

Baptist Bible Tribune

FOR BIBLE BELIEVING BAPTISTS

VOL. 1

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NO. 1

REASONS FOR BAPTIST BIBLE FELLOWSHIP

"That is Final" — It Was

The following statement is self-explanatory—Editor:

It is commonly known among us that there has been for many months a widespread and deep-rooted restlessness among our people, both the ministers and the laity, because of the manner in which the affairs of the World Fundamental Baptist Missionary Fellowship and the Bible Baptist Seminary have been handled.

We have felt that our voice in the conduct of these affairs has not been commensurate with the responsibilities which we have been asked to assume, and for the amount of money which we have contributed to the work of these institutions. We have sensed, and deeply sensed, the absence of the constitutional principles and procedure which should be the basis of representative government, especially the government of Christian institutions into whose treasuries so many people, many of them poor, are constantly asked to put their money.

This accumulated restlessness came to a head at the annual meeting of the World Fundamental Baptist Missionary Fellowship, which was held in the First Baptist Church of Fort Worth the week of May 21.

Tuesday morning, May 23, was Seminary day. Dr. J. Frank Norris was in charge of the Seminary program. Dr. Norris spoke on the history of the Seminary.

In the meantime, as was generally known, Dr. Norris had made revolutionary changes in the management and personnel of the Seminary. Those changes were made without any general notice to the Fellowship, and we believe they were made in violation of every constitutional principle.

Dr. Norris' position was that he had made these changes—including the taking over of the Sem-

\$100 FOR FIRST COPY OF THE TRIBUNE

Mr. Ben S. Peltz of the Ben S. Peltz Shoe and Luggage Co., Paris, Texas, paid what was probably the highest price ever paid for a copy of any newspaper. Mr. Peltz asked Rev. Lester Singleton, pastor of the Ramsour Baptist church, Paris, to telephone THE TRIBUNE and request that the first copy to roll from the press be mailed by air, special delivery, and that Mr. Peltz was mailing THE TRIBUNE a check for \$100 for it.

Mr. Peltz is a converted Jew and a member of Mr. Singleton's church.

Bulletin

One of the most beautiful pieces of property in Springfield has been purchased by the trustees as the site for the BAPTIST BIBLE COLLEGE.

The campus is ready-made, with handsome trees and a lawn that has been kept clipped and clean for years. The site is approximately 5 acres, which will give ample room for dormitories and educational buildings and still have a large campus.

The grounds are situated on one of Springfield's busiest thoroughfares and on the city bus line. The site was formerly a city park. The mayor of Springfield says that these grounds are most ideal in this area for a school.

Every move made in connection with the BAPTIST BIBLE COLLEGE has been blessed of the Lord. It is definite that the College will open in the fall. Students who wish to enroll should begin making plans now. Address all correspondence to:

BAPTIST BIBLE COLLEGE
P. O. Box 106
SPRINGFIELD, MISSOURI

"Is There Not A Cause?" [I Sam. 17:29]

SEPARATION FROM WFBMF AND THE ORGANIZATION OF THE BAPTIST BIBLE FELLOWSHIP AND BAPTIST BIBLE COLLEGE

THE REAL ISSUES INVOLVED

BY G. BEAUCHAMP VICK

Because so many of our good friends, pastors in our Fellowship, were not present when these matters were discussed by Dr. Norris and myself, from my intimate knowledge of developments, I shall try to calmly and fairly state the issues as I see them, so that each may judge for himself.

A little over two years ago, I was urged by Dr. Norris to consider accepting the presidency of the Bible Baptist Seminary. I had no desire to do so. I never coveted the position but after several months of continued insistence on the part of Dr. Norris and that of many other pastors of the Fellowship, I consented. In fact, after two months of prayer and consideration, on April 9, 1948, I wrote Dr. Norris as follows:

"I have been earnestly seeking to know the will of the Lord about the Seminary Proposition. Certainly, I realize that this could be the most pivotal decision of my life since 1936 when I very definitely felt the leadership of the Lord to come to Temple.

"I believe that all of us can say that time and events have proved that such was His will, and I am anxious to know just as definitely in this present decision as I did then.

"To save my life, I can not see why you or anyone else can ever seriously consider me for such a proposition. I am not a school man. I do not know anything about running a school, and never dreamed of any such remote possibility.

"As I told you the last day you were here, one of the main considerations from a human standpoint would be that I would have unquestioned liberty to run the Seminary in my own way and in accordance with my own ideas.

