIC REPORT

Much correspondence passed between Brother Wallace, Mr. Norris, Brother Stubblefield, and Nolan Queen, of Weatherford, the Attorney, who handled the legal phases of the matter. It is not necessary to present a copy of all this. I will present just such matter as is relevant to show the entire trend of the case.

In a letter written to Nolan Queen, Feb. 18, 1935, Mr. Norris said: "He and his associates had the opportunity to take this debate down or to have paid for the stenographer that took his debate down." This does not correctly state the case. Before any conference was held relative to the publication Mr. Norris advertised the book for sale in the Fundamentalist of November 2, 1934. This issue came from the press on Friday before the debate began on Monday,

November, 4. On the day this issue came from the press Brother Stubblefield received a letter from Brother McQuiddy asking him to get in touch with Mr. Norris relative to the publication of the book. Brother Stubblefield went to Mr. Norris' office and talked to his secretary, and she gladly consented to Brother McQuiddy's handling the proposition upon certain stated terms. Brother Stubblefield requested her to get in touch with Brother McQuiddy at once. Evidently she did this, but the proposition she made was not acceptable to Brother McQuiddy. He therefore, wired Brother Stubblefield on Monday morning of the beginning date of the debate, asking him to go to Mr. Norris again and try and work out some kind of a mutual proposition. He left the matter with her for consummation and apparently nothing more was done. So the debate was advertised before any conference was held, and without consulting Brother Wallace at all. As no agreement was reached in the conferences held, Mr. Norris used one of his regular stenographers and employed another to take the notes of the discussion. This explains why we had no man present.

The debate closed on Nov. 7. Brother Wallace began a meeting in Lubbock the following Sunday. He received a telegram on Nov. 12 from Mr. Norris as follows:

FOY E. WALLACE--
CARE JOHN T. SMITH LUBBOCK TEX--
CONTRACT HAS BEEN LET AND DEBATE HAS BEEN TRANSCRIBED HAVE ONLY ONE COPY AND PRINTERS ARE UNDER CONTRACT TO DELIVER BY CERTAIN TIME. THEREFORE HOPE YOU CAN COME TO FORT WORTH TO MAKE CORRECTIONS AND CHANGES IN YOUR ADDRESS. IN CASE YOU CANNOT COME PLEASE AUTHORIZE ONE OF YOUR BRETHREN TO GO OVER YOUR ADDRESSES AND MAKE NECESSARY CORRECTIONS AND CHANGES YOU DESIRE. ANSWER COLLECT.

J. FRANK NORRIS.

Brother Wallace replied as follows on the same date:

J. FRANK NORRIS
FIRST BAPTIST CHURCH
FT. WORTH, TEX.
CANNOT CONSENT TO LET BOOK GO TO PRESS UNTIL I HAVE PERSONALLY CORRECTED TRANSCRIPT. I CANNOT DELEGATE THIS WORK TO ANOTHER. YOU ARE UNDER OBLIGATION TO FURNISH ME COPY OF TRANSCRIPT OF BOTH YOUR SPEECHES AND MINE EXACTLY AS DELIVERED IN MATTER AND SEQUENCE, UNTIL YOU HAVE DONE SO I WILL NOT

RELEASE IT FOR PUBLICATION AND AM INSTRUCTING MY ATTORNEY TO PROTECT MY INTERESTS IN THE MATTER ACCORDINGLY.

FOY E. WALLACE, JR.

It is interesting to note the speed with which the stenographers transcribed (?) these notes. Enough material for a four-hundred page book transcribed in four days! And too, she forgot to use a carbon sheet to make even one extra copy!

THE LEGAL CORRESPONDENCE

After a bit of correspondence had failed to produce the manuscript, and in view of the fact that Mr. Norris was advertising the book, it was deemed wise to get an injunction prohibiting him from publishing the book. Mr. Queen went into the Federal Court at Dallas, and had issued a restraining order, and calling upon Mr. Norris to appear in court the following day and show cause why the order should not be made permanent. Mr. Norris was in Detroit and could not be served, but upon his return he was in correspondence by telephone and letter, with Mr. Queen, and finally agreed to refrain from the publication of any part of Brother Wallace's speeches. Bear in mind, it was not possible to keep him from publishing his own speeches. This letter was sent to Judge Atwell for record, and as the end sought had been obtained, the cause for an injunction was removed, and the case cleared from the docket. There was no injunction issued at any time. Judge Atwell granted the contention of Brother Wallace as to his rights in the matter, but did not anticipate, I am sure, the trickery of Mr. Norris, and his scheming in getting his side of the debate published with much of Brother Wallace's material used in violation of his agreement to not do so. The injunction would have been granted at the time had not Mr. Norris agreed to not publish any part of Brother Wallace's speeches.

After this, we thought the matter was settled. Nothing had been said by Mr. Norris for several weeks, but the next thing we heard were the personal attacks he began to make upon Brother Wallace, and the assertion that he was going to publish the book regardless of what anyone might do. Brother Wallace and Mr. Queen again entered into correspondence with him. Under date of Feb. 18, 1935, Mr. Norris wrote Mr. Queen and finally agreed to let Brother Wallace examine both manuscripts under "proper supervision." Mr. Queen wrote the following letter under date of Feb. 20, which embodies all former propositions. The reader can readily decide for himself whether Brother Wallace was asking more than he was entitled to.

Feb. 20, 1935.

My dear Dr. Norris:

Your letter of the 18th. received in regard to the publication of the Norris-Wallace discussion. It is unfortunate that two leaders of religious thought should have so much difficulty in accomplishing an end to which ordinary people and laymen could have accomplished without any difficulty whatsoever.

It was because of this attitude that I filed an application for a restraining order in Federal court and upon your compliance with the substantial things demanded therein this cause was dismissed upon your written agreement that no part of the Wallace discussion would be published.

We still stand firmly on the proposition that there shall be no publication of the Wallace side of this discussion unless and until Wallace is given a free and full oppor-

tunity to examine, correct and revise if needed the notes or purported notes which were taken of this discussion. In addition to that after these notes are corrected and revised so as to be the substance of the debate, then after the notes are transcribed to galley sheets both of you should be permitted to examine and approve the subject matter, form and sequence of the speeches as they are to appear in published form. This is nothing but fair, right and common courtesy. And any other plan would be stupid, unfair, and unethical.

As I view the matter each of you has the absolute vested right, legal and moral, to see that your discussion after printed is exactly as delivered. You have that right and Wallace has that right, and we are insisting upon that right and unless that is done there will be no publication of the Wallace side of this discussion.

(I am omitting here a paragraph relative to the charges Mr. Norris had made against Bro. Wallace. J. A. D.)

Now in regard to Wallace's revising, reviewing and correcting his transcript. We want the debate published exactly as delivered. We want his speeches printed as delivered and yours printed in substance as delivered, nothing more, nothing less. Now as to how this can be accomplished it is difficult for me to say. I am perfectly willing for Mr. Wallace to review, revise and correct his discussion in the presence of and with J. A. Dickey, of the Southside Church of Christ. Wallace's arguments were from notes and because of his authorities and citations it would be necessary for him to have access to all authorities cited to see that all quotations, citations, and authorities are accurate and correct. You are entitled to this and so is he. You have had this opportunity and it has all been in your possession. He has never seen nor been permitted to see even the shorthand notes of this discussion. How could you expect him or me to approve for publication, his debate covering six or seven hours of discussion without seeing the transcribed notes? You cannot in fairness even condone such practice much less demand it.

We want no right that is not ours, and do not want to deprive you of any right, legal or moral, that is yours. This discussion by two leaders of different lines of religious thought is of intense interest to students in these beliefs, and they should be given the opportunity of your and Wallace's study, thought and investigation in support of those beliefs.

We are perfectly willing to assure you that the transcribed notes will be returned to you in toto together with the revised and corrected arguments, authorities and citations of Mr. Wallace. Then you could examine same.

It will not be satisfactory for Mr. Wallace to come to your office and make his corrections and revisions, but he will do so here in my office or at the study and with Brother Dickey. In addition to that it will require probably ten days for this work to be done. This would necessitate Mr. Wallace from staying at home and for that reason I would like for it to be here or with Brother Dickey, but in no event would we expect you to come to Mr. Wallace's office to revise your notes and for no reason should we agree for him to come to your office to revise his and you should not expect it.

We would not agree that the notes as transcribed covers the whole space of this discussion until we could see them. If they do not then they will be so corrected as to be full and complete whether it requires one page or one hundred pages. And, if you have new matter in your notes we would demand additional space to answer your arguments.

If the debate is finally revised, approved and corrected by both of you then there would have to be a joint copyright so that neither of you could claim or demand exclusive right to the copyrighted material. We are far more interested in the publication exactly as delivered than we are in any profits to be made by the publication of same, and Mr. Wallace's interest is in the truth and not from any profits arising from the debate.

(A paragraph here is omitted. It relates further to the copy-right and profits and is not relevant. J. A. D.)

I want it distinctly understood that we do not want to get possession of these notes for copyright purposes but only for the purpose of seeing that the debate is published as delivered, and you need have no fear that we contemplate at this time any such thing.

If you prefer you can have Mr. Wallace do his work with C. M. Stubblefield or R. L. Whiteside to assure you of a safe return of the manuscript. This in view of the fact that none of our men helped you revise yours and we do not need any of your men to help us revise ours.

The only question apparently now between YOU is the proper procedure, time and place for Mr. Wallace to revise the discussion. Mr. Wallace has evangelistic engagements which cannot be ignored, and his next meeting begins next week, March 3rd., in West Virginia, and if this procedure is followed it must be done immediately or it will have to wait until his return about April 1st.

It would be much less expensive for Wallace if he could make his corrections here because he could stay in my home and save that additional expense, and since his debate was from notes I can't see where he would have any advantage regardless of where he may be in revising the debate. As you well know the procedure is for each man to take the transcript and at his leisure make changes and then submit the transcript as so changed and revised to the opposite party for approval.

Assuring you of my very keen interest and desire to dispose of this matter once and for all, and hoping that this plan will meet with your approval, and that I will hear from you immediately in regard thereto, I am,

Yours very truly, Nolan Queen,
Attorney-at-law.

AN AGREEMENT REACHED

That offer seemed to be fair and evidently Mr. Norris so thought, for under date of Feb. 22nd he replied as follows :

Dear Judge Queen:

Yours 20th instant at hand. I quite agree from your standpoint, a layman's standpoint, it looks like as if religious leaders should make agreements. But it is a difficult thing for you lawyers to understand the idiosyncrasies of preachers.

Most certainly I have no intention of publishing Mr. Wallace's side of the debate.

(Omitting here a personal attack upon Brother Wallace. J. A. D.)

I would agree to turn it over to him, and it be at your house or anywhere else, so long as I had a representative to see that my property was protected, and when I say property I mean the investment I made in taking it down. He had the right to take his own message down, but did not see fit to do so. The committee could have had it taken down, but they declined.

I appreciate your word that my rights would be protected, and personally I would leave it with you, and there would be no question, for all that I know of YOU is that you are a gentleman of the highest order. But lawyers dealing with lawyers is not like preachers dealing with preachers.

Therefore any way that he wants to make his corrections I will be glad to turn over to him his manuscript -at your place or anywhere else-I do not ask him to come to my office, as I do-not want to humiliate or embarrass him in any way. But I must have the necessary protection of my own rights, and he can have whoever he wants to assist him.

Bear in mind I am not insisting on him publishing his side of the debate, or even asking him to publish it, for the way I have it planned for mine to be published, mine will be given a larger circulation, and my only purpose in writing my offer to give him this opportunity that it might

be-published is to show to the public I offered him every fair opportunity.

Yours very truly, J. Frank Norris.

JFN:h

This sounds good, doesn't it? On the next day, Feb. 23, Mr. Queen replied as follows:

My Dear Dr. Norris:

(I am omitting the first paragraph in reply to the personal attack of Dr. Norris. J. A. D.)

We gladly accept your proposition for Mr. Wallace to unhampered, revise, correct and perfect his side of this discussion here in my adjoining office, and to see yours also; this to be done with any man you select to be with him, but it is to be strictly understood that his correction, revision and transcription of the notes on this debate are to be solely upon his own judgment and from his notes, and with the further understanding that same is to be as near absolutely identical with the speeches as delivered as is possible. It makes absolutely no difference where this is done, except, if done here, I have an extra office and a stenographer for the convenience where they would be unhampered and unmolested by anyone. That is the reason that we want the work done here, and they could certainly get no help from me for that is wholly out of my line.

II

It is further agreed and understood that you may have anyone present that you desire, and he may have anyone present he desires but of course not to such an extent as to hamper and annoy him in his work. (A portion of a sentence is here blotted out. J. A. D.) After Mr. Wallace's unhampered revision and rewriting of any portion necessary of his discussion be made then before publication he is to be submitted the galley sheets of both sides of the discussion and you to receive the same with the right to correct same where there is error or mistake.

III

(This paragraph has to do with copy-rights and profits. J. A. D.)

IV

It is to be distinctly understood by our accepting this offer that the authority of your representative will be restricted to the protection of your manuscript, and that he shall have no authority over Mr. Wallace's work in revising, correcting, or supplying missing parts, and in the arrangement and form of his speeches. In these particulars it must be understood that he shall have absolute freedom. Then, too, in the finished form we should expect it to show the time used by each speaker and the sequence of said speeches and the alternation of the speeches to be exactly as delivered.

V

(This paragraph has to do with rights of possession. J. A. D.)

I feel very happy to feel now that we shall have a happy solution of this unpleasant matter, and hope that Mr. Wallace may be able to start by next Tuesday; and wish you would advise me upon receipt of this letter when the transcript will be delivered here by your representative as Mr. Wallace will be compelled to postpone an engagement in West Virginia which is now set for March 3rd.

I am presuming that the shorthand notes have been transcribed and are available for our use.

Thanking you for your prompt attention to this matter, and assuring you of my co-operation toward a successful solution of this matter, and hoping to hear from you immediately, I am,

Yours very respectfully,
Nolan Queen,
Attorney-at-law.

This letter shows that the offer was accepted, but in the published book, on page 5, after he had reproduced his letter of the 22nd, he says his offer was declined. The letter was sent registered, and was receipted for by his

secretary on Feb. 24th, so you can draw your own conclusions.

Nothing more was heard from him until a letter was received from Detroit under date of March 6th. He doesn't mention the receipt of Mr. Queen's letter at all, but writes as follows:

My Dear Judge:

Just returned from Detroit, and leaving for Houston, but will be back Saturday and be here several days. In the meantime will be very glad to confer with you with reference to Mr. Wallace's side of the debate.

In addition to my former proposition, I will make these:

First: The debates to be published just as delivered with minor corrections, spelling, grammatical errors so on-no essential change, and the affidavits of the stenographers taking down the addresses accomoanv the publication of each debate, and stating that the debates are published as delivered.

This could be easily handled for as certified to by the stenographers and delivered to the publishers who in turn could certify that the debates as published as certified to by the stenographers. This is what the public wants: namely, just as the debates were delivered.

I repeat any necessary corrections of errors in spelling, English, punctuation, etc., should be made.

Second: That we divide the profits on a fifty-fifty basis after all expenses are paid, and that Mr. Wallace or his representative be given access to all records pertaining to the cost, sales — in fact all financial records pertaining to the! book.

Yours very truly,
J. Frank Norris.

He says in his book, page 5, that this was declined. Well, let's see. On March 8th, Mr. Queen wrote as follows:

THE AGREEMENT IGNORED

My dear Dr. Norris:

Your letter of the 6th received. Because of cases pending in the Federal Court. which will be set next Monday, and tried at some later date in this term it will be impossible for me to negotiate with you further until I dispose of these cases which I hope to do at my earliest convenience.

I might add however in passing, that I am not willing by any means to admit that the stenographer's notes are correct until seen, nor would we agree to be bound by their affirmation that they are correct. You and Wallace will each know very well about what was said, and about the arguments used. I shall take this matter up with you at the earliest date possible.

Assuring you of my esteem, I am,
Yours very sincerely,
Nolan Queen, Attorney-at-law.

Why would Mr. Norris say that his propositions had been declined? Mr. Queen was kept busy in court and did not write Mr. Norris further, but to his amazement he received the following letter under date of March 26th.

Dear Sir:

As attorney representing Rev. Foy E. Wallace, I am writing you. Since he declines to accept my proposition in letters dated, Feb. 22, and March 6th. to publish his side of the debate. this is to offer him his entire stenographic report of the debate provided he pays the cost I was out in having his side of the debate reported.

Yours very sincerely,
J. Frank Norris.

JFN:h

Mr. Queen replied the following day as follows:

My dear Dr. Norris:

Your letter of the 26th. received, but I did not know that. your proposition had been declined, and we were very, very anxious to publish- this debate as delivered.

Wish you would advise me by return mail what the stenographical cost is of preparing his side of the debate, and of course, if we take it, it will be with the strict understanding and agreement that no part of same will be used by you in the sale of your part of the debate in any way or manner. I am sure that we understand this matter.

I shall thank you to advise me by return mail, and oblige.

Yours very respectfully;
Nolan Queen.

Mr. Queen has had no word from him. Mr. Norris book was from the press, and evidently all the delay and correspondence was for one purpose and one only, and that was, to get his book from the press. He agreed to use none of Brother Wallace's material in his book, but he quotes, from Brother Wallace on every page of his book. Had he done as he agreed, he could have made his affirmative a speech on the negative at all. People all over the country, who had ordered the book, expecting to get the whole debate, were sent this book instead. Brother Crews, of Pensacola, Fla., wrote them and told them he did not want anything else but the whole debate, and if they could not send that, to return the dollar he had paid, but to his surprise and contrary to his request, they sent the garbled affair called the Norris-Wallace Debate. If this can be done, then there is no justice.

No doubt, too, Mr. Norris found that the book could not be delivered for the promised price of \$1.63 and proceeded as he did in order to keep from suffering a loss financially.

UNFULFILLED PROMISES

I want to make some observations. In the issue of the Fundamentalist of November 2, on page 1, column 1, we have this statement: "The entire proceedings will be taken down and published in a book. The first edition will be 10,000 copies." In the issue of November 9, immediately after the debate was finished we have on the front page this language: "ENTIRE DEBATE STENOGRAPHICALLY REPORTED, IN BOOK FORM, NOW OFFERED FOR \$1.00 FOR FIRST 2,000." Does this seem to you to place Mr. Norris in the position of being under obligation to deliver the book? Does it sound to you like he had obtained money fraudulently? And, I am wondering what the printers did about the contract he let for the printing of the book. He said in the first telegram to Brother Wallace that the contract had been let. Again, in the issue of November 9, page 7, column 4, we have this language:

"How unfortunate it is that those who could not attend the Norris-Wallace Debate can secure all the addresses, taken down word for word by the stenographers, in printed form, for permanent record. Every detail of the debate, every personal reference, every controverted point, will be settled for posterity by the printed book taken down by two stenographers.

"The speakers will have the opportunity of correcting any mistake in the notes of the stenographers, correcting wording, punctuation, etc., that be inaccurate. Everybody who heard the debate will want a copy. Those who didn't hear the debate will certainly be anxious to have the book."

He admits here that there would be mistakes to correct, yet in one letter to Mr. Queen he states that an affidavit by

the stenographers would certify to the correctness of the report without any such corrections being necessary.

But again. In the issue of December 7, 1934, page 2, column 2, we have this statement:

"He requested that I give him the opportunity to make corrections or changes in his addresses which I very readily agreed to do."

But this promise was never fulfilled.

THE FINANCIAL RACKET

In several letters and also in the Fundamentalist, he has made mention several times of the cost of reporting the debate, and saying that Brother Wallace received a handsome sum for his work, but that he did not receive one cent for his. Those who attended the debate remember that at every door, save one, admission was charged.

They were so anxious for this fee that those who came for the afternoon session and wanted to remain for the night session and not go home, were required to leave the building, under the pretext of having the janitors clean up the house. I know whereof I speak, for his secretary asked me one afternoon to request the people to leave. The doors were not opened again until thirty minutes before time for the debate to begin. This forced the people to stand in the streets like a mob waiting to enter a circus. When the doors were opened, it was a mad scramble to get in. I got caught in one of them myself, and afterwards I did as hundreds of others did, I went to one of the doors where admission was charged. A sign was placed at one door announcing it as for the members of the Church of Christ. The crowd was composed largely of such members, so you can imagine the jamb at this door. They estimate the building will hold 5,000 people. It was filled at every session but one. Estimate for yourself the money taken for admissions at ten cents. If only half that number paid it would amount to \$250 per session, and there were six sessions. Whoever heard of admissions being charged for a religious discussion? I know there was expense attached for lights etc., but it didn't cost that much. In addition to this, envelopes were passed out for people to place their money in for the contemplated book. Many orders were received, and in a letter to the "Beloved" John Rice, written from Detroit of December 1, he said, "The office reports that orders are coming in fifty to one hundred a day." So you can see at whose expense the stenographers worked. It is customary to take orders before a book is published in order that it might be financed, and this was the reason he did this. But to say he did it at a great expense to himself, seems far from facts. And his secretary had told Brother Stubblefield they had no money to finance the proposition. So, if a book that would have made 400 pages could have been sold for \$1.00, how about the profits made from the sale of the one he has put out that numbers 190 pages and sells for the same price? I do not know whether he sent this book to subscribers that expected to get the whole debate or not, but if he did, it seems to me they have proper recourse in the courts. If a thing like this can be panned off on the public and does not violate the postal laws, then many people are serving terms in the penitentiary who ought not to be there.

THE FRAUDULENT PUBLICATION

There were several things in evidence during the discussion to furnish us grounds to believe that considerable material was being prepared for the record which was not introduced in the speeches. I personally saw much of his prepared manuscript, that was in excellent, preparation for a publisher, and I personally know that very little of this was used in his speeches, I have a copy of the book he has published, but not having Brother Wallace's notes, I do not know how much added material there is in the book. We believe, too, that much of the material of Brother Wallace that would have been damaging to Mr. Norris was left out. There were many lapses in the work of the stenographers who took Brother Wallace's speeches. Even though Mr. Norris claims that only one copy was made, Mr. Queen made an offer to pay for having another copy made, and also offered to make bond for the safe return of the copy Mr. Norris claimed to have. Could any thing be fairer? When this had no effect, it was then that Mr. Queen went into court and had a restraining order issued, and the fact that Mr. Norris agreed to yield to this order without attempting to show cause for his actions, is a tacit admission that his course was indefensible and his cause unrighteous. Thus, rather than deliver Brother Wallace a copy of the transcript for examination, he would forfeit the book. Yet he used the court action which he forced Brother Wallace to take as an alibi to deceive the people in an effort to shift the responsibility of the unpublished debate from himself to Brother Wallace.

Brother Wallace wrote Mr. Norris that those who knew him (Norris) best did not believe that he would ever allow some things that happened in the debate to his embarrassment, such as his denial of the inspiration of Mark 16, the complete blasting of his Baptist-Premillennial-Fundamentalist doctrines, together with his unfair conduct on the last night of the debate, to go into the record. This seems to be the truth. If he so thoroughly annihilated his opponent, he ought to be the first man to get it before the people, rather than use every subterfuge to keep it from the press. I doubt very seriously whether the manuscript could really be produced for any sum of money. He has made Brother Wallace an offer to let him have it, provided Brother Wallace would pay the cost of the stenographer, but I would certainly want to examine it closely to see the condition of it, before I would accept any such proposition.

A FINAL LETTER

But there is one paragraph from a letter Brother Wallace sent to Mr. Norris under date of Feb. 12, 1935, I think is worth including in this document. Article six of that letter is as follows:

"There is yet another fact on record of which you should be periodically reminded. A few days before the Fort Worth debate I received in Nashville, Tenn., a challenge from you to hold further discussions in San Antonio and Dallas. I accepted your challenge on the condition that I should be invited, and the discussions endorsed, by the respective Churches of Christ. You wired me that the debates were arranged. The churches in Dallas then authorized me to accept your challenge. I did so and announced it on the last day of the Fort Worth debate. But you --Dr. J. Frank Norris, the champion of Baptist Fundamentalism, but denier of the inspiration of Mark 16--after all

, your challenging, with your name signed to the telegrams and letters, calling in advance for more debates, refused to debate in Dallas where you said it was already "arranged," or anywhere else-with me. The circumstances of this refusal to debate again was evidence that you felt your defeat and furnished further grounds for our belief that you would never allow an accurate report of the Fort Worth debate to take its number on the shelves of the congressional library in Washington, D. C."

In a closing paragraph he further wrote Dr. Norris:

"In a final word, we are not to be intimidated by your mad raving and vain vaunting, nor shall we be inveigled into shifting the issue to the defense of myself or my character against false implications of your letter and the malicious nature of your personal attacks in the press, on the air, and in the mails. That you have descended to the plane of political lampoon, and resorted to a campaign of calumny, discloses your own improbity of character, and reveals your own consciousness of your utter defeat on the issues of debate."

Since I began preparing this article, I have learned of many who have received the book Mr. Norris has put out in place of the one they ordered. I would be glad to have a card from every person who reads this article who received one of the books. The book has this on the outside of the cover page: "NORRIS-WALLACE DEBATE DELIVERED IN FORT WORTH, TEXAS, NOV. 5TH, 6TH, AND 7TH, 1934. READ THE DEBATE THAT SO THOROUGHLY ANNIHILATED THE OPPONENT THAT HE REFUSED TO HAVE HIS SIDE PUBLISHED." Can you beat that?

The last issue of the Fundamentalist, April 9, is filled with ravings of his Baptist brethren complimenting him on his great victory. They had read the one-sided debate. I wouldn't be that unfair if I were to read a debate the devil engaged in. Even he could win a victory if you just had his side. Even Ben M. Bogard praises Norris to the skies, and claims a great victory for Norris and the Baptist cause. At least, he didn't include Christ in this. You know the "Beloved" John R. Rice publishes a paper in Dallas, called "The Sword of the Lord and of John R. Rice," but Mr. Bogard is hardly this bold. Oh well, you know Baptists can't be lost. He even has a commendatory article from Charles M. Neal, of Winchester, Ky. I have heard of him, once. He is designated as one of the nationally known ministers of the Church of Christ. I guess I don't know the "nationally known" men. Edward Vernon Wood and his father, Eugene V. Wood, and Frank M. Mullins, are also "nationally known" men to some people. Practically the entire issue of the above date was given over to the debate and the book. I wonder why! I have never seen, in all my life, such howling as has been going on since the debate. What victories! But I am persuaded they don't want any more such victories.

This is a lengthy article to be sure. I am sorry there has been so much delay and expense attached, and the biggest part of this expense borne by Brother Wallace and his Attorney, Mr. Queen.

Bogard Testifies Against Norris

The testimony of A. R. Scherling, of North Dakota, a Norris Baptist who lost confidence in him at the Debate, and quit him, has been inserted on another page. Below is the testimony of Ben M. Bogard, who has learned since the debate, that Norris does not tell the truth.

"This reminds me that back in 1941 Elder Ben M. Bogard visited J. Frank Norris' tabernacle and school and church in Fort Worth, Texas. He tells of the small number he found in the Bible school, contrary to reports he had received about the school. And he says he counted the chairs in the auditorium to see how many it would seat and found that, by filling the aisles with chairs, it would seat only slightly more than half as many as Norris had been reporting. He reports' all of this in the Orthodox Baptist Searchlight, issue of April 25, 1941. And following are some of his comments:

"Wish Dr. Norris and those who are working with him would quit exaggerating so much. It is big enough to tell it like it is without so much exaggeration."

Bogard refers to the report of 166 students in the school and said that "One hundred and five were counted to pad the report."

Then he expresses himself this way:

"Such exaggeration s h a k e s confidence when the facts are known. The same, way about the 'house packed to the doors' that we read about and the 'five thousand' present, etc. Just exaggeration that is needless. But all of us have our faults and one of Frank Norris' outstanding faults is telling it too, big."

After this Bogard tells that a court found Norris guilty of "malicious libel," assessed a fine of "twenty five thousand dollars" against him, and then after all of this Norris denied "that anything of the kind had been done." Yet Bogard says: "When I get to heaven I expect to find Frank Norris there in spite of that wicked streak that runs through him."

In fact, he plans, according to his revert to get Bob White and Frank Norris together and the three of them have a talk about this whole affair. And relative to the talk Bogard says:

"I expect to ask Norris why he sought to ruin Bob White all because White would not submit to his dictation and then when he practically destroyed White and White got a judgment of twenty-five thousand dollars damages and the court called it malicious libel, why then did Norris publicly deny that anything like that ever happened? Selah! My! how the grace of God is magnified when we think of how it takes all three of us to heaven in spite of our devilment!"

"Peter, the anostle, cursed and swore and even denied the Lord and Paul withstood him to the face because he was to blame and if Peter got by with all that and went home to glory, I think it likely that Norris will also."

And somewhat as a conclusion to all of this Bogard says concerning Norris: "I feel sure he is in for a terrible chastisement that God gives his children. I see no way for him to escape," this "terrible chastisement" that Bogard "feels sure" he will get, will that keep him out of heaven? Oh no, not according to Baptist doctrine. He will go right on to heaven anyway."
-W. Curtis Porter, in Bible Banner.

DEVELOPMENTS FROM NOVEMBER 10, 1934 TO MARCH 27, 1935

(F. E. W. JR.)

From what has already gone before in this record of facts, the readers can clearly see why it was necessary for us to engage legal assistance in dealing with Norris. We had seen enough during the debate to know that Norris and his lieutenants had made premeditated plans to publish a mutilated report of the debate. It was evident to us that they were rushing their plans to get the book off the press before it could be stopped by legal action. The repeated references in Norris' letters to us that he had "planned" for and "anticipated" what took place is further evidence that we had not missed our calculations in the conclusions drawn. Therefore, immediately after the debate, enroute to my meeting in Lubbock, Texas, I went to see my attorney at Weatherford, Texas, and requested him to take charge of the matter. The result of the first letter from Attorney Nolan Queen to Norris was the telegrams exchanged which appear on page 11. When Norris saw that we meant business, he asked for a conference. Before going into conference with Norris my attorney sent me the telegram inserted on this page. Being convinced of the designs of the whole Norris group, I replied with the telegram also inserted in the opposite column. Developments proved that I was right.

November the Tenth, Nineteen Hundred Thirty Four.

My dear Dr. Norris:

At the request of Foy E. Wallace I am writing you in regard to the debate recently held there in your church between you and Mr. Wallace. It has been made known to him that you are expecting to publish for sale this discussion between you.

Mr. Wallace has no objection whatever to your publishing and selling this work and discussion: provided however, that both the transcript and the galley sheets are given him for approval and inspection before typing and publishing in book form. He desires to approve same in every detail, both in subject matter, sequence of speeches and form. When he has approved these then you may publish and offer same for sale, without any rights reserved however, and he shall have and does have the same rights in regard thereto. If you desire all rights and copyright as well, you will of course have to make a satisfactory arrangement with him in regard thereto.

Of course you understand that he has the same rights in the matter that you have and no more; neither do you have any more rights in the matter than he has and I feel sure there can be no misunderstanding in the matter and I wish you would advise me immediately whether you view this matter as we do.

Realizing that time is short, we feel that the matter should be worked out immediately to your mutual satisfaction without any trouble or mis-understanding between you. You will not of course publish any part of said debate or discussion without submitting to him for his approval and as stated when he has approved the transcript galley sheets and form, then you may do as you please with same, and he has the same rights and is claiming them and this is to so advise you.

Please let me hear from you by return mail in order that we may know whether you view this matter as we do.

With very kind personal regards I am

Yours very truly,
Nolan Queen

Attorney-at-law.

July-August 1944

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SHOULD I DELAY INJUNCTION UNTIL AFTER THAT OR ATTEND TO IT
TONIGHT IF POSSIBLE=
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ARE LIKELY GOING ON WITH BOOK MEANWHILE STOP BUT I LEAVE THE
MATTER WHOLLY TO YOUR JUDGEMENT IN HANDLING=
FOY E WALLACE.
11P..

November the Fourteenth, Nineteen Hundred Thirty Four
My dear Foy:

I have just returned from Fort Worth where I spent the day with Mr. Collins, he being the attorney for Dr. Norris. We had some rather frank discussions about the legal aspects and I just put the cards on the table and told him that I was going to get a written statement over Norris's signature meeting certain of my requirements or I would obtain the Restraining Order today. I advised him frankly that everything was prepared, even to the order itself and that I had them there with me in my brief case.

Dr. Norris did not appear but he got in contact with him and at one o'clock this afternoon we met again and I obtained the enclosed letter which is self explanatory.

Now here seems to be the facts. There is really in fact but one copy of the transcript. A copy would have cost nearly as much as the original because reporters charge nearly as much for a copy as they do the original. We could probably have another copy made but am sure it would cost around \$100. I made no statement whatever binding you in any way or manner and took the letter with the understanding that it would be forwarded to you for attention.

I am inclined to the view that this is the best way out of it. Of course YOU will have to come to Fort Worth after your meeting is over but they will pay transportation both ways and your expenses while in Fort Worth. I see no other way, there being really but one transcript. Then when that is done, we shall have the same rights in regard to the publication as he and should have the same rights to review his speech, material etc as we do our own. This authority however was not given. There has been no agreement made with them, except they are to withhold publication for your approval of the transcript. I made this clear also; that we had the same rights in regard to publication as they; that we desired the speeches transcribed exactly as written and delivered by both of you and that we would in no event tolerate the publication of these discussions as a debate unless published in toto, verbatim from beginning to end.

Look this over, advise me candidly what you think at your earliest convenience and I shall then communicate with Dr. Norris. Sincerely yours, Nolan Queen

COMMENTS ON REVISION OF TRANSCRIPT

Commenting upon the foregoing matter, I submitted to my attorney the following memorandums for his reflection and disposal.

First: It would have required not less than two weeks for me to have given proper attention to the examination of the transcript, including both sets of speeches. Thirty days should have been set aside for such a task. I could not take that time out of my schedule. Norris did not think that I had nothing else to do. He knew that he was making an unfair and unequal demand which I could not meet, and had he believed that I could have done so, he would not have made it; after he made it, had I been able to keep it, he would not have stood by it, as the later developments proved.

Second: A pledge was made by Mr. Norris before thousands of people to deliver me a full set of the transcript for examination. The cost of doing this was insignificant, but he had obligated himself to do it. To take away all excuse for not doing it, we offered to pay the full cost. He ignored this, and kept prating about "costs" and etc. and so on, just talking and stalling.

Third: We could not consent to release my speeches to him for publication in the garbled form he had planned to publish them. I therefore refused to permit him to publish anything purporting to be my speeches unless and until

he should, according to all fair, ethical and honorable procedure, furnish me with a complete set of all speeches delivered, both his own and my own. Anyone can see that I could not determine the accuracy of the transcript without having it all, to ascertain if there had been any additions or subtractions from the matter in his addresses, and to check references in my speeches against certain references in his. He took that privilege but denied it to me. If he claimed it for himself—why should I not be given the same privilege? I simply claimed equal advantage. But he refused to release the transcript. And I, accordingly, refused to release him from that obligation. Had Mr. Norris come across like any honorable man would have done, and had furnished us with the transcript to correct and approve, there would have been no difficulties in the publication of the debate. Except, of course, we all know that he would never have allowed the actual debate to go to the public in print.

Fourth: If the cost of making the transcript was the only thing in the way—we removed it when we offered to pay that cost, in the very amount that he named. This offer to pay for the cost of making the copy tested whether or not he was sincere, and killed his only alibi, up to that time.

Fifth: In addition to examining the transcribed copy, it would also have been necessary for us to examine the printed proof-sheets, in galley form, after the transcript had been set in type, in order to check the same by the corrected copy. Any printer understands that; so does any honorable debater. This is due regularity, and not until that usual privilege had been extended could I have allowed the book to go to press as representing my part of the debate.

Sixth: With reference to the Neal-Wallace Debate, Mr. Norris' assertions are wholly false. The Gospel Advocate Company printed the Neal-Wallace Debate. Leon B. McQuiddy signed proper contracts with Chas. M. Neal covering the details of that publication, and they were all carried out completely. In the first place, we submitted to Neal a full set of the transcribed notes of both sides of that discussion for his examination at his leisure. When I had made my corrections, the corrected transcript was again submitted to him; and his corrected transcript was submitted to me. It was agreed that both parties were to have the liberty to make necessary insertions to complete an argument or supply anything the reported had failed to get—which is so often necessary. But it was agreed that the proofs of the entire discussion, after all corrections, revisions and insertions had been made, would be submitted to both parties for their final approval. This agreement was carried out to the letter, and a written statement of acceptance and approval was signed by Charles M. Neal, before the debate went to the press. That document is on page 37 of this issue.

Seventh: Finally, we had a case against Mr. Norris, both morally and legally, and we held out for it. Only as a last resort did I consent to examine the transcript under the supervision of his "representative," and only for the sake of the cause of truth would I ever have yielded to such an insult. But after I had gone to that limit—far beyond the second mile—Norris refused even then to come through with his own proposition. It was his diabolical conduct that forced us to restrain him in Federal Court from carrying out his schemes to bring out a fraudulent publication of the Fort Worth Debate. F. E. W. Jr.