"There would, of necessity, in-

evitably be some changes that I would want to make, and if there should be any objections to such changes, I would want to know in advance so I could make my decision accordingly.

"Then you mentioned working through one man as far as the financial end of the school was concerned. I think that would be very necessary. I would want that one man to have entire charge of the finances and be responsible for the Seminary. I think the man you have there, and whom you so highly regard, Verle Ackerman, is well qualified and entirely dependable.

"However, I would want him to be entirely responsible for the finances from the time the mail reaches Fort Worth; opening the mail, depositing the money in the bank and issuing checks.

"Then as you say, I could get regular daily reports on the receipts and disbursements. He could, of course, also supervise the keeping of the financial records and the acknowledging of individual gifts. I feel that all of this is very vital inasmuch as a year or so ago you and I tried to get from the Seminary records the total amount of money that the Temple Baptist Church had given to the Seminary within a certain year. You will recall that we got three different sets of figures, widely divergent and none of them correct. Where one person receives the money and deposits it, another person acknowledges it and another person keeps the records, it is absolutely impossible to hold any one individual responsible for the efficiency and correctness of financial records. Neither by correspondence nor by personal inquiry a few weeks later when I was down there at a Fellowship meeting, could I get heads or tails of their records. I would try

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What Happened At Fellowship At Fort Worth

60 Hrs. Preaching; 15 Min. Missions

BY F. S. DONNELSON
(China Missionary)

For 15 years I was associated with the World Fundamental Baptist Missionary Fellowship as its missionary to China. I attended the Fellowship meeting at Fort Worth last month with no inkling, when I arrived, that a crisis was imminent. I had heard from Rev. Bob Ingle, when we were in Chicago, that Dr. Norris was making it tough for Beauchamp Vick.

As a missionary, after glancing over the program for the Fellowship meeting, I confess I did have a grievance. From the program I estimated that there would be 60 hours of preaching, but only 15 minutes given to missions. There was a "Seminary day," but only 15 minutes on the whole program for missions.

I had been in Fort Worth less than an hour when I began to see the shape of things. Dr. Norris spoke and made veiled references to "rebel" students who had refused to vote for a list of "by-laws." He threatened that if anything further was said "about the whole situation," he would have "plenty more to say."

Matter Before Fellowship

After Dr. Norris finished, Beauchamp Vick spoke, placing the whole matter before the Fellowship from his point of view. A number of students had refused to vote in favor of some "by-laws," part of them from Detroit, and they were expelled.

Vick told the Fellowship that early Monday morning, before any real representation of the Fellowship churches had arrived, before he (Vick) had resigned or had been asked to resign, Jock Troup of Scotland had been "elected" president of the seminary by a new slate of trustees.

Vick further pointed out that part of Dr. Louis Entzminger's salary was being paid for duties no longer performed, that the president had suggested the advisability of that part of Entzminger's salary being eliminated. But Vick stated that to date the matter had gone no further than a mere suggestion, that there never had been a thought of asking for Entzminger's resignation.

But Dr. Entzminger had felt offended and had telegraphed his resignation to Vick, giving a copy of the telegram to Dr. Frank Godsoe. Dr. Godsoe had immediately taken Entzminger's resignation before the student body, obviously to stir the students up against the president, Mr. Vick. The students, after Dr. Godsoe had presented the matter to them, "rejected the resignation of Dr. Entzminger."

Vick pointed out that the business manager of the Seminary, R. O. Woodworth, had been fired.

President Resigns

Vick closed his remarks by presenting his resignation. Then W. E. Dowell, president of the Fellowship, went to the platform. Dr. Godsoe, acting as chairman, protested Dowell's presiding. Dowell asked the audience if he as president of the Fellowship had the right to preside at the business session, where they were called upon to take action on Vick's resignation. Dr. Godsoe thought not. Dr. Norris employed all his arts to keep Vick's resignation from coming to a vote. It never was brought to a vote. It never has been.

Rev. Wendell Zimmerman called the Fellowship's attention to the fact that the by-laws of Dr. Norris, which he had demanded that the students vote on, were not the by-laws officially published in the Seminary catalog for 1948-49.

"What," said Zimmerman, "is the source of these new by-laws? Where did they come from? Who authorized them? When did the Fellowship vote them in to being?"

Dr. Norris then took charge. He made it plain, without attempting to answer any of Zimmerman's questions, that the by-laws would stand "regardless!" Dr. Norris further said that a "conspiracy" was being set up against him. He said that he and Beauchamp Vick could no longer "work on this block together."