After considering the foregoing suggestions, my attorney wrote Norris as follows:

November the Twentieth, Ninteen Hundred Thirty Four.
My dear Dr. Norris:

Your letter of the 14th instant was transmitted to Foy E. Wallace, Lubbock, Texas and I have just received a reply from him in regard thereto.

We want it strictly understood, as heretofore agreed, that there will be no publication of any part of the debate unless and until Mr. Wallace has been furnished a complete transcript of both discussions, in toto, and verbatim and has also been furnished the galley sheets after the corrected transcript has been typed. This is in line with your agreement and with the public announcement made by you from the platform.

Now in regard to the time and manner of Mr. Wallace reviewing and correcting same. His schedule is full. His time is fully occupied, the same as yours and it is next to impossible for him to come to Fort Worth for several days or a week because of prior engagements. Now what we would like is for him to be furnished this transcript in toto, and he to have a reasonable time to review same, including both sides of the discussion. If you fear that same will not be returned to you, he will make any reasonable bond to assure you that same will be returned exactly as given him, and another in the proper and corrected form. After that before same is offered for sale, or finally published he would also demand the right to review and correct the galley sheets before published in book form for sale.

I see no reason, in law or equity for this requirement to be even questioned by you. You would demand and have that right and any other man whose work or discussion is to be offered for sale. If this and the other requirements above cannot be extended by you then we do not want the debate published and will use every effort to prohibit the circulation of works as Mr. Wallace's which may or may not be his. We do not expect this debate to be published and sold and circulated all over this country unless we know it is as delivered in every detail and you would make the same demand under similar circumstances and would certainly be justified in so doing.

If you preferred, we could transcribed the notes at our expense and then correct, revise and review same. But even then he would require a reasonable time, to do that.

Then after the transcript has been reviewed, corrected and approved by Mr. Wallace, as to both sides of the discussion, including references, citations, authorities, sequences of speeches etc. he would release all his rights to said debate to you for publication and sale for 2,000 copies of the book and 5,000 additional copies at production cost.

This letter is in line with the views and attitude of Mr. Wallace and also of my own and I shall thank you to let me hear from you at once in regard to same.

Thanking you for your prompt attention to this matter and with kind regards I am

Yours very truly, Nolan Queen

Norris-Stubblefield Correspondence

1. Norris to Stubblefield

December 5, 1934

My dear Brother Stubblefield:

Since you were Chairman of the Committee representing the Church of Christ in the debate and in view of the discussions with references to the publication of the debate, I am writing you.

1. I agreed with Wallace during the debate that he could make corrections and changes in address if he desires. I paid for the stenographers. I received nothing out of the debate financially. Wallace received a liberal offering, which I was glad for him to have. The great

crowds come to the debate not on Wallace's account, for he has had other debates where there were only small crowds. My purpose in the debate was not so much for the discussion of the present but to make a record for the truth as I understand it. Therefore, I made thorough preparation and am perfectly satisfied with the manuscripts of my address.

2. No advantage will be taken in the publication and my purpose is to publish the addresses supported by affidavits of three stenographers who took down and transcribed the same. In court and on other occasions the word of the stenographers reporting is considered the best evidence of the essential correctness of what was said.

4. I am warranted by information in not permitting Wallace to have his addresses to correct, save and except under proper supervision. I mean no reflection, I am simply taking the necessary precaution in view of the warnings I have received from members of your own church, and I mean members who are not living in Texas. I do not wish to take advantage of Wallace and on the other hand, I am not going to be taken advantage of. I am equally certain of both propositions.

5. I repeat, Wallace can have his manuscripts to make corrections or changes but under the necessary supervision to guarantee the return of same without any use having been made of the manuscripts in any way whatsoever.

6. It will make little difference to me whether Wallace's addresses are published or not because I so thoroughly quoted him in his former debate and so thoroughly quoted him in each address from the stenographic record as the debate proceeded, that the public will have sufficient understanding of the issues involved. I had all this in mind when I conducted the debate in the manner which I did.

My attorney, Mr. Collins, informed me that your people would not be interested in buying the debate unless it had Wallace's full approval. This would interest me very little for the book will have sufficient publication regardless of anybody's approval. People are going to buy this debate not so much because Wallace was in it, for with all due respect to him, the great outside mass of people never heard of Wallace. Certainly I mean no reflection on him when I make this statement. Anyway, that will be my concern-lose or gain.

So far as the threatened injunction is concerned, that will only serve to advertise the book and I am fully informed as to the legal phases.

I am not going to have any further argument about the publication anytime, for it matters little to me what course Wallace pursues. The debate will be published.

7. It will be better for him and the cause he represents for the book to be published with his addresses changed and corrected as he desires.

8. I have plenty of means of publicity and all the Baptist papers from New York to California, even though they differ with me on other issues, are anxious to carry full notices of this book and have so written me.

I have the entire Southwest Network of some eight stations and will give this debate, my side of it, over this entire network.

I am under no obligation to give Wallace's addresses and if he and his friends desire to give his side, they can pay for the time to do so. That is their right and privilege. I will be home in a few days and without further delay, shall proceed to the consummation of this whole matter and nothing will be done until I return.

You can send this letter, a copy of it, to all parties concerned.

Be assured of my continued, very high personal esteem for you.

Yours very cordially,
J. Frank Norris

It will be noted that Mr. Norris admits in the above letter that he had made his plans before the debate began to do as he has done. This admission is the proof that he never intended that both sides should be printed and deliberately planned it that way.

It will also be noted that Norris said, "The debate will be published" — the threat which forced the injunction.

2. Stubblefield to Norris

1616 Denver, Ave., Fort Worth, Tex., December 9, 1934.
My Dear Doctor Norris:--

Your letter, relative to publishing the Norris-Wallace debate, has been received. Many thanks. In one paragraph you say: "I am not going to have any further argument about the publication anytime. for it matters little with me what course Wallace pursues. The debate will be published."

Very well. But why write me a two-page letter about it, then? Were you merely trying to work off some excess steam? I had entertained high hopes, Doctor Norris, that you and I could sit down together and reach an agreement whereby the book could be brought out with the approval of all concerned, thus insuring a wider circulation and avoiding hard feelings between the two bodies, as well as the ill-repute in consequence of a case in the courts. Your utterance, however, destroys that hope. Be assured, therefore, my dear sir, that I shall not insinuate myself into the controversy, but shall try to be content with the delusion that "it matters little with me what course" Norris "pursues."

Permit me to add, however, that, should one desire to browbeat another, the attitude manifested by you in your letter is the ideal one. Borrowing your own over-worked expression: "I mean no reflection."

Moreover, should one desire to publish what purports to be the Norris-Wallace debate but which, in reality, is not it at all, the course you have determined upon is ideal for that purpose also. But again I say, "I mean no reflection."

It may be, as you so confidently affirm, - that you want to be perfectly fair, but candor demands that I say to you that we have yet to see the first manifestation of such. It is possible, of course, that with the wide facilities of which you so blatantly boast, you may make some people believe that you are acting fairly, but my judgment is that there are at least a few people in the world still who can think in straight lines.

Very truly yours,
C. M. Stubblefield.

3. Norris To Stubblefield

December 15, 1934

My dear Stubblefield:

Yours to hand and you proposed exactly what I suggested in the beginning to you; namely, that you and I could sit down and work the matter out.

There is no intention on my part to "brow beat" anybody. I am simply endeavoring to protect my rights and the large amount of work that I put on the debate.

All that I offered Wallace so far as the corrections of the manuscript, etc., was wholly in addition to our agreement for there was not a word said in the agreement relative to publication of stenographic report, cost, and so on.

It was open to him, you and all your brethren, to have reported the debate on your own responsibility.

As I wrote you before, I have been warned several times concerninn Wallace and I mean in addition to the Wood family. There may be no justification in the charges that the members and ministers of your church bring against him. I can quite understand how, that a man may be falsely accused.

In addition to reports I received when Wallace threat-

ened to go to court and gave peremptory notice that he was going to court, my first inclination was for him to go ahead. I am fully advised as to my legal rights in the whole matter and am thoroughly prepared to defend the same if forced to do so.

I repeat the promise that I made during the debate; that Wallace could have the opportunity of correcting his manuscript and he can do so -under proper supervision

It matters little so far as I am concerned as to what he may do for immediately upon my return home, I shall proceed to the consummation of my plans.

Referring to your term, "brow beat," it would seem that that term would apply to Wallace from what his own brethren say, but I am not interested in that.

I am more than pleased with the results of the debate and particularly after effect. Here is the report from one of the outstanding citizens of Texas and I have had many like it. There have been several from the Church of Christ that have united with the First Baptist Church since the debate.

I don't blame those who could wish the debate was not published. I quite understood your desires in the matter as you expressed to me over the phone that the debate not be published.

I have read my addresses and only a few changes are necessary. I ioin with the enclosed testimony as well as many others from your brethren but I was greatly surprised at the inadequate preparation of Wallace but that is not my fault or responsibility.

I have written you thus fully because you are chairman of the committee that made the arrangements. I have no agreement with Wallace. I am perfectly willing and will be glad to listen to any matter but I repeat the whole matter will be closed up speedily when I return.

Yours very sincerely,
J. Frank Norris.

4. Stubblefield To Norris

Dec. 20, 1934.

My Dear Sir:--

I am surprised beyond measure at receiving another communication from you relative to the publication of the Norris-Wallace debate, for I had every reason to believe that we understood each other perfectly. You told me in your former letter that you were "not going to have any further argument about the publication any time for it matters little with me what Wallace may do." In reply to that utterance of yours, I pledged you my solemn promise that I would not impose upon you with any plea. I am surprised, therefore, to have another letter from you saying "Immediately upon my return home I shall proceed to the consummation of my plans." Why did you write me that? Are you afraid that I am going to call you on the 'phone and impose my pleas upon you? Do' you feel that I am so ill-mannered, so ill-bred as to hang around the door of your sanctum sanctorum with outstretched hands, tearful eyes, and tremulous voice pleading with you for mercy? Now, my dear sir, let me assure you again, and once for all, that I shall not call you on the 'phone, nor knock for admission at your door in an effort to prevent you proceeding with "the consummation" of your plans.

There are several matters in your letter which demand a rather stiff reply, but I shall make short work of it by merely saying to you that all your insinuations, all your inuendos, all your threats fall, so far as I am concerned, upon listless ears. They have the sole effect of creating nothing but disdain.

Very truly yours, C. M. Stubblefield.

Note to Wallace:

The above is a copy of my letter to Norris. I have him strictly on the aggressive. If they want a conference, I'll take part in it, but not in his office. He will come out of that hole if he ever talks with me again.-C. M. Stubblefield,

COMMENTS ON THE NORRIS-STUBBLEFIELD LETTERS

1. I never at any time had an agreement with Norris pertaining to the publication of the debate, before or after. When I discovered that only his stenographers were taking down the debate, I protested the arrangement, and warned him publicly against any attempt at chicanery. He then pledged to make two full copies of the debate and furnish us with one full set of the speeches on both sides before any publication would be made.

2. He attempts to assure Brother Stubblefield that "no advantage will be taken" -- but he was at that very time taking all of the advantage. Brother Stubblefield knew that, and was not deceived by the smooth words and fair speech of Frank Norris. In fact, no one has at any time been deceived by his cunning, except his own misguided Baptist followers.

3. The "stenographers who took down and transcribed" the debate were his own employees —under his immediate command, paid to do what he ordered, and did what they were told by him to do. Their evidence cannot be accepted as at all on par with that of an impartial and licensed court reporter, under bond to make accurate reports. What would their affidavits be worth, except for the part they took--but what about the part some of us know that they did not take? Brother O. A. Colley has offered his sworn testimony that he saw the stenographers lay down their pencils, and simply quit taking my speeches, at certain points when crushing blows were being delivered to Norris and his propositions. I am ready to make a sworn statement that his stenographers stopped taking portions of my speeches and that Norris repeatedly went to the stenographers' tables, conversed with them, during my addresses and in various ways interfered with their taking an accurate report of my addresses. At one time the stenographer missed one entire argument in my speech when Norris was talking to her. When I paused and protested that it was not getting into the record, with an empty smile I was asked to go back and restate my argument —on my own time! That was Norris' interference with the work of the stenographers--not once but repeatedly —yet he tells Brother Stubblefield "no advantage will be taken"!

4. By "proper supervision" —Norris means no free and unrestrained liberty to correct the matter in my addresses would be granted to me. The two disputants have equal rights and privileges. Nobody supervised Norris. Nor did he include "supervision" in his public pledge. He says that we agreed —on what? It was not on supervision.

His demand would mean that I go unprotected to his office, to be supervised by his deputies (perhaps that hundred armed men he said that he had stationed in the audience), to do a thing that we possess equal rights in doing. What guarantee would I have had that if I had found the transcripts inaccurate and unreliable that some of that "one hundred armed men" would not have used force, if necessary to prevent the corrections or even the facts from becoming known?

5. Hear this pass from his letter: "Wallace can have his manuscripts ... under necessary supervision to guarantee the return of the same, without any use being made of the manuscripts whatsoever." Thus he claims his rights in the material, but denies mine. He assumes rights that

(F. E. W. JR.)

he refuses to concede. He states that no use "whatsoever" could be made of the manuscripts of my own speeches. In other words, he would give me the opportunity to look at them in the presence of his armed (?) "representative," but I would have no right to make any use of them —no, not even to correct or revise them, or to replace the parts that he had left out and taken out of my speeches!

6. His letter contains the admission that, what he had in mind was a deliberate plan to take an advantage, but he concealed it (he thought), and conducted the whole debate with a secret aim, and a sinister intent. "O, what a tangled web we weave, when once we practice to deceive"!

7. His letter further admits our very contention that the course he has declared he will "proceed to the consummation" upon his return from Detroit is one that will damage us personally and our cause generally to the full extent of his treacherous powers. Thus he has pleaded guilty to the charges we have brought against him, and surrenders his case to our claims in the matter. That must be the reason why he would not appear in court to show cause why he would not agree to an equal arrangement in the correction and revision of the transcript of that debate.

8. His letter announces his intention to extend that damage as wide as all of the facilities of his radio connection and the combined circulation of all Baptist newspapers as mediums will carry —an open threat to do the thing that our petition set forth —a rebellious declaration of intent to proceed roughshod over the rights of all others in the joint material of a public debate. Yet, in his assumed innocence, he would have people think that he wonders why we should restrain him in the courts of justice!

9. In the Fundamentalist he warned that all shall know who carried it to court. And in so doing he has notified the world why it was necessary to carry it to court —his published statements have definitely proved that he, himself, forced the other side to seek and secure the protection of the courts of our law against his malicious conduct. What manner of man is he who forces his fellows to obtain justice through courts in their dealings with him, and then attempts to make an issue of the court proceedings which prohibited the thing he was attempting to do?

10. In his paper he averred that we knew that the debate was being taken for the purpose of publication and that we had a chance to join in the cost of having the same reported and published. Why then, did he make the pledge to furnish us a full and complete copy of the transcript for approval in order that he might have the right to make that use of it? And why did he, at the last moment, refuse to cooperate in an arrangement with the Gospel Advocate, after his representative had agreed to do so, whereby one of our publishing houses would have participated in the rights of publication? If Norris could deny to one of our publishers the right to publish his matter, why should we not deny to him that same right? It ought to work both ways —it is a poor rule that does not. His refusal to allow another publisher to use his speeches shows that Norris himself sees and admits the rights that do exist. If he recognizes the existence of these rights on his part, why did he proceed to do the very thing that he refused to grant to the opposing side? The answer is found in the name J. Frank

Norris. He thought he could steal the rights of others, and with all of his bluff and bluster bull-doze us out of it —but he did not pass! And he shall not pass!

11. Never at any time did J. Frank Norris intimate his schemes to me nor ask for joint assistance and cooperation in the matter of arranging for the publication of the debate. Rather, it was after my arrival, and the debate had begun, that his plan to make a fraudulent use of it was unveiled —and it was there that he was stopped in his tracks. He was unaccustomed to this. He ran rough-shod over his Baptist brother, T. T. Martin, in somewhat the same manner. He had run over everybody else. When he found that he could not run over us —that made him very unhappy —and very mad. He is still mad and is “breathing out threatenings” against the Lord’s people.

12. His reference to the Neal-Wallace Debate, like every thing else he says, is a deliberate prevarication. Neal was given every advantage and privilege that I received. He had the full transcript of both sides, read them and approved them. He then had the galley sheets after they were put in type, and read them and approved them. He was then given the page proofs after the material was actually set for the book and ready to be bound, and he

read them —both sides. He had the opportunity or revising, correcting, and inserting anything he wished in all of this procedure, and to see every change and revision that had been made in my material. After he had thus examined and re-examined the whole thing repeatedly, he signed a letter of approval to the Gospel Advocate Company, for the publication of the debate and complimented the manner in which the whole thing had been handled by the Gospel Advocate Company. He signed a statement to that effect, which all may see on page 37 of this issue.

The introduction of that matter by Norris only serves to expose him all the more, and some others with him. We all know, of course, that Boll, Neal, Jorgenson & Company, in Kentucky, will lend Norris every assistance in their power to lend, for they were defeated in debate as badly as was Norris, and they hate us even more, if that be possible.

This deliberate attempt to completely ignore the rights of others and to mishandle and misappropriate subject matter of joint-debate is one of the most malicious deeds ever to be perpetrated. There are gangsters in Fort Worth and Dallas who possess more honor than Norris has displayed. His treachery was exposed; his scheme was stopped. And we are here to see that it stays stopped.

THE PETITION TO THE UNITED STATES DISTRICT COURT

IN THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF TEXAS
FOY E. WALLACE, JR., | NO.
PLAINTIFF,

VS. |
DR. J. FRANK NORRIS, | IN EQUITY.
DEFENDANT.

TO THE HONORABLE W. H. ATWELL, JUDGE OF THE
DISTRICT COURT OF THE UNITED STATES OF AMERICA
IN AND FOR THE NORTHERN DISTRICT OF TEXAS:

Foy E. Wallace, Jr., a resident of Oklahoma City, Oklahoma brings this his complaint against Dr. J. Frank Norris, a resident of Ft. Worth, Tarrant County, Texas, to-wit:

I.
Plaintiff would respectfully show your honor that heretofore to-wit on November 5th., and on November 6th., and on November 7th., 1934, Plaintiff and the Defendant engaged in a series of oral discussions involving the faith and belief of their respective churches; that the Plaintiff is a member of the Church of Christ and the Defendant is a member of what is commonly termed the Baptist Church and is the pastor of the First Baptist Church, Ft. Worth, Texas; that Dr. J. Frank Norris was representing the Fundamentalists and the Plaintiff represented the Church of Christ, and debated the following:

A. Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years.

B. Jews, as a nation, will return to Palestine when Christ returns to the earth, and will then be converted to Christ

C. A child of God, one who has been saved by the blood of Christ, can so sin as to be finally lost.

D. Baptism, to the penitent believer, is essential to his salvation from past, or alien sins.

II.
Your Plaintiff would further show that Dr. J. Frank Norris affirmed the first two questions, to-wit: A and B, and your Complainant affirmed questions C and D.

III.
Your Complainant would respectfully show the Court that approximately 40,000 people heard the discussions and most of them were either members or followers of the Church of Christ or members of followers of the Funda-

mentalist Baptists, but probably thousands heard the discussions who did not believe in either faith or belong to either church.

IV.
Your Complainant would further show the Court that he believes that there is a great deal of difference in the teachings of the tenets of the Church of Christ and of the teachings of the Fundamentalist Baptist, as revealed and taught by the Holy Bible.

V.
That on Tuesday, November 6th., 1934, and on Wednesday, November 7th., 1934, the Defendant caused to be distributed throughout the large assembly which was gathered to hear the oral discussions the envelope hereto attached, and marked Exhibit A., and on which is printed these words, “The regular price of the entire debate is \$1.50, but a special price is now being made for \$1.00. Enclose a dollar bill or check, name, street number, post office. Name Street Number Town State”

That in response thereto hundreds inclosed the cash or check for said printed discussions when published, and the Defendant is now attempting to contract the publication of both oral speeches of said discussions in either pamphlet form or book form for sale, and has changed, deleted, and altered the discussions, the authorities, the text, the Bible references, and the context of the Plaintiff, or is attempting and threatening to change, alter, delete, and add to, the arguments of the Plaintiff and the arguments and debate of the Defendant, both as to form, subject matter, and sequence of speeches, and as so changed, altered, deleted and added to, the Defendant is attempting to publish and sell, or offer for sale, said oral discussions in whole or in part without the consent of this Complainant, and without the approval of this Complainant of said oral discussions as to form, substance and context in correct form.

VI.
Your Complainant would further show your honor that he has no objections to the Defendant’s publishing and selling the discussions exactly as delivered, including the sequence of speeches, context, form and subject matter of said discussions, and the Defendant has no right, legal or equitable, to change, alter, delete, add to or omit from the speeches of the Complainant or his own, and has no right

in law or in equity to sell or offer for sale without Complainant's approval even the correct transcripts of the oral discussions used by the Complainant and the Defendant, all of which he is attempting to do as shown by Exhibit A, being the envelope above referred to, hereto attached, and the telegram to the Plaintiff from the Defendant which is as follows:

"Rev. Foy E. Wallace care Jno. T. Smith Lubbock, Texas. Contract has been let and debate has been transcribed. Have only one copy and printers are under contract to deliver by certain time therefore none you can come to Fort Worth to make corrections and changes in your address. Will pay your expenses to Fort Worth for this purpose. In case you cannot come please authorize one of your brethren to go over your addresses and make necessary corrections and changes you desire. Answer collect.
J. Frank Norris"

J. Frank Norris
120 4P

which is hereto attached, and made a part thereof.

VII.

Your Complainant would further show that he has never seen or been offered a copy of the transcript of said discussions which was prepared by the employees and the agents of the Defendant, nor has he been shown the galley sheets for proof reading before they were offered for publication, and offered for sale.

VIII.

Plaintiff would further show that it was agreed by and between him and the Defendant that neither party to said discussions that is, neither the Plaintiff nor the Defendant, would publish or attempt to publish any part or any or all of the oral discussions without first furnishing to the opposite party a full and complete transcript, verbatim, of the full discussions of both sides, including also the sequence of speeches, which the Defendant is attempting to do over Plaintiff's objections, and without the Plaintiff's permission or consent and to his irreparable loss and damage, and without giving to Plaintiff the right to examine, correct and approve the original transcript of both discussions and galley sheets of same.

IX.

Plaintiff would further show that in the event the Defendant should publish incorrect, erroneous, incomplete, deleted copies and reports of their said discussion, which the Defendant is threatening and attempting to do, without giving this Plaintiff the privilege to see and correct the original transcript of all of said complete discussions, Plaintiff would suffer irreparable damage and loss, and the tenets of his church misjudged; that the publication rights of this Plaintiff in and to said discussions and debate with the Defendant, Dr. J. Frank Norris, to Plaintiff alone, which the Defendant is attempting to appropriate to his own benefit is of the value of \$5,000.00, and the rights of the Defendant are of the same value to him and the total value of the publication in full of said discussions is \$10,000.00, to which benefit the Plaintiff is entitled to and owns one-half; that the wrong caused and damage and loss suffered by Plaintiff by the publication of incomplete, inaccurate and deleted terms, words, and speeches in said debate, would be irreparable and said false, incomplete and inaccurate statements after being published cannot be recalled and Plaintiff demands the right to examine, correct and approve the whole of said original transcript, as to both speeches of Complainant and Defendant before the publication or sale of same, and before offer of same for sale by the Defendant, and to that end Plaintiff respectfully prays for a Restraining Order directed against the Defendant Norris, his servants, agents, employees, and those acting in concert with him, and on hearing, that a permanent Injunction issue against the Defendant in favor of the Plaintiff as prayed for herein.

X.

Plaintiff would further show that he intends to copy-right his speeches in said discussion when Defendant furnished a complete transcript of same as agreed, but Defendant

unlawfully withholds said transcript from the Plaintiff to his damage as aforesaid.

XI.

The Plaintiff would further show that he has no other adequate remedy at law to obtain redress of the Defendant by the Defendant's circulation of improper, erroneous, incorrect and misleading versions of the transcript and arguments of the Plaintiff and Defendant, and that the Plaintiff will suffer immediate and irreparable loss and damage if this Writ of Injunction or Restraining Order is not issued immediately: that the Defendant has obtained no right or privilege to circulate, sell or offer for sale the discussions, speeches, and arguments of the Plaintiff, and has no copyrights of said discussions and no other rights therein, than the rights held and claimed by the Plaintiff.

WHEREFORE, premises considered, the Plaintiff prays your honor for your most gracious Writ of Injunction and Order restrainine the Defendant. Dr. J. Frank Norris, from selling or offering for sale the speeches of the Plaintiff and Defendant delivered at the times and on the occasions above set forth; that the Defendant be restrained and enjoined from changing the speeches of the Plaintiff in any way or manner whatsoever either as to citations, authority, subject matter, form, context, substance and sequence of speeches; that Defendant be enjoined and restrained from accepting money or anything of value either directly or indirectly from the sale of speeches delivered by the Plaintiff; that he be restrained and enjoined from contracting for the publication of the said speeches of the Plaintiff until the Plaintiff is given a copy of the original transcript of his and said Defendant's discussions and speeches and arguments for absolute approval in every respect: The Plaintiff having never waived his rights to said discussions and speeches and having never given the Defendant the right to sell the same or offer the same for sale or to contract for the publication of same or to alter, change, delete, omit therefrom or add to same. he prays that said. Injunction be made permanent.

FOY E. WALLACE, JR.
BY: NOLAN QUEEN,
Attorney for Plaintiff.

The Restraining Order Of The United States District Court

IN THE DISTRICT COURT OF THE UNITED STATES FOR THE NORTHERN DISTRICT OF TEXAS

FOY E. WALLACE, JR. | NO.
Complainant |
Vs. |

DR. J. FRANK NORRIS DEFENDANT | IN EQUITY;
The petition and complaint of the Plaintiff Foy E. Wallace, Jr., having been heard in the above entitled and numbered cause, and after due consideration and deliberation had,

IT IS HEREBY ORDERED, ADJUDGED AND DECREED, as follows:

The Dr. J. Frank Norris, the defendant in the above entitled and numbered cause, his agents, servants, employees, attorneys and those in active concert with him are hereby enjoined from changing, deleting, adding to taking from, or/and altering any speech, debate, argument, authority used, spoken, read, orally or otherwise of the debate and arguments used by the Plaintiff Foy E. Wallace, Jr., or of that used by Dr. J. Frank Norris in said debate between the Plaintiff and Defendant in Fort Worth, Texas on November 5th, or/and 6 or/and 7th, 1934. And the said defendant, Dr. J. Frank Norris is further: restrained from publishing or attempting to publish or contract for the publication of said debate (and from selling or offering for sale any part of said debate and oral argument used by the Plaintiff and the Defendant in said debate; whether same be in book form or pamphlet form until and unless the Plaintiff is furnished with complete transcript

in toto of the arguments used by both the Plaintiff and the Defendant and unless and until the said Foy E. Wallace is delivered a true and correct transcript of said oral discussions for his approval of same both as to argument, authorities, sequence of speeches, contents and form.

The Defendant Dr. J. Frank Norris is further restrained from changing or altering in any way or manner the actual verbatim transcript of both his and the Plaintiffs oral argument in said debates or of either argument, and from distributing and circulating what purports to be the Norris-Wallace debate unless and until said verbatim transcript, context, subject matter, arguments, sequence of speeches, including citations, quotations and authorities is delivered to the Plaintiff Foy E. Wallace and until he has examined and approved same in toto and given his consent to the sale and publication of a true and verbatim account of said Norris-Wallace debate.

It is further appearing to the Court that Plaintiff will suffer irreparable injury and damage unless this injunction issue and it is ordered that same be and is hereby issued immediately without notice to the Defendant, and is continued in full force and effect until the day Of 1934, unless within the time so fixed this Order is extended for like period for good reasons shown.

It is further ordered that the Petitioner execute to the Defendant, the adverse party, a bond with two or more good and sufficient sureties conditioned as required by law,

United States District Judge.

Norris And His Attorney Request Abatement On Signed Agreements

December 17th, 1934.

Dear Sir:

With reference to the Norris-Wallace debate, this is to advise you that there will not be any publication and distribution of this debate until after Dr. Norris returns to Fort Worth, and at least until December 24th, 1934.

Yours truly,

Chester B. Collins,

Attorney for Dr. J. Frank Norris.

CBC-bc

* * * *

December the Eighteenth, Nineteen Hundred Thirty Four. My Dear Mr. Collins:

In line with our conversation on yesterday I am passing over the hearing at Dallas set for today until Dr. Norris returns with the hope that after you consult and advise with him you will consider it advisable that the participants get together and iron out their difficulties.

In the event that cannot be done we can then surely agree upon a date for a hearing on the courts order.

Trusting that with your cooperation we shall be able to get these men together without further trouble or delay and thanking you for the courtesies extended.

I am yours very truly

Nolan Queen

* Attorney for Foy E. Wallace, Jr.

December the Twentieth, Nineteen Hundred Thirty Four. My dear Brother Stubblefield :

Thanks for the letter from Norris. He now expresses the same desires, apparently, as Mr. Collins, that is that we should be able to get together in a conference and adjust the matter to the satisfaction of all.

When I talked with Collins the other day and told him that the Federal Court had ordered Norris to report and show cause why the injunction should not be granted, he stated that he was going to advise Norris that a conference be held immediately after his return to see if we could nob get together.

I am inclined to the view that you are a good man to talk with Norris and if such a conference should be arranged I would certainly desire that you be there with bells on. I am sure that Norris will get in communication

you upon his return but I trust we will not have the conference until after Christmas day if possible. Mr. Collins will be gone during X-mas also. I believe that since they see we mean business an agreement can be made to our mutual satisfaction.

Again thanking you and trusting that such a settlement can be made and wishing for you a Most Happy X-mas and Prosperous New Year, I am

Yours very sincerely
Nolan Queen

Attorney-At-Law

NQ-dsw

* * * * *
DR NORRIS HAS CONCLUDED THAT IF HE PUBLISHES ANYTHING AT ALL
IT WILL BE ONLY HIS OWN ADDRESS MADE IN THE NORRIS WALLACE
DEBATE. I WILL BE IN LUFKIN TEXAS TOMORROW STOP THIS SHOULD
SATISFY REV WALLACE=
CHESTER B COLLINS.
514p.

WESTERN UNION GIFT ORDERS ARE APPROPRIATE GIFTS FOR ALL OCCASIONS

WESTERN UNION
UNION

CLASS OF SERVICE
This is a full-rate Telegram unless its destination is indicated by a suitable sign above or preceding the address.

RECEIVED
DA 123 37 DL-FORT WORTH TEX DEC 23 1035A
NOLAN QUEEN=
MINUTES IN TRANSIT
YOUR RATE PAY LETTER

STIONS
DL = Day Letter
NM = Night Message
NL = Night Letter
CO = Deferred Cable
NLT = Cash Night Letter
WLT = Week End Letter

RECEIVED
DA 123 37 DL-FORT WORTH TEX DEC 23 1035A
NOLAN QUEEN=
MINUTES IN TRANSIT
YOUR RATE PAY LETTER

December 24th, 1934.

My dear Mr. Collins :

Soon after receiving your telegram Dr. Norris was kind enough to call me over the telephone advising me the same as was in your telegram. Now I suggest that Dr. Norris give me a statement to the effect that no publication of any kind will be made of any part of said debate and of the oral discussions of Mr. Wallace, and I will present this statement to the Court together with my motion for dismissal of our Application for an Injunction. When this is done I shall feel that the matter has been closed.

I have written Dr. Norris as to the effect as stated herein, and am sure I shall receive his statement in writing forthwith.

Assuring you of my appreciation of the many courtesies extended, and wishing for you and yours a very merry Christmas and a most prosperous New Year, I am,

Yours very truly,
Nolan Queen
Attorney-at-Law.

NQ-dsw

* * * * *

December 24th, 1934.

My dear Mr. Norris:

I am very glad that the controversy over publication of the Norris-Wallace debate is settled, and that as stated by you there will be no effort toward publication

of any part of said debate. We understand this to mean that there will be absolutely no publication of any part of said debate for the reason that Wallace has never been permitted to examine the transcript of same.

Now before I can dismiss the matter now pending in the United States District Court it will be necessary for you to give me a statement over your own signature that there will be no publication or attempt at publication or sale of any part of Wallace arguments and oral discussions by you and him.

With this statement from you I can then present the same to the Court, and dismiss our application for permanent injunction which will as far as we are concerned terminate this controversy.

Very sincerely,
Nolan Queen
Attorney-at-Law.

NQ-dw * *

December 24th, 1934

My dear Foy:

I have just returned from Ft. Worth, and can now assure you that there will be no publication or attempt at publication of the Norris-Wallace debate. As soon as I get this Agreement in proper legal form I shall submit it to the Federal Judge with my motion for Abatement.

Yours truly,
Nolan Queen
Attorney-at-Law.

NQ-dw * * * *

December 24th, 1934

My dear Bro. Stubblefield:

This is to advise you that there will be no publication or attempt at publication of the Norris-Wallace debate. As soon as I get this Agreement in proper legal form I shall submit it to the Federal Judge at Dallas with my motion for Plea and Abatement. I have talked with Dr. Norris, and have communications from him, but not quite sufficient. This I am sure will close the matter as Mr. Norris advises me that he does not wish to be held in contempt of the United States District Court.

Yours very truly,
Nolan Queen
Attorney-at-Law.

NQ-dw * * * *

December 26, 1934

My Dear Judge:

Pursuant our telephone conversation, and in answer to yours of the 24th, this is to state that I will not publish Rev. Wallace's addresses in the debate, but will publish my address only.

I deeply appreciate your very kind personal word, and hope to have the pleasure of knowing you more intimately.
Yours very sincerely,
J. Frank Norris.

JFN:w * * * *

January 19th, 1935.

Dear Sir:

In re: Norris-Wallace Debate.

Since Dr. Norris has advised you that he is not going to publish Mr. Wallace's part of this debate, I would like for you to dismiss this suit, as it cannot serve any useful purpose by long remaining on the docket.

With kindest nersonal regards, I am
Yours truly,
Chester B. Collins.

CBC/bc
January 21st, 1935

My dear Mr. Collins:
In Re: Norris-Wallace Debate.

I have just received your letter of the 19th.. and have been planning to run over to Dallas, and file a motion for dismissal of this cause. I have received oral and written

assurances from Dr. Norris that there will be no publication in any way or manner of Mr. Wallace's part of the discussions, and suppose that the proper way to dispose of same will be obtain an Order of Dismissal. I think the better plan would have been to enter a Judgment making permanent the restraining order, but since Dr. Norris was never served with the order this seems to be the next best step.

I shall therefore at the earliest possible moment run over to Dallas, present my motion for dismissal, and have an Order prepared for same, but shall of course discuss the matter with Judge Atwell to see if this meets with his approval.

I should have attended to this much sooner, but have permitted the matter to be neglected because of the press of other things.

Thanking you for calling this matter to my attention, and with very kind personal regards, I am,

Yours very truly,
Nolan Queen
Attorney-at-Law.

NQ-dw * * * *

February 2nd., 1935.

My dear friend:

Judge Atwell advises me that the Order dismissinn the Wallace-Norris matter has been signed and forwarded to the Clerk at Fort Worth. Of course this was done because of the statement of Dr. Norris that no publication would be made of any of the material used by Wallace in the discussions and with that in view I trust that this will finally dispose of this matter because it has been a source of a great deal of trouble to us.

With very kind personal regards, and trusting that I may have the pleasure of rneeting you.

Yours very respectfully,
Nolan Queen,
Attorney-at-Law.

NQ-dsw * * * *

**IN THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF TEXAS**

FOY E. WALLACE, JR., NO.
PLAINTIFF,
VS.

DR. J. FRANK NORRIS,, IN EQUITY.
DEFENDANT.

This day came on to be heard the Motion of the Plaintiff, Foy E. Wallace, Jr., to dismiss this cause, and it appearing to the Court that said Motion should be granted.

It is therefore. Ordered. Adiudeed and Decreed by the Court that said Motion to dismiss should be sustained which is accordingly done, and said cause is hereby dismissed from the docket of this Court.

This theday ofa.....
A. D., 1935.

.....
UNITED STATES DISTRICT JUDGE,
* NORTHERN * DISTRICT OF TEXAS.

Thus the case in court became moot. But the fire of revenge in the heart of J. Frank Norris did not go out —it only smoldered. Later developments proved that we were too trusting even in taking signed statements from Norris and his attorney. The permanent injunction should have been obtained to settle the matter forever, and to preclude the possibility of even yet having to harness Norris by court injunction.

NORRIS RENEWS HIS THREATS IN VIOLATION OF HIS SIGNED AGREEMENTS

(F. E. W. JR.)

Norris To Wallace
Feb. 5, 1935.

My Dear Sir:

I understand that you have been carrying advertisements and that it has been published that I refused to let you revise your side of the debate. This is not true. I have the copies of letters showing you were given this opportunity.

You went into court, thereby you released me from all moral obligation — Yet in the face of that I am still willing for you to revise your side of the debate, and as I told you before, under proper supervision, to which I am sure you have no just grounds for objecting.

My side of the debate will be published and it will have a far wider circulation when I turn loose the advertisements that you refuse to publish yours.

I have already contracted for a hook of eight radio stations, and I am going to read it over this hook up after it is published, also I am going to take advertisements in all religious papers in America.

Furthermore I am going to publish all the letters I have written to you and Rev. C. M. Stubblefield and your attorney, and these letters will show the facts in the case.

From what I have learned of your record in Nashville and elsewhere, I am thoroughly justified in that I am not willing to turn over a lot of property into your hands without proper supervision.

You will be given the opportunity to make any revision, or changes whatsoever in your side of the debate-of course considering limitations of space.

I am not interested in any prolonged argument about it, nor am I concerned and I am under no obligations to make this offer. You can accept it or reject it as it stands.

My side of the debate so fully incorporates what you said in advance of your address that I do not need your side of the debate to make the book an intelligent discussion.

This letter will be published in the book that carries the debate, and it will be published in a number of religious papers of your denomination with the advertisement, and I am sure they will publish it for they could not afford not to publish an ad carried by other religious papers, and at the same time I will give it over the hook up of radios.

Yours Very truly,
J. Frank Norris.

JFN:h

Oklahoma City, Oklahoma
February 12, 1935
Wallace To Norris

Dear Doctor Norris:

Reference is here had to your recent communication **renewing** the matter of the publication of the Fort Worth Debate.

When I have been given equal opportunity with you to examine the complete transcript of the debate, the stenographic report in its entirety—both your speeches and mine—per the terms set forth in letters which you have from Nolan Queen, my attorney, there will be no difficulty in getting the debate published. But until you have complied with these terms,—which should not have to be demanded of any man possessed of a sense of fairness, and certainly not to be refused by a man of honor—nevertheless, until you have done this, we shall prevent the circulation of any book that purports to be the Fort Worth Debate, or that infringes in any extent upon our part of the said debate.

It will not be difficult to convince the public, including your own partisan followers, of the following valid reasons for this course of action on our part.

1: You prevented one of our publishers from reporting the debate for the purpose of publication by making unreasonable demands of him and by refusing to release your speeches to him except on terms which you knew could not

be accepted. But you have attempted to usurp without restriction or restraint those privileges you denied our publisher.

2. You have refused to deliver to me a copy of my own speeches for examination at my freedom and leisure, unhampered and untrammelled by you and your deputies. In the important task of correcting a report of my speeches made by your own employees, I refuse to subject myself to your "supervision" or thus submit to your control. Who supervised you?

3. You have, furthermore, refused to let me see your side of the discussion in transcript at all, in order that I may know what you propose to incorporate in it additional to your speeches as delivered or what you propose to delete from them. Several things in evidence during the discussion furnish us grounds to believe that considerable material was being prepared for the record which was not introduced in your speeches, and that much of the matter introduced by me especially embarrassing to you and to your proposition was being withheld from the record.

Your own letters, public statements, and general conduct since the debate furnish us additional reasons for enjoining the publication of the book until we have had opportunity to examine the entire transcript.

I have no desire at all to add to the matter, nor change the substance of the oral addresses. But I claim the unquestioned right as one of the disputants to see that my speeches were accurately reported, to correct errors, and to see that my argument is given in the proper form, arrangement, and sequence, and to reply to additional matter, if any, that you incorporate in the copy.

Your refusal to allow me this privilege, known by all who are informed in the ethics of such discussions to be right, confirms our opinion that an accurate report of the debate either does not exist or that you will not permit an accurate transcript ever to see the light of type. If this is not true, why are you so unwilling for me to see both sides of the transcript in order that I may know there have been no suppressions or additions?

4. Notwithstanding the fact that you interrupted me in one of my speeches to pledge yourself publicly to furnish me a copy of the transcript, you afterward wired me that you had made but one copy, could not release it to me, and had let the contract for the book to be published! Through my attorney we then offered to pay the cost of transcribing another copy for me or to make bond for the safe return of your copy. Your flat refusal to do either is further evidence to us that you are unscrupulous in your dealings and do not intend for a correct report of the debate to be published.

5. It was this effort of yours to run roughshod over the rights of others, that made our Court action necessary, as a last resort, in which the U. S. District Judge issued a restraining order against your procedure. He cited you to appear in court to show cause for your conduct. The fact that you yielded to the restraining order against the publication of the book without attempting to show cause for your actions is a tacit admission that your course is indefensible and your cause unrighteous. Thus, rather than deliver us a copy of the transcript for examination, you will forfeit the book. Yet you have used the Court action which you yourself forced me to take as an alibi to deceive the people in your effort to shift the responsibility of the unpublished debate from yourself to us.

Those who know you best do not believe that you will ever allow some things that happened in the debate to your embarrassment, such as your denial of the insinuation of Mark 16, the complete blasting of your Baptist-Fundamentalist Premillennial doctrines, together with your unfair and altogether reprehensible conduct on the last night of the debate, to go into the record. But these things are, or ought

to be, in the record, and we are merely insisting on our ethical and common sense right to see the transcript and to know that no alterations, additions, or suppressions have been made.

6. There is yet another fact on record of which you should be periodically reminded—a few days before the Fort Worth debate I received in Nashville, Tenn., challenges from you to hold further discussions in San Antonio and Dallas. I accepted your challenge on the condition that I should be invited, and the discussions indorsed, by the respective Churches of Christ. You wired me that the debates were arranged. The churches in Dallas then authorized me to accept your challenge. I did so and announced it on the last day of the Fort Worth debate. But you—Dr. J. Frank Norris, the champion of Baptist Fundamentalism, but denier of the inspiration of Mark 16—after all your challenging, with your name signed to the telegrams and letters, calling in advance for more debates, refused to debate in Dallas where you said it was already “arranged,” or anywhere else with me. The circumstances of this refusal to debate again was evidence that you felt your defeat and furnished further grounds for our belief that you would never allow an accurate report of the Fort Worth debate to take its number on the shelves of the Congressional Library in Washington, D. C.

7. But even yet it is not too late. If you will yet act honorably in this matter, the joint book can be published, but if you continue to refuse, the people will know why the Fort Worth Debate was not published. We have ample means with which to make the exposure effective. As to your threat to publish all letters that have passed between you and my attorney and Brother Stubblefield, nothing except the publication of the debate itself could please us more—for that is in fact exactly what we ourselves propose to do. But for the same reason, that you were unwilling for a United States Judge to hear the evidence in the case forms within us a rather definite suspicion that the people will never hear the facts from you.

In a final word, we are not to be intimidated by your mad raving and vain vaunting, nor shall we be inveigled into shifting the issue to the defense of myself or my character against the false implications of your letter and the malicious nature of your personal attacks in the press, on the air, and in the mails. That you have descended to the plane of political lampoon, and resorted to a campaign of calumny, discloses your own improbity of character, and reveals your own consciousness of your utter defeat on the issues of debate.

I shall not be deterred by your imprecations, but shall cross swords with you to the end, without relenting in the defense of the truth and the cause I represent against your inimical opposition.

Observing the statement in your letter that you are not interested in argument (a fact that we also observed during the debate), I shall refrain from writing you further, but am referring all of these matters, together with this exchange, to Nolan Queen, Weatherford, Texas, who is thoroughly competent to handle all phases of this case, and whom you may address in further reference to it.

Trusting that I have made my position entirely clear to you in this one effort, I am

Very sincerely yours,
Foy E. Wallace, Jr.

FEW:RL

Norris Seeks Justification For His Conduct

Feb. 18, 1935

My Dear Judge:

It is the request of Rev. Foy E. Wallace that I take up all matters with reference to the debate with you as his attorney.

My side of the debate will soon come off the press. I have written him and you, and the chairman of the committee who arranged the debate giving him the opportunity

of making any corrections or revisions he desires of his side of the debate, which to date he has failed to accept.

It should be borne in mind that I paid several hundred dollars to have Mr. Wallace's side of the debate taken down, and neither he nor his associates paid one cent of it. He and his associates had the opportunity to take this debate down or to have paid for the stenographer that took his debate down. He received four or five hundred dollars for his services; I received nothing. There is, therefore, some eight hundred or a thousand dollars between us, that is he is that much ahead of me.

Therefore I have some important financial rights and investments that I have made of hard earned money, and I don't think anyone should ask that I just throw this away, and what I want is to protect my interests.

Mr. Wallace complains that I require that he go over his manuscripts under “supervision.” I am justified in this request for the following reasons:

First, it is my property. I have made an investment of several hundred dollars of hard earned money, and I want my property rights protected.

Second, from information that I received first hand from ministers of Mr. Wallace's own denomination. I am also justified. I need not go into it but the facts are that during his debate with Rev. C. M. Neal of the Church of Christ Mr. Wallace took the material of Rev. C. M. Neal and without the consent of his opponent, and before the time for Rev. Neal to speak, exposed this material—which was indeed a very discourteous and ungentlemanly act. And because of this breach of well known ethics governing public discussions, Rev. Neal called the debate off. This took place at Chattanooga, Tennessee. Knowing this, I have been warned by ministers of Mr. Wallace's own denomination to guard carefully my interests.

Third, I have “Mr. Wallace's record in connection with his resignation in both California and Nashville, and while I do not wish to be a party for the circulation of these unfortunate experiences, yet knowing the facts of his record I am entirely justified in using every necessary precaution to protect my interests.

Fourth, I have also been warned by ministers of his denomination that if he got his hands on his debate and mine that he would go and copyright his debate and thereby prevent me from even publishing my debate that would have any quotation from his debate, and that he could hide behind the technicalities of the law and prevent me from reaping the natural benefits of an investment of several hundred dollars which I alone invested, and not a dollar came from Mr. Wallace or any of his associates.

Now I have gone into this matter as to why I must take necessary precaution as a final work before I go to the press with my side of the debate to offer Mr. Wallace the following opportunities:

1. That he can have ample opportunity to revise or change his debate any way he desires, of course, provided he will not add unnecessarily to the length of it because that would add to the cost. In other words, without increasing the number of pages he can make any changes he desires.

2. He can have access to my side of the debate to his hearts content.

3. The opportunities afforded in numbers 1 and 2 will be under fair and just supervision that will protect the interests of all involved.

4. In case he declines the above three propositions then I will publish his debate and mine according to the oath of the stenographers that it is published essentially as delivered.

In case he declines any of the above propositions then I will publish this letter with other correspondence in the book, and the people can draw their own conclusion.

I have made arrangements to broadcast my side of the debate not only over KTAT but a net work, and also over the most powerful station in America that is heard from pole to pole, and from ocean to ocean. And this powerful station is beyond the limits of the U. S. A. and not subject to anybody's jurisdiction.

I am moved to these measures because of the false propaganda that Mr. Wallace and his associates have been carrying on since the debate.

Another matter that I should have stated as a part of the above propositions, namely, I will give Mr. Wallace fifty percent of the profits that come from the sale of the debate, and he can have access, or his representative, to the records.

It is very painful to me to have to refer to Mr. Wallace's record. In addition to the above facts I have first hand information from brethren in Tennessee, including Dr. George C. Brewer and others that Mr. Wallace is quite familiar with. All this, as I say only justifies me in taking necessary precaution in protecting my interest. At the same time I want to be perfectly fair in giving Mr. Wallace every opportunity to revise his debate, and at the same time have access to my side of the debate.

I am not asking any of this as a favor to myself for frankly I think the debate will have a larger circulation when I publish my side with the statement, "Read the debate that so thoroughly annihilated my opponent that he would not allow his side to be published." For that to go all over America in the papers would indeed be a great selling card.

Be assured of my very high personal esteem for you.

Yours very truly, J. Frank Norris.

NOTE: It is necessary here to give the facts concerning the reference to Chattanooga -debate with Neal. There are plenty of reliable witnesses to what occurred there to disprove the statement of Mr. Norris concerning it.

What actually occurred was this: At the close of one of my speeches, I remarked that my next speech would deal with the "kingdom argument." Charles M. Neal arose and began his speech by saying: "I will give you his 'kingdom speech' before he makes it! I have it here in the transcript of the Winchester debate." Neal then proceeded to read my speech on the kingdom, delivered in the Winchester debate. Let it be observed that the Winchester debate had not been published. The stenographer had transcribed his notes, and we had furnished Neal a typed copy, the thing Norris refused to do in this case. But Neal had his copy of the transcript, furnished him by us in honorable dealings. Charles M. Neal used this typed copy of the transcript to anticipate my argument on the "kingdom",- but it did not work. I made no protest. I simply replied, when I arose that he had missed it, that I had more than one speech on the kingdom question, and I proceeded to introduce another line of argument. This-humiliated Neal and left him out on a limb.

On the last night of the debate, Neal brought a roll of about a dozen charts to the floor, and mounted them on the frame. We were under agreement not to introduce new matter in our last speeches. Neal introduced only one of the charts in his first speech —leaving not less than ten new charts to be introduced in his last speech so that I would have no opportunity to reply to them. The chart that he did introduce was an old one that had been answered several times. It was a trick as low as anything Norris ever did himself. I called attention to it, and insisted that I had the right to see and answer the charts. Neal arose, came over to me and ordered me not to touch the charts, that

he had not introduced them, and I had no right to refer to them. He had them covered up. I replied by asking him if he intended to introduce them in his last speech, and he answered that he would do so. I then asked him if he did not know that I would have no opportunity to reply to them under the rules, and he said that he knew it but the rule did not apply to him, only to me, as he was in the affirmative. I answered that the fact remained that I would have no reply. Neal answered, "keep your hands off those charts, I have not introduced them." I replied: "Brother, Neal, I had not introduced the argument on the kingdom which you read from the transcript of the Winchester debate last night. You read it and used it before I had introduced it — if you had a right to do that, why do I not have the right to answer your charts, since I will have no other opportunity, according to your own admission." But he denied me the right. I then appealed to the Chairman Moderator for a decision. The Chairman Moderator was Judge Miller, Judge of the Court of Civil Appeals in that District of Tennessee, an upright man, an outstanding lawyer, and one of the ablest jurists in the state of Tennessee. Judge Miller decided against Neal, and ordered that I should have the right to examine the charts. Judge Miller said: "Take your seat, Mr. Neal." When Neal was seated, the Judge said: "You may proceed, Mr. Wallace." I did so —and made the fur fly for thirty minutes. Neal sat at his table and sobbed. When my speech ended he arose and refused to continue the debate, on the ground that I was not a gentleman. Again, the Chairman ruled that I was in order and Neal was cut of order —and the audience applauded the ruling.

The case was exactly opposite of what J. Frank Norris says it was. It was Charles M. Neal who attempted to pull the trick. He was the one who first anticipated his opponents material and tried to adapt it, but failed. Then he pulled the thing which he admitted was an unfair advantage, but claimed it anyway, because the "rules" did not work both ways.

The Judge, our Chairman Moderator, ruled against him, he played the baby act, cried for sympathy, and quit the debate. These facts will be verified by the brethren in Chattanooga. W. Clarence Cooke was in charge of the arrangements -- he will verify it. P. W. Stonestreet, W. K. Dyer, and all the elders of the Ridgedale church will verify it. The Norris version of the matter is just another unmitigated falsehood, but is as near the truth as he has told on anything pertaining to any of these matters.

It must be plain to all that Norris has only sought things of this sort to make it appear that he had reasons for his actions, 'when in fact he had none, and knows it.- but he must save his face one way or another, and has taken the falsehood route to do it. We all know that there are no ways or means under heaven by which J. Frank Norris could be induced to allow the Norris-Wallace Debate to appear as it was actually delivered in his Baptist Tabernacle in Fort Worth.

The Bible Banner is published monthly at \$1.00 per year. We want the new readers of this Special Issue to become regular subscribers. If you are -an old subscriber —won't you look at your label? If it bears a date earlier than 9-44 your subscription is due. Send all subscriptions and renewals to—

THE BIBLE BANNER — BOX 1804, OKLAHOMA CITY, OKLAHOMA

Attorney Seeks Adjustment

February 20th, 1935

My dear Dr. Norris:

Your letter of the 18th received in regard to the publication of the Norris-Wallace discussion. It is unfortunate that two leaders of religious thought should have so much difficulty in accomplishing an end to which ordinary people and laymen could have accomplished without any difficulty whatsoever.

It was because of this attitude that I filed an Application for Restraining Order in Federal Court and upon your compliance with the substantial things demanded therein this cause was dismissed upon your written agreement that no part of the Wallace discussion would be published.

We still stand firmly on the proposition that there shall be no publication of the Wallace side of this discussion unless and until Wallace is given a free and full opportunity to examine, correct and revise if needed the notes or purported notes which were taken of his discussion. In addition to that after these notes are corrected and revised so as to be the substance of the debate, then after the notes are transcribed to galley sheets both of you should be permitted to examine and approve the subject matter, form and sequence of the speeches as they are to appear in published form. This is nothing but fair., right and common courtesy. Any other plan would be stupid, unfair and unethical.

As I view the matter each of you has the absolute vested right, legal and moral, to see that your discussion after printed is as exactly as delivered. You have that right and Wallace has that right, and we are insisting upon that right and unless that is done there will be no publication of the Wallace side of this discussion.

In passing permit me to say that the information that you have relative to Wallace's past is wholly without foundation, and I have written data and information in my possession to this effect. Even if what you say is true it can in no wise change or alter what is right and wrong between you and Wallace nor can it effect the weight of the arguments used in these discussions. I assure you that I have been able to find absolutely nothing in Mr. Wallace's past that would justify any fair man in holding him up to criticism. I am just telling you this for your information so you can be no longer justified in repeating charges that are without foundation.

Now in regard to Wallace's revising, reviewing and correcting his transcript We want the debate published exactly as delivered. We want his speeches printed as delivered and yours printed in substance as delivered, nothing more, nothing less. Now as to how this can be accomplished it is difficult for me to say. I am perfectly willing for Mr. Wallace to review, revise and correct his discussion in the presence of and with Brother J. A. Dickey of the South Side Church of Christ. Wallace's arguments were from notes and because of his authorities and citations it would be necessary for him to have access to all authorities cited to see that -all quotations, citations and authorities are accurate and correct. You are entitled to this and so is he. You have had this opportunity and it has all been in your possession. He has never seen nor been permitted to see even the shorthand notes of this discussion. How could you expect him or me to approve for publication his debate covering six or seven hours of discussion without seeing the transcribed notes? You can not in fairness even condone such practice much less demand it.

We want no right that is not ours, and do not want to 'deprive you of any right, legal or moral, that is yours. This discussion by two leaders of different lines of religious thought is of intense interest to students in these beliefs, and they should be given the opportunity of yours and Wallace's study, thought and investigation in support of those beliefs.

We are perfectly willing to assure you that the transcribed notes will be returned to you in toto together with the revised-and corrected arguments, authorities and citations of Mr. Wallace. Then you could examine same.

It will not be satisfactory for Mr. Wallace to come to your office and make his corrections and revisidns, but he will do so here in my office or at the study and with Brother Dickey. In addition to that it will require probably ten days for this work to be done. This would necessitate Mr. Wallace from staying at home and for that reason I would like for it to be here or with Brother Dickey, but in no event would we expect you to come to Mr. Wallace's office to revise your notes and for no reasons would we agree for him to come to your office to revise his and you should not expect it.

We would not agree that the notes as transcribed covers the whole space of this discussion until we could see them. If they do not then they will be corrected as to be full and complete whether it requires one page or one hundred pages. And if you have new matter in your notes we would demand additional space to answer your arguments.

If the debate is finally revised, approved and corrected by both of you then there would have to be a joint copyright so that neither of you could claim or demand exclusive right to the copy-righted material. We are far more interested in the publication exactly as delivered than we are in any profits to be made by the publication of same, and Mr. Wallace's interest is in the truth and not from any profits arising from the debate.

If you mutually agree' on the debate and subject matter for publication, and same is jointly copy-righted then you could have all the financial profits of the sale of any publication that you wanted to make, and he could and would have the same rights to publish and sell same for his profits should he desire to do so. then if it is agreed upon the form and subject matter of the debate for publication and you wanted an exclusive copyright it would have to be in-line with the demands set forth in my previous communications.

I want it distinctly understood that we do not want to get possession of these notes for copy-right purposes, but only for the purpose of seeing that the debate is published as delivered, and you need have no fear that we contemplate at this time any such thing.

If you prefer you can have Mr. Wallace do his work with Brother C. M. Stubblefield or R. L. Whiteside to assure you of a safe return of the transcript. This in view of the fact that none of our men helped you revise yours and we do not need any of your men to help us in revising ours.

The only question apparently now between you is the proper procedure, time and place for Mr. Wallace to revise the discussion. Mr. Wallace has evangelistic engagements which can not be ignored, and his next meeting begins next week, March 3rd., in West Virginia, and if this procedure is followed it must be done immediately or it will have to wait until his return about April 1st.

It would be much less expensive for Wallace if he could make his corrections here because he could stay in my home and save that additional expense, and since his debate was from notes I can't see where he would have any advantage regardless where he may be in revising the debate. As you well know the usual procedure is for each man to take the transcript and at his leisure make changes and then submit the transcript as so changed and revised to the opposite -party for approval.

Assuring you of my very keen desire to dispose of this matter for once and for all, and hoping that this plan will meet with your approval, and that I will hear from you immediately in regard thereto, I am,

Yours very truly,
Nolan Queen,
Attorney-at-Law.

NQ-dw

Feb. 22, 1935

Dear Judge Queen:

Yours 20th instant to hand. I quite agree from your standpoint, a layman's standpoint, it looks as if religious leaders should make agreements. But it is a difficult thing for you lawyers to understand the idiosyncrasies of preachers.

Most certainly I have no intention of publishing Mr. Wallace's side of the debate.

I think you appreciate my frank statement to you of the fact that I do not feel that I can trust Mr. Wallace, and this lack of trust is based on what his own brother ministers have said to me; and furthermore, without going into his record, the reports that I have on his record, and from authoritative source would justify me from withholding confidence in him.

I would not agree to turn his manuscript over to him and a group of his own ministers.

I would agree to turn it over to him, and it be at your house or anywhere else, so long as I had a representative to see that my property was protected, and when I say property I mean the investment I made in having it taken down. He had the right to take his own message down, but he did not see fit to do so. The committee could have had it taken down, but they declined.

I appreciate your word that my rights would be protected, and personally I would leave it with you, and there would be no question, for all that I know of you is that you are a gentleman of the highest order. But lawyers dealing with lawyers is not like preachers dealing with preachers.

Therefore anyway that he wants to make his corrections I will be glad to turn over to him his manuscript at your place or anywhere else —I do not ask him to come to my office, as I do not want to humiliate or embarrass him in any way. But I must have the necessary protection of my own rights, and he can have whoever he wants to assist him.

Bear in mind I am not insisting on him publishing his side of the debate, or even asking him to publish it, for the way I have it planned for mine to be published, mine will be given larger circulation, and my only purpose in writing my offer to give him this opportunity that it might be published is to show to the public I offered him every opportunity.

Yours very truly,
J. Frank Norris.

JFN:h

NOTE: The above letter is printed on page 4, 5, of the Norris book. and below it is the statement: "The above offer was declined." But the following shows that his statement is an absolute falsehood. Here it is —read it.

It will be observed that the "authoritative sources" of Norris' so-called "information" regarding my personal "record" are Neal and the Premillennialists and "Dr. G. C. Brewer." Norris says that it is "very painful" for him to refer to this "information." I imagine that it was about as "painful" to Norris to refer to this slanderous gossip as it was "painful" to G. C. Brewer and Chas. M. Neal to furnish him with it. We can all see their hearts fairly aching, if not breaking with grief over my record! !—F. E. W. Jr.

Attorney Accepts Norris Proposition

February 23rd., 1935.

My dear Dr. Norris: * * * *

I.

We gladly accept your proposition for Mr. Wallace to unhampered, revise, correct and perfect his side of this discussion here in my adjoining office, and to see yours also; this to be done with any man whom you select to be with him, but it is to be strictly understood that his correction, revision and transcription of the notes on this debate are to be solely upon his own judgment and from his notes, and with the further understanding that same is to be as near absolutely identical with the speeches as delivered as is possible. It makes absolutely no difference where

this is done, except, if done here, I have an extra office and a stenographer for their convenience where they would be unhampered and unmolested by any one. That is the reason that we want the work done here, and they could certainly get no help from me because that is wholly out of my line.

II.

It is further agreed and understood that you may have anyone present you desire, and he may have anyone present he desires but of course not to such an extent as to hamper and annoy him in his writing of any portion. After Mr. Wallace's unhampered revision and re-writing of any portion necessary of his discussion be made then before publication he is to be submitted the galley sheets of both sides of the discussion and you are to receive the same with the right to correct same where there is error or mistake.

III.

When this is done then the terms of the publication will be as stated in the previous communications; that is if copy righted at all it must be a joint copy right, and each allowed the right to publish and sell the discussion. If it is not deemed advisable to copy right then you or Mr. Wallace each individually have the right to publish and sell any amount and number the editions of the debate, and the one publishing and selling would have the right to all the profits arising from the publication and sale of same by him. I am telling you candidly that you will be surprised I believe in the number that can be sold if they are put out in the correct and proper form; otherwise the sale will be materially reduced in my judgment. I believe though that it would probably be better for you to have a joint copyright of the complete debate, and then each have the right to publish and sell individually, if this can be done legally, and I am frank to say to you—that I have not given this phase of the case any study.

IV.

It is to be distinctly understood by our acceptance of this offer that the authority of your representative will be restricted to the protection of your transcript, and that he shall have no authority over Mr. Wallace's work. In revising, correcting or supplying missing parts, and in the arrangement and form of his speeches. In these particulars it must be understood that he shall have absolute freedom. Then too in the finished form we should expect it to show the time used by each speaker and the sequence of said speeches and the alteration of the speeches to be exactly as delivered.

V.

It is further understood that this acceptance by us of the proposition to unhampered revise, review and correct this discussion in no way waives our rights to the subject matter thereof, and in no way assigns to you or anyone else the right to publish or sell this discussion as the debates and forms to be sold must be subject to our approval in its finished form and subject to the terms and conditions heretofore stipulated.

I feel very happy in believing now that we shall have a happy solution or this unpleasant matter, and hope that Mr. Wallace may be able to start by next Tuesday; and wish you would advise me upon receipt of this letter when the transcript will be delivered here by your representative as Mr. Wallace will be compelled to postpone an engagement in West Virginia which is now set for March 3rd.

I am presuming that the shorthand notes have been transcribed, and are available for our use.

Thanking you for your prompt attention to this matter, and assuring you of my co-operation toward a successful solution of this matter, and hoping to hear from you immediately, I am,

Yours very respectfully,
Nolan Queen,
Attorney-at-Law.

NOTE: The time and place was agreed upon, and I postponed a meeting and I went to the appointed place at the appointed time, but we were never able to contact Mr. Norris. In a few days the following letter came.

February 28, 1935

My dear Judge:

Thank you for yours of the twenty-third. Will be home in a few days and I think that you and I personally can settle the whole matter and I will call on you personally when I return.

Yours very sincerely,
J. Frank Norris

Norris continued to dilly-dally, crawfish and stall. A few days later the following letter came:

March 6, 1935

My Dear Judge:

Just returned from Detroit, and leaving for Houston, but will be back Saturday and be here several days. In the meantime will be very glad to confer with you with reference to Mr. Wallace's side of debate.

In addition to my former propositions I will make these:

First: The debates to be published just as delivered with minor corrections, spelling, grammatical errors and so on—no essential change, and that the affidavits of the stenographers taking down the addresses accompany the publication of each debate, and stating that the debates are published as delivered.

This could be easily handled for as certified to by the stenographers and delivered to the publisher—he in-turn could certify that the debates are published as certified to by the stenographers. This is what the public wants; namely, just as the debates were delivered.

I repeat any necessary correction of errors in spelling, English, punctuation, etc., should be made.

Second: That we divide the profits of the publication on a fifty-fifty basis after all expenses are paid, and that Mr. Wallace or his representative be given access to all records pertaining to the cost, sale—in fact all financial records pertaining to the book.

Yours very truly, J. Frank Norris.

Unfulfilled Promises

All the time these letters with his offers were being sent to us Mr. Norris was going forward with the publication of the book. He was writing the letters to hold us off and prevent court action until he could bring his book from the press. It is the same kind of deception and treachery that the Japanese envoys pulled on Secretary Hull in their pretended peace conferences while their forces were on the way to bomb Pearl Harbor.

The above letter is printed on page 5 of the Norris book and below it is also printed the statement: "The above proposition was declined." But the answers to his letter show that his statement is again absolutely false.

The above letter was received from Mr. Norris, after arrangements had been made between him and my attorney to go to the office of my attorney on a certain date, to receive and review the transcripts. I had postponed my West Virginia meetings, had gone to Weatherford, Texas, for that purpose, we had called Norris on the phone and he would not talk, we wrote him a registered letter which was received and receipted by his secretary, advising them that I was there by agreement and waiting — then we received this letter! It shows that Norris never had any intention, at any time, to carry out his "offers." He made them to print in his book, which was already being printed — and he states in his book that these offers were declined! But the correspondence shows definitely that they were accepted, and they prove that J. Frank Norris did not "abide agreement" in his letters to attorney Queen, nor his agreement with Judge Atwell, nor any agreement that he made. He is in fact the arch-covenant breaker of all time. Every time he made the statement, "this offer was declined," he printed a deliberate falsehood.

July-August 1944

Ignores All Agreements- Publishes His Book

March 8th., 1935

My dear Dr. Norris:

Your letter of the 6th. received. Because of cases pending in Federal Court, which will be set next Monday, and tried at some later date in this term it will be impossible for me to negotiate with you further until I dispose of these cases, which I hope to do at my earliest convenience.

I might add however in passing, that I am not willing by any means to admit that the stenographer's notes are correct until seen, nor would we agree to be bound by their affirmation that they are correct. You and Wallace will each know very well about what was said, and about the arguments used. I shall take this matter up with you at the earliest date possible.

Assuring you of my esteem, I am,

Yours very sincerely,
Nolan Queen,
Attorney-at-Law.

NQ-dw

One feigned promise after another had been received and finally while we waited for their fulfillment the following letter came.

March 26, 1935

Dear Sir:

As attorney representing Rev. Foy E. Wallace, I am writing you. Since he declines to accept my proposition in letters dated, Feb. 22, and March 6th, to publish his side of the debate, this is to offer him his entire stenographic report of the debate provided he pays the cost I was out in having his side of the debate reprinted.

Yours very sincerely,
J. Frank Norris

JFN:h

NOTE: The above letter is printed on page 190 of the Norris book. But he did not print the reply to it. That would have ruined him, as in the other cases. Already, we had offered to pay the costs of the transcript, but our offers had been ignored. However, my attorney answered this letter also and asked Norris to name the cost. He ignored the letter, never answered — but prints in his book that his "offers" were declined. The depravity of such a thing as this is almost total.

March* 27th., 1935.

My dear Dr. Norris:

Your letter of the 26th. received, but I did not know that your proposition had been declined, and we were very anxious to publish this debate as delivered.

Wish you would advise me by return mail what the stenographic cost is of preparing his side of the debate, and of course if we take it it will be with the strict understanding and agreement that no part of same will be used by you in the sale of your part of the debate in any way or manner. I am sure that we understand this matter.

I shall thank you to advise me by return mail, and oblige.

Yours very respectfully,
Nolan Queen,
Attorney-at-Law.

The "offers" which Norris says were "declined" were not declined, but answered. His offer was accepted, and I postponed a meeting in a distant state in order to go to the appointed place at the appointed time, to receive and review the transcript of the debate according to Norris' "offer." I went. Neither Norris nor any of his men appeared. We contacted them, and they would not come. I waited a week and went home. Norris had his book on the press all the time and said that we "declined" his offer. Bogard says Norris exaggerates. I think it's something else.

Aiding And Abetting Norris

That the readers may know the ends to which false brethren will go in their determination to wreak personal vengeance, we let them look into some of the following letters. It is humiliating to know that certain brethren among us would actually aid and abet J. Frank Norris in his diabolical plans to destroy some of us individually — and because they wanted to see us destroyed, they gave him aid. In doing so, they thought only of the satiation of their malice, never considering the harm they were doing to the Cause of the Lord. We have never retaliated — not once. But in giving to the public the documents that belong to this exposure, the particular letters that contain this information, and some of the names, cannot in fairness be withheld. We let them pass for their merits, or demerits, the latter being far greater than the former.

First of all, a letter from Mr. Norris revealing his *con-*vincing with a certain “doctor” among us, whom he referred to as his “good friend,” and “other brethren in Tennessee.” The source of this “information” is revealing, indeed.

Feb. 16, 1935

My Dear Sir:

Your extended communication received, and ninety-five percent of it is untrue. I am not going to re-debate the questions with you.

Sufficient to say (that several members of your denomination have joined my church, but none of mine has joined yours, as a result of the debate. We have names and addresses.

You are at perfect liberty to “cross words” whenever you desire. I am going to have much to say about it on the air, and I am going to read my side of the debate over the radio, and the whole circumstances will be given out from time to time.

Most certainly your record was the deciding factor in causing me to protect my interest. For your information I have your full record from Dr. George C. Brewer and other brethren in Tennessee, also have your record in California. And I say it to you most kindly that all your ill temper that you showed in your letter and which ruined your side of the debate—all that *amuses* me. I think you are a *young* man of a certain amount of ability, but not nearly as much in the opinion of others as in your own.

Yours with best wishes for a continued improvement,
J. Frank Norris.

Note: This letter from Mr. Norris was not answered. The answer to it is found in our notes and comments in the preceding pages. The letter bears unmistakable evidence of his deep disappointment, bitter defeat and his determination for revenge. Every letter received from Mr. Norris contained personal insults and character assaults. And in each case he revealed clearly that he was being coached by Brewer; Boll and Neal, with help from other sources unmentioned by him but not unknown to me.

It will be noted that Mr. Norris says that he had my “full record from Dr. G. C. Brewer” et. al. — they were “full” of gossip with Norris! * * *

The next interesting reference will be found in a letter from J. A. Dickey, who was at that time assisting in every way that seemed possible in thwarting the schemes of Mr. Norris. The efforts of the one from Memphis, and “other brethren in Tennessee” had come to Brother Dickey’s attention, and he rightly wanted to take effective steps to expose them,

At the time of this letter I had just been released from the hospital at Temple, Tex., and had been convalescing in the home of my brother, Cled E. Wallace, at Georgetown, Texas.

Feb. 6, 1935

Dear Foy:

I tried to get you by phone last night at Georgetown and found out you had gone. I was preparing to come down and talk over the situation with you.

I have been waiting, expecting to see something “officially,” as Showalter says, concerning the publication of the book. Maybe somebody is waiting for somebody else. We feel that something should be said to satisfy our own brethren who do not know the facts. All that has ever been published was concerning the injunction, and no reasons were assigned for the injunction. Norris has broadcasted the thing over radio and through his paper, and as we have never made any kind of reply, our own brethren are asking me why the book was not published.

If you have been listening to him lately, you have heard his brags, and also his story as to why the book has not been published. I went to see Queen yesterday and intended to see you today, with this thing in mind; get all the data, i. e., all correspondence from McQuiddy, you, Nolan, Collins, and Stubblefield. Compile this in order; prepare it in manuscript, and then give a copy to the F. F. and the G. A. for publication of as much as they see fit, and in addition go on the radio for as much time as it will take, to read it, advertising before hand in our daily papers here that we are going to read the facts concerning the publication. I believe I can raise enough to go on WBAP, if not we will go on KTAT. Queen told me to see you, and call him later and he would come over with all the data necessary and we would prepare the article. What do you think of it? If you think well, send me whatever you have from Norris pertaining to the case, especially the correspondence you had while at Lubbock, and the letter he sent Queen saying that he would not try to publish the book.

Norris has also been saying many nasty things about you personally. He says he received his information from a leading member of the church in Memphis. He says if we don’t let him alone, he will tell over the radio why* you had to leave Nashville suddenly without leaving a forwarding address. and that your own father didn’t know for several days where you were. Now isn’t that just too bad? But regardless of -what he has heard, would it take you lone: to guess where he got his information? I think the gentleman will be in Fort Worth, next Monday. If he is and I can see him, I’ve got the nerve to ask him Do you care?

We don’t want to get into a personal fight with Norris but if we write and read an article, I think it would do well in passing, to mention these tactics, and show to the public his efforts to cover up an inglorious defeat.

Let me hear from you as soon as possible. I trust you are doing nicely. I am sorry I did not get at this a day sooner so you could have come by here on your way home.