All the time I was sitting in the audience, trying to be as unbiased as I could. As before stated, I did have a feeling on the missionary matter. But now that had faded out of the picture; it was now a question of decency and honesty, on the one hand, and dictatorial politics on the other.

New Organization

Next day, spontaneously and with little advance work, 150 pastors, laymen, and students met in a ball room of the Texas Hotel. Among them were John Rawlings, pastor of Central church, Tyler, Texas, with a membership of 2400; Loys Vess, pastor of Central church, Denton; L. T. Grantham of Abilene; Wayne Imboden of Altus, Okla.; H. E. Chance of Hornbeck, La.; Noel Smith, who had resigned as editor of the Fundamentalist, because he said that Dr. Norris' "election" was no different from one held in Moscow; L. C. Bennett, Florida; Zimmerman of Kansas City; Luther Bradley, Fort Worth; Busby of Missouri; W. E. Dowell of Springfield, Mo.; Scotty Alexander of Enid, Okla.; Charles McDowell, Birger, Texas, and Jimmy Combs, Hillsboro, Texas.

As I remarked to the enthusiastic gathering, it looked as if we were taking off an old suit, badly worn and stained, and putting on a new one. I further said that I hoped the right arm of the new suit would be a missionary arm.

By now, hundreds have learned of the results of that meeting and the one held at Central Baptist Church, Denton, the same night. Between 400 and 500 came together at Denton, where addresses were made by the pastor of Central church, Loys Vess, by Noel Smith, and W. E. Dowell.

It was voted to adopt all the old Fellowship missionaries as

SEPARATIST GROUP FORMS NEW BAPTIST ORGANIZATION

BY JACK DOUGLAS
Star-Telegram Staff Writer

DENTON, May 25.—Preachers and students who severed their affiliation Wednesday with the World Fundamental Baptist Fellowship and the Bible Baptist Seminary, Fort Worth, declared themselves a going concern here Thursday with a new organization, directors and plans for a new school.

Describing the break with the fundamental fellowship and the seminary as the result of a series of disagreements with the policies set up by Rev. J. Frank Norris, founder of both fellowship and seminary, Rev. William Dowell of Springfield, Mo., said the dispute came to a head earlier this week during the fellowship's annual meeting.

our own and to promptly advise them of our action.

Air Cleared

Amid our tears there was joy. The depressing air of many years, intensified in recent months, had been followed by a storm, then calm, sunshine. The issues had been too clearly drawn for further hesitancy. Further cooperation would make us a party to evils clear to everybody.

Now I can present missions without apologies. I can preach the gospel without having to constantly face the epithet, "Norris man." I can support this new Fellowship, knowing that I will not have to watch my every word and act, as though I lived in Russia, and be called to account for every kind of imaginary violation of the "rules." I can recommend students to the Baptist Bible College, knowing that their every thought and word will not have to be guarded lest they be shamefully expelled.

China

I shall never agree that China is "a lost cause," that "giving money to China missions is like pouring water down a rat hole." I have been home from China a year. I have had a share in sending 12 remittances of \$400 each to our Chinese preachers and workers, faithfully witnessing there behind the iron curtain.

They are getting the money, and they are using it to get the gospel out. I estimate from their reports that more than 500 have accepted Christ during the year of our absence. Our 25 churches in Hangchow and Shanghai, as well as our rural churches, are in revival. The effort made by the Communists to close our Hangchow Orphanage increased our orphans from 50 to 100.

Heretofore money for missions has been sent through the old Fellowship offices in Springfield. But now the old office records, deposits, everything, have been moved to Ft. Worth!

Henceforth all funds for whatever purpose should be sent to Baptist Bible Fellowship, Box 106, Springfield, Mo. Designate according to your wishes. You will receive a receipt and a letter of thanks from our office.

The new group held an all-day session in Central Baptist Church here.

Veto Powers Protested

Rev. Mr. Dowell, former president of the fellowship who was chosen president of the newly-formed Baptist Bible Fellowship at a meeting in Hotel Texas, Fort Worth, Wednesday, said the final conflict centered around the fellowship Constitution's new by-laws which gave to the First Baptist Church of Fort Worth, of which Rev. Mr. Norris is pastor, "veto powers" over the entire organization.

Rev. Harvey H. Springer of Denver, Colo., was elected Rev. Mr. Dowell's successor in the fundamental fellowship organization Wednesday.

Rev. Mr. Dowell asserted here that the new by-laws "were put in by Dr. J. Frank Norris." He added that under these regulations "no amendment, no changes of any kind can be made without the approval of the First Baptist Church, but under the old by-laws the trustees had the power to make any amendment or changes upon approval by the fellowship—not by the First Baptist Church of Fort Worth.