Fraternally,

J. A. Dickey.

The mad efforts to besmear character travelled far to the North of us, and brought responses from many other states. The following extracts from letters received from F. L. Rowe, and his paper, the Christian Leader, serve as an example :

February 12, 1935

Dear Brother Wallace :

I have your letter and have read it with special interest. I have been getting Copeland’s paper from Waco. Those Texas Baptists are certainly the most ungodly bunch of pretended Christians I ever knew. The language Copeland uses is something frightful. I am enclosing a clipping from the last Leader, which makes reference to some of Norris’

harranging over the radio. I don't believe Norris will stay in Detroit very long. They won't stand for his rough stuff.

Fraternally yours,
F. L. Rowe..

FLR:MHK
Enc..

* * * *

BAPTIST DIRTY WORK

It is almost unthinkable that any one can resort to the extremity of trying to destroy a person's character when he can't meet his arguments. But that seems to be what Norris has attempted to do in Ft. Worth. On a recent evening, he broadcasted that he had "the low-down on Wallace and that he had dug into his shady character at Memphis, and Nashville and where he is now, and had discovered a character that all Ft. Worth needed to know about and that he was determined to tell it in all of its blackness." He further said "that of all the black characters among white men, Wallace was the blackest-his character was unspeakable."

To all of us who have followed Brother Wallace and have known his record, we brand the above as absolute falsehood, prompted by insane jealousy of Wallace's ability. It is an old trick in court when a lawyer finds he is losing his case to try to dig up character witnesses who will testify, on oath, against the character of the one the lawyer wants to destroy. There are plenty who will give such testimony "to get even," but it is a most unscrupulous method of trying to win a case in court; and a thousand times more contemptible to attempt in the name of religion. Most of us have tried to think that Norris was half way a man, but this begins to look as though he has fallen into the slime of total depravity.

F. L. R.
(In Christian Leader)

Radio Attacks Stopped

When Mr. Norris decided to launch a smear campaign over the radio station KTAT, Fort Worth, in order to use the "information" he had obtained from his Memphis, Tennessee, "friend" and "other brethren in Tennessee," Attorney Nolan Queen decided that it was time to write the radio station a friendly letter. The exchange follows:

February 15th., 1935

K. T. A. T. Radio Station,
Fort Worth, Texas.

Gentlemen:

At the request of my client, Foy E. Wallace, Jr., Oklahoma City, I am advising you that your station will be held strictly accountable to him for any slanderous statements made over it by Dr. J. Frank Norris or any libelous matter read over it by Dr. J. Frank Norris concerning Mr. Wallace.

Mr. Wallace advises me that this has been done at least once before now, and if it re-occurs you and Dr. Norris will be held accountable to him in damages and to the Federal Radio Commission.

Yours respectfully,
Nolan Queen,
Attorney-at-Law..

NQ-dw

July-August 1944

February 21, 1935

Mr. Nolan Queen, Attorney
17-19 Kuteman Building
Weatherford, Texas
Dear Sir:

We have your letter of February 15, and have vary carefully gone over the contents thereof with Dr. J. Frank Norris. A careful search of copies of Dr. Norris' speeches over KTAT has failed to reveal any matter whatsoever which might be construed as libelous or slanderous statements reference Mr. Foy Wallace. Most certainly if your client, through misunderstanding, has received the impression that any such statements were broadcast, we want to assure him that it could not have been other than a misunderstanding on his part.

We sincerely trust this apparent misunderstanding will not be the cause of any ill feeling by Mr. Wallace toward this station.

Very truly yours,
KTAT BROADCAST COMPANY, INC.
L. H. Armer

LHA:DC

February 23rd., 1935

K. T. A. T. Broadcast Company, Inc.,
P. O. Box 1317,
Attn: Hon. L. H. Armer,
Ft. Worth, Texas.
My dear Mr. Armer:

Your letter of the 21st. instant relative to certain speeches made by Dr. Norris over K. T. A. T. concerning Mr. Foy E. Wallace is received for which I thank you. I am informed that recent statements made by Dr. Norris over your radio are as follows in substance:

"That Wallace was fired in Nashville, Tenn. because of his dirty work, and that he had to leave town at midnight, and that he had the low down on Wallace, and that he had dug into his character at Memphis and Nashville, and had discovered a character that all Fort Worth needed to know about, and that he was determined to tell it in all of it's blackness, that of all the black characters among white men Wallace's was the blackest, and his character. was unspeakable."

I am inclined to believe that this might be construed as a slanderous reflection upon my client's character. I do not want any controversy over the matter, and I am sure the matter will not occur again, and I did not personally hear the statements, but I have in my files letters from people who write that they heard the remarks.

This propaganda is all bunk, and is untrue, and we do not want it to re-occur again and we hope that it does not I feel that much of the trouble between Dr. Norris and Mr. Wallace will soon be settled, and that such slanderous and libelous matter will not again be permitted to be broadcasted again over K. T. A. T. and trust that you will cooperate with me in seeing that it does not occur again.

Assuring you of my very high regards for K. T. A. T., and of my utmost desire to save any man unfair and unjust slanderous and libelous statements, I am,

Yours very respectfully,
Nolan Queen,
Attorney-at-Law.

NQ-dsw

Repercussions From The Smear Campaign

The underhanded and underground assistance that some of these brethren, whose ailment every informed member of the church already knew, was received by loyal Christians in various part of the land with utter disgust. We received many, many letters, extracts from which would

fill up one issue of the Bible Banner. We submit a few such expressions below for a sample.

C. R. Nichol received a letter from a friend of his containing the following expressions :

"Norris is threatening to tell 'why Wallace left Nashville, Tennessee, in the night.' He has 'recently had a conversation with my good friend G. C. Brewer.' "

It will be remembered that this "good friend" of Norris' held a month's meeting in the Norris tabernacle in Fort Worth, and referred constantly to "Dr. Norris this and Dr. Norris that." During the meeting there was one addition--and she came forward to join the Baptist church!

But the letter continues, and incidentally reveals the reason for the enmity that caused these brethren to give Norris his "secret weapon" of so-called "inside information on Wallace."

"Didn't Foy spank H. C. The best job ever since he spanked GCB for his ACC effusion, or eruption, last February."

It does not take even a very good memory to connect up with the event to which the above paragraph refers. Then to offer me a word of encouragement, if perchance such as that would dishearten me too much, the letter relayed the following word to me personally:

"I am serenely confident that they are throwing boomerangs. You have Norris correctly diagnosed. Anything he does now about the debate will be generally recognized as garbled, and will spoil it. I am enjoying their discomfiture. You have done nothing under cover and have concealed nothing. Norris cannot learn much from Brewer that everybody else has not already learned from you a good while ago. You had already put it in the paper before Brewer. Collins and Hall had a chance to talk about it. It will work out all right. Just say the right thing, at the right time. And keep cool.

Such a warmth of feeling and sensible advice were sweet morsels among many bitter pills, and I appreciated them.

The following reactions from Brother C. M. Pullias, then of Dallas, Texas, came to me in another letter, from a friend of Brother Pullias.

"I have a letter from Pullias saying that he heard Frank Norris tell over the radio that he had the 'lowdown on Wallace,' knew why you 'had to resign as editor of the Advocate and also had to resign in California.' He says that he got the information 'from his own church of Christ brethren.' He mentioned Brewer, of Memphis and 'others of Nashville,' whose names he did not call. I think he went over into Tennessee for his "information." I have an idea that he did not interview McQuiddy.

Pullias is disgusted with the whole outfit of traitors. I interpret Norris' eruptions and insults as a good sign. He is such a liar most people do not believe him when he is telling the truth."

It was at this point that Cled E. Wallace, who had been a silent observer, thought that it was time for a few things to be said in the direction of Tennessee. The following letter to Leon B. McQuiddy was sent in the spirit, sentiment and style of its writer:

Dear McQuiddy:

Pardon the abruptness. I'm in an abrupt humor. You know how I feel toward you, Foy and the Advocate. My immediate humor has a large content of disgust and contempt which I feel certain you will share when you read this letter I have just received and which I am taking the liberty to pass on to you.

I'm not scared but do not deny being as mad as I ever get. A personal fight on Foy by Frank Norris, abetted and aided by G. C. Brewer, the Boll crowd and sympathizers will rally around Foy a coterie of powerful defenders. He won't lose the fight. Foy's influence has not waned among powerful men throughout the West who know of his misfortunes and have confidence in his integrity. The reaction of Pullias is typical. When the Jews couldn't meet Christ in debate, they killed him. The Judaizers and their sympathizers cannot meet Foy in debate and they would like to kill him but the chances are they won't. If the torch ever falls from his hands there will be plenty of us left who will see to it that it will never hit the ground. Frank Norris killed one man with a pistol and now he is thrusting a dagger at Foy handed him by men closely connected with the Advocate. Such double-crossing treachery is revolting to me and plenty of others. My judgment is that it will definitely KO these men in the affection and confidence of a host of loyal supporters of the Gospel Advocate.

Foy is in receipt of a nasty letter from Norris threatening him with the weapon handed him out of Memphis. With characteristic boldness he has accepted the challenge. He won't have to fight alone.

You know as well as I do the motives behind this attempt at character assassination. They won't get by with it even if they smile and smile and smile and talk about peace and brotherly love, while they act like the very devil under cover.

You can understand why I feel so deeply in the matter. I have the utmost confidence in you and your fairness and think you ought to know this--from me.

Sincerely and fraternally,
Cled E. Wallace

Anent The Neal Debate

Inasmuch as Norris has attempted to make an issue of the publication of the Neal-Wallace debate by the Gospel Advocate Company, we insert here the facts from the Gospel Advocate files on that point.

The reflection in the Norris charges, if true would be against the publishers. But the following letters show that the publishers were impartial and fair with Neal. These documents settled that point by Neal himself.

Winchester, Kentucky

April 20, 1933

Mr. Foy E. Wallace, Jr.,
Paducah, Ky.

Dear Brother:

I received the transcript of our debate on April 6th. After two weeks I am returning it to you in care of the G. A. by railway express, today.

The transcript in a general way was fairly accurate. On some pages it was hopelessly confused. I think, however, with the corrections it expresses quite well the arguments of the debate.

I hope it will be put in print very soon. In sending the proof sheets for my correction and approval it will be a great convenience if you will send two sets.

I hope the book will be widely distributed. I believe it will do good.

Sincerely,
Chas. M. Neal.

Winchester, Kentucky
June 27, 1933

Mr. Foy E. Wallace,
Nashville, Tenn.

Dear Brother:

I am returning to you the galley sheets of our forthcoming book. I received them on June 21 and have done my best to return them promptly.

I have corrected them quite carefully and feel that the next correction will be a much lighter matter. Several sheets needed but little correction but some required a good deal of attention and in one place the text was hopelessly confused. In this place I have taken the liberty to rewrite a short section. In doing so I have tried to stay within both the limits of space and the original thought of the spoken composition.

I like the style of type you are using and am well pleased with, the way the cuts of the charts show up. I will assure you that I will do everything in my power to make the book both saleable and profitable and complete on the matter in hand.

My chapter on the addenda matter cannot be completed until I have the whole of the Winchester debate before me. I presume that the proof sheets furnished me will be set to page so that I may be able to make reference to items by page etc. Such, it seems, is an absolute necessity in order for me to write to best advantage and for me to give final approval. For this reason all the haste possible in getting this final set of sheets to me is necessary so the book may come out promptly.

I do not think of any other thing concerning this work of which I need now to speak. Assuring you of my hearty cooperation in pushing the preparation of addenda and other matters pertaining to the Book I am

Sincerely Yours, Charles M. Neal.

Winchester, Ky.
Sept. 5, 1933

Gospel Advocate,
Nashville, Tenn.
Gentlemen:

The last chapter of addenda for the Neal-Wallace Discussion of 3000 words is past due. I am inclined to think that it has gone astray. In case such has happened, I wish to call your attention to the fact that such must be examined and approved by me before the same becomes a part of the book. Once before matter intended for me from your office was sent to Winchester, Tenn. I am writing this that in case such has happened again, you might look into the matter and thus hasten the work to completion. I am sending two copies of this letter —should it seem necessary you can forward one copy to Brother Wallace.

From the number of orders and inquiries I am receiving concerning the Book I believe it will be a good seller. In view of my limited stock being soon exhausted, I would like to ask your best terms to me from your office. I was told at the outset that you would make 40% discount. I think that in this case I should be able to buy the books from you at \$1.00 per copy. I will be glad to have a definite proposal from you.

Hoping to have the last chapter of the addenda very soon for examination and approval I am

Sincerely, Charles M. Neal.

Winchester, Kentucky
Sept. 7th 1933.

Gospel Advocate,
Nashville, Tenn.
Dear Brethren:

I am in receipt of the copy for Brother Wallace's last

chapter of the addenda. I hasten to write to say that the same has my hearty approval. I will add also, that the showing made in favor of the affirmative in the entire addenda, is very satisfactory to me.

If manifest fairness is manifested in the writing of the preface, as I trust it will be, I can add that I am well pleased with the showing for the affirmative in the entire book.

That means that I am very much interested in the distribution of the book. I wish that the popular price of \$1.90 could be maintained for a longer period. I hope that you may see your way clear to extend the time of that special offer.

To hasten the publication I hereby give my final approval of all the material that has passed through my hands with "approval." I hope that no other delay may be experienced in the publication.

Assuring you my heartiest cooperation in the distribution of the book I am

Sincerely, Charles M. Neal.

September 9, 1933.

Dear Brother Neal:

Do we understand your letter of September 7 to mean that you do not wish a proof of the addenda in your debate? Certainly we would much prefer that you see it. We will have a proof of the preface sent to you for your approval before printing the book.

The publishers, although you seem to think otherwise, are not interested in what copy is furnished for the book, and will see, like all good printers, that the copy coming into their hands is handled in strictly an impartial way.

Yours very truly,

McQUIDDY PRINTING COMPANY
*Leon B. McQuiddy.

Winchester, Kentucky
September 12th, 1933.

Gospel Advocate,
Nashville, Tenn.

Dear Brother McQuiddy:

Answering your letter of Sept. 9th will say that the concession I made regarding my not reading the copy of the addenda and the preface was to help you to an earlier publication. You prefer that I see it. You also say that you will have a copy of the preface sent to me for my approval.

I prefer to see the copy of both the addenda and the preface before publication. I thank you very much for, your kind offer to delay publication while I examine the same. I will return the copy at the very earliest moment. If not too much trouble I would like two copies of the proof of each.

Yours sincerely, Charles M. Neal.,

September 14, 1933.

Dear Brother Neal:

Your letter of September 12 is received, and we are instructing our mechanical department to follow the instructions contained in your letter.

Yours very truly,

McQUIDDY PRINTING COMPANY
Leon B. McQuiddy.

That settles that. Norris climbed out on a limb of gossip and misrepresentation and the limb has been sawed off. His every attempt to justify his base conduct has been a pure fabrication of sheer excuses,

The Neal-Wallace debate is a clothbound, three hundred fifty page book and can be obtained from Sanderson-Tinius Company, 228 E. Third street, Tulsa, Oklahoma. Price \$2.00 per copy. Stock limited. Order now.

EMBARRASSING INCIDENTS LEFT OUT OF THE NORRIS BOOK

(F. E. W. JR.)

Among the many artifices of Mr. Norris was the arbitrary arrangement he attempted to force on us in his tabernacle. It was his tabernacle —his layout —and he thought it was his debate. He insisted that my affirmative address be made all in one address of one hour and a half —to which he would reply with one hour and a half. This was obviously done so that his opponent would have no opportunity to answer anything that he said. Within my rights I insisted on alternate forty-five minute addresses so that replies could be made to arguments offered. After my affirmative address of forty-five minutes, Mr. Norris rather, abruptly ordered me to continue with another forty-five minutes before he would speak. Just as abruptly I refused to do so. I took the audience into my confidence and told them what was being demanded, and why Mr. Norris wanted it that way. He then, seeing that he was on the spot, made a show of generosity and offered me the privilege of interrupting him anywhere in his address if he “misrepresented anything,” or if there was anything “unfair” in his proceedings. Mr. Norris did not think that I would avail myself of his offer, believing that he had all of the advantage in having the floor if I should interrupt him. But I did it —and to his sorrow —on his own proposition. The embarrassing things —to him —that occurred as a result, are among the things left out of his book.

At the start of the discussion Norris stated that he “used to be a member of the ‘Church of Christ’ but quit it while he was a boy. It was his obvious intention to play up that claim for effect. His statement was passed by until he had repeated it several times. I then reminded him that Benedict Arnold “used to be” an American citizen and that Judas Iscariot “used to be” a disciple of the Lord —and J. Frank Norris “used to be” a member of the Church of Christ! Mr. Norris never mentioned it again. Personally, I seriously doubt if Norris was ever a member of the church. One thing is certain —Norris never intended to allow such replies to his arrogant assertions see the light of type.

I. THE REPUDIATION OF MARK 16

It was the second day of the debate. I was affirming on the necessity of baptism. My first argument to prove that baptism is essential to salvation was “justification by faith.” This was Norris’ sugar-stick, and he had not expected me to take his own pet passages on faith and apply them to my affirmative proposition. After developing the argument on justification by faith, Mark 16:16 was introduced as proof that baptism is justification by faith —“he that believeth and is baptized shall be saved.” No other passage on baptism was introduced in the first affirmative speech. Mr. Norris was visibly confused. He stormed and ranted as to why I did not use John 3:5 on “born of water” and why I had ignored Acts 2:38. He had prepared an answer to arguments that I had not presented, and his speech fell flat.

In his efforts to extricate himself from the unexpected turn of things he took the Bogard dodge and denied the inspiration of Mark 16:16. He said that it was not in two of the oldest manuscripts. He had been abroad, he said, and had looked down through a glass encasement upon these

two old manuscripts that left out Mark 16:16! Furthermore, he averred that if Mark 16:16 is “good scripture” that we would have to take the snakes —he wanted to know if I would let the snakes bite me —and to the amusement of a few Baptist preachers he shouted “I am going to put Wallace to bed with the snakes!”

In reply to all of this, we pointed out first that Norris had been a great crusader against modernism among the Baptists and had waged a fight against Baylor University, and even the Baptist Seminary, because of their alleged “modernism” and lo! in order to get rid of Mark 16 he had himself turned modernist, and worse —he had flatly denied the inspiration of a part of the gospel record.

The great “fundamentalist” had turned modernist! That goaded him and his “Fundamentalist Baptists,” and he backed up by saying that he had not “denied” Mark 16, he had only said that it was “questionable.” The prompt reply was that since he had said if Mark 16 was “good scripture” he would put me to bed with the snakes —and now he backs up and says that he had not denied that it was, then what would he do with the snakes? He had put me to bed with the snakes only to find out that he would have to sleep with the snakes himself!

His greatest humiliation on Mark 16, however, was on the two manuscripts which he said he saw through the glass case. And Mark 16 :16 was left out of those two manuscripts! We asked Mr. Norris if he did not know that the same two manuscripts that omitted Mark 16:16 also omitted the entire twentieth chapter of Revelation. He did not know it —and he turned pale. Only the day before he had used Revelation 20 as his chief text on the millennium question. He had hung a chart on which the verses from Revelation 20 were printed —and then had drilled the Baptists to read it in concert —in unison. He had made a great show of it —he directed them, and they read it aloud in unison. That chart was still hanging from the wall above our heads, with the thousand years printed in extraordinarily large letters. I pointed to his chart and said: “Mr. Norris, do you know that the entire 20th chapter of Revelation is left out of the same two manuscripts that leave out Mark 16?” Since he had charged me with basing my argument on baptism on “a doubtful passage” I simply laid it back in his lap, that by his own statements he had based his entire millennial argument of “a doubtful passage,” and reminded him that “sauce for the goose is salad dressing for the gander.”

The weight of this incident was crushing. Norris felt it. Morris and Rice felt it; and Ballard told some of his Baptists that I ruined Norris on Mark 16. Sometime later I saw Norris in a railway station in San Antonio, after he had broken with John R. Rice, and asked him why he had split with Rice. He said, “Oh, John has gone off with the Holy Rollers.” I replied, “Sure enough! Maybe he has decided that Mark 16 is good scripture and has decided to take the snakes with it, like you said!” But Norris was gone —he would not stand still to exchange even a few remarks with me, and I had to throw it at him on the run —but he heard it!

The thing that he calls the Norris-Wallace Debate leaves

out this very embarrassing incident. It cannot be an oversight that every thing that happened in his own speeches to his humiliation and embarrassment was overlooked — his stenographers did not take it! Those things are not in the record! That being true, what do you think Norris and his stenographers did to my speeches? If they exist at all, they exist in such mutilated form that they could not be recognized or identified as the speeches that I delivered in that debate. And the addresses in the Norris book are not the speeches that he delivered in that debate.

II. THE MARTIN LUTHER INCIDENT

In full knowledge of the fact that he was misrepresenting the sayings and writings of Alexander Campbell, at one strategic point, Mr. Norris shouted that he could prove that A. Campbell did not believe that baptism was essential to salvation and that he would read where Campbell actually said that it was not essential to salvation. So he produced a book, written by Campbell. He read a statement to the effect that baptism is not essential to salvation, and attributed it to Alexander Campbell. I rose to claim the privilege he had offered me, and asked him for the title of the book. I had to insist before he would tell me the name of the book. I then asked for the page from which he was reading, and again had to insist before he would give it. I had that same book in my case; I reached for it, turned to the page, and read the statement which Mr. Norris attributed to Campbell, and lo! it was an extract from Martin Luther, set off on the page as a quotation, and credited to Luther. It could not have been a mistake. Mr. Norris had deliberately attributed a statement of Luther to Alexander Campbell. I asked him before the audience, Mr. Norris, why did you do it? In white anger he threw the book down —and proceeded along another line. That incident is left out of Mr. Norris' book — the Norris-Wallace Debate, falsely so-called!

Later in his same address, he shouted again that he would read from Alexander Campbell, which was an admission that he had not done so. He took the book again and read where Campbell said that "baptism is not essential in all cases" —and in louder tones he yelled, "if baptism is not essential in all cases it is not essential in any case!" Again I claimed the generous (?) proposition that he had made, and interrupted him. I asked: Mr. Norris, is faith essential in all cases? He started to say "yes" but thought of the infants and changed it to "No." When he said "No" I said to the audience, in Norris' words, "if faith is not essential in all cases, then faith is not essential in any ease," so away went his doctrine of salvation by faith! It was then shown that Campbell was making a statement with reference to infant baptism, showing that infants are not subjects of baptism, and therefore baptism is not essential to the salvation of an infant. Mr. Norris tried to laugh this off by remarking that the argument was "childish" —but it wasn't funny either to him or the Baptists and the laugh didn't lather.

That incident was not allowed to go into his book, as it occurred. A garbled account of it appears, an incomplete statement of it, giving only a few of my words, and leaving the thing as much in Norris' favor as possible.

There are other instances in the unworthy thing that he calls the Norris-Wallace Debate that represent me as

asking and answering questions in the course of his speeches —but in no case does the report accurately represent what was said and done. The record is "fixed" to favor Norris. Also in those instances of where "applause" and "laughter" are inserted into his speeches, an entirely over-drawn picture is given to his readers. Men of the world, who make no claims to being religious, would not stoop to the dishonor or resort to the dishonesty of the things that Norris has perpetrated in the publication of his fraudulent book, and the ten years campaign of misrepresentation and falsehood he has waged to his own shame and disgrace since the debate was held.

Some honorable men of the Baptist affiliation have testified to his dishonesty and treachery. Notable among them is A. R. Scherliing, of North Dakota, whose letters in this Special Number are an example of what some Baptists, above the Norris strata, think of the conduct of a man whom they followed and trusted until his own actions proved him unworthy of their confidence.

For precisely the same reasons that these embarrassing incidents did not see the light of type, as they actually occurred, in the Fort Worth debate, many other things unfavorable to Norris were culled out. Does anyone believe, in the light of such as this, that my speeches were taken and transcribed correctly?

The testimony of A. O. Colley was given to the effect that he sat near the stenographers and saw them "lay down their pencils," apparently in obedience to some signal from Norris, at certain points in my addresses when withering exposures were being made of Norris and his positions. I witnessed the same, and called attention to it, and was met with silly Baptist grins.

III. THE THREAT OF ONE HUNDRED ARMED MEN

It was in the midst of one of these interruptions, so embarrassing to Mr. Norris that he lost his poise completely. Laboring under great pressure evidently, defeated in argument and in repartee on every point, he went into a rage on a certain point of interruption and screamed "shut up" —and added that he had "one hundred armed men" placed in that audience to carry out at his command!

To cover these things up Mr. Norris has diligently endeavored to make it appear that I was ill-tempered during the debate. I am absolutely confident that no unprejudiced person, or even few extremely prejudiced ones, would accuse me of getting out of humor even once during the entire proceedings. There was not one moment in all of the sessions when I was not fully composed and in the best of humor —and Norris knew it, a thing that irked and angered him. Knowing, as he does, that he himself became extremely angry, he would have the people believe that it was I. But the people know better, and they have not forgotten these devastating things that happened to J. Frank Norris, though he did expunge them from the record.

Like the Martin Luther incident, this "one hundred armed men" threat was left out of the Norris record, though it happened in his speech, not mine. That shows what kind of a representation of my speeches the public would have been treated to if J. Frank Norris had been left unrestrained to bring out the sort of a book he intended to publish —and it is such diabolical conduct as this that has made the present exposures necessary.

CONCERNING ARGUMENTS CLAIMED UNANSWERED

(F. E. W. JR.)

The present Special Issue does not propose a review of the so-called "Norris-Wallace Debate." Such a work would require a book the size of his. But the purpose of this exposure would not be fully accomplished if we should ignore the claims of Mr. Norris that his "pet points" were all unanswered. He has boasted all over the United States that we passed his arguments by "like a 'nigger' passin' a graveyard!" It becomes necessary therefore to take time and space to give some examples of what was done to the arguments he falsely says were not even noticed.

The examples submitted are all on the subject of baptism—but on the subject of apostasy the same type of exposures were made. It is not possible to cover the subjects in the limited space available here but the instances cited in the following examples will enlighten the readers as to what occurred on every subject discussed.

Since Mr. Norris questioned the inspiration of Mark 16:16; and claims to have "uncoupled" Acts 2:38; and thinks he finds the "new birth" in the middle of the light on the Damascus road in the case of Saul; and gets us all saved by "staying out of the water" like Noah did—withal claiming that these arguments of his simply over-awed us into such complete silence that we had "nary a word to say" in reply—we herewith set forth the facts as to what actually took place before the audience on these points, and discuss them in order briefly, as follows.

I. ON THE INSPIRATION OF MARK 16:16

1. The authenticity of the passage has never been questioned by the scholars. The only point that has ever been raised has been in reference to its genuineness, whether it was written by Mark or by one of the other apostles, and therefore whether it belonged to the end of Mark's epistle or to another gospel record. The statement would certainly not be less valuable if another apostle wrote it.

2. It is claimed that it is not authentic because it is not found in two of the old manuscripts—the Vatican and the Sinaitic. But it is in practically all of the others—some five hundred in number—including the Alexandrian, which is next to the Vatican and the Sinaitic in age and accuracy.

3. The passage was quoted by Irenaeus in the second century, which shows that it was in Mark's record at that time.

4. All of the ancient versions contain it, which shows that it was in the Greek copies from which the translations were made. Among them are the Peshito Syriac, Old Italic, Sahidic, Coptic—all of which were in existence earlier than the two Manuscripts that omit it, and there are only two in which it does not appear. But there are two thousand copies that contained it.

5. The facts mentioned in the passage are mentioned in the other gospels. See Lk. 8:2—Jno. 20:1-8—Heb. 2:5.

6. The same two manuscripts that leave out Mark 16:16 also leave out other portions of the New Testament which have never been called in question for that reason. A very significant example of it is the Book of Revelation. Many other copies leave out the entire twentieth chapter. Do any of these deniers of Mark 16:16 deny Revelation 20 for the same reason?

The proof of this statement, is given by Dr. Philip Schaff, president of the American Revision Committee, in his book, "Companion To The Greek New Testament," page 116. Likewise Alexander Roberts, fellow-member of the same Committee with Dr. Schaff testifies to the same fact in his book, "Companion To The Greek New Testament," page 116. Like is the voice of scholarship and is the last word on the subject.

7. The forty-seven translators of Authorized Version: our common Bible, put Mark 16:16 in the text. The one hundred and one translators of the American Standard Revised Version put Mark 16:16 in the text. Doctor Schaff was the president of this committee, and of that passage he said: "The section is found in most of the uncials and in all the cursive Manuscripts, in most of the ancient versions, in all the existing Greek and Syriac lectionaries as far as examined; and Irenaeus, who is a much older witness than any of our existing Manuscripts, quotes Verse 19 as a part of the Gospel of Mark. A strong intrinsic argument for the genuineness is also derived from the extreme improbability (we may say impossibility) that the evangelist should have intentionally closed his Gospel with 'for they were afraid,' verse 8." (Companion To The Greek New Testament, Page 190, by Philip Schaff).

If more evidence is needed, Alexander Roberts, the eminent member of the Translating Committee says with emphasis that the author of Mark 16:16 was surely "one who belonged to the circle of the apostles" and that it "is inserted, without the least misgiving, as an appendix to that gospel in the Revised Version." (Companion To The English New Testament. Page 63).

While trying to deny the inspiration of Mark 16:16 on the claims of scholarship, it can be seen that the point of scholarship turns against them. And when they lose their point, the only alternative is to accept the inspiration of Mark 16:16 and then lose their argument against baptism! A hard bed, but they made it and must lie in it.

8. As a final point—the author of the Hebrew letter, generally conceded to be Paul, the apostle, quoted from Mark 16 in Heb. 2:5. Do you think the apostle Paul would have quoted from a spurious account? The argument is all on one side—for the genuineness of Mark 16. It is, indeed, strange that preachers like Norris in their bitter opposition to Mark 16:16 will turn infidel and deny its inspiration in an effort to get rid of it. In so doing they are no better than any other modernist or infidel who deny other sections of the Word of God.

II. THE ARGUMENT ON ACTS 2:38

In the affirmative on the place of baptism in the plan of salvation I introduced my argument with Mark 16:16. Mr. Norris, as stated, first denied the inspiration of this passage and then backed out of his denial under no little embarrassment. From Mark 16 I proceeded to Acts 2:38. In his book and in his paper Mr. Norris has made a great ado over his argument on Acts 2:30, and would leave the impression that we were bewildered into silence—having no answer.

The fact is just the reverse of his statements. The bewilderment was his own, and much of his "argument" (?)

on Acts 2:38 consists of matter which he did not deliver at all in the debate, but which was written up either before or after the debate..

Summing up the argument on Acts 2:38, we offered first of all to stake the issue on that single passage. The value of this passage to the controversy was emphasized to that extent, as the most conspicuous passage on the subject. We promised the audience to deliver it from all the withering influence of sophistry —and did so.

(1) There is an inseparable connection stated between baptism and remission of sins.

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”

“For” means necessary to. It makes remission depend on baptism in the same sense that it is made to depend on repentance. Transpose the sentence and it reads: Every one of you repent and be baptized for the remission of sins. There are two things —“repent and be baptized” —related to a third —“the remission of sins.” The one particle eis (for) cannot, express two relations. Therefore, whatever relation repentance bears to the remission of sins, baptism bears that same relation. Is repentance essential to remission? Then, so is baptism.

(2) When were they forgiven?

Not when Peter began preaching. Not when they were convicted —or pricked in the heart. Not when they cried “what shall we do.” Then, when were they forgiven? Read it: “Repent and be baptized every one of you.” That alone as the answer to their question, even with no design expressed, would make the answer essential. It was an answer to a question. Was the answer essential to the point of inquiry?

(3) The object of the question.

The question: What shall we do? For what —if not to be forgiven? The answer: Did Peter tell them to do something because of or in order to what they were asking for?

(4) The answer analyzed.

The copulative conjunction “and” couples two verbs with the phrase “for the remission of sins.” Repent for —be baptized for —there is no good sense in the expression if remission is not the purpose. Eliminate baptism and read the sentence. “Repent every one of you in the name of Jesus Christ for the remission of sins.” What does “for” mean? Repent for —does that mean repent “because of” —oh, no. Repent in order to remission of sins. Very well, put baptism back into the sentence —repent and be baptized for the remission of sins —does baptism in the passage change the meaning of “for?”

(5) The Greek preposition Eis.

As a Greek preposition eis never means “because of,” or “on account of,” and is never so rendered. Thayer, the New Testament lexicographer, says that “eis” is “a preposition governing the accusative and denoting entrance into, or direction and limit; into, to, towards, for, among.” There are seventeen Greek words translated in the English word “for” —the Greek preposition eis (for) is never translated “because of” and it never looks backward. The Greek preposition dia is “on account of.” So when the English word “for” comes from the Greek preposition “dia” it

means **on account of** or **because of**, but when the English word “for” comes from the Greek word “eis” it never points back, always forward.. The illustrations sometimes used are therefore wrong. For instance: “A worker is paid for his labor.” That is, the worker is paid because of or on account of his labor. But that preposition “for” in the Greek would be “dia” not “eis.” Now turn it around. “The worker labors for his wages.” That is, the worker labors in order to, or in view of, his wages.” In that case, the preposition “for” in the Greek would be “eis.” In Acts 2:38 the preposition is “eis” not “dia” and it means “in order to” and does not mean “because of.”

Compare some passages in the New Testament:

Acts 3:19: “Repent and be converted that (eis) your sins may be blotted out.” Does one repent because sins are blotted out? It is the preposition “eis” here.

Rom. 10:10: “With the heart man believeth unto (eis) righteousness.” Does man believe because of righteousness? It is “eis” here also.

Heb. 10:39: “Believe unto (eis) the saving of the soul.” Does one believe because of the saving of the soul—or in order to the saving of the soul? It is the preposition “eis” here.

Acts 11:18: “Repentance unto (eis) life” —does one repent because he has obtained “life” or in order to obtain this life? It is the preposition “eis” in this passage.

2 Cor. 7:10: “Repentance unto (eis) salvation.” Does one repent because he has obtained salvation or in order to obtain it. It is the same word “eis” in this passage.

Matt. 26:28: “This is my blood . . . shed for many for (eis) the remission of sins.” Did Jesus Christ shed his blood because of the remission of the sins of the many—or in order to remission of their sins? It is the same word “eis” and is the same expression “for remission of sins” as in Acts 2:38.

Mr. Norris never answered these parallels on the preposition “eis.” But to take from him every vestige of argument attention was called to some passages sometimes thought to be an exception in the use of the word “eis” — passages that appear to use the preposition “eis” in the **backward** sense.

First: Matt. 3:11 — “I indeed baptize you with water (eis) repentance.” Here, it is contended, that John meant that he baptized people because of repentance and not in order to repentance. But the word simply means “into” here —baptized into repentance —into the life obligated by repentance, or into the amendment of life. This is shown by his exhortation “bring forth fruits meet for repentance.” The word repentance here is used broadly in the sense of conversion. In Acts 11:18 we are told that God granted to the Gentiles “repentance unto life.” But in Acts 15: 3 the same writer used the word conversion in referring to the same thing, stating that God had granted “the conversion of the Gentiles.” Hence, repentance is used in these passages in the sense of conversion. Repentance in Acts 11:18 includes all that conversion does in Acts 15:3 —and it is into this repentance that John’s subjects were baptized. They were baptized into the benefits or blessings repentance brings, as in Rom. 8:3-4, where it refers to being baptized into death —in the benefits of His death. So “eis” in Matt. 3: 11 points forward, not backward. If John had meant “on account of” in that passage the word “dia” would have been used instead of the word “eis.”

Second: Matt. 12:41 —“Because they repented at (eis) the preaching of Jonah.” It is contended that the men of Nineveh repented “because of” the preaching of Jonah. But that is not the statement of the text nor its meaning. They repented eis or into the preaching of Jonah. The Ninevites repented into the preaching of Jonah by their reformation —they “repented in sackcloth and ashes” and the Old Testament text tells us that God saw their works, like

John's command to "bring forth fruits meet for repentance." John's subjects were baptized into that kind of repentance and the Ninevites repented into Jonah's preaching in the same manner. So again "eis" looks forward, not backward.

Third: Mark 1:44— "Go show thyself to the priest and offer for (eis) thy cleansing." It is argued that "for" here means "because of" —offer because of the cleansing. But the word "eis" here, as in other instances, simply means in order to. The healing took place before the cleansing. The text does not say "offer for thy healing" —it says offer for thy cleansing. The law of cleansing is stated in Lev. 13:2-7. The leper was first healed —then the healed leper went to the priest for the cleansing, and in obedience to the law he must "offer for the cleansing" — make his offering in order to the cleansing, which followed the healing. ~~So~~ the argument on "eis" is lost. There is not one example, not one single example, of the word "eis" meaning because of or on account of —it always points forward, never backward, and from this rule and meaning there is no exception. The challenge to produce one was not met.

(6) The verbs — number and person.

In a final effort, a last resort, to break the force of Acts 2:38, Mr. Norris copied the Bogard argument on the "number and person" of the verbs "repent, and be baptized every one of you." The argument is that "repent" is second person plural, but "be baptized every one of you" is third person singular. The effort is to prove that repentance and baptism in their verb forms are not related in number and person and therefore cannot be related in design in this command. But the argument falls of its own weight due to the fatal fact that in the Greek of our New Testament there is no third person singular. The Greek Grammar stated plainly that the Imperative takes only the second person, and that there is no third person singular. Our authority for the statement is the following Greek Grammars, which I have in my possession, duly marked and underlined. Hadley and Allen, Greek Grammar, page 204. Thayer's Greek Lexicon, page 192. Liddell and Scott, page 478. There are others, but the Greek rule covering this point shows that their argument on the grammar of Acts 2:38 goes down with the rest of their sophistry.

But it was very forcefully pointed out to Mr. Norris that even if there were no Greek rule covering the point his argument that "repent," in the second person plural, could not be related in design with "be baptized," in the third person singular, was wrong in our own plain language. The following examples were submitted to him.

(1) A mother says to her children: "Come and be washed every one of you for the cleansing of your hands, and ye shall receive the gift of a good meal." Does the second person plural and third person singular keep the verbs "come" and "be washed" from being related in purpose? Certainly not.

(2) A benevolent physician, who discovers medicinal waters, says: "Go ye, and be bathed every one of you for the healing of your infirmities, and ye shall receive the blessings of good health."

(3) The county health' officer commands: Turn and be vaccinated every one of you for the prevention of 'the smallpox etc."

(4) And the school authorities say: "Matriculate and be instructed every one of you for the reception of a diploma etc.."

It can be observed at a glance that the same persons who were commanded to repent in Acts 2:38 were commanded to be baptized, and for the same purpose. Repentance and baptism are joined together by that "copulative and" in that passage and they point in the same direction — what one is for the other is for. The objections are pure sophistry.

These parallels on Acts 2:38 were not replied to during the debate.

III. WHEN WAS SAUL OF TARSUS SAVED?

One of Mr. Norris' greatest boasts, is that his "new" slant on the conversion of Saul of Tarsus was not answered. He says in his book and in his paper — "note it down and see if he answers it." We did answer it -- but they did not note it down

The argument here surrounds the passage in Acts 22:16: "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

The language of the text implies (1) separation from sin; (2) how this separation is effected; (3) that the washing mentioned is not baptism, but in this passage it follows baptism, or is something that takes place in baptism.

The "washing" in Acts 22:16 is exactly what "remission" is in Acts 2:38. No one contends that remission is baptism in Acts 2. We do contend that baptism stands between the sinner and remission in that passage. Nor do we contend that the washing is baptism in Acts 22 — but baptism stands between the sinner and the washing in that passage.

Now, Mr. Norris' great killing argument is made on 1 Cor. 15:8 where the apostle Paul states that he was the last of them all to see the Lord and to become an apostle of the Lord. He thus adds: "And last of all he was seen of me also, as of one born out of due time." With fancy flourishes Mr. Norris asserts that "born" in this verse means "born again" and therefore Paul was "born again" when Jesus appeared to him on the Damascus road. This is what Mr. Norris "predicted" (after the debate was over) in his book that I would never answer, and he said "take your pencils and note it down" (after the debate had closed) and "see if he answers it." But it was answered when he made it —before the debate closed, and before he put in his post mortem prediction.

His first mistake was in assuming that "born" in this verse means "born again." If "born" here means "born again" then Paul says that he was "born again out of due time." Well, when is the due time for a man to be born again? If Paul had been born before this time it would have been before he even believed on the Lord. Mr. Norris says the "due time" for one to be born is when he believed. Was not Paul born when he believed, according to his contention? Was that out of due time? But proof of the fact that the use of the word "born" here is not in the sense of "born again" lies in the fact that it is not the same word at all in the original text, nor the same expression in our own text. Note this proof: Englishman's Greek Concordance gives the word "born" in the expression "born out of due time" in 1 Cor. 15:8 from the word EKTROMA. But in the expression "being born again" in 1 Pet. 1:23 the word "born" is from ANAGENNAO and in the expression "expect a man be born again" in John 3:5 the word "born" is

from GENNAO. That alone collapses his whole point — the great argument that no man could answer! It is a different "born" entirely. It is not "born again" and does not refer to the new birth at all.

His second mistake is in the fact that the passage does not say that Paul was born. The apostle simply uses a comparison. He says "as of one born out of due time." What he referred to was not a birth —but "as" a birth out of its due time. Then what did he mean? The answer is in the next verse. Read it: "For I am the least of the apostles, that am not meet to be called an apostle." He is not talking about the new birth —he is talking about his becoming an apostle after all the other apostles had already been called. He became an apostle later than they —as one born out of the due time. Anybody who can see through a ladder ought to be able to see that comparison.

The question, then, is when was Saul saved? The text tells us that a light shone round about him; that he fell to the earth; that he heard a voice and asked "who art thou, Lord? that when he was told it was Jesus who was speaking, he asked what the Lord would have him to do ; that he was commanded by the Lord to go into Damascus where it would be told him what he must do; that Ananias came to him after he had fasted in blindness for three days and three nights, shut up in his room, and told him to "arise and be baptized and wash away thy sins." Now, when was Saul saved?

(1) If he was saved when he fell to the earth, he was saved before he knew who Jesus was, because he said "who art thou, Lord?"

(2) If he was saved when he asked the Lord what he should do, he was saved before he knew it, for he said "Lord, what wilt thou have me to do?"

(3) If he was saved when Jesus told him to go into the city, he was saved before Jesus Christ knew it, for Jesus said "there it shall be told thee what thou must do!"

(4) If he was saved while he was praying in Damascus, Ananias the Lord's disciple did not know, for he went to tell him what to do.

(5) If he was saved while he was fasting in blindness, and praying in his room in Damascus, he was the most miserable saved man anybody ever read about.

(6) If he was saved even when Ananias laid his hands on him then he was saved before he did what he was told to do to be saved.

Now that is the kind of a saved man we are told to believe Saul of Tarsus was as Mr. Norris attempts to make his people believe that Saul was "born again" and saved when the light shone around him on the road.

But when was he saved? Well —Jesus told him to go into the city where he would be told what he must do. Ananias came and told him to "arise and be baptized and wash away thy sins." These three verbs are joined together by that copulative "and." It is the coupling pin of Mark 16: 16' and of, Acts 2 :38. Arise "and" be baptized "and" wash away thy sins." Was he saved before his sins were washed away? Remember —baptism in this passage stands squarely between the sinner and the washing away of his sins.

Did a denominational preacher ever tell an unsaved man to do such a thing? Why not?

(7) The question of efficacy:

It is urged that water cannot literally wash away sins. Neither does the blood literally wash away sins.

No matter what the washing is —baptism stands between the sinner and the washing away of his sins,

(8) Some objections answered.

1. Ananias called Saul "brother" which shows that Ananias regarded him a saved man. But Peter called the sinners on the day of Pentecost "brethren" before he had even told them to "repent" and be baptized and he called them "brethren" in Acts 3:17-19 before he had told them to "repent and be converted." Does that prove that they were saved before they repented or had been converted? Saul was a Jew and Ananias was a Jew —they were brother Jews, Israelites.

2. He received the Spirit before he was baptized, so he must have been saved before he was baptized. The text does not say that he received the Spirit before he was baptized. It simply says that he might be filled —but it does not state when it was done. Acts 22:21 is Paul's own version of what occurred and he says that sight is all that he received at the hands of Ananias. When the Holy Spirit was imparted to him is not stated. But grant the miracle-- it still does not change the command of Ananias.

3. But the scales fell from him, hence he must have been saved before his baptism. Yes, but the scales fell from his eyes, not his heart. The miracle restored his physical sight. The question is —when was Saul saved? The answer is when he obeyed the command of Ananias to arise and be baptized —and no amount of labor can change the case.

These arguments were made affirmatively first, and negatively in answer to Mr. Norris' attempts to displace them. But we do not believe they ever went into the stenographers' notes as they were delivered in form and sequence or even in substance —and J. Frank Norris would never permit them to see the light of type in an accurately reported and published "Norris-Wallace Debate." Those who heard the debate know well, full well, who kept the debate from being published and why.

IV. THE ARGUMENT ON 1 PET. 3:21

As in the other cases Mr. Norris has made a great ado on his "withering" reply to this argument. But it is easy to hold a one-sided debate, yet the readers of his own perverted book must be able to see the labor in his efforts to dispose of "something" his opponent had said and done to him.

Referring to the salvation of Noah from destruction as a type of our salvation from sin, Peter says: "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us." Here is salvation in type and antitype. The fact that one is temporal and the other is spiritual does not change the fact. The temporal rock in 1 Cor. 10:1-2 is made a figure of Christ. Does that make Christ figurative? So, first of all this passage cannot be disposed of by saying that it is "just a figure."

The salvation is actual —"by the resurrection of Jesus Christ." The comparison shows the connection that baptism has with this salvation. 1. God used water to deliver Noah. 2. God uses water —even baptism —to save us, Water.

drew the line of separation between the old world and the new world. Water delivered Noah from the old world into the new world. Water brought them into the new sacrificial covenant with God. These are precisely the functions of baptism. The meaning of Peter's language is evident.

But it is contended that Noah stayed out of the water! Well, if that is the point of comparison, then the rest of them were lost by getting into the water. What does that do for a Baptist, since he has to get into the water to become one? That would mean —do not be baptized, you will be lost if you do! So Jesus should have said "he that believeth and is baptized shall be damned!" This dodge only shows Baptist preachers to be an arch-perversers of the word of God.

The passage says as the water saved Noah so "baptism" saves us. Now, can one be baptized and stay out of the water? Will a Baptist say that one can be baptized and stay out of the water? Unless he says that, he has no argument on that point. The text says water saves us —even baptism, and even Baptists admit that to be baptized one must get in the water.

The point in 1 Pet. 3:21 is not what baptism is but rather what baptism does. It saves us. Any explanation that says baptism does not save us is not an explanation —it is a contradiction.

Summing it up:

1. One cannot be bantized and stav out of the water.
2. Previous to baptism salvation does not exist.
- 3.. Subsequent to baptism, salvation does exist.
4. Without baptism therefore, the salvation of a gospel subject cannot exist.

Noah was saved:

1. By grace —he "found favor in the eyes of the Lord." (Gen. 6:8).
2. By faith —"By faith Noah . . . prepared an ark to the saving of his house." (Heb. 11:6).
3. Rv obedience —"Bv faith Noah . . . prepared an ark." (Ibid.1)
4. By water —"even baptism." (1 Pet. 3:21).

These points were made in affirmative argument and in rebuttals to Baptist sophistry —but they were not answered —nor were they taken down by the stenographers as they were spoken and delivered.

V. "CHRIST SENT ME NOT TO BAPTIZE" (1 Cor. 1:14-17)

This passage is considered by some as an unanswerable objection to baptism. Contrary to that it proves the indispensable importance of the command.

Of Paul —Of Christ

1. To be baptized in the name of Paul would make one to, be —of Paul.
2. Then to be baptized in the name of Christ would make one to be-of Christ. Very definitely Paul showed that to be of Paul one must be baptized in Paul's name, and he objected to the Corinthians saying that they were "of Paul" for that very reason Then just as definitely must one be baptized in the name of Christ to be of Christ —one cannot be "of Christ," therefore without being baptized in the name of Christ.

3. When Paul said "lest any should say that I had baptized in mine own name" —he showed that such a thing would have made baptism a non-essential, human ordinance, a pitiful man's ceremony.. It would have destroyed the act of baptism. Paul did not thank God that none or few had been baptized, but simply that he had not done it, since they were bent on being baptized in his name thus rendering the act meaningless. If baptism had been unimportant, as Norris says, it would not have made any difference and there was no need for concern on the point. The fact that baptism is an essential thing is the reason for Paul's concern as to the scripturalness of their act.

4. The meaning of the passage can be seen by comparison. There is a law governing elliptical sentences. In such sentences when the ellipsis is implied but not expressed, it must be supplied. This is a well known rule of grammar. The following will serve as examples:

(1) Jesus said, "He that believeth on me believeth not on me, but on Him that sent me." Did he mean that they did not believe on him? No. With the ellipsis supplied the idea simply is, "He that believeth on me, believeth not on me only but also on him that sent me."

(2) Again Jesus said, "Labor not for the bread that perisheth but for that which endureth unto eternal life." Did Jesus forbid laboring for the bread that we eat? No. With the ellipsis supplied the thought reads, "Labor not only for the bread that perisheth but also for that which endureth unto eternal life."

(3) Another example is found in Paul's statement to Timothy. "Drink no longer water but use a little wine for thy stomach's sake and for thine oft infirmities." Did Paul mean for Timothy to quit drinking water altogether? No. With the ellipsis supplied the thought is clear. "Drink no longer water only but use a little wine also for thy stomach's sake." That is, mix some of that acid wine into the water to correct the alkaline effects produced by the water Timothy had been drinking. Of course the wine-bibbers who use this text for authority to drink would not want to mix theirs with water —too weak as it is, they say!

(4) The Corinthian passage is of similar construction. When Paul said, "Christ sent me, NOT to baptize but to preach the gospel," did he mean that he was not commissioned to baptize people as the twelve apostles were? In the Great Commission the twleve were positively commanded to go and baptize. Does this mean that Paul was not? Of course not. Then what does it mean —just what the other passages mean with ellipsis supplied. Here it is: "Christ sent me not to baptize only (merely) but to preach the gospel also." The preacher's first duty is to preach the gospel. The baptisms are the result and will follow in consequence. But men who were not doing the preaching could attend to the baptizing, whether Paul did or not. Yet he did baptize some of the Corinthians, and said so. Did he do something God had not sent or authorized him to do?

It must be apparent to all that the attempted argument is a mere dodge —and a poor one at that. It is mighty inconsistent for a Baptist to make it, for the reason that it has Paul saying that "Christ sent me not to make Baptists, but to preach the gospel" for no man can be a Baptist without baptism. And if baptism is no part of the gospel it certainly follows that Paul could have preached the gos-

pel a thousand years and never have made a Baptist! Any Baptist who can see an inch in front of his nose would never bring that passage up for an argument against baptism.

These arguments were all made against Mr. Norris' sophistry, yet he boasts that his arguments were unanswered, not even referred to! There is little that can be done with one so utterly void of integrity.

V. THE FRAUDULENT CLAIMS CONCERNING ALEXANDER CAMPBELL

We are not Campbellites. We do not follow any man. But it is not right that such perversity as that which has been exhibited by Norris and his little satellites in the misrepresentations concerning Campbell and others of his day be allowed to pass without a scathing.

It was doubtless one of Mr. Norris' schemes to keep me away from the main line of argument by leading me off into a defense of Campbell and other lights among us. He failed in that purpose. We were debating what the Bible teaches and not what Campbell or somebody else said about anything. And I refused to be led away.

In this Norris had the promptings of the Millennial brethren among us. It was evident all the way through that Boll, Jorgenson, and Neal —aided by the insignificant group in Fort Worth and Dallas headed by Dr. Eugene Wood, were the instigators of that scheme. It not only reacted against Norris; it boomeranged against the millennial faction with such force that they have never recovered from its effects.

Norris began by claiming that Campbell was on his side —and he could prove it by his writings. I replied that Presbyterians could prove sprinkling by Campbell for he was once a Presbyterian. There was a time when he believed and taught inherent depravity and other erroneous things. We pointed out that he started out a Presbyterian, found that they were wrong on the action of baptism and other matters and he left them. He then affiliated with a Baptist Association (though he never became a member of the Baptist church) until he found out that they are wrong on everything and he quit even "associating" with them. As he learned the full truth he accepted it and preached it.

But Mr. Norris claimed that Campbell did not believe that baptism was necessary to salvation —and that he was on his side. To that I replied that Norris had certainly made fools out of all the big Baptist preachers of Campbell's day for it was on that very point that the Baptists fought Campbell so bitterly. What about J. B. Jeter's book on "Campbellism" and another entitled "The Gospel En Water" by Jarrell They all accused Campbell of teaching "water salvation" —now Norris says he didn't do it. What a set of dunces those Baptists were back there — Campbell was on their side, according to Norris, and they didn't know it! This point made that section of Baptist preachers in front of us look silly (and they were) but Norris, thinking that he could decoy me into a defense of Campbell, continued. The people knew better, so we left him to his side-issues and stayed on the main line.

For the benefit, however, of some who do not know any better, and as a rebuke to some who do know better, with especial reference in the latter group to such Baptist boosters as Luther C. Peak, of Dallas, and others of his

ilk, we submit some statements from Alexander Campbell that will settle the points involved with any honest or honorable man. Though it may not do either Norris or Peak any good, it will arm about 300,000 readers of this Special Number with the facts, the integrity of these purveyors of falsehood will sink to a new low in the estimation of the vast number who know the truth of these things.

I. CAMPBELL ON BAPTISM

"In my debate with Mr. McCalla in Kentucky, 1823, on this topic, I contended that it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of sins —that to every believing subject it did formally and in fact convey to him the forgiveness of sins." Christian Baptist, Page 401.

"In the third place I proceed to show that we have the most explicit proof that God forgives sins for the name's sake of his son, or when the name of Jesus Christ is named upon us in immersion, so soon as our bodies are put under water, at that very instant (in and by the act of immersion) our former or old sins are all washed away provided only that we are true believers." Christian Baptist, Page 416.

"I say that it is quite sufficient to show that in the first proclamation by the holy apostles, forgiveness of sins and Christian immersion were inseparably connected together. Peter, to whom was committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion, equally necessary to forgiveness." Christian Baptist, Page 416-17).

"That it is expressly said and explicitly taught that God forgives men's sins in the act of immersion." Christian Baptist, Page 421.

"Faith is not more evidently connected with immersion than is immersion with the forgiveness of sins. In the ancient gospel it was first a belier in Jesus; next immersion; then forgiveness." Christian Baptist, Page 423.

"We connect faith with immersion as ESSENTIAL to forgiveness —and therefore as said of old "accoramg to your faith, so be it unto you —so say we of immersion." Christian Baptist, Page 436.

A student of Campbell, indeed! Rather, a perverter of Campbell, the Word of God, and everything else that is true.

Our purpose in correcting these misrepresentations is not merely to tell people what Alexander Campbell taught. What a man teaches has nothing to do with what the New Testament says —unless he teaches what it says. We do not follow any man. The purpose of all this to expose the rank unreliability of J. Frank Norris and his utter lack of veracity. In all of these matters he has exhibited a reckless disregard for facts in nay case, and has been devoid of truth. In the language of John, the apostle, "He is a liar and the truth is not in him."

II. CAMPBELL ON MILLENNIALISM Millennial Harbinger; 1841, Page 197-8:

"Israel, House of Jacob, Tabernacle of David, Mount Zion? Jerusalem, etc., are sometimes to be interpreted figuratively in the New Testament, just as much as any of the symbols of the apocalypse. Indeed, most of the promises made to David; Israel and the fathers, as well as those concerning Jerusalem, Mount Zion, "the rest of Canaan," "the seed of Abraham," referred to by the apostles, are applied not in their original and literal, but their figurative and spiritual import. We shall at the present adduce a few examples.

1st. Gabriel, in the annunciation of the nativity of the Messiah, thus speaks: "He shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob

for ever, and of his kingdom there shall be no end." Surely this is not the literal and earthly throne of David, nor is it the literal and earthly house of Jacob; nor can it be said, even now, that he has received the kingdom and throne of God on which David sat on earth; that he has reigned over the house of Jacob ever since, much less for ever; nor will he ever in Jerusalem sit upon the throne of David; for the earthly city shall never again be built, nor that throne established either on our hypothesis or on that of the Literalist of the Boston Convention."

Does J. Frank Norris believe the above statement? He does not. It is the opposite of what J. Frank Norris affirmed. Then, did he tell the people the truth when he repeatedly told them that Alexander Campbell was on his side of the propositions discussed? He did not — and furthermore, we believe that he knew that he was not telling them the truth.

Millennial Harbinger 1841 Page 194-5:

"Now it ought to be distinctly noted that although the burial and resurrection of satan or of the antagonist powers symbolized by the dragon and satan, are first spoken of in the vision: still the resurrection of the souls of the mighty dead — the revival of such spirits on earth, though next described, is first in fact and in occurrence: since satan and his innumerable hosts are to encompass the city of the saints till some time after the thousand years, or the revival of "the rest of the dead." Have we not, then, I appeal to the unprejudiced readers, much more reason and consistency in explaining the first in contrast with the second symbolic resurrection, as we have clearly intimated in the context, than to imagine a second literal resurrection to suit a first literal resurrection. Indeed, as he first implies a second of the same sort, we are constrained to make both either literal or figurative. But the doctrine of two literal resurrections is no where taught in the scripture, unless it be taught in this passage; and certainly to select out of the midst of so many symbols, as we find in this passage, one phrase, and make it not only literal and unfigurative, but also to found on it the doctrine of two distinct corporeal and literal resurrections, would be a dangerous precedent — and without a parallel in sound criticism and good sense — not only in the Bible, but in other similar composition in the world. Where have we a first and second resurrection in any other passage of Jewish or Christian scriptures besides this? And where have we a hint of one literal resurrection from any prophet or apostle? I know of none. It appears therefore like building a castle upon the ice to found the theory of two proper resurrections upon such data as this passage affords."

Does J. Frank Norris believe the foregoing analysis of Revelation 20? He does not. Did he know that Campbell said these things? Well, he said that he was a student of Campbell. Did he tell the truth? He did not. He should have said that he was a perverter of Campbell instead.

Millennial Harbinger, 1851, Page 21:

"Who, then, enlightened in the Christian religion, can pray "thy reign come," or "thy kingdom come?" I want no other proof of the darkness that yet covers much of Protestant Christendom than the papal ceremonious hebdominal abuse of "the Lord's prayer," as it is named in many hundred synagogues in this so-called Bible enlightened land."

"The kingdom has come and the king has been on the throne of David now more than 1800 years; still, myriads

are yet piaying 'thy kingdom come' !! Some qualify it by such awkward phrases as 'thy kingdom come into the hearts of this people'; 'thy kingdom come in its ultimate glory.' But this is to desecrate arid mystify the scripture style."

Does J. Frank Norris believe that he can pray for the kingdom to come? Does he believe that "Christ the king has been on David's throne now more than 1800 years? He does not. Such affirmations ruin his whole theory. Yet he tells the people Alexander Campbell was on his side of the millennium question.

Millennial Harbinger, 1849, Page 291-4:

"David foretold that his son would be a king and sit upon his throne, -- not on earth, but in the heavens."

"With this induction of all the passages that speak of the throne of David, and all that is said of the anointing or coronation of the Lord Jesus, can anyone find a vestige of authority for the assumption that Jesus Christ will descend from the throne of God in the heavens, to sit up any thing called a throne of David, in literal Jerusalem; and thus, in the form of a man, reign as a prince and priest over one nation and people, for any national, temporal or spiritual purpose!

"But one fact is not seen by those neophytes who assume so much on this subject. It is this, that David's throne was originally the throne of God, and David was but his representative. Jehovah himself was king of Israel, and when Israel repudiated him, he gave them in his anger what they sought, i.e. 'a king like other nations,' but he would merely depute him and authorize him by an unction in his name, thereby constituting him 'the Lord's anointed.' This is the mystery which none of these theological adventurers have yet been taught."

"God reigned on earth in the persons of Judah's kings on David's throne. But after the Jews said — 'This is the heir, come let us kill and seize the inheritance,' he translated the throne of David to heaven and placed his Son upon it, and there it will continue as the seat of the L&D Jesus Christ till all enemies fall before him."

Yet J. Frank Norris says that he has been "a student of Campbell" and that Alexander Campbell is on his side, and that on the issues between us he was the Campbellite! In the above passages Campbell called Norris "a neophyte" who "assumes so much on this subject" and branded him and his ilk as "theological adventurers" who have not "yet been taught"! On his side, indeed! A Campbellite-umph! I am not myself a "Campbellite" but I do not aim to allow J. Frank Norris to slander the good name of Alexander Campbell by calling himself one on this or any other subject!

There are many other such passages in the writings of Alexander Campbell. But these will suffice to prove the utter disregard of facts characteristic of these men who have attempted to deceive the public in general and members of the churches of Christ in particular with the propaganda, that Alexander Campbell believed and taught the millennial theories of J. Frank Norris, R. H. Boll, or any other Pre-millennialist. The effort on the part of them all must be branded as downright dishonesty and a wilful effort to deceive.:

DOWN-TO-DATE DEVELOPMENTS - RECENT NORRIS CHALLENGES

CHURCH OF CHRIST

TENTH AND FRANCIS STREETS

OKLAHOMA CITY

May 2, 1944

Mr. Foy E. Wallace, Jr.
Box 1804
Oklahoma City, Oklahoma

Dear Bro. Wallace:

Our attention has been called to the challenges of J. Frank Norris in his paper and over the radio for a debate with some man of "national reputation" among the churches of Christ. We observe that your name is being repeatedly mentioned in these challenges, and many references are being made to the debate which you had with Mr. Norris some years ago.

We hereby authorize you to accept Mr. Norris' challenge for this debate. 'Inasmuch as the former debate was held in Ft. Worth; Mr. Norris' home city, we propose that this debate be arranged for Oklahoma City, your home city, and that it be held in a public auditorium under terms and conditions to be agreed upon, and set forth in a legal contract to guarantee a correct report and publication of both sides of the debate.

We anticipate that it will probably be impossible for Mr. Norris to obtain the endorsement of a single Baptist Church in this city, but we are willing to waive that usual and proper procedure in order to enable you to meet his challenges in interest of the truth.

Faithfully and fraternally,

W. B. Bartow
L. L. Lites
L. E. Diamond
A. W. Lee

Elders, Tenth & Francis Church

Yater Pant
Minister, Tenth & Francis Church

Capitol Hill
Church of Christ

2900 SOUTH HARVEY

PHONE 7-4817

Oklahoma City, Oklahoma

May 8, 1944

ELDERS:

W. E. BOST
CHAS. N. WILSON
H. C. HARRIS

MINISTER:

HUBERT ROACH

DEACONS:

ELWOOD MESSENGER
HOMER DEAL
A. D. DAVIS
P. V. BANKER
TOM E. CUDD
W. N. GUEST

Mr. Foy E. Wallace, Jr.
Box 1804
Oklahoma City, Oklahoma

Dear Brother Wallace :

We have seen the letter written to you by the Tenth and Francis congregation by which you are authorized to accept Mr. J. Frank Norris' challenge for a debate with some representative man from the churches of Christ.

It is our feeling that Mr. Norris will withdraw his challenge and seek every way possible to avoid this debate, once he realizes you are the man he will have to meet. But if there is any way at all by which you can get him to meet you either in Ft. Worth, Dallas, or Oklahoma City, we want you to know that you have the unqualified endorsement and support of the churches of Christ in Oklahoma City.

Faithfully yours,

Capitol Hill Church of Christ

By Hubert Roach

Culbertson Heights Church of Christ

By Joseph H. Davister

19th & Byers Church of Christ

By J. M. Gillpatrick

31st & Blackwelder Church of Christ

By Blenda W. Wilber

Southwest Church of Christ

By T. G. Ruble

Polytechnic Church of Christ

Deacons

T.R. Boley
J.H. Cochran
Eugene ~~Cad~~
W.H. Dixon
~~A.H. Hitt~~
W.C. Lipford
O. N. Mitchell
K. O. Northcut
R.A. Schilling
C. D. Schooler

3501.11 AVENUE I
LEROY BROWNLOW, Minister
Phone 5-2426
3716 AVENUE L
FORT WORTH 5, TEXAS
May 18, 1944

Elders

T. B. Echols
C. V. Hale
S. J. Lightfoot
G. W. Mitchell
A. H. Norvelle
J.H. Richards
J. L. Stephenson
J. A. Swain

Mr. Foy E. Wallace, Jr.
Box 1804
Oklahoma City, Oklahoma

Dear Brother Wallace:

J. Frank Norris, of the Fundamental Baptist Church, has issued challenges to the churches of Christ, of this city, to meet him in debate. These challenges have gone to thousands by means of his radio preaching and his paper, "Fundamentalists."

We believe it is our responsibility to God, to this generation and to the generations which are to follow to do something about these challenges. Hence, the Polytechnic and Castleberry churches request you to meet Mr. Norris in debate, if fair and honest arrangements can be made.

Mr. Norris wants to meet a nationally known debater; you meet this demand. He has further requested that the debater for the churches of Christ be a man who has works in print on the subjects to be discussed. He says that fairness demands this because his speeches and writings on such subjects are in print. Thus, Mr. Norris should be glad to meet you again because he has the speeches you made in the debate ten years ago unless he has destroyed them; because no member of the church of Christ was ever allowed to see them. If that is not enough to satisfy that demand, Mr. Norris may get your many other works which are available to all. You are definitely the man to meet him.

It is gratifying to note Mr. Norris' insistence for fairness relative to the published works of the debaters. Fairness also demands some other things; some of which are: First, it be held in a neutral place. Second, each debater have a moderator and the two moderators select a chairman moderator. Third, no admission fees be charged; we are interested not in the people's money but in their hearing the truth. Fourth, all speeches be taken by dictaphone, phonograph records, or by a staff of reputable court reporters. Fifth, the debate be published by a neutral publishing company. Sixth, the agreement for the debate be made a legal contract and notarized. If Mr. Norris is wanting a fair and honorable discussion, he will be happy to comply with the same. If Mr. Norris is not willing to comply with such just and impartial conditions, it will be evident to the whole world he used the wrong word in demanding fairness and that he is not interested in an honorable discussion. If he debates, truth will triumph just as it did in 1934; if he does not, it will be an admission on his part that he cannot in a fair and honest manner defend the doctrines he advocates and the church of which he is the founder.

Fraternally yours,

Elders, Castleberry church of Christ:

H. Cooper
W. Gardner
A. W. Pritchard
L. Scarborough
Minister:
Leo E. Jones

Elders, Polytechnic church of Christ:

T. B. Echols
G. W. Mitchell
J. L. Stephenson
J. H. Richards
S. J. Lightfoot
J. A. Swain
C. V. Hale
A. H. Norvelle Sr.
Minister:
Leroy Brownlow

3716 Ave. L
Fort Worth, Texas
June 9, 1944

Dr. J. Frank Norris, Pastor
First Baptist Church
4th * Throckmorton Sts.
Fort Worth, Texas

Dear Dr. Norris:

In reply to your challenges for a debate with a representative man of the churches of Christ, we wish to say that there are fifteen churches of Christ which will endorse, support and cooperate in another debate between you and Foy E. Wallace, Jr., provided that fair and impartial arrangements can be made, set forth in a legal contract and notarized.

Relative to the contract, we believe the one that was read in your presence by Coleman Overby, of Dallas, May 27, and taken down by your sound scribe is fair and just to both sides, giving neither the advantage. It is not necessary for us to mention the provisions and covenants of that contract, because you have a copy of it. Foy E. Wallace, Jr., has signed the contract and had it notarized; if you wish, we shall be glad to present same for your signature and notarization.



In your challenge of May 23 you listed three issues to be debated. You notice that the contract calls for four propositions: the same propositions debated by you and Foy E. Wallace, Jr. in 1934. These four propositions cover well the issues you mentioned, and should meet with your approval because of your former acceptance of them.

Also, another suggestion in your letter of May 23 is that both parties submit to each other a list of questions thirty days before the debate begins. We see no need for this. It would start the debate before it starts. Furthermore, we believe the man representing the churches of Christ will not need thirty days in which to answer the questions you may ask him; and a man of your reputation should not need the thirty days to answer the questions you are asked either.

Another suggestion in the above mentioned letter and challenge is that the man selected by the churches of Christ be one who has published a book or books covering the subjects debated." We are not acquainted with all the published works of Foy E. Wallace, Jr. However, we understand that you have a copy of the Neal-Wallace debate, which covers two of the propositions stated in the contract; if not, you may easily secure one. Furthermore, you have all of Brother Wallace's speeches made in the former debate, because in the letter you wrote Nolan Queen---a copy of which is found in the book of speeches you delivered in the debate of 1934---you stated that his transcribed speeches were your property.. Those speeches should satisfy that demand.

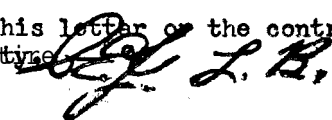
Relative to the suggestion that the speeches be recorded by a sound scribe---that points the taking down and transcribing of all speeches is one of the provisions of the contract.

Very truly yours,


Cleo Jones, Minister
Castleberry Church of Christ

Leroy Brownlow, Minister
Polytechnic church of Christ

P. s.

If you refer in your radio sermons to either this letter or the contract for the debate, we request that you read both in their entirety.



Church of Christ

PEARL AND BRYAN STREETS

Dallas 1, Texas

COLEMAN OVERBY, MINISTER

May 15, 1944

ELDERS:

CRAWFORD, DR. S. H.
JACKSON, J. C.
MCCONNELL, W. C.
WALKER, T. C.
WARD, C. C.

DEACONS:

CROW, COLQUITT
RICE, L. W.
WALDEN, R. A.
WILKERSON, J. P.
WILLIS, S. E.

Mr. Foy E. Wallace, Jr.
Box 1804
Oklahoma City, Oklahoma

Dear Brother Wallace:

It is our understanding that Frank Norris has challenged the churches of Christ for a discussion. This challenge has been published in his paper and broadcast over the Radio. He also demands an opponent of national reputation, one who is nationally known and whose position on the points of differences involved have been published in some of his publications.

Since the Cause of the Lord Jesus Christ is involved in this challenge, we join the other churches of the city of Dallas in inviting the discussion to Dallas. We, with the other churches of the city, whose endorsements are herewith made known, take pleasure in cooperating fully in this proposed discussion.

We believe the discussion should be held in a neutral auditorium, one that will accommodate the vast audiences that will be certain to attend all the sessions.

We are convinced too, you are more than able to meet all of Mr. Norris's demands and under the present circumstances, you are the only logical choice among the brethren to discuss the issues involved. We therefore take pleasure in commending you - without reservation, for the work in this discussion. We promise to lend every reasonable assistance in making the debate a happy realization.

sincerely,

Elders:

Minister:

S. H. Crawford
W. C. McConnell
T. C. Walker
C. C. Ward
J. C. Jackson
Coleman Overby

OVERWHELMING FORT WORTH AND DALLAS ENDORSEMENTS

LIST OF FORT WORTH CHURCHES ENDORSING THE WALLACE-NORRIS DEBATE

POLYTECHNIC

Elders : T. B. Echols, G. W. Mitchell, J. L. Stephenson, J. H. Richards, S. J. Lightfoot, J. A. Swain, C. V. Hale, A. H. Norvell, Sr. and Leroy Brownlow, Minister.

RIVERSIDE

W. C. Sparkman, J. H. Tew, W. E. Stewart, Elders and J. Willard Morrow, Minister.

CASTLEBERRY

H. Hooper, W. A. Gardner, A. W. Pringle, Elders and Cleo E. Jones, Minister.

CALMONT AVE.

Elders : Lewis Snyder, Lloyd T. Crouch, W. W. Penick. Had no regular minister at time of letter.

NORTHSIDE

Elders : J. A. Jones, C. W. Atherton, B. A. Davis, S. M. Knott. J. A. McCall, Minister.

CENTRAL

Elders: Glenn M. Holden, L. E. Robinson. J. C. Cash, Minister.

ARLINGTON HEIGHTS

Deacons: C. A. Gardner, G. A. Norman, J. E. Turner, J. L. Standridge, H. G. Syrgley. James L. Standridge, Minister.

WHITE SETTLEMENT

Leaders : A. F. Hardin, N. E. McKillip, J. C. Lemons, W. M. Holland, Eddie Anderson, B. W. Proctor. No regular minister at time of letter.

SAMUELS AVENUE

Elders : F. E. Stowe, Jeff Hall, J. K. Bentley. Don C. Bentley, Minister.

HIGHLAND PARK

Elders : G. L. Brownlow, R. V. Castles, T. D. Boston. Paul A. Thompson, Minister.

H A N D L E Y

Elders : Mead Reno, Earl Grady, Otis Thomas. John W. Pigg, Minister.

BIRDVILLE

Elders : A. W. Campbell, A. T. Sanders. Fred McClung, Minister.

WASHINGTON HEIGHTS

Leaders : G. F. Hanes, L. R. Cotton, Mack Rowers, C. W. Mayner. Earl Gardner, Minister.

LAKE WORTH

Elders : Elmer T. Atkins, R. A. White, Harry Brumbough. C. J. True, Minister.

R O S E N H E I G H T S

Leaders: J. Willard Morrow, W. C. Moore, E. A. White, Sam Lundie, C. L. Brown, W. A. Shirley Sr., W. B. All-dridge, R. L. Chaffin, W. N. Helm, Joe B. Mays, T. M. Bearden, L. H. Pollock, L. A. Murray, Herbert Norton. Bennett Morrow, Minister. * * *

LIST OF DALLAS CHURCHES ENDORSING THE WALLACE-NORRIS DEBATE

PEARL AND BRYAN

S. H. Crawford, W. G. McConnell, C. T. Ward, J. C. Jackson Elders, and Coleman Overby Minister.

OWENWOOD

Coleman T. Fikes, John A. White, James Taggart, Andrew Davis, and Cline B. Drake, Minister.