Rev. Mr. Dowell related that Rev. Mr. Norris' supporters "had picked some additional trustees of the seminary other than the original seven and on Monday, before the president of the fellowship, before the president of the seminary and many of the preachers and messengers from the people had arrived, they elected Jock Troup president of the seminary when the president had not yet resigned nor been fired."

Glasgow Man Appointed

Rev. Mr. Troup of Glasgow, Scotland, was the seminary head chosen to succeed G. B. Vick, lay minister of Temple Baptist Church, Detroit.

"Tuesday morning, we took a vote to see who was at the Monday meeting and only 14 of that great crowd said they were," Rev. Mr. Dowell said.

Rev. Mr. Dowell said that after Rev. Mr. Norris and Vick had discussed the seminary dispute in the First Baptist Church auditorium Tuesday, he assumed the job of moderator at the meeting.

"A motion was made to reject Brother Vick's resignation until all the trouble was cleared up and we had a second," he said. "Then we had a move to amend that motion and elect a committee of 11 to study the trouble and to make a recommendation."

He added that during the discussion on the amendment Rev. Mr. Norris stood up and was recognized by the moderator.

"When he started discussing other things, I asked him to limit himself to the motion and the amendment. Soon after that the break came," Rev. Mr. Dowell related.

Vick, who said he had already decided on his resignation as seminary president before coming to the annual meeting, at the Wed-

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Reasons for Baptist Bible Fellowship

[Continued from first page.]

inary finances — in accordance with the constitution and by-laws of the Seminary. There was considerable discussion regarding the legality of the by-laws.

Mr. G. Beauchamp Vick, president of the Seminary, pointed out that the changes made by Dr. Norris had stripped him (Vick) of all authority. Mr. Vick also reminded the Fellowship that the 'election' of the new Seminary "trustees," who in turn "elected" Rev. Jock Troup of Scotland as "president," had taken place early Monday morning before hardly any of the messengers to the Fellowship had reached Fort Worth.

Mr. Vick asked how many in the large audience had attended the Monday "session" where the new trustees were "elected." Fourteen hands were raised. Meantime Dr. Frank Godsoe had stated that it seemed to him that 150 had voted for the "election" of the new trustees.

During the discussion, Rev. Wendell Zimmerman, pastor of the Baptist Temple of Kansas City, called the Fellowship's attention to the fact that the by-laws which Dr. Norris claimed had authorized his acts (copies of them had been distributed among the audience) were an altogether different set of by-laws from those published in the Seminary's catalog for the year 1948-49.

Mr. Zimmerman raised the question as to which set of by-laws was the official document.

Mr. Zimmerman moved that a committee be appointed to make an investigation and report back to the Fellowship.

The presiding officer, Rev. W. E. Dowell of Springfield, Missouri, held that the motion was open for discussion.

There was little discussion, except by Dr. Norris. Dr. Norris' conduct and defiant language convinced us that he was opposed to an investigation by such a committee. Of course we do not remember his words verbatim, but substantially they were these:

"We are going to follow these by-laws regardless of any investigation. You can appoint all the committees you want to. We are going to follow these by-laws. These are the by-laws on which this Seminary has been recognized. They cannot be changed. They are on record in Austin. And that is final."

We consider the attitude of Dr. Norris and his defiant language on such a basic matter as this, a profound insult to every one of us, and to every man, woman and child whom God has given us the honor of representing. During the last two years our churches have, in addition to raising the \$1300 a week for the current expenses of the Seminary, paid approximately \$125,000 on the Seminary's indebtedness.

In view of this we believe that we and our people (and all Christian people, for that matter) have a moral (and legal) right

to know whether the authority governing an institution involving such huge sums of money, is the authority of a constitution or the emotional whims of a single man. We believe that we have the moral (and legal) right to know whether the by-laws which Dr. Norris claims gave him the authority to make the revolutionary changes he made, are the official by-laws of the Bible Baptist Seminary, or whether they are not the official by-laws of the Bible Baptist Seminary.

Dr. Norris has spoken. "That is final."

For us it is final. We can not, and we will not, ask our hard-working, trusting and generous people to continue to pour their sacrificial gifts into an institution dominated by a man with an attitude like that of Dr. J. Frank Norris.

We and our people have worked for this Seminary. We have given our money into its treasury. We gave this money as an offering to our Lord. We gave it honestly, generously and gladly. We did the best we could. We leave the case with Him.