EDGEFIELD

S. H. Peeler, W. W. Bowman, D. E. Holbrook, and Hugo McCord, Minister.

TRINITY HEIGHTS

H. Milburn Smith, J. T. Coffman, F. D. Harmon, J. W. Michael, M. B. Fleming, and Hulen L. Jackson, Minister.

HIGHLAND PARK

C. C. Mize, N. D. McCord O. M. Caskey, and Flavil R. Yeakley, Minister

HATCHER STREET

Leaders : R. M. Cathey, C. H. Moore, R. C. Payne, R. Medford, H. O. Newell, H. O. Blackstone, J. Blackstone and H. C. McCoghren, Minister.

PAGE STREET

Elders : Tim Walker, W. H. Duncan, and C. T. McCormack, Minister

URBANDALE

Elders : Dewey Brawner, L. F. Allen, W. W. Wynn, W. E. Gray, and J. P. Johnston, Minister

WESTERN HEIGHTS

A. U. Britain, S. J. Chennowith, J. H. Pollard, and Brooks Terry, Minister

PRESTON AND McFARLIN

Elders: All of the elders and Minister, Avis C. Wiggins.

SUNSET

Elders: R. B. Riggs, M. S. Phillips, Fred A. Pribble, and minister, J. L. Hines.

CLIFF PARK

Leaders and Minister Eugene E. Vivrett.

MOCKINGBIRD LANE

Elders: W. O. Beeman, J. B. Smith, Flavil L. Colley, and Flavil Colley, Minister.

SANER AVENUE

Elders --One of the elders and the minister, Fred Boshart, authorized me to say this. Written endorsement.--Coleman Overby.

COLONAL AVENUE

Elders --V. A. Silman; Lon Layton; L. D. Perigo. Minister --Olan Hicks.

SEARS AND SUMMITT

W. R. Evans, Dr. John G. Young, R. G. Meggs, J. S. Bell, John D. Henry, Elders. Melvin J. Wise, Minister.

SHAMROCK SHORE

Leaders : Joe Jones, Guy Wood, Neal Craig, and Homer Hailey, Minister.

LETOT

Frank Phillips authorized me to say "yes" to the endorsement.-Coleman Overby.

LISBON

Elders : J. D. Standley; R. L. Humphreys; B. R. Kerr; L. L. Bolden; H. E. Edmond. Minister, J. A. Hardin.

PEAK & EASTSIDE

Elders : B. D. Terry; S. T. Bookout Minister — Joe Malone.

THE CONTRACT ON THE RULES OF DEBATE

It has been the universal expression from all concerned that in the event this debate should materialize there must be a guarantee of orderly procedure. No one has forgotten the unfair advantages taken by Mr. Norris in his own auditorium, under his own dictatorship, in 1934. The public knows about the "doors" and the admission charges. The audiences witnessed Mr. Norris' arbitrary rule of the sessions, accepting no rules and regarding none. Nor have any of us forgotten Mr. Norris' threat, when in his outburst of anger and in white rage, he bellowed that he had one hundred armed men planted there ready for action at his call. He thought it would scare us —but it didn't. Nor have we forgotten the scheming and trickery in reference to the stenographers, his public pledge to supply us with a full and complete copy of the transcript of the debate for corrections and approval and his subsequent refusal absolutely to do so. It was Mr. Norris himself who prevented the publication of the debate, his libelous oral and printed falsehoods to the contrary notwithstanding. The evidence is abundant that J. Frank Norris never intended to permit the publication of the Fort Worth debate as it was delivered. We have in our possession the documents and letters showing that the very offers which he says in his book were declined were actually not declined at all. Those letters were all answered, his offers accepted, and he paid no attention to them. His offers were made to print in his book, not to be answered and accepted by us —and his disgraceful book was on the press being printed all the time that he pretended to be negotiating with us.

Therefore, everybody will be interested in the kind of a contract and agreement which should be entered into in the event of another debate. No one could expect us to trust J. Frank Norris. That he must be made a party to a legal contract, if and when he comes through on his challenges this time, goes without saying. I am willing for all the people, including the Baptists, to see the sort of a contract that I am willing to enter. In fact, the following contract already bears my signature, sealed by a notary, and is waiting for the notarized signature of J. Frank Norris. If he does not sign it, everybody will know why —including the Baptists.

THE CONTRACT

THE STATE OF TEXAS,
COUNTY OF DALLAS.

KNOW ALL MEN BY THESE PRESENTS:

WHEREAS, Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, and J. Frank Norris of Fort Worth, Tarrant County, Texas, do not agree as to the teachings of the Holy Bible on the propositions hereinafter stated, and

WHEREAS, they have mutually agreed to meet for a discussion of said propositions: the said Foy E. Wallace, Jr., representing the Church of Christ and J. Frank Norris representing the First Baptist Church of Fort Worth, Texas, and the Fundamentalist Baptist, and

WHEREAS, before said discussion is held, it is mutually desired, that the method of holding said discussion and the place of holding said discussion and the manner of publication and sale of said discussion be mutually agreed upon, prior to the time and place of said discussion; the time and place to be mutually agreed upon later.

July-August 1944

(F. E. W. JR.)

NOW, THEREFORE, KNOW ALL MEN BY THESE PRESENTS:

1.

Propositions

That the proposition for said discussion and debate shall be the same propositions debated by said Foy E. Wallace, Jr. and said J. Frank Norris in the Norris-Wallace Debate which was held in the auditorium of the First Baptist Church, Fort Worth, Texas, November 4, 5, 6, 1934; said propositions are as follows:

PROPOSITION NO. 1.

The Bible teaches that Baptism, to the penitent believer, is essential to his salvation from past or alien sins.

Wallace affirms; and Norris denies.

PROPOSITION NO. 2.

The Bible teaches that a Child of God, one who has been saved by the blood of Christ, can so sin as to be finally lost.

Wallace affirms; and Norris denies.

PROPOSITION NO. 3

The Bible teaches that Jews, as a nation, will return to Palestine when Christ returns to the earth and then will be converted to Christ.

Norris affirms; and Wallace denies.

PROPOSITION NO. 4.

The Bible teaches that Christ will establish a literal throne in Jerusalem, and will reign over the whole earth for a period of one thousand years.

Norris affirms; and Wallace denies.

2.

Place Of Debate

It is mutually agreed that the place of said discussion shall be in a public auditorium which shall be neutral in said debate; control of said auditorium and the admission to said discussion to be open and free to the public, and the doors open for the public and the audience under the control of the moderators, as hereinafter stipulated.

3.

Moderators

It is mutually agreed that the debate shall be presided over and conducted by three moderators: one moderator shall be chosen by Foy E. Wallace, Jr., and one by J. Frank Norris, and the two moderators shall elect a third moderator, who shall preside at all meetings. The third moderator selected shall be neutral as to side, and shall be a man of honorable, unquestioned fairness and integrity. This moderator shall have complete authority over the order and decorum throughout said discussions, both as to the speakers and to the audience. He shall have authority to suspend the debate or a participant if either participant shall conduct himself in a way or manner unbecoming or ungentlemanly. The moderators' decision shall be final in all questions of conduct of said debate, as herein provided.

4.

Speeches

It is mutually agreed that there shall be two sessions on each proposition. At each session, each speaker shall be allowed two forty-five minute speeches, alternately, and if he does not use the forty-five minutes in his opening dis-

cussion he shall nevertheless be allowed only forty-five minutes for his concluding speech of said session. In other words, each speech by each party shall be limited to forty-five minutes, which time must be used at the time designated or he forfeits the time not used.

5.

Stenographic Report Of Debate

It is mutually agreed that this complete debate and the complete speeches of each debater shall be taken by dictaphone, if available, or by responsible firm of stenographic reporters, and if that is not available, then by three recognized court reporters; one to be selected by Foy E. Wallace, Jr., one by J. Frank Norris, and the two reporters shall select a third reporter, who together shall make all arrangements for a complete, accurate record of the debate, from beginning to end, and shall see to, supervise and actually take down and transcribe and type the complete discussions and proceedings of said debate from beginning to end.

6.

Revision And Corrections

It is mutually agreed that after the debate and all discussions and procedure have been completely transcribed, and each party thereto, Foy E. Wallace, Jr., and J. Frank Norris, shall be furnished the complete discussion of both sides fully transcribed, and each party shall be allowed a reasonable time, not exceeding sixty days, to make any corrections or changes of wording, citations, or authorities, and such other changes as to completely and accurately cover said discussions. It is further provided, that after each party has been furnished a complete transcribed report of said discussions, and after the speeches have been put in printer's type, each side shall be allowed to review the proofs in said form before the printing and publication of the debate. No new material shall be added to the transcribed discussions and no material changes made of original transcription, except as herein provided. It is further provided, that all references by the speakers to quotations, citations and authorities, shall be definite and specific, and only such definite, specific citations and quotations shall be incorporated into the transcription.

7.

It is further provided that after each party has been furnished a complete transcription of the debate, if he fails or refuses, within sixty days to make his corrections, then and in that event, said transcription shall be taken as correct and shall be published in the form as transcribed by the reporters, and the reporters shall certify as to the correctness of said discussions as transcribed.

8.

Publication Of Discussions

It is mutually agreed that the publication of this debate shall be placed in the hands of a neutral, responsible publisher, and the debate shall be published in accordance with the provisions of this contract. The moderators are hereby specially vested with the authority to make all necessary arrangements for the publication of the finished, transcribed debate with said publisher, and said debate shall be

sold at publisher's cost, without profit to either Foy E. Wallace, Jr., or J. Frank Norris.

9.

It is further especially agreed and understood, that if either party to this contract, fails or refuses to cooperate and carry out unconditionally the terms, covenants and conditions of this contract after said debate, then the moderators are hereby vested with full and complete authority to carry out the terms of this contract for the party failing or refusing for any reason to co-operate in the transcribing, publication and circulation of said discussions.

10.

It is further especially agreed and understood that this discussion being solely for the purpose of obtaining a wide circulation of the complete arguments and speeches of each party hereto on the propositions herein stated, it is agreed that said debate shall be published at cost and sold at publisher's cost without profit to either party hereto, and the moderators are instructed to obtain as reasonable a price from the publisher of these discussions as possible, and said debate when published must be sold by said publisher to all persons, firms or corporations desiring to purchase same at the publisher's cost.

11.

This contract is made in original and four copies and each is hereby declared to be an original for all legal purposes.

WITNESS the hand of Foy E. Wallace, Jr. at Temple, Texas, this 16th day of May, A. D., 1944.



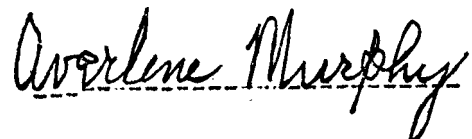
WITNESS the hand of J. Frank Norris at Texas, this day of A. D. 1944.

(Unsigned)

THE STATE OF TEXAS,
COUNTY OF BELL.

BEFORE ME, the undersigned, a Notary Public in and for said County and State, on this day personally appeared Foy E. Wallace, Jr., known to me to be the person whose name is subscribed to the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE this the 16th day of May, A. D. 1944.
(SEAL)



Notary Public in and for Bell County, Texas.

THE STATE OF TEXAS,
COUNTY OF

BEFORE ME, the undersigned, a Notary Public in and for said County and State, on this day personally appeared

July-August 1944

J. Frank Norris, known to me to be the person whose name is subscribed to the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE
this the day of A. D. 1944.

(Unsigned)

Notary Public in and for

..... County, Texas.

"Why There Will Be No Debate"

The above heading is found in a recent issue of the Norris publication. Running true to form Norris is publishing letters addressed to "All The Pastors Of The Church Of Christ, Fort Worth, Texas" but does not publish the replies to his letters. He says in his paper: "The time has long passed for a reply and no answer has come." But the facts are that his letter was answered. What happened to the answer? Believe it or not, the answer to his letter was refused by Mr. Norris. The answer was sent to him in registered mail with return receipt. It came back to the Fort Worth preachers marked "REFUSED.", Norris refused the answer to his letter and put in his paper: "The time has long passed for a reply and no answer has come., Mr. Bogard says Norris exaggerates, but there is a word in our language with fewer syllables that spells what he does! The envelope bearing the mark "REFUSED" is being held for use at the proper time and in the proper way.

When Norris was writing those letters back in 1934-35 making what he called certain "offers," he did not make them to be accepted. He simply printed his letters to us in his book, ignoring the answers, and put beneath the printed letters that they were "declined." He wrote the letters for his book —not for acceptance, and knew all of the time that he would ignore any answer to them. Precisely the same thing is being done in this instance. He is writing his letters for publication purposes, prints them in his paper, refuses the answer, and lets the Baptists think that his "offers" are "declined." The perfidy of such conduct on the part of a leader of a religious movement is unspeakable. It can be explained only on the ground that he believes the Baptist doctrine of hereditary total depravity and the impossibility of apostasy.

No one will deny the fact that there are circumstances under which a man may very properly "refuse" a letter or communication, and turn it back. But certainly not when he has sent a letter to the responding parties demanding an answer. Norris did that; and when the answer came to his own letter, he "refused" it, but said in his paper that "the time has long passed for a reply and no answer has come." But the answer did come. A photograph of that letter, with the envelope marked "Refused," would be interesting.

After publishing the above falsehood Norris then inserts a paragraph in his paper under the heading "Why There Will Be No Debate." The reason is, he says, that certain "laymen" in the churches of Christ in Fort Worth have told him that they do not want a debate! It is expected that there would be a few such "laymen" in Fort Worth or any other city, But does that dispose of the challenges of J. Frank Norris? Not on his life! Fifteen churches of Christ in Fort Worth, in due order and proper process, have accepted

his challenges over the signatures of the entire eldership of those churches, together with the signatures of their preachers. But what some "laymen" have "told", Norris privately is put up against the signed statements of the elders and the preachers of fifteen churches! Any "laymen" in the churches of Christ in Fort Worth or elsewhere, who would say the things that Norris claims they said, or in any way collaborate with him, would not be respected by a single loyal member of a church of Christ anywhere. If such there be, they will in time be known to all men by their presents. But I wouldn't take Norris' word on that matter, nor on any other matter. Even Mr. Bogard says in his paper that Norris is a great "exaggerator" and does not always tell the truth. And I still say that "exaggerating" is not the word for what Norris does.

But suppose none of the churches in Fort Worth should accept the Norris challenges for debate —does that dispose of his challenge? It does not. The Dallas churches have accepted his challenge unanimously. Remember, he cancelled the other one in Dallas. Then, there is Oklahoma City. We are waiting for him there —and ready to give him what he is asking for. If he insists that the debate must be held in Fort Worth —why? Surely, not merely because that is where he lives —for Oklahoma City is where I live, and I could as reasonably refuse to debate him anywhere else. It's a poor rule that would not work both ways. The truth of the matter is that J. Frank Norris will not debate anywhere with anyone unless and until he has all the advantage, sole and complete control of the debate and the premises where it is held, full control of the stenographers, exclusive possession of the manuscripts, and personal "charge" of everything else including the doors and "admission fees." When he sees that he cannot do so; that he must accept equal terms and conditions, and place himself under the binding rules of honorable debate and decent decorum, he will not debate with anybody. That is why there will be no debate, if none is to be. J. Frank Norris does not want an honorable debate. All he wants is an opportunity to bully the preachers, browbeat the churches, and deceive the Baptist boys who are "sitting at his feet" in his so-called seminary. Some seminary it is! The Norris theological cemetery would be a better name for it, for the boys who go there.

We shall keep before the public one thing, namely, that J. Frank Norris can have one, two or three debates, as he chooses —in Dallas, Fort Worth, and Oklahoma City, either or all, as he chooses. And if he will not debate on his own challenge in Fort Worth, a challenge that has been accepted by fifteen recognized churches of Christ in that city, then I hereby challenge J. Frank Norris to meet me in debate in Oklahoma City under the terms and conditions of the contract which has been submitted to him and which is published herein. I am authorized to make this challenge, and I hereby do so, and shall henceforth keep him and the public reminded of it.

The statements appearing in the Norris publication as to "why there will be no debate" are sheer subterfuge. They can only mean that J. Frank Norris backed out of his own challenges. Something happened that he did not expect. His bluffs have boomeranged. He will get out of it the best way that he can —but the fact will remain that

he backed out. This has been a desperate effort on his part to stage a come-back in Fort Worth and regain a part of the personal prestige he lost ten years ago. But he has failed. He will only lose more, if he has any left to lose. His bold challenges have been exposed as bluff and bluster. His day has declined. His sun has set.

Side-Stepping His Own Challenge

In his flustered face-saving maneuvering to deliver himself from an unexpected predicament, Norris now attempts to shift the negotiations from the basis of his challenge to the churches of Christ in Fort Worth to a private arrangement with me. And what an arrangement! He wants me to play tail to a kite to be flown by him and Jake Hines! If you have a sense of humor the following letter, typical of Norris when he gets on a hot spot, will bring down the galleries.

My dear Sir:

A group of ministers of your church, some dozen, called to see me yesterday with reference to having another debate with you.

Dr. J. L. Hines and I have arranged for a joint- discussion over the radio.

These brethren of yours asked if I were willing also for you to have a discussion over the radio.

I have secured time for Dr. Hines and myself and feel sure that I could secure time for you over the same radio, and without cost to you. I assume every responsibility of the radio, myself. This I am doing with Dr. Hines.

He and I will discuss the following subjects:

First, that Christ will return to the earth in Person, and establish His kingdom on the earth and reign until He has put all enemies under His feet.

Second, that the scriptures teach that baptism of a penitent believer is one of the conditions of his salvation: and unless that penitent believer is immersed he cannot be saved.

Third, that the person born again receives eternal life and can never perish or fall away into perdition.

I have the time from 10:00 until midnight every Sunday night, to be exact 10:15. You could have a free additional use of the same time that Dr. Hines will use.

You can go on immediately after the introduction, or at 10: 15. In as much as you have my published position on the above questions it will not be necessary for me to go first. I could take less, or an equal amount of time.

Because of requirements of the radio, it will be necessary to submit your manuscript at least a week in advance, to the radio.

This discussion with you will take place after the discussion with Dr. Hines.

Yours respectfully,
J. Frank Norris.

The following reply was sent to the above ridiculous communication:

Dear Sir!

This acknowledges receipt of your letter of June 24.

Your challenge to the churches of Christ for a debate has been accepted by the churches in Fort Worth, Dallas, and Oklahoma City. I have been asked by the churches in all three cities to represent them in this discussion.

You have received their official acceptance of your challenge, together with propositions signed by me. I am ready to meet you in the debate you demanded at any, or all, of the cities named, and at any date you set-even if I have to cross the continent to do it.

As eager as I am for this discussion, however, I share the feeling of my brethren generally that nothing on earth could ever induce you to meet me again in a public debate under conditions which would preclude the unfair advantages which you seek. In fact, the Ft. Worth brethren have informed me that you, in conference with them last week, in a moment of honest candor, declared you would see me in hell before you would ever, ever get on the same platform with me again in a religious discussion.

It is obvious that you were considerably surprised and chagrined when your challenge to the churches of Christ was accepted. It is also obvious that your chagrin turned into unutterable dread when you realized you might have to face me again. From the first moment you understood this fact, you have made one frantic effort after another to back out of the situation.

Your letter of June 24 is but the latest of these attempts. In it you are seeking to embroil me in a three-way radio wrangle with yourself and J. L. Hines, under conditions which would give you entire control of the complete program. Your stipulation that negative speeches be made before you make the affirmative, and that they be submitted to you a week in advance, is exactly the sort of unscrupulous advantage you have always sought.

Your challenge for a debate has been accepted; the propositions have been signed and delivered to you. All that remains now is for you to make good on your own boastful assertions and put your signature to the propositions.

Very truly yours,
Foy E. Wallace, Jr.

The Sole Issue Before Mr. Norris

Several days later another letter was received from Norris, still ignoring the issue.

Dear Sir:

Your letter is characteristic of you. I would not say that it was unchristian for that would imply that you had the capacity of being a Christian.

Of all the little things I ever heard of on earth is for you to have your lawyer call up the radio station and object to your name being called. You have yourself in the **unenviable predicament** that it is being called without being called and all are laughing at you.

You had the tar **licked out of you in that debate** and your own crowd says so.

I told the crowd your group of representatives, that I was well satisfied with it and would see them where the fires never go out before I would allow anybody to come and dictate to me an unalterable "contract."

You got mad during the debate, showed an ugly spirit all through and you lost terribly by it. Over 40,000 copies have gone out and its a difficult thing to keep the demand

supplied. Many people want' the debate since you were cowardly enough to run under the bed and not allow your side of the debate to be published.

So I am very glad to find your attitude as it is for its very satisfactory to me. You will hear from it from time to time, and may I suggest that you go and get a blanket injunction to the effect, "the Court hereby enjoins Frank Norris for even thinking about Foy Wallace."

Yours with the finest of good humor and profoundest pity,

J. FRANK NORRIS

JFN:M

It is hardly necessary to refer to the expressions in the above letter which show that Norris is not in the "good humor" he would have us believe. He would refrain from even implying that I have "the capacity of being a Christian." In that case, I should have been a Baptist preacher! So Norris turns "Primitive Baptist" and consigns me to the non-elect, reprobate class —I cannot even become a Christian, for I do not have the "capacity." In trying to be "witty" he has joined the Hardshells.

The following reply was made to his letter.

August 4, 1944

Dear Sir:

This is to acknowledge and answer your latest communications.

The sole issue before you now, Mr. Norris, can be stated in one question! Will you or will you not make good with your challenge for another debate? Your bluff has been called. You will either debate with me or you will reveal yourself to the whole world as a radio-ranting blustering bravo who can put up a grandiloquent microphonic fight but who cringes with consternation when his challenges are accepted for a real debate on anything like even terms. My brethren have insisted from the very first that you would never debate with me again, and that all your bellicose bombast is but the pompous swaggering of a craven autocrat. It took one brief jab—the acceptance of your challenge—to puncture your puffed-up balloon and let all the air out. And, judging from reports from those who attended the interview with you, it was rather foul air.

Your reckless references to what our people think of my part of the former debate seem silly to the point of asininity in the light of the overwhelming endorsement they have given me to meet you again. Can you get the endorsement of the Baptist churches in Fort, Worth to meet me again. Try it. Then try Dallas; then Oklahoma City.

You cannot laugh this off, Mr. Norris, as you indicate that you and your radio fans are attempting to do. We are all aware that you would like to do that, and turn the whole thing into a general guffaw, a sort of a circus with yourself as the chief clown. But we have heard that Charlie McCarthy laugh of yours before, and we know exactly how mechanical, hollow and forced it is in your efforts to cover up confusion and bewilderment. You came out like a roaring lion, never dreaming that your challenges would be accepted. They were accepted, and so quickly that it made your head swim. Now you would try to stir your risibles with a farcical laugh that turns to a stilted snickering, as you say: "Ha, ha, ha, I was only joking." But it is no such trivial matter with us, sir. Eternal issues are involved, and they are sacred to us. The souls of men are at stake, and you have deluded them long enough. We are in dead earnest about this matter. Your effort to escape the predicament which you created for yourself by your own challenges cannot obscure these facts. Nor can you maneuver around to shift your challenge to the churches of Christ from that — your challenge to the churches — to an entirely different thing, a thing you have yourself substituted, in which you pick your own opponent for a privately arranged kangaroo radio debate under your personal direction and domination wholly, having none of the endorsements you demanded nor

any of your former requirements —that, I say is not even a good face-saving substitute and will not furnish you the way out. We can, and we will, see to it that the public are made familiar with the facts in the case, and they will not be deceived.

Your remarks about my alleged irascibility and your asserted amiability presume entirely too much on the memories of the thousands who heard the Fort Worth debate. Do you think they have forgotten the Martin Luther incident? You know, you read an excerpt from Martin Luther and pretended that you were reading it from Alexander Campbell. Do you think that the hearers will ever forget the confusion and frustrated anger you showed when your hand was called? Do you delude yourself into thinking that they have forgotten that apoplectic fury with which you flung your book to the floor and screamed out your threat of "one hundred armed men," whom you had planted in the audience to spring forth at your beck and call? The audience that witnessed the violent eruption of your ungovernable temper in that scene knows very well, and they can never forget, who was mad with anger, Mr. Norris. And you need not undertake to tell us the kind of a humor you are in now, it is not necessary, we all know exactly what kind of a humor you are displaying and for the past ten years have kept displayed. The people are more discriminating then perhaps you have allowed.

All who heard the debate and have since seen that bump-tious and libelous niece of literature which you published under the spurious title of the Norris-Wallace Debate have looked in vain in that collection of falsehoods for any reference to this occurrence, any many others like it, which you left out of your book. You have carefully culled and deleted them from the manuscripts, though they occurred in your own speeches. In view of all of this? it is easy to understand your natural aversion and objection to entering into any sort of contract that would bind you to engage in honorable debate.

Sir, you cannot juggle yourself out of this embarrassing situation with your jocosity nor camouflage it with your clownery. The issue that shall be held before the public, including your Baptist followers, is the issue of your own challenge. If you did not intend to debate, and to debate with me, then you have simply talked too much. You may browbeat and brag. You may arrange a radio comedy with J. L. Hines as a last resort to save your face by a substitute, and thus divert the pressure. You may whimper and whine and esconce yourself behind the opposition of anonymous laymen to the debate. You may gather together again your motley assortment of "one hundred armed men" with which you threatened your guests in the Fort Worth debate. But all that will avail you nothing. The churches are demanding that you meet the issue now in three major cities: in Oklahoma City, my home, in Fort Worth, your home; and in your neighboring city of Dallas, where you peremptorily cancelled the debate which you had yourself demanded and contracted to hold after the Fort Worth debate in 1934. Now that these later challenges have been so crushingly accented, your feverish, frenzied and frantic efforts to back out of it; and to fight a mere delaying action with J. L. Hines while you are on full retreat, can nevertheless leave no grounds for the simplest to wonder what you and your people actually think of the vaunted "victory" you have claimed for the former debate. Those of your own people who heard the debate do not believe your claims, and the one redeeming thing with reference to the public is that they have a long time ago learned not to believe anything you say.

With reference to the restrictions concerning your mention of me over the radio programs you sponsor — doubtless it has irked you no little to be told that you cannot renew the campaign of slime and slander that you waged ten years ago. Since you regard that action on my part so "little" and have even offered it as another pseudo-excuse for not ever debating with me again, perhaps it would interest you to know that your own hand-picked opponent, whom you have styled a "high class, Christian gentleman," was among the ones who urged me to take that legal action against you

and 'your radio attacks. This is what your "high class" hand-picked "Doctor Hines" said about you in 1935. Take a look at it.

"Dear Foy: Well, I suppose you have heard by this time what Norris said last Sunday about you. He said he got his information from 'Dr. George C. Brewer, of Memphis, Tennessee.' Now note he said 'George,' not Grover. That may be a loophole, but of course we know who he means. He said further that he was going to publish his part of that debate and copyright it so none could touch it in any way. If I were you I would forbid him in any way using my name over the radio, in the papers, or in his published part of the debate. -J. L. Hines, Feb. 11, 1935.

What do you think of that, Mr. Norris? If you proceed with your "radio debate" with him, what becomes of your excuse on that ground for not debating again with me. Never mind, we all understand that it is only an excuse, a straw of one at that, grabbed by a drowning man. Evidently, however, your calling Brother Jake "Doctor Hines" and treating him to those "delightful" and "delicious" Fort Worth "Chicken Dinners" to which the both of you have frequently referred, has turned him into "a h&h class, Christian gentleman" in your mutual admiration for yourselves. What a wonderful change has been wrought!

Your written threat to violate the restrictions in your

references to us over K. F. J. Z. is noted, but the Federal Communications Commission may have something to say and to do about that matter.

As for restraining you by court order from even thinking of me —I am aware that no earthly power can remove me from your mind. Since 1934 I have been constantly on your mind and my name on your tongue. I have little doubt that you have even dreamed of me, and that you have experienced more than one nightmare as the memories of that 1934 Fort Worth debate came back to haunt you in your sleep. How galling and bitter those unforgettable recollections must be is apparent to all in the nearly hysterical efforts you are making to avoid another debate. But you will not be able to deceive the churches over the nation, nor the public, into thinking that the privately arranged affair between you and your self-labeled "Doctor Hines," as you call him, and as he has even called himself, is the answer to your challenges. Already they know better, and shall know it more and more.

Finally, sir, I have been perfectly aware, as have my brethren, that all your Mussolini-like blustering and beating of your breast and demanding another debate was exactly that —Mussolini-like. But your challenge was accepted, sir, and now you, like that other saw-dust Caesar have come to the end of your rope.

Very truly yours,
Foy E. Wallace Jr.

THE FACTS CONCERNING THE NEGOTIATIONS WITH NORRIS FOR THE DALLAS AND FORT WORTH DEBATES

COLEMAN OVERBY

The last of February, one of J. Frank Norris' Fridays addressed a letter "To all the Pastors of the Church of Christ" in Fort Worth, Texas, calling for or accepting a challenge for discussion. This letter called for a nationally known representative of the church of Christ, one whose position had been published, and asked that the discussion be taken by sound scribe for publication.

The churches in Fort Worth were divided over the wisdom of having the discussion. Doctor Norris sensing this divided condition, published his letter in his paper with added comment, and gave added voice to it over his radio program.

Striking while the iron was hot, some of the preachers of Oklahoma City were counselled about the advisability of repeating the Wallace-Norris Discussion of 1934. It was thought the discussion would accomplish these results: (1) Atone for the cruel injustice done Brother Wallace in preventing the publication of the Fort Worth discussion. (2) Bring together two well known men to discuss current and vital questions. (3) Lend the greatest prestige to the work by getting all the churches possible, in the environs of the discussion, to endorse and invite Brother Wallace to represent the Cause of Christ. (4) To have the discussion in a neutral auditorium. (5) And labor to keep out of the debate the lesser lights.

Brother Wallace was contacted and the churches of Oklahoma City gave their whole-hearted approval of the move. When this was done, twenty or more of the Dallas preachers took the matter before the elders of the churches in the city. The Pearl and Bryan elders wrote a letter to Brother Wallace authorizing him to accept Norris' boasted challenge. Then more than twenty churches of the city wrote letters of endorsement of the letter sent to Brother Wallace. Every church that was asked readily lent its approval. The

response to this move was so encouraging, it was suggested by Brother Wallace that there be three debates, one in each of these places: Oklahoma City, Fort Worth, and Dallas.

To place the debate on the highest plane; to remove all questions and fear from the minds of those who witnessed the conduct of Mr. Norris in the last session of the Wallace Norris Debate in 1934, in fairness to each disputant, and in justice to all those supporting the debate, Brother Wallace was asked to draw up a legal document to govern the discussion. It was this document that moved the elders of Pearl and Bryan church and all Dallas churches to endorse and invite the discussion to Dallas.

NORRIS TAUNTS FORT WORTH CHURCHES

While these plans were in preparation, Mr. Norris became very impatient with the Fort Worth Churches and sent out his second letter "To All The Pastors of the Churches of Christ, Fort Worth, Texas." He said this among other things: "This is to inform you, and you may consider it a challenge if you wish it, that I will meet any man you select of national reputation." In the mean time, the letters of acceptance and endorsement of the Dallas churches, with the legal document, were placed in the hands of Brethren Leroy Brownlow, minister of the Polytechnic Church, and Cleo E. Jones, minister of the Castleberry Church of Fort Worth, to aid them in uniting all the churches there, and persuade them to invite the debate. These brethren labored faithfully and untiringly to present a united front to Mr. Norris.

Norris became urgent in his demands and gave voice to his feelings over the radio. He even offered to have two debates, one in Fort Worth and one in Dallas —a week at each place. Hot in the wake of this boasted challenge, Brethren Avis Wiggins, Olan Hicks, Hulen Jackson, Jake Hines, and Coleman Overby, joined by Brethren Brownlow and Jones, entered the lair of Doctor Norris. All were kind-

ly received and the sound scribe was arranged to register the conversation relative to the debate.

One of the Dallas men led in the conversation with Dr. Norris. It was explained the delay in accepting the challenge was by no means a lack of interest in it, but due to the execution of well laid plans of the churches involved. The interest and enthusiasm has spread to three cities; Oklahoma City, Fort Worth, and Dallas. Each of these places was not only accepting the Norris bid for debate, but were urgently inviting it. The letter authorizing Brother Wallace to make any necessary plans for the discussion was read, and the churches sending endorsement were listed and given. Then the conditions of acceptance of the challenge, the legal document, were read in full. Then Mr. Norris was asked to express his reactions to the letters of acceptance and the rules to regulate the debate.

He replied that since he lived in Fort Worth and his challenge was issued to "The Pastors of Fort Worth," courtesy demanded they should have the first consideration. He also complained of the delay in reply to his first letter to the churches there.

Brother Leroy Brownlow came to the speaker and said he was authorized by the Polytechnic and Castleberry churches to accept the invitation of Doctor Norris for the debate. Mr. Norris wanted to know how many churches of Christ were in Fort Worth, and if the letter Brother Brownlow read was a reply from all the "Pastors" of the city.

Brother Brownlow said there were about twenty churches in Fort Worth, and the letter was not a representation of all the preachers of the city nor an endorsement of all the churches.

Here, Norris kept insisting on a reply to his letters. He also stated he would not be dogmatic about the matter. He said if there were fifteen churches in the city, an invitation from twelve would be sufficient; if there were twenty, fifteen would meet his demands.

Brother Brownlow asked for a little more time to contact all the preachers and elders of the churches and promised, in due time, his demands for the debate would be met.

At this point, the Dallas speaker made this plea: Since the discussion is of mutual interest to the three cities inviting it, it would be no offense to consider Dallas first and Oklahoma City next. These places were unanimously calling for it. The Doctor replied he would give no answer to this until he heard from Fort Worth "Pastors." Too, he said he did not recall any promise to consider Dallas.

He was reminded as far back as the Norris-Wallace Debate of 1934, he agreed to go to Dallas, and that in a late radio address he offered to give a week to Dallas and a week to Fort Worth for two debates. This point was pressed to no avail. The taunted Doctor refused to accept.

HE WAS URGED TO SIGN A CONTRACT

Insisting almost to the breaking point with the Doctor, he was asked to sign the propositions for the discussion and the rules to govern it. It was pointed out Brother Wallace had done so and had his signature attested by a Notary Public. He was also told his signature would settle the matter for the discussion while the Fort Worth churches were getting ready their answer. This would also take care of the three discussions. This urgency was refused. Venturing a little further, the Doctor was asked to criticize any unfair rule of the legal document. He suggested "thirty days" should be the time limit for the proofing of

the transcribed speeches. It was shown the rules make this plain. It could be done in thirty days, and sixty days was to be the limit.

This ended the first conference with the Doctor. Nothing could be done until the Fort Worth churches were ready with their answer. However, a number of things should here be considered. First, this is a very concise report of long discussion about a discussion. Second, Mr. Norris offered no objection to meeting Brother Wallace. He seemed rather stunned at the oneness of the churches in calling Brother Wallace for the work. Third, he virtually agreed to the fairness of the proposed rules to govern the discussion. Fourth, he left the way open for another meeting to lay plans for the debates. Fifth, the evasiveness of the Doctor was evidenced throughout the discussion. He talked the greater part of his time of matters foreign to the debates—he wanted to tell a "skunk story"—he finally managed to get it in: about a certain banker of Fort Worth who asked him why he left the church; and of his various experiences. In all this, he labored to get a little more time to stall off saying "no" to the debate. He exhausted his resources to find some way out and how to save his face.

Between this conference and the one that followed, he continued to seek ways to get out of the debate. He found it. He dallied with some of the "lay members" of the churches in Fort Worth who covenanted with him to call it off; he found fault with the brethren who asked for an extension of time to answer his letters; and finally he made arrangements for a debate to stave off his offer to meet "any man" the churches selected. This will be manifest in what is to follow.

HINES CONNIVED WITH NORRIS

Our next meeting with Doctor Norris was June 23. Much took place between the meetings. Some of the Fort Worth brethren who were uncompromising in their opposition to the debate were still moving "heaven and earth" to prevent it. In the meantime J. L. Hines visited Norris and was entertained royally with a chicken dinner. At this feast the host and guest arranged for a school-boy radio debate. Brethren Jones and Brownlow, faithful to their promise, notified Norris by letter they were getting everything in hand to answer his letter. They were successful in getting fifteen churches to indorse and invite the debate. With this done, they registered the answer to Norris. The letter was refused and returned to them.

At the planned time, brethren Wiggins, McCord, Jackson, Hines, and Overby, joined by brethren Jones, Brownlow, Willard Morrow, G. A. Dunn, Sr., and another brother, entered the office of the busy Doctor. This visit was not planned by the host. So soon as a long dissertation on "Prohibition" by Norris, provoked by J. L. Hines, could be interrupted, the conversation began.

The leader said in substance: Doctor Norris, in our meeting of some time past, you left the door open for a future meeting with us. In that meeting you would give US no definite answer about the Oklahoma City and Dallas debate, until the brethren here answered your letters. YOU extended the time for the reply. The answer to you was delayed because some of the brethren these two men wanted to see could not be reached. They wrote to you promising to climax the matter at the earliest possible date. When they completed their task of getting fifteen churches to invite the debate, they transmitted to you, by registered

mail this letter of acceptance, written by the Polytechnic and Castleberry churches, endorsed by thirteen other churches-fifteen in all. Doctor Norris, for some reason this registered letter was refused. Why did you extend the time to these brethren to make ready their reply, and then refuse it when it reached you?

Here, the envelop marked "Refused" was handed to him. Mr. Norris said it was the first he knew about its refusal. He said he was not there when it came and that he did not know who refused it. When Cleo Jones wanted to know how a letter registered to him could be refused without his authority, the Doctor became enraged and showed him the door-but he did not take it. Brother Jones said he would not permit him to intimate he had misrepresented the matter.

When the Doctor's fury was somewhat abated, he was asked to give his answer to the Fort Worth churches. He was reminded of his promise to give a categorical reply, if fifteen or twenty churches would answer his letter.

He then wanted to know if the fifteen churches had taken a vote on the question. He was promptly told the churches of Christ settle nothing by popular vote. Each local congregation was under the oversight of the elders and these elders had agreed to accept his challenge. All of this Norris very well knew. Moreover, Norris was reminded that all of his demands in his letters were met in detail. (1) He wanted a man of national reputation, one whose position was well known and had been printed. He was told in the letter of acceptance that he had claimed to have Brother Wallace's transcribed position since 1934. (2) He had said, that he would meet "any man you select of national reputation." (3) The churches of Fort Worth, Dallas, and Oklahoma City had met his demands.

It was there that the astute Norris said that due to the "delay" of the Fort Worth "Pastors" in answering his letters, he had made his plans to meet "Doctor Hines" of Dallas. He then wanted to know if "Doctor Hines" was not nationally known and recognized among the churches of Christ. He said, "Answer me." The emphatic reply was "No."

We reminded Norris that he had extended the time for the brethren of Fort Worth to answer his letters. This delay should be no ground for debating Hines instead of Wallace. The delay of these brethren was asked and granted. This was a betrayal of trust. He was now asked why he demanded a nationally known representative and when the churches of three cities secured the man, he in turn had arranged to meet another, a man who did not have the churches behind him. This was embarrassing both to "Doctor Hines" and Doctor Norris.

NORRIS AVOIDS WALLACE

Here Hugo McCord asked Mr. Norris if Hines would give way, would he meet Brother Wallace. The Doctor reminded the young man that he (Norris) was experienced, and had preached to thousands more than McCord, and that he would not permit a young man to commit him to a "Yes or No" answer. Brother McCord was very wisely asking Hines to step down and out, hoping Mr. Norris would measure up to his promise of meeting an outstanding representative. Neither "Doctor Hines" nor Doctor Norris budged.

The ground was now well laid for the Doctor to show his

real color. He vowed he would not stand on the same platform with Brother Wallace. He said he was unconcionable, that he had written letters to the Radio Station forbidding him to mention his name, and he therefore would never meet him in debate. He asked that some one convey this message to Brother Wallace with his compliments.

There is something here quite unique. Privately to the men who were laboring to perfect plans for the debate, Brother Hines also criticised Brother Wallace for writing the Radio Station forbidding the use of his name. But in Hines' letter to Brother Wallace, Feb. 11, 1935, Hines said: "If I were you I would forbid him (Norris) in any way using my name over the radio, in the papers or in his published part of the debate." Now to add to the height of this, the editor of the Dallas paper for which Hines writes recently said this in his editorial: "Wallace had written the radio station over which Norris preaches and with threat of reprisal and legal action restrained Mr. Norris from mentioning his (Wallace's) name on the air. This act of a thin-skinned egotist so aroused the ire of Mr. Norris that he now refused to meet Brother Wallace under any conditions and I cannot find it in my heart to condemn him for his decision."

Compare that statement with what Hines wrote to Wallace in 1935, and let these men explain their glaring inconsistencies.

To Norris we insisted that the questions to be discussed are far greater than the men involved. It is not a question whether either man is reputable or disreputable, but what does the Bible teach on these vital questions. When it was pointed out that the Lord met the Devil in discussion, the Doctor wanted to know the application. He was quickly told to make his own application. He was also told Brother Wallace shared mutually his feelings — that he (Norris) was wholly disreputable. He was told also, the churches of three cities did not entertain any such feeling about Brother Wallace, that they were putting him up for a Christian gentleman.

Mr. Norris finally came to the legal document, the document containing the regulations for the debate. He said he would not sign the papers under any circumstances. He said Brother Wallace tried this "Yes or No" stuff on him in the 1934 debate.

In response to this, he was asked to point out just one unjust demand in the rules. He was told any one of the regulations was open for consideration. He was also asked, if there be anything unjust in them, why did he incorporate most of them in his radio arrangement with Hines. This scribe had heard Hines read from his transcribed report, and then from a private letter from Doctor Norris to "Doctor Hines." Suffice it to say, the Doctor made no reply.

The conference was brought to a conclusion when Brother G. A. Dunn asked to speak. He said, "Doctor Norris, since you have refused to meet Brother Wallace, will you agree to meet another representative man of the churches?" Mr. Norris commended Brother Dunn for his suggestion, but said he would take that under advisement after the Hines-Norris Radio Debate.

JAKE HINES BETRAYED US

In my letter to Brother Wallace, June 26, 1944, giving a report of a labored effort to get J. Frank Norris to make good his challenge to debate, I made this statement: "All the brethren here cooperated well, excepting Brother Hines

-he betrayed us." To this, "Doctor Hines" took exceptions. It is freely confessed, if it is not betrayal, the writer is at loss to define his actions. The reader will draw his own conclusion as the evidence is herewith presented.

The churches of Oklahoma City, fifteen churches in Fort Worth, and about twenty-five churches in Dallas, with the ministers of these churches, endorsed and invited Brother Wallace to accept Doctor Norris' challenge for debate. There was no invitation nor endorsement of "Doctor Hines" to represent these churches. Certainly every one well knew that Jake Hines would debate at the "drop of the hat," even if he had to "drop the hat" himself. But since "Foy E. Wallace Jr.," does not spell "Doctor Hines," he was not therefore selected by the churches to represent the Cause of Christ in the debate.

When these letters of endorsement were ready, out of courtesy for Brother Hines, since he had some correspondence with Mr. Norris, and in order to go the "second mile" with him, he was asked to accompany the group to convey the endorsement and letters of acceptance to the challenger, Mr. Norris. He went with the distinct understanding, if the plans were realized, it would be the Wallace-Norris Debate, not the "Hines-Norris Radio Debate."

But here are some developments. Just before and immediately after the first meeting with Norris, Brother Hines was commended, sparred with, and became the center of attention with Doctor Norris —he was sounding out his man. Hines, "The Doctor," fell for it. This was May 27, 1944. The Doctor was preparing for a "June Bride." It worked. It was love at first, sight. The "Doctors" all but embraced each other.

At this meeting Mr. Norris graciously extended the time to the Fort Worth brethren to get everything in readiness to answer his letters containing his challenge for debate. June the 9, 1944, just twelve days later, these brethren wrote Doctor Norris that fifteen churches in Fort Worth were accepting his challenge. While these good men lost no time in fulfilling their promise, "Doctor Hines" was seeing to it that no "grass grew under his feet." No, just eight days from Norris' extension of time, the "Bishop" of Dallas, with his wife and his secretary, motored to Fort Worth, were banqueted to a "Chicken Dinner," by Norris. There the plans were set in motion, and agreements were made for "what may now be termed as the Hines-Norris Radio Debate."

Let the reader understand: All of this was done without the knowledge of any of the churches that invited the discussion, and of the brethren who were asked to execute the plans for debate. When Brother Hines returned, he only made a partial report of what he had done. He told one of the men why Norris would not meet Brother Wallace in Dallas. He repeated Norris as saying he started the Dallas Baptist Church, the members of this church did not want the debate, and that the Pastor, Luther C. Peak, was interested in keeping it out of Dallas. Norris said the debate would "tear the Baptist Church to pieces." But to no one did he relate the purpose of his visit —to bring about the "Hines-Norris Radio Debate." This was discovered June 20, 1944, when the writer went to Brother Hines' office and asked for the transcription of his conference with Norris. Brother Hines stammeringly read it. It seemed from his reading that it was poorly transcribed, and too, he showed some embarrassment. At any rate, it was the record

of his plans to meet Norris in debate. Up till this time, none of those working on the debate knew of this work.

Now the reader may arrive at his own conclusions in the matter. (1) Brother Hines made plans to meet Norris without the endorsement and invitation of the elders of the churches of three cities. (2) He was a trusted helper; he went along as a friend to help perfect plans for the discussion between Brother Wallace and Doctor Norris. (3) He made the plans for his debate without counseling the brethren who were asked to plan the debate. (4) Despite the fact that all the churches had invited Brother Wallace to represent them, he took the matter in hand, and fostered his own debate. (5) When such plans were completed, Doctor Norris took advantage of it to keep from meeting Brother Wallace. (6) Not only this, Brother Hines wrote Brother Wallace, saying, "Dear Foy: As to the Wallace-Norris debate and what may be now termed as the Hines-Norris Radio Debate-..!" Here he admits it had been transferred to him. (7) Both "Doctors," Norris and Hines, assigned as their reason for entering into their debate, the delay of the Fort Worth brethren in answering Norris' letters. Yet Norris granted an extension of time. Brother Hines was present and heard it. In twelve days the brethren had the letter of acceptance ready. But "Doctor Hines" did not wait twelve days he arranged his conference with Norris eight days after the Norris' clemency. If this is not betrayal, what is it? If Brother Hines did not betray all the churches that invited the debate, and the brethren who labored so loyally to complete all plans for it, will some one define and name his conduct?

That the reader may have further insight into the attitude of J. L. Hines toward any one who dares to criticize him, his letter to the writer is here inserted.

Julv 15. 1944.

Dear Brother Overby:

I have just read your letter to Foy in the Bible Banner. You did not tell the whole truth and you know it.

I want to give you fair warning NOW. if in the article you write to Foy, you do not tell the TRUTH and the whole truth, I shall remove my gloves and attend to you as you ought to be attended to. You are a policy man. What about the Overby-Hicks combination? Now you are right in with him. What about Smith publishing names in the papers about brethren? I suppose you are a free lance in this respect. "You should have seen Brother Hines' face." You dirty coward. Talk about one who "betrayed us." What did you and Wise do to McCord, Jackson and me with reference to the Porter letter? I told you what I thought of you to your face. and not one line has gone into the papers about it; but the bridle is off now and you can prepare for a place to fall. That is all until I see ynu face to face and you can look at "Brother Hines' face" again. Sweet thing! So much for an ecclesiasticism

You need not show your friends this letter, I'll publish it and send them a copy along with some other things.

Sincerely,

J. L. Hines.

All may see it does not pay to incur the displeasure of this "Doctor of Philosophy." He packs a "mighty wallop" in his "threats of reprisal" It is also refreshing to hear the "Doctor" sav, in respect to carnal warfare, that he is a noncombatant!

AN EFFORT TO EXPLAIN

His letter to Brother Wallace is also informational and threatening. He alleges it contains "all the truth" in reply

to "Overby's letter of the 26 of June 1944, published in the June issue of The Banner. Let it be read carefully.

July 15, 1944

Dear Foy:

As to the Wallace-Norris debate and what may be now termed as the Hines-Norris Radio debate: I have this to say:

First, I was the first to write you from Dallas concerning what Norris was publishing in his paper and putting on the radio. That letter expressed my views then and now.

Second, Overby's letter of the 26th of June, 1944, published in the June issue of the Banner does not tell all the Truth and he knows it. He never asked me "for the transcript to get the low down." I told Overby every thing before he went to Fort Worth and I asked him permission to accompany the other brethren and him to that city. Yes, it is true that Overby, McCord and probably another, in the presence of Norris talked nasty but not directly to me. I did not resent any thing they said in Norris' presence; but asked that Norris tell them that he challenged me for the debate on the radio and that it had nothing to do with the Fort Worth-Dallas debates, and Norris explained this to them.

Third, Overby did not tell you what I said to Jackson, McCord, Wiggins, Brownlow, Jones, Dunn and him on the street of Fort Worth when I came from Norris' office. I told them to: "attend to your own business," and that the Fort Worth churches had fooled with this thing since January, and at the first challenge to me from Norris, I accepted upon my own responsibility and that it had nothing to do with the Wallace-Norris debate.

Fourth, Overby did not tell you that Hugo McCord, in the presence of all of us, asked J. Frank Norris if he would accept Wallace for a radio debate instead of Hines. He did not tell you Norris' reply; but Norris' letter to you dated June 24th explains this phase. I wish my brethren would tell the truth.

Sixth, now if it pleases you? brother Wallace, I am willing to step out of the whole thing, turn the radio debate to you and the other brethren and allow you to run it as you wish; but I cannot honorably "back out" nor do I think you would so desire. I can, however make arrangements with Mr. Norris for you to take the time given to me over the radio for the debate.

Seventh, when I accepted Norris' challenge, I did not think you would be interested in such a debate, nor did I think it would in any wise interfere with a Wallace-Norris debate either in Oklahoma City, Dallas or Fort Worth. In view of Mr. Norris' letter to you dated June 24th., and Hugo McCord's request of Mr. Norris that he take you instead of me and Overby's inference of the same and that I "betrayed" the brethren, I am insisting that you accept my place; for I care more for the cause of Christ than personal glory.

Eighth, will you please insert this letter along with others, when you bring out your special issue?

Ninth, remember Foy, that I am not bowing to ecclesiasticism and if there must be a fight over radio, in the papers and otherwise; I shall not ask for any quarters nor give any, but I am hoping for peace among brethren.

I am to be out of the city until July 24th., but hope to see you next day after I return.

Fraternally,
J. L. Hines

A few things should be said in reply to that letter. "First," Hines was not the first one in Dallas to discuss the matter with the Oklahoma City brethren and Brother Wallace about arranging the debate in Dallas. His letter may have expressed his "views then," but his later actions in making a secret agreement to meet Norris, over the heads of the elders of the churches in three cities, forcefully repudiates his "views then and now." He is guilty

of a breach of promise. He had no right to enter into such negotiations so-long as the plans for the proposed Wallace-Norris debate were in operation.

'Second' : Overby did ask "for the transcript to get the lowdown:" about his conference with Norris. This took place June 20, 1944, Tuesday morning, about 11:45, in the church office of Brother Hines, just following a discourse preached by Brother Homer Hailey. Instead of granting us the transcription, "Doctor Hines" read it, told "every thing," and then asked to accompany the group to Fort Worth the Friday following. If Brother Hines does not remember this, he has had a serious lapse of memory. Brother Hines needs to exercise a little more caution in his accusations.

It is not "true that Overby McCord and probably another, in the presence of Norris talked nasty but not to me directly." Frankness was manifest on every hand, but there was nothing unbecoming in the conversation of any of the brethren. The thing that led up to Overby's frankness was this: Norris accepted "any man you select of national reputation," who was "on record as having published a book or books covering the subjects debated." The letter was written by the Pearl and Bryan church to Foy E. Wallace Jr., and endorsed by the other congregations of Dallas, met his demands and was concluded with this paragraph: "We are convinced too, you are more than able to meet all of Mr. Norris' demands and under the present circumstances, you are the logical choice among the brethren to discuss the issues involved. We therefore take pleasure in commending you —without reservations for the work in this discussion." It was here Norris was asked why he repudiated all of this "and had taken on a man with only the one church behind him." This was by no means "nasty," but it was said with all the candor that one could command. Brother Hines may get some church, or churches, to endorse him, but not with the qualifications demanded in Norris' letters, nor with the recommendations given to Brother Wallace by the Dallas churches.

Next, Brother McCord with all the modesty characteristic of him, asked Doctor Norris if Brother Hines would step down and out, would he meet Brother Wallace. There was nothing offensive about it. Brother Hines' outburst is an indication of a disturbed conscience.

"Third" : Both "Doctors" assigned as their reason for entering into their agreement, the delay of the brethren in replying to Norris' letters. But Norris granted an extension of time; Brother Hines heard this grant of time. Moreover Brother Hines knew the churches in Fort Worth were divided in their opinion as to having the debate. Brethren Jones and Brownlow were doing every thing possible, over the protest of some "lay members" and preachers, to induce the churches to present a solid front in accepting the challenge. This explains the reason for the delay in the brethren's answer. Brother Hines knew this.

But he says he accepted "the first challenge" Norris made to him, upon his "own responsibility." This is tragic. The elders from more than fifty congregations were laboring to assume this responsibility, and desired to add to it the greatest influence and prestige. Yet, Brother Hines assumes it upon his "own responsibility." If this is not a thrust at the duly appointed overseers of the churches of the Lord, what is it? His outburst of "tend to your own business," and the accusation that the Fort Worth churches

"had fooled with this thing since January," does not atone for his actions. Moreover; Norris did not directly challenge Brother Hines for a debate. Norris asked Brother Hines, in substance this: "Don't-you think you could get one of your brethren to arrange time with me over the Radio?" In Brother Hines' reply, he asked if Norris would not accept him for an opponent. In other words, Norris was asking for help to get out of the debate with Brother Wallace, and Brother Hines asked for the job. It is not dealing with facts to say, "At the first challenge to me from Norris, I accepted." No, Norris did not challenge Brother Hines; he asked for help in securing some one; and Brother Hines asked to be the man.

"Fourth": Brother McCord did not ask Norris to debate with Brother Wallace over the radio. He tacitly asked Brother Hines to stkp out of the way and let Norris meet Brother Wallace as the churches were demanding. That this is what Brother McCord said was verified in the presence of Brother Hines. The "Doctor's" sigh, "I wish my brethren would tell the truth," should now be amply satisfied. He also should be certain to begin at home with his charges.

"Seventh": This was answered by Brother Wallace in the June issue of THE BANNER. The request of the "Eighth" will be granted in the next issue. One thing more. Brother Hines says he cares more "for the Cause of Christ than he does for personal glory." Very well. Could not the Cause of the Lord be served better by a man representing fifty churches than one man who accepted it upon his "own responsibility"? Does it not seem that personal glory had its way with the "Doctor Hines"?

"Ninth" : Tlie "Doctor" is not asked to "bow to ecclesiasticism." No, he is asked to bow to the wishes of the elders of many churches. Had he made this "bow," nothing would have been said, and "peace among the brethren" would have prevailed. Will he yet make this "bow"? All of this is written with the kindest feelings toward all, and with an earnest desire to right Brother Hines.

Repudiation Of Radio Arrangement

TO WHOM IT MAY CONCERN:

Greetings :

We the undersigned elders and ministers of churches of Christ in Dallas, Texas, wish to take this means of stating that the radio debate scheduled between J. L. Hines, Dallas, and J. Frank Norris, Fort Worth, to begin on November 5, 1944 is not the debate which we meant to indorse by our previously written indorsements, nor do we at present indorse it.

Pearl & Bryan Church of Christ. S. H. Crawford, C. T. Ward, J. C. Jackson, W. G. McConnell, T. C. Walker, Elders; Coleman Overby, Minister.

Trinity Heights. J. W. Michael, F. D. Harmon, H. Milburn Smith, M. B. Flemmg, Elders; Hulen L. Jackson, Minister.

Page Street Church of Christ. Elders: Tim Walker, W. H. Duncan. C. F. McCormack, Minister.

Church of Christ,. Shamrock Shores. Guy G. Wood, Joe Jones, R. J. Cummmms. Neal Craig, Minister.

Edgefield. D. E. Holbrook, W. N. Bowman, S. H. Peeler? S. R. Campbell, Elders; Hugo McCord, Basil C. Doran, Ministers.

July-August 1944

Highland Park Church of Christ: L. Stewart, O. M. Caskey, C. C. Mize, N. M. McCord, C. H. Jones. F. L. Yeakley, Mmister.

Mockingbird Lane Church of Christ, Dallas, Texas. Elders: Flavil L. Colley, W. O. Beeman, J. B. Smith. Flavil L. Colley, Minister.

Hampton Place Church of Christ. R. H. Burrell, Ed Rheinmheldt, J. L. Pearce, J. L. Elmore, R. M. Ledbetter, B. C. Ballard.

Oak Lawn Church of Christ. C. B. Barnett, A. C. Reagan, Howard L. Wright, M. L. Ross, Homer E. Lyle, Elmer D. Carder, H. E. Morrow. Thos. B. Huff, Minister.

Colonial Church of Christ. Elders: Lon Layton, V. A. Silvan, S. D. Perigo. O. L. Hicks, Minister.

Preston Rd. Church of Christ. H. F. Carrington, R. S. Bell, J. E. Walker.

Park Avenue Church of Christ. M. H. Bills, I. D. Thompson, Earl A. Black, T. J. Thompson, Elders; Raymond M. Martin, Minister.

Lisbon Church of Christ. H. E. Edmonds, L. L. Bolder, R. L. Humphries, Ben R. Kerr, T. D. Standley. Minister: Kermit Upshaw.

July 23, 1944

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TO WHOM IT MAY CONCERN:

Greetings :

We, the undersigned elders and minister of the church of Christ, Sears and Summitt Streets, Dallas, Texas, wish to take this means of stating that the radio debate scheduled between J. L. Hines, Dallas, Texas, and J. Frank Norris, Fort Worth, Texas, to begin on November 5, 1944, is not the debate which we meant to endorse by our previous endorsement, nor do we at present endorse it.

W. R. Evans, John G. Young, R. G. Meggs, J. S. Bell, John D. Henry, Elders. Melvin J. Wise, Minister.

* * * *

TO WHOM IT MAY CONCERN:

Greetings :

We the undersigned elders and minister of the Peak and East Side Church of Christ in Dallas, Texas, take this means of stating that the radio debate scheduled between J. L. Hines, Dallas, and J. Frank Norris, Ft. Worth, to begin on November 5, 1944, is not the debate which we indorsed by our previously written indorsements, nor do we now indorse it.

S. Thaddeus Bookout, B. D. Terry, Elders. Joe Malone, Minister.

July 27, 1944

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TO WHOM IT MAY CONCERN

Greetings :

We wish to state that the radio debate scheduled between J. L. Hines, Dallas, and J. Frank Norris, Ft. Worth, to begin on November 5, 1944 is not the debate for which J. Frank Norris challenged the churches of Christ in Ft. Worth. The debate he asked for was accepted by the Polytechnic and Castleberry churches of Christ with the endorsement of the following Ft. Worth congregations: Riverside, Calmont Ave., North Side, Central, Arlington Heights, White Settlement,. Samuels Ave., Highland Park, Handley, Birdville, Washngton Heights, Lake Worth, and Rosen Heights. These endorsements for a debate to be held between Foy E. Wallace, Jr. and J. Frank Norris did not then, and neither do they now constitute an endorsement of a radio debate between J. L. Hines and J. Frank Norris.

Elders, Polytechnic church of Christ: G. W. Mitchell, T. B. Echols, J. L. Stephenson, J. A. Swaim, C. V. Hale, J. H. Richards, S. J. Lightfoot, A. H. Norvell.

Elders, Castleberry church of Christ: Hubert Hooper, W. A. Gardner, A. W. Pringle, L. L. Scarborough.

Comments On Hines Letter

(F. E. W., JR.)

The letter addressed to me from J. L. Hines was received while I was in a meeting in Dallas. Because it had reference to matters pertaining to the Dallas churches, I referred it to Brother Coleman Overby. He has very properly inserted the letter in his article and has very effectively dealt with the situation as it exists. There are some things in the letter referred to, however, that seem to call for some remarks from me, which I shall endeavor to make within propriety.

The Personal Connection

My personal connection with these matters is due wholly to the fact that the churches called upon me to represent them in the event of a debate with Norris. I am sure that none of the brethren have said or thought that I am the only man who could successfully meet Norris. I certainly do not think that. I am not one of those "indispensable" men. But the brethren in Fort Worth, Dallas and Oklahoma City did think that under circumstances Norris should be required to meet me in this debate. The debate of ten years ago is involved and if another debate with Norris could be arranged the opportunity to rectify some wrongs would be offered. It was the unanimous judgment of the brethren who were disposing of these matters that Norris should be forced to engage me or else withdraw his challenges and back out. Frankness compels us all to say that but for the interference of Brother Hines, Norris would have had his back to the wall with his ears pinned back, without so much as an excuse. It was J. L. Hines who gave him his way out, and Norris grabbed the chance with jubilation. At no time have I pushed myself into these matters. I left it to the brethren in the churches involved to act of their own will and accord. This is certainly a thing Brother Hines cannot say.

A Correction

It is necessary here to correct an error in his letter to me. I must say, contrary to what he has said, that he is not the first one from Dallas to communicate with me regarding the debate. Brother Coleman Overby talked with me over long distance from Dallas to Oklahoma City a considerable time before Brother Hines ever wrote me anything. The brethren in Fort Worth also were in direct touch with me even before that. His efforts to justify-himself on the ground of being "first," therefore, are not according to the facts in the case.

An Unethical Intrusion

Since the Norris challenges were being made to the churches, demanding of them to select a representative, Brother Hines injection of himself into the matter can be considered in no other light than an unethical intrusion. The churches had an end in view; The conniving that took place between Hines and Norris defeated these ends-- and Brother Hines knew that it would. do so, fully as well as Norris knew it, yet he was willing to help Norris do that thing. His conduct in the matter certainly appears to be an act of arrogance, of disrespect for the churches and of disregard for the interest of the Cause of Christ.

Specious Explanations

The "reasons" suggested by Brother Hines for carrying on his private negotiations are too specious to be accepted.

He says that the churches were too "slow" in accenting the Norris challenge and in meeting the Norris demands. Well, they were working **too fast** to suit Mr. Norris, and when he saw what was taking place, that his challenge would be accepted, his demands met, and that he was facing another 1934 debate, he got in a hurry to find a way out of it. He found it in J. L. Hines. I think the facts will show that Brother Hines asked Norris if he would accept him as an opponent, and that his negotiations with Norris were being carried on at the same time the churches in Dallas and Fort Worth were endeavoring to complete their arrangements for the debate. Exactly contrary to that course, even though I had been asked by the churches to represent them in another debate with Norris, I did not write Norris anything at all, nor in any way communicate with him, while the brethren were carrying on their negotiations lest I should jamb the machinery somewhere. This is what Brother Hines should have done. But Brother Whiteside remarked, in reference to this case, that we can always depend on somebody "playing the fool, and there is nothing we can do about it since there is no law against it." I got the impression that Brother Whiteside was referring to J. L. Hines.

Naturally it requires time for twenty churches in two different cities to consummate plans for such a debate as that. Norris took advantage of that. Seeing what was up, he began writing letters, demanding quick action when he knew all the time he would side-step it. He demanded immediate acceptance from all the churches and all the preachers or his challenge would not last! Anybody can see the purpose of that —he did not want to give them time to get it done when he saw that they were going to do it. And it appears now that all the time J. L. Hines was helping J. Frank Norris. At least, it was during all of this that they were having their "chicken dinners" together. I learned long ago that one can cut wheat better when it is leaning from you. I have always applied it to arming up with teachers of error. Excuse me from any kind of a dinner with J. Frank Norris. When I meet him, it will be for battle and not for banquets.

Brother Hines must have known that it required time for the churches to act on these matters, and he also must have known that they were acting. That appears obvious in the fact that when he saw that their indorsements were immediately forthcoming, like Norris, he appeared to work all the faster to cinch his own arrangement instead of the one the churches were endeavoring to conclude. Apparently, he had only one thing in view —to defeat the plan the churches were executing and to expedite his own. To say that his plan was an altogether different thing and would have no effect on their plans one way or the other, that they were wholly independent of each other, is again entirely too specious. He surely knew that Norris was not going into two debates, and he could not have been ignorant of the fact that Norris was seeking a substitute for the debate the churches had demanded in answer to his challenges. For Brother Hines to be ostensibly working along with the Dallas brethren in the interviews with Norris but in actuality negotiating with Norris privately to defeat their plans is unspeakably bad conduct. In order to do a thing like that a man must covet notoriety as all-absorbingly as Balaam coveted the wages of unrighteousness..

A Gratuitous Offer

The offer Brother Hines makes in his letter to step aside and turn the radio debate over to me does not give any of us credit for having ordinary intelligence. I personally do not feel complimented by his offer. It is not even a well camouflaged one. He adopts the Norris method but is not skilful in the use of it. Our plans called for a debate under an iron-clad legal contract that would strip Norris of the unfair advantages he has always demanded, and put him on equal plane and par with his opponent. But Jake Hines enters a radio arrangement with Norris, on the Norris program, under Norris control and domination, giving Norris all of the advantage, which was the very thing that we were attempting to prevent. Then he turns around and "offers" me his arrangement! Furthermore, his arrangement calls for Sunday night appearances only on the Norris radio program —so he would have me cancel meetings, hang around indefinitely through the week to take his place on a Norris sponsored and controlled radio circus! This is the "offer" Brother Hines makes me. In his letter he admitted that he knew I could not do it. But he makes an offer that he knows I cannot take. So he knew when he made it that he was safe in making it, for he knew it could not be accepted. That does not merely smack of insincerity —it is the article itself.

Another evidence of the duplicity of Hines and Smith in these matters may be seen in the following comparison of statements. They have both stated that they do not blame Norris for refusing to debate with me since I have restrained him from his calumnious personal attacks over the radio. The Dallas editor, who is Hines' colleague and furnishes him his medium, so stated in his paper. But it was J. L. Hines himself who formerly urged me to take legal action to prevent the Norris attacks over the air. It will be interesting to look these statements over in parallel columns. Here they are:

Editor Eugene Smith

"Wallace had written the radio station over which Norris preaches and with threat of reprisal and legal action restrained Mr. Norris from mentioning his (Wallace's) name on the air. This act of a thin-skinned egotist so aroused the ire of Mr. Norris that he now refused to meet Brother Wallace under any conditions and I cannot find it in my heart to condemn him for his decision."

(Smith, in Gospel Broadcast)

Now, since Brother Hines and his editor-colleague do not blame Norris for refusing to meet me because I restrained his malicious conduct over the radio, I wonder if the Dallas editor can "find it in his heart to condemn" Hines, his "thin-skinned" fellow-editor, for what he said, and advise Mr. Norris not to have the radio debate with him. It seems that most anybody should be able to see the personal

Associate Editor Jake Hines

"Well, I suppose you have heard by this time what Norris said last Sunday about you. He said he got his information from 'Dr. George C. Brewer, of Memphis, Tennessee.' Now note he said 'George' not 'Grover.' That may be a loop-hole, but of course we know who he means. He said further that he was going to publish his part of that debate and copyright it so none could touch it in anyway. If I were you I would forbid him using my name over the radio, in the papers or in his published part of the debate."

(Hines, in letter to Wallace)

ambitions of the Dallas duet in their unholy activities.

The Thirty-six Point Agreement

The thirty-six point agreement between Norris and Hines is the climax of all gullibility on the part of Brother Hines. It is shrewdness on the part of Norris. They signed an agreement on thirty-six points of doctrine, whereas they disagree in only three. And J. L. Hines signed that kind of a thing. He then "offers" it to me in lieu of the contract we had submitted to Norris. Excuse me, please!

There is not one distinctive tenet of the Norris Baptists, or any other Baptist, upon which I agree with them. There is not one thing peculiar to the Baptists, or any denominationalist, upon which we agree. They are wrong on every single distinctive point of doctrine. Such an agreement minimizes the difference between the church and the Baptists and is a play into Norris' hands. He will use it with telling effect. Agreed on thirty-six points and differ on only three! Whether he know it or not, Brother Hines has sold out the church and sacrificed the truth in his signed agreement with Norris.

The Declaration Of War

It is proper for me to also say in this connection that I did not attend the conference in Dallas, called by Brother Hines, during my meeting there. After all of these things had come out, Brother Hines called the preachers together. Inasmuch as I had no personal quarrel with Brother Hines over these matters, I did not go. The churches had asked me to represent them, and individuals appointed for the purpose had negotiated with Norris. I did not care to become involved in controversies with J. L. Hines and Eugene Smith over the matter.

Later, I learned that I had sensed the situation accurately, as to the origin and purpose of the meeting called. Hines and Smith were in charge. For two hours, the brethren said, they abused and bemeaned the preachers and churches of Dallas. At the close, Eugene S. Smith announced his "declaration of war" on the Dallas preachers —he has vowed to expose and exterminate them. The meeting was called for no other purpose than to furnish Hines and Smith an opportunity to browbeat the Dallas preachers and churches. For the general information of all, that is one reason why I have refused to accept interviews and conferences with these men.

Jake Hines and Eugene Smith have "declared war" on the churches and preachers in Dallas, and a carnal war it is, with carnal words as their weapons! We shall now have a trio bound together in abuse. They are J. Frank Norris, J. L. Hines and Eugene Smith. For ten years J. Frank Norris has abused the churches and preachers of Fort Worth. He has now been joined by Hines and Smith, apparently, and what Norris has been doing in Fort Worth, Hines and Smith will be doing in Dallas. Truly, these three men shall have much in common in their abuse of gospel preachers and Christ's churches. No wonder the churches have withheld their indorsements, and repudiate these men. Brethren over the nation will gradually but surely learn their stock in trade — fanaticism and abuse

J. Frank Norris, J. L. Hines, Eugene S. Smith —a trio in the shameful common cause of vilifying churches of Christ and gospel preachers. It is their own declaration of intent to do so. Here we part company.

THE CAMPAIGN OF CALUMNY

(F. E. W., JR.)

Reference has already been made to the contumelious campaign that has been waged by Norris and his pre-millennial abettors among us. That they put Norris up to that kind of a fight against us cannot be doubted. From the time that we began to expose the sinister nature of the pre-millennial movement among us, dating from the debates with Neal and Norris, the strategy of our opponents has been character-assassination. Now, that the bitter spirit of revenge is at a new high (or low) in Norris, I anticipate a renewal of that campaign. And the "abettor's" are still on hand to aid him.

There are several links in their chain of strategy. First of all, there were the anonymous circular letters emanating from New York through Philadelphia, Chicago, St. Louis, and Atlanta — all of which traced back to New Jersey, with the pipe line to Fort Worth.

Then came the Clinton Davidson survey of the preachers, a build-up to the organization of the Davidson Movement designed to crush the gospel papers being published and take over all the enterprises in the church, papers, schools, preachers and churches. During this period, at timed intervals, anonymous documents appeared under various plumes and non de plumes, or no plumes at all, dealing in vitriolic attacks on character, such as J. Frank Norris was being used to wage. They could hardly have proceeded in such co-ordination without collusion.

Next came the National Unity Meetings, promoted by Witty and Murch. Because the Bible Banner opposed the movement and exposed its schemes, its promoters were caught hed-handed in an actual plot to destroy the reputation of the editor of the Bible Banner. It is here that the magic promoter of the great National Unity Meeting showed his hand by joining with Davidson, Norris and others in such base schemes. Though the Davidson Movement folded up, as did the National Unity Meeting also, —the man Davidson is still operating; his methods and his money are easily identified, and his agents cannot cover up the tracks of their guerilla warfare. They care nothing about either the "past" or the "present" of the editor of the Bible *Banner as-such —they are after him solely because every advance they have made on the church has been smashed. To accomplish their purpose, by any method fair or foul, they have worked the preachers-lists and paper lists with documents signed and unsigned, and in a common cause they have used J. Frank Norris with his paper and radio facilities, all of one intent — the total destruction of all opposition to their diabolical plans and schemes.

So they furnished Norris with "reports on Wallace," he says, from "Nashville, Tennessee, to California." Since that has been made a "major" Norris issue, we are compelled to make it a part of this record, to silence the purveyors of rumor and falsehood in reference to these matters.

Capital has been made of some personal misfortunes, because of obligations that were made through several ex-

ceedingly hazardous and trying years, between 1929 and 1934 in Nashville, Tennessee. These obligations were later paid —all of them. My creditors never did cut up half as much as some who were never my creditors. These former creditors were satisfied, and are still satisfied, having been fully paid —but Clinton Davidson and J. Frank Norris are not satisfied.

Another attempt was made —a desperate one —to make it appear that there had been serious irregularities in my financial relations with the church in Los Angeles, California. There is not and never was any foundation for such a thing. All financial matters between me and the church in Los Angeles were always understood and agreed upon in business manner. I went to them in 1927 and helped them through the strenuous years of the depression with the task of building up a church in the heart of Los Angeles, during which time we also built a 75,000 edifice of worship in that metropolis. There were never any affairs between the elders of that church and me that were not fully understood and fully agreeable. They were always satisfied —but Clinton Davidson and some others decided not to be satisfied, and to serve their slanderous cause, some of them decided to get J. Frank Norris not to be satisfied.

For ten years I have had in my possession documents bearing the positive evidence to refute every charge that these assassins have ever made. While I was editor of the Gospel Advocate, its publisher, Leon B. McQuiddy thought that I should publish some of these documents then, to stop some mouths. Later, some of my best friends wanted me to do it, to put the scandal-mongers where they belong--in the corner. I could have put some of them in jail, but that has not been my way of fighting. I have never wanted to enter into a discussion of my character, which with me is not a debatable question.