2

We make no boasts of what we shall accomplish through our new Fellowship, our new College and our new paper. Thus far God has been wonderfully generous to us. We have some \$11,000 to begin with. There are many of us, and we have been drawn together in a bond of fellowship which is natural, deep and strong. We thank God that it has been so spontaneous and unanimous. We have seen and heard for ourselves—all of us together. We have taken our stand for what we know to be decent and right. Whether God be pleased to bless us in a great or small way, is a matter for Him to decide. We shall strive together to promote His affairs to the very best of our ability. Whatever we do we shall do it in the open. All of our books will be regularly audited, and detailed reports will be mailed to our constituency. Our constitutions and by-laws, like our books, will always be open to any who care to see them. Whatever God leads us to do—and we can't help but believe that He is going to lead us to do a great deal—will be done in accordance with those ancient constitutional principles which always govern the affairs of free, self-respecting men.

3

Our faith and practice is the historic Baptist faith and practice. We believe in an infallible Bible; in the Virgin Birth, in the substitutionary death of the Saviour, in His physical resurrection, in His physical Ascension, in His literal, Premillennial return to the earth. We believe in the autonomy and dignity of the local church. We believe that the fundamental basis of the fellowship of the Apostolic churches was not educational but missionary. We believe in every kind and form of evangelism which is effective in bringing men and women to Christ. We don't for a moment apologize for holding to the faith of our Baptist fathers, but we believe in promoting good will and unity among all the people of God, and especially among those many groups which constitute

the great household of our Bible believing Baptist people.

We are in every practical way against the Modernism now rampant in the Northern and Southern Baptist Conventions. For that we have no apology. We are against every form of church union which involves a central ecclesiastical body legislating for all of us and committing us to every kind of socialistic planning. We are against the Federal Council of Churches, and almost everything that organization stands for. We are against Communism, and we are equally against the opposite form of totalitarianism—Roman Catholicism. We believe, and in every practical way, in the American Constitution, and especially in that part of it which demands the separation of Church and State. We have no sympathy for this peculiar kind of Fundamentalism, whether denominational or interdenominational, which is barren of all ethical content. We believe that true Christian faith will profoundly affect what we think, what we say, what we write and what we do. We believe that every American citizen, regardless of race or color, should enjoy all those rights and prerogatives guaranteed to him by the letter and spirit of the Constitution and Bill of Rights. We believe in the "Capitalistic System," in free speech, and a free and unfettered press and radio.

4

This is a brief document, and incomplete. In a few weeks we shall have our paper, THE BAPTIST BIBLE TRIBUNE, in the mails. It will tell you more about our organizations and their work.

Meantime, if you like the things we stand for, and if you like the way we propose to handle them, we invite you to make an investigation and learn more about us. We have an idea that thousands of Baptists have been, and are, thinking along these same lines.

SCOTTY ALEXANDER
Pastor, Bible Baptist Church
Enid, Okla.

WILLIAM BEALL
Pastor, Southside Baptist Church
Denison, Texas

J. C. BROWN
Pastor, Grace Baptist Church
Oklahoma City, Okla.

JAMES O. COMBS
Pastor, Park Drive Baptist Church
Hillsboro, Texas

W. E. DOWELL
Pastor, High Street Fundamental Baptist Church
Springfield, Missouri

WAYNE IMBODEN
Pastor, Tabernacle Baptist Church
Altus, Okla.

CHARLES E. McDOWELL
Pastor, Fellowship Baptist Church
Borger, Texas

JOHN RAWLINGS
Pastor, Central Baptist Church
Tyler, Texas

LESTER J. SINGLETON
Pastor, Ramsey Baptist Church
Paris, Texas

NOEL SMITH
Former Editor and Publisher The Fundamentalist

GEO. SULLIVAN
Pastor, Central Baptist Church
Sherman, Texas

LOYVS VESS
Pastor, Central Baptist Church
Denton, Texas

G. BEAUCHAMP VICK
Pastor, Temple Baptist Church
Detroit, Michigan

Backfire Spoils an Idea

SPOKANE, Wash. (U.P.)—Jack Snyder wasn't going to let winter's icy blasts freeze up his car. He draped an electric blanket over the motor to keep it warm. There must have been a short circuit because the blanket caught fire and reduced Mr. Snyder's car to a charred wreck.

Separatist Group Forms New Baptist Organization

[Continued from preceding page.]

nesday meeting was elected president of the planned seminary, which will be named Baptist Bible College.

Rev. Noel Smith, former editor of the Fundamentalist, was elected editor of the new fellowship's planned publication, The