It appears in this case that these documents belong to this record —and because, I anticipate that the bitter hatred of J. Frank Norris will be stirred to a greater degree of revenge than ever, and this campaign of calumny may be renewed, I am committing them to type. The instruments printed herein are not all, by any means, but they will serve the present purpose. In my files are numerous other documents of the same character to refute every detail of every effort that has been made to prove or even intimate turpitude, financial or otherwise, in my dealings and conduct. I have lived before the public. My life has been open to all. It has, indeed, been subjected to inspection more than any man known to me. If enemies and their agents, with their money and their madness, could have found anything in my life with which to destroy me they would verily have done so. The fact that they have not done so must be the proof that they cannot do so. In that I feel they have paid me a high compliment for which, without any thanks to them, I am humbly proud.

It is for no personal vindication, but for the sake of the cause, that the following articles and instruments are printed,

A Statement Of Resignation

(In The Gospel Advocate, April 8, 1934)

My present task is paradoxical. I am writing between the opposite emotions of joy and sorrow-sad to sever, with this issue, an editorial connection with a paper which I have learned to love as my own; glad to announce that such a great and good man as John T. Hinds has been sought and secured for the editorial portfolio.

The exigencies making this change necessary are personal. A series of circumstances through several years has brought me to such economic straits as to require the termination of editorial responsibilities. An effort to protect a too heavy property investment, by the assignment of a major part of a limited income, and a larger field of work than well-meaning brethren have provided sufficient resources to carry on, with mistakes of my own in management and economy, all contribute a share to this condition. Without unnecessary details, it is sufficient for me to say that I shall apply myself to the task of correcting these mistakes and meeting these obligations-all of them-as consistently and speedily as it is reasonably possible to do. It is in the determination to accomplish these ends, and while doing so to serve in the best way I can the cause to which I early dedicated my life, that I return to my original field of labor.

The name and influence of the incoming editor are as wide as the church. He is a Bible scholar of first rank and of unquestioned soundness. His opinion on any Bible subject carries weight. Experience, skill, kindness, and fairness are his notable qualities. The publisher of the Gospel Advocate has been wise in selecting and fortunate in securing him. He will grace the editor's chair.

During nearly four years of editorial experience I have made many friends and some foes. The principles for which I have contended, and to which the Gospel Advocate has been pledged, are as dear to me as the eternal truth-dearer than earthly friendship or fortune. Yea, beside them "I hold not my life of any account as dear unto myself." To the loyal friends, many of whom I have not seen, I feel deeply grateful for the constant assurances of confidence and support which have daily heartened me. Toward those who have opposed me I hold no resentment and harbor no malice.

More deeply to the publisher of the Gospel Advocate am I indebted than to any other associate in this work. I have found him at all times and upon all occasions, without exception, to be personally loyal, officially cooperative, and humanly sympathetic in the emergencies and responsibilities of this office. As was his father before him, he is altogether loyal to the principles of the pioneers of the faith and has his feet planted in the old paths. Faithful brethren need feel no degree of solicitude for the rock-ribbed loyalty of the Gospel Advocate to these principles under his direction. The best visible evidence of that soundness is manifest in his selection of John T. Hinds to steer the Gospel Advocate through rough seas of present restless religious conditions.

For the staff writers I feel a fraternal affection that exceeds a mere friendship. The staff has been a development based on personal contacts and mutual interests. There has existed between us a kindred feeling. I am loathe to break this circle.. There is one of this number to whom

especial love and gratitude compels singular mention. He is our senior member-F. B. Srygley. Words are inadequate as a medium of expressing my regard for this valiant veteran. He has my unbounded respect and admiration. His firm hand has strengthened me, his safe counsel has guided me, and his invincible spirit has encouraged me in battles for the truth. The church will miss him when he is gone, but his influence will live when his generation has passed.

Regardless of personal fortunes, as I retire from the editorial stage, I pledge whatever moral support my influence may afford to the Gospel Advocate; and imploring the benedictions of our beneficent Father upon its publisher, its editor, its writers, and its readers, I bid all adieu.

Foy E. Wallace, Jr.

Statement By The Publishers

(In The Gospel Advocate, April 8, 1934)

The publishers regret the termination of the services of Foy E. Wallace, Jr., as editor of the Gospel Advocate.. His executive ability and pleasant association have been highly valuable. In their judgment, his work as editor, viewed both by journalistic standards and as to the virile and salutary effect upon the cause which the Advocate espouses, has been of an outstanding character. We have knowledge of all conditions prevailing, from his viewpoint, to make this change necessary. We are in full sympathy with his aims and voice our full confidence and faith in him as we shall follow with keen interest his work.

The publishers look with pleasant anticipation to the connection of John T. Hinds with the Gospel Advocate as its editor. They have faith in the ability and character of the man to fill this position with credit and honor, and believe that this faith will be shared by the entire brotherhood. They count themselves fortunate in being able to secure his services at this time, and extend him a welcome to his new labors.

The Publishers.

Nailing Down A Lie

Nashville,- Tenn.

February 8, 1935

Dear Erother Wallace :

I am handing you herewith copy of letter from E. G. Creacy and copy of my reply thereto.

I am sending you this for your information, although you have my permission to use it, if agreeable to Brother Creacy, in any manner that you may wish.

Yours fraternally,

(Signed) Leon B. McQuiddy

lhm/a

* * *

Horse Cave, Kentucky

Februarv 4, 1935.

Dear Brother McQuiddy:

I trust I am not intruding, but I want to know some of the things I am hearing of late. I believe I am doing my duty as a Christian, to thus write you.

The "Boll supporters" here in my home congregation--Horse Cave-are saying that Foy E. Wallace, Jr., the chief enemy of R. H. Boll, is a "crook," dishonest, etc. That he took money from the Gospel Advocate and was "fired" I called upon them for proof, and they answered by saying: "Such are the reports from Nashville'."

I met up with D. H. Friend recently in Louisville, and he asked me why Wallace was not allowed to finish his series on the "Boll Movement," in the Gospel Advocate, He

further said that the Publisher of the Advocate knew that his paper would be "killed" if Wallace was permitted to continue his vicious work! !

I heard J. Frank Norris last night over his radio, say a lot of hard things about Brother Wallace: He said he was "fired" in Nashville, Tennessee, because of his dirty work, and that he had to leave town at midnight.

It seems that the Bollites and Norrisites have "joined" hands in circulating these lies. You may know all about this dirty work that is being done, but since I am up here in the midst of Bollism, I hear it all. I felt that I, as a friend of the Gospel Advocate, and of Brother Wallace, should write you.

Fraternally, (Signed) E. G. Creacy.

February 8, 1935

Dear Brother Creacy:

Your letter is at hand, and I am very much surprised at its contents.

Brother Wallace did' have some credit obligations in Nashville that he was unable to meet, but the charge that he was dishonest, or that he took money from the Gospel Advocate, is absolutely false.

In regard to the statement made by D. H. Friend that Wallace was not allowed to finish his articles in the Advocate, this charge is also false, and so far as I know Brother Wallace had no intention of continuing a further series of articles on the Boll question.

I am taking the liberty of sending Brother Wallace a copy of your letter and a copy of my reply thereto, as I am sure that you will be glad for him to have this information.

With kindest personal regards, I am

Fraternally yours, Leon B. McQuiddy.

The Man Who Came Back

(W. E. Brightwell, Gospel Advocate, May 1937)

Foy E. Wallace, Jr., Denton, Texas, spent two days of last week in Nashville. They were probably two of the happiest days of his life, for he was collecting receipts, every one of which read, "Paid in full!"

Ordinarily no publicity is given to the fact that an individual pays his bills. That is considered a strictly personal matter. But the fact that Brother Wallace was involved in debt had been given publicity. It had become generally known, and had been talked not merely to the detriment of Brother Wallace but to the injury of the cause. It had doubtless been given more publicity because he was recognized as a leading evangelist, debater, and writer, and because he had so effectively opposed speculative teaching. It is to be hoped that similar publicity will be given to the fact that Brother Wallace came back and paid every debt in full, both for the restoration of Brother Wallace to the respect and admiration of all the brotherhood, but for the repair of the damage to the cause as well.

No criticism of Brother Wallace has ever been received by those who knew him except that he had become involved in financial debt-which he candidly admitted. When he left Nashville, it was in the daytime, and with the full intention of returning if and when possible to liquidate his indebtedness. Some of his creditors were so insistent in their efforts and methods of collection that he despaired of returning to Nashville for two meetings several months after his departure. But he made it a point of principle that if he could not preach in Nashville he would not preach anywhere. Several of his friends advised him to make a plea of bankruptcy, so that he could protect himself and family while continuing his preaching. This he did.

He came to Nashville to hold the meetings scheduled.

He first called the elders together and advised them of the action he had taken, and explained that this court action had nothing to do with his sense of moral obligation to liquidate the indebtedness as rapidly as possible. The elders of the two churches told him that it was the only thing he could have done, and invited him to conduct the meetings as they had been planned. Good meetings were held.

Despite some reverses of a financial nature, including illness in his family, he has been retiring some of these debts, and on last week came to Nashville to personally clear up those contracted there. Some accounts are being handled by correspondence elsewhere. In the course of a few days all will have been completely liquidated.

There was one remark which was common to his creditors when he explained his mission: "You are the first man who has ever gone through bankruptcy and come back and paid in full." One creditor told him that he was the second man who had paid him under those circumstances.

His visit to Nashville was like a breath of God upon a storm-tossed sea. The message that he had for each creditor was as effective as a cyclone that in a few brief moments sweeps its path of destruction; but it was life-giving. Old friendships flowered in an instant, and faith sprang to full bloom, leaving the parties to the scene breathless.

Of course there were some who said: "Brother Wallace, I have never had any doubt but that you would come back. I have never said anything about you, neither bothered you with bills. I knew you would pay it when you could. This check is unimportant, but the fact that you have come back and paid everything in full is of tremendous importance, and I am glad."

Those of us who have known Brother Wallace intimately have never experienced a misgiving as to the nobility of his intentions and the cleanness of his life. Even his financial misfortune had some of its roots, at least, in the abuse or overdevelopment of certain virtues-generosity and independence. He was always doing something for others. If the singer was left unsupported by the church, he supported him; if his support did not seem adequate, Brother Wallace made up the deficit. He never worked a day at any secular employment, but has devoted all his life since! highschool days to preaching the gospel. Even with seven in family, he usually had one or more students of David Lipscomb College living in his home. There are scores of those who have tasted his unstinted generosity who can and will testify any time as to the character and ability of the man. In fact, if all who were indebted to his generosity could have fully repaid him in kind, he could have liquidated his indebtedness long ago-but that is where his independence came into the picture!

But now that all has been paid in full, it is useless to speculate about causes. The future is the thing. Brother Wallace is young, and has many useful years ahead of him. He has not missed a day-except because of illness in his family-but his work will be more pleasant and more fruitful of good throughout the brotherhood. Tell the good news. Let it find as swift wings as did the bad news of financial disaster. No single event- has meant more to the good of the cause in years than this visit to Nashville, together with all that it means. A ringing welcome to the man who came back!

Concerning Return To Nashville

(Foy E. Wallace Jr. in Gospel Advocate and Firm Foundation-1935)

Casually turning through the Gospel Advocate of the current issue (May 5) my eyes fell upon the article by W. E. Brightwell entitled "The Man Who Came Back." Not knowing that such an article had been, or was being written, it was as unexpected to me as it was to others who have read it. I read it and wept, for my heart strings were pulled not only by the things that were said but by the tenderness and devotion breathed into its every word by its *author. We have been life-long friends and have been together in labors abundant during these years. His words overcame me; I could not respond to his article if I should try. This statement is not an attempt to do so but rather an effort to speak of some matters which those most interested in me and in my affairs believe should be mentioned. Yielding to their judgment I am making the first public reference to these matters since I left Nashville three years ago.

In the Gospel Advocate of April 8, 1934, there appeared over my signature an article of resignation as editor of that paper. My reasons for retiring, though personal, were given with frankness, in all sincerity and candor. Some undertakings larger than my resources permitted had been attempted and by a series of circumstances through several trying years the inevitable result of financial ruin overtook me. Though my entire salary was assigned to avoid disaster, it was too late and I left Nashville overwhelmed in debt. The publishers of the Gospel Advocate had full knowledge of all the conditions prevailing and voiced their confidence in my pledge to apply myself to the task of correcting all mistakes and meeting all obligations as consistently as it was reasonably possible to do. It was in this determination that I left the Gospel Advocate and returned to the West, to my original field of labor, where with the people among whom I was reared and who have known me from my youth up, I could serve the Cause to which my life was early dedicated, while at the same time making the effort to accomplish the ends pledged. These were the correct and only reasons for my resignation from the editorial post.

Subsequent to leaving Nashville the increasing pressure and weight of these matters forced me to seek legal relief and I went into voluntary bankruptcy. This was the most painful experience of my life. I knew that my actions would be misunderstood and my motives misconstrued. I knew, too, that enemies would capitalize on these misfortunes and use as a club these circumstances which I could not control. I felt "pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed"-for a legion of loyal friends believed in me and never doubted that I would faithfully strive to right every wrong.

It was never my intention to do anything-else, but various emergencies hindered. Other misfortunes and near tragedies such as hospital experiences, several surgical operations in my family (being myself one of the victims), all of which, causing much expense and loss of time from my work, contrived to delay and thwart my aims. But I never once abandoned the original purpose to ultimately triumph over all handicaps and meet every obligation.

The realization of this ardent hope was attained, a few days ago when I returned to Nashville with the means to liquidate this indebtedness, and I went in person to every creditor, whether an individual or a firm, and paid all the debts that had been discharged in bankruptcy. It is through Brother and Sister J. W. Akin, of Longview, Texas, who love the Cause for which we labor and strive, that I have been supplied with the means to pay these debts and restore my affairs to a current basis. Though legally released from these debts, morally I still owed them and I thank God for the means which have enabled me to meet these obligations. If in making the settlements anything has been overlooked, if and when called to my attention the same will be paid.

While making this report it seems necessary that reference be made to some things that have been talked. Naturally, these affairs of mine have been the subject of much talk and shafts of criticism have been directed at me. The just criticisms I have not resented, but rather accepted as the logical consequences of my own mistakes; the severity of certain unjust criticisms I have endeavored to ignore, though the hurt, coming from some sources, has been as poignant as the scorpion's sting.

The extent to which I was involved has been greatly exaggerated. It was bad enough without inflation. But if I had been able to become involved to the extent of the fabulous amounts reported it would have been, to say the least, an unusual range of credit extended to an ordinary preacher like me. Other things beneath the dignity and honor, not to mention veracity, of average men of the world have been peddled by some who claim to be Christians, even preachers. It has even been talked that it was necessary for me to leave Nashville under the cover of ebon's pinions, at the forbidding hour of midnight, just because the time of my departure chanced to be night instead of day. Yet for twenty five years I have come and gone at all hours of the day and night without suspicion. The condescension of these purveyors of low talk in seizing upon a mere incident in order to promote a campaign of calumny, stands self-rebuked in the minds of honest people, and only serves to disclose the improbity of the hearts and characters of the perpetrators. There is no truth at all in what these reports imply. The fact that I returned to Nashville shortly afterward in broad open daylight to conduct two meetings at which time under the auspices of a Nashville church I delivered an address to twenty five hundred people on the issues of Premillennialism apparently meant nothing to these assassins. In reality, it was the issues of that address, and not the hours of my exit from Nashville, which aggravated them most.

Among other rumors that have no foundation in either fact or fancy, is the hearsay that funds contributed to the Central Church of Christ, Los Angeles, Calif., through my solicitation were diverted and appropriated to personal uses and abuses. I never heard of this until months after the tale was put into circulation. All matters, temporal and spiritual, between me and the elders of the church in Los Angeles have at all times been of mutual understanding and common interest. When it reached the ears of these good elders that such things were being talked, the following statement was voluntarily drawn up by them and immediately forwarded to me.

TO WHOM IT MAY CONCERN: (Sept. 24, 1933)

Word has come to us that, through some misunderstanding, the impression prevails in some quarters that a certain contribution to the building program of our congregation, in the amount of Two Thousand Dollars, given by was in part misapplied by Brother Foy E. Wallace, Jr., through whom the contribution was made. We wish to correct this impression by the unqualified statement that every dollar of said contribution was applied to our building fund, and that no part was retained or appropriated by anyone. May we further take this opportunity to express our unbounded confidence in the integrity and high purpose of Brother Foy E. Wallace, Jr., whom we believe impossible of any such misconduct.

C. M. Johnston, R. L. Smith, Geo. W. Campbell, Lloyd A. Marshall, W. M. Chadwick, Donald V. Miller, H. S. Reynolds, A. S. Peterson, Deacons.
W. E. Bernard, O. P. McCann, W. Edgar Miller, W. A. Phillips, A. A. Godfrey, Elders.

If this "unqualified" denial of a lot of stray talk had been published at the time received it might have served to stop the mouths of some, but I was reluctant to put such matters in print, so I filed the statement and said nothing about it. After the Fort Worth debate, when some of these "false brethren" (the same kind that gave Paul trouble), joined the Norris campaign of calumny in which some of these aspersions were featured, but the elders of the Los Angeles church, being not only my personal friends but interested in the Cause of the Lord also, drafted another statement to relegate other erroneous reports. It should furnish good reading for some who permitted themselves to be so easily beguiled by the radio raving Norris in his frantic but futile effort to cover up his deadly defeat.

TO WHOM IT MAY CONCERN: (Feb. 27, 1935)

The report has come to us that erroneous statements are being circulated regarding the former relationship of this congregation with Bro. Foy E. Wallace Bro. Wallace served our congregation for a considerable period as minister and enjoys the highest confidence of our people, who love him for his faith and fine qualities. Because of our inability to give him the support he needed and deserved, we reluctantly let him go to other fields. We know of no just criticism that can be presented against Bro. Wallace during his ministry with us, and he left us in the enjoyment of our full confidence, and in no way financially indebted to us.

We make this statement voluntarily and without solicitation from Brother Wallace, and trust that our testimony may help to correct a severe injustice to one we love.

THE CENTRAL CHURCH OF CHRIST
By W. E. Bernard, W. A. Phillips, O. P. McCann, Elders.

P. S. Bro. Godfrey and Miller were not present or would have signed this also. W. E. B. (The initials W. E. B. stand for W. E. Bernard, beloved elder of Central Church.)

While these documents have been in my possession all these months I have made no use of them. I have never felt justified in making a personal defence. Only because some brethren and friends whose judgment I respect believe that these matters should all be disposed of at once do I now consent to write this article for publication and include these matters.

Deeply conscious of my own mistakes and determined not to repeat them, humbly grateful for the means with which to pay my debts, with malice toward none, but putting all these things behind me, I shall with renewed consecration and reinvigorated determination pursue the work of preaching and defending the glorious gospel of Jesus Christ, with nothing to molest or make me afraid.

At a special meeting of the official board of the Central Church of Christ of Los Angeles, held on June 18, 1930, the following resolution was unanimously adopted:

WHEREAS two and one-half years ago Evangelist Foy E. Wallace, Jr. identified himself with this work for the chief purpose of lending his influence to provide quarters which would enable the Church to enlarge and more efficiently fulfill its mission; and

WHEREAS his efforts have been crowned with such success that such quarters are now nearing completion for occupancy;

NOW THEREFORE BE IT RESOLVED -

1. That an expression of deep gratitude to Brother Wallace be spread upon our minutes;
2. That although he is departing on a leave of absence, circumstances may be such that he and his family will soon again be in our midst;
3. That during his absence we pledge ourselves to the same loyalty and devotion in carrying on this great work that he has so nobly manifested in our behalf.

W. Edgar Miller
W. E. Miller, Chairman.

R. L. Smith
R. L. Smith, Secretary.

Central Church of Christ

ELDERS

W. E. BERNARD
A. A. GODFREY
W. EDGAR MILLER
W. B. WEST, JR.
EVANGELIST

12th & Hoover

DEACONS

C. M. JOHNSTON
H. S. REYNOLDS
R. L. SMITH
E. H. IJAMS
DIRECTOR OF BIBLE TRAINING

Bro. Hall handled this and was identified in all trans actions. J.E.W.

This is yours. S.P.H

Los Angeles, California June 4th, 1932.

Mrs. E. F. Woodward,
Houston, Texas.

Dear Sister Woodward:-

Bro. J. F. Lilly has asked me for a statement of the total amount you have contributed to our work here, and I find that the total to date is \$20,000. I am not sure that you have had acknowledgment of each individual contribution, but this will serve as a general receipt down to the present date.

Ref = note 1.

One item of \$2000 was concerned with a loan the congregation was compelled to make in Nashville. We were holding some stock in a Tennessee corporation and its value was not known to our bank here, so the much needed loan was made there through the assistance of Bros. Hall and Wallace. Bro. Wallace secured the money for the liquidation of this loan from you, returning a cash balance to us when the matter was completed. Aside from a comparatively small sum allowed by us to cover actual expenses incurred by Bro. Wallace in handling our financial problem with Bro. Hall, the entire \$20 000 Contributed by you was received by us. I hardly think the \$2000 item mentioned was acknowledged officially to you.

Fraternally,

Treasurer Central Church of Christ of L.A.

We have read the foregoing statement by Bro. Rufus L. Smith, our Treaeurer, and find It is a correct statement of faota regarding your generous gifts to our work herē We hope and pray that we may be faithful stewards in using these gifts to the honor and glory of God. We appreciate, more than words can express, your fine cooperation in the work of the Lord in this great city.

*W. Edgar Miller
A. A. Godfrey*

*W. E. Bernard
E. H. Ijams*

Elders Central Church of Christ.

Corner Twelfth and Hoover,
Los Angeles, California,
September 24th, 1933 .

TO WHOM IT MAY CONCERN:-

Word has come to us that , through some misunderstanding, the impression prevails In some quarters that a certain contribution to the building program of our congregation, in the amount of Two Thousand Dollars, given by a good sister in Houston, Texas, was in part misapplied by Bro.Foy E.Wallace, Jr., through whom the contribution was made. We wish to correct this impression by the unqualified statement that every dollar of said contribution was applied to our building fund, and that no part was retained or appropriated by anyone. May we further take this opportunity to express our unbounded confidence in the Integrity and high purpose of Bro.Foy E. Wallace, Jr., whom we believe impossible of any such misconduct .

<u>C. M. Johnston</u>	<u>W. E. Bernard</u>
<u>P. L. Smith</u>	<u>O. P. McLean</u>
<u>Geo W Campbell</u>	<u>W. Edgar Miller</u>
<u>Lloyd A. Marshall</u>	<u>W. Phillips</u>
<u>W. M. Chadwick</u>	<u>a. a. Godfrey</u>
<u>Donald V. Miller</u>	
<u>H. Reynolds</u>	
<u>A. Peterson</u>	

ELDERS

DEACONS

- * CHURCH OF CHRIST * -

Twelfth and Hoover Streets,
Los Angeles, California,
Christmas, A. D., 1933.

Poy E. Wallace, Jr.,
C/o Gospel Advocate,
Nashville, Tennessee.

Dear Bro. Wallace: -

The Central Church of Christ in Los Angeles remembers with deep appreciation the fine service you have rendered to the Cause of Christ in Southern California. The commodious building we occupy is in a large measure a monument to your efforts and zeal in our behalf. It is our earnest effort and prayer that your faith in us shall not be in vain. We want to carry on with faith and courage the work to which you gave so unselfishly your outstanding ability. We can never hope to adequately repay you in a pecuniary way for your militant zeal in our behalf. We can, however, voice our appreciation and love in words and in happy thoughts for you and yours, and in prayers to God that you may be long spared for the task to which He has called you.

Through the generosity of Bro. Geo. VI. Pepperdine we have received a contribution which has enabled us to take up the enclosed obligation of yours, the circumstances of which you remember. We wish the money involved in this transaction could have been forwarded to you instead of the enclosed canceled note, but that, of course, was impossible. Circumstances were not such that we could bring about the transaction sooner without some embarrassment. Bro. Pepperdine has been so wonderfully helpful to us that we wanted to await his good time to conclude the matter in a way that would relieve your mind of any apprehension regarding this obligation.

To yourself and to your loved ones we extend our love and good wishes for the future. It would make us all happy to see you again. Whether, in God's Providence, that shall be our privilege or not, we do have the fond hope that we shall one day rejoin you in the "Land that is Fairer than Day."
God bless and keep you until we meet again.

In Christian Love,

CENTRAL CHURCH OF CHRIST OF LOS ANGELES,
By its Elders and Deacons.

JFL-a

H. Reynolds
A. L. Smith
Lloyd A. Marshall
W. M. Chadwick
A. S. Peterson
C. M. Johnston
Geo. W. Campbell
Donald V. Miller

W. Edgar Miller
W. E. Bernard
A. A. Godfrey
W. A. Pierce
O. P. McNamee

ELDERS

W. E. BERNARD
A. A. GODFREY
W. EDGAR MILLER

CENTRAL CHURCH OF CHRIST

TWELFTH & HOOVER STS.

DEACONS

C. M. JOHNSTON
H. S. REYNOLDS
R. L. SMITH
J. F. LILLY
DIRECTOR OF SINGING

LOS ANGELES. CALIF.

February 27th, 1935

To Whom It May Concern:-

The report has come to us that erroneous statements are being circulated regarding the former relationship of this congregation with Bro.Foy E. Wallace. Bro .Wallace served our congregation for a considerable period as minister and enjoys the highest confidence of our people, who love him for his faith and fine personal qualities. Because of our inability to give him the support he needed and deserved, we reluctantly let him go to other fields. We know of no just criticism that that can be presented against Bro.Wallace during his ministry with us, and he left us in the enjoyment of our full confidence, and in no way financially indebted to us.

We make this statement voluntarily and without any solicitation from Bro.Wallace and trust that our testimony may help to correct a severe injustice to one we love.

THE CENTRAL CHURCH OF CHRIST,

By W. E. Bernard

By W. A. Phillips

By O. P. McClain

ELDERS

*Bro Godfrey
and Miller
were not present or
would have signed this also W.E.B.*

THE NORRIS-WALLACE DEBATE - A REPLY TO "THE FUNDAMENTALIST"

(By E. C. Fuqua, Condensed From The Vindicator, December 1934)

When a Christian is conscious that truth is being assailed and humbled by error, and when opportunity is presented for speaking for the truth, he speaks not, he is guilty of sin. "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) That warning is responsible for this paper's appearance, and the latter is printed to meet the wholesale misrepresentations being circulated in "The Fundamentalist," edited by Dr. J. Frank Norris, regarding the recent Norris-Wallace Debate in Fort Worth. There is such a glaring misstatement of facts, that no man with respect for the truth can hold his peace. That Dr. Norris could stoop to such disregard for veracity and honor, is inexplicable, save on the ground that he feels the need even of falsehood to comfort his terrified soul. Had he felt the ease and complacency that pervade the Church of Christ concerning the debate, he would have left the actual debate with the people and been content with their verdict —as the Church of Christ intended; but fearing that verdict, he proceeds to force upon them his own will as to what they must believe about it. That dastardly trick of his is what calls forth this SPECIAL from THE VINDICATOR press. We are meeting him on his own ground and intend to keep him before the people in his own color. Nothing herein said is intended in any personal way; we attack Dr. Norris only as a public exponent of religious principles, and exclusively touching his conduct in the recent debate.

A vast audience, more than filling the auditorium of the First Baptist Church, heard the debate. The popularity of Dr. Norris was largely responsible for the great assemblage. Norris is just another Aimee Semple McPherson Hutton in his hold upon the people; a psychologist capitalizing religion for earthly glory and filthy lucre. The people worship the man, just as Aimee's Los Angeles Temple crowd worship the woman. The strong magnetism of both characters is directed against the truth, and the people, mistaking this magic for spiritual powers, become easy victims to the deception and fully pass under the hypnotic spell.

Brother Foy E. Wallace, Jr., did his work in a masterly way, exposing the sophistry and cunning of Dr. Norris at every point. Nothing escaped his eye or passed unexposed by the word of God. But Foy's hands were tied so that he was restrained from exercising his native and full powers.

Dr. Norris was painfully ridiculous and pitifully impotent at all times. He proved himself unreliable and crooked as a debater, and as having but one design in entering the debate —namely, to prevent the word of God from reaching the people. He was dishonest and wholly lacking in that integrity that should characterize a Christian in controversy. One outstanding example of this was exhibited when he read from a book, telling his audience that he was reading "from Alexander Campbell" to show that Campbell did not believe that baptism was essential to salvation, when in truth he was reading a quotation from Martin Luther! Wallace exposed that falsehood; but instead of correcting it, as a man of integrity and honor would hastily have done, Norris merely grinned as a criminal caught in the crime; thus proving that it was a deliberate falsehood

he hoped to palm off on the unsuspecting public, an unscrupulous disregard for both truth and honor. . . .

For some unknown cause, the first speeches were each one and a half hour in duration. This alone was ridiculous. I believe it was arranged by Norris in the hope that Wallace's voice would give down, thus calling off the debate. The First Baptist Church is said to be the largest church in the world. Norris, being mostly "all wind" anyway, is accustomed to speaking easily in the vast auditorium, but Wallace was not. But Wallace by no means failed; he held up splendidly —to Norris' chagrin. Norris then had to seek for some other advantage over Wallace. In fact, throughout the debate Wallace was incessantly forced to fight against some disadvantage that Norris, in violation of every principle of honor, threw across his way —to block the unfolding of the truth. The last night of the debate especially showed the unprincipled spirit of Norris. He brazenly demanded (and got) a change in speeches that would give him one full hour for his final rejoinder. . . . Wallace was forbidden to speak, but a time or two, when Norris was misrepresenting a book from which he was reading (matter to which Wallace had every right to reply), Wallace quietly opened a book containing the correct answer to the misrepresentation, and laid the book, opened at the passage, on the desk right under Norris' nose; but Norris slammed the book closed and threw it back at Wallace. That was done, I think twice. Norris arbitrarily walked over all rules henceforth, and when he concluded his harangue, instead of sitting down until the moderators could dismiss the assembly (which is was their place to do), Norris dismissed it in the next breath after he closed his speech. That was done to cut off all opportunity for his lawlessness to be exposed by Wallace or the Moderators. He knew he had acted the craven coward, and as a common criminal fears the law, Norris feared justice; hence, the abrupt and speedy dismissal to provide cover for his escape. . . . I do not know whether or not Norris had a gun, but I do know that he was mad. He had enough to make him mad, for Foy E. Wallace Jr. had turned every scripture citation against him and he was forced to resort to every trick and cunning that he could invent as a smoke-screen under cover of which to escape the truth. It was madness that led him to threaten violence at the hands of his One Hundred Henchmen. It was madness that moved him to threaten that if one person left the audience while he was making his last speech, "I will put it into the record that you attempted to interrupt my final speech." Only a mad man moved by criminal fear could have resorted to such unhumanly and unchristian threats to his audience. Only a coward would attempt to fence himself behind such protections, and people who can calmly estimate Norris well know that he knew that he was a thoroughly whipped man or he would not have felt it necessary to resort to such unscrupulous and insulting measures. But both his doctrine and his tactics had been fully exposed to the vast audience before whom he stood, and many of whom had fairly looked upon him as a demi-god, and the conscious-

ness that he had proved unable to stand before the word of God, was sufficient to drive him to the folly that has sounded his doom in Fort Worth. Every word uttered by him or by his friends, to the effect that he met Wallace, either in point of doctrine or in honorable controversy, is untrue to the thoroughly exhibited and overwhelming facts in the case. Too many people saw too clearly to be hoodwinked by such pusillanimous appeals. Norris went down in irrecoverable defeat, and his threats and fits of madness prove it

This paper makes no attempt to argue the debate. Wallace did that to eminent satisfaction. We are only meeting "The Fundamentalist" braggadocio. Since so much is claimed for Norris, we are simply showing what he really is, and that from his own doings in the debate.

John R. Rice confesses: "Dr. Norris soon lifted the debate off the plane of a petty squabble over the meaning of the Greek word 'eis.' In Norris' hands the subject discussed soon loomed larger than a splitting of hairs, a twisting of phrases, with wise-cracks and comebacks."

John did not intend what he here admits; namely, that Norris backed down from meeting Wallace on "eis." The whole debate, on that proposition, rested on "eis," and Norris knew it. No wonder he soon shifted the debate off the "eis," as on that the whole Baptist Church goes under. Thanks, John, for admitting that Norris refused to meet Wallace on "eis."

What does that "Dr." attached to Norris' name signify? That has proved his undoing in the debate. He made the glaring statement that "the Greek preposition 'eis' in Acts 2:38 may mean either 'because of' or 'in order to.'" No educated man, respecting his scholarship, will make such a statement. "Eis" is always prospective, never retrospective, and Norris knows it if he is educated. Either he was ignorant of its universal meaning, or else he attempted a deliberate deception when he made the above statement. . .

Another evidence of that mistrusted "Dr." is exhibited in Norris' unscrupulous handling of the writings of Alexander Campbell, in his puerile efforts to show that "Campbell did not believe that baptism is essential to salvation." Campbell was brazenly misrepresented, as every well read man knows. Norris read about three extracts from Campbell, every one of which bears internal and irrefragable proof that Norris misrepresented Campbell. . . . Not one of the propositions involved Campbell any more than Franklin D. Roosevelt. But Norris was a spanked child whining for sympathy, and he had to find it -to the genuine amusement of the Church of Christ — in Alexander Campbell's garbled writings. And such Baptists as John R. Rice are "tickled pink" because Norris was cunning enough to use Campbell to escape meeting Wallace in the debate. Any man is a great preacher and debater among the Baptists, who is cunning and unprincipled enough to escape meeting the truth by an adroit and dishonorable perversion of Campbell's writings. That is precisely what Norris did in the debate.

There being no comfort for Norris in the word of God, he was put to the extremity of applying other sources for that greatly needed article. He brought upon the rostrum (in violation of every principle of honor and justice toward his opponent) a certain "Premillennialist of Dallas," purporting to represent "the church of Christ" in that city, whom he had to speak for a few minutes, right in the midst

of the discussion. This pitiful puppet demonstrated the most abject slavery any demi-god could wish for. With little arguing he would, apparently, be ready to kiss the toe of Dr. Norris: a weak and beggarly vassal ready to betray his Saviour for a crumb of recognition from the rostrum. There was not a Christian in that audience who was not ashamed of him! And what a shame to Norris that he was forced to honor a Judas Iscariot for comfort! What use has Christ for a man who will rush before the public to endorse the sectarianism of Norris who had shown every contempt for justice and honor and the word of God, and array himself against the contention of Wallace, which he knew to be the truth? When Stubblefield denounced him as "an apostate," he correctly informed the audience, for no true member of Christ's body will ever avow loyalty to crooked sectarianism.

But to those who think that Premillennialism can do no harm, view this case. This Dallas man is led by it to denounce the entire gospel plan of salvation and endorse the entire system of denominationalism, just to "have company" along his hobbyistic route. He turns against Christ in order to accompany J. Frank Norris to ruin. Such men may grace Norris, but they are a disgrace to every true, and self-respecting Christian.

The Bible in Norris' hands is a missile of destruction. On Mark 16:9 to the end, in order to escape the deadly 16th verse, Norris claimed this whole passage was uninspired and is omitted by the Sinaitic and Vatican manuscripts. Thus he attempted to steal away a part of the Inspired Scriptures; for while it is true that the manuscripts named do omit the passage, which for awhile worried the higher critics, the genuine inspiration of the passage has never been questioned; only its authorship by Mark was questioned; and that was long ago settled when it was discovered that the two manuscripts named had undoubtedly been copied from Mark's gospel after the final page had been lost. This accounts for the abrupt or unfinished ending at Mark 16:8. The passage is genuine.

Finding in Foy E. Wallace Jr. a man he could not begin to grapple with, Norris began looking for any small hole through which to escape meeting him in Dallas, as had been agreed upon.

"Because he ("Brother Wood") did a neighborly deed in getting Dr. Norris the book that Chairman Stubblefield forgot to get, or for some reason did not give to Dr. Norris, and because he is a premillennialist, he was denounced publicly in the debate by Brother Wallace as a 'renegade,' was called by Brother Stubblefield an 'apostate' and it was prophesied that he would be hanged 'higher than Haman' with the 'Churches of Christ.' Dr. Norris urged Brother Wallace not to denounce this good man. The first time it was done Dr. Norris tried to smooth it over. After the third time Dr. Norris announced that he would not be a party to a debate in Dallas with Brother Wallace because of his personal bitterness toward Brother Wood and others whom Brother Wallace threatened to skin when he came to Dallas. Dr. Norris offered to meet some other representative 'Church of Christ' minister in Dallas but not Brother Wallace, on that basis."

Another "hard-boiled" hypocritical maneuver! I believe Frank Norris capable of any deception. That shameless exhibition proves it. I deny that there is one element of accuracy in the reason assigned for not meeting Wallace in Dallas. Norris was afraid for his and Rice's disciples in Dallas to witness a like defeat as showed itself in Fort Worth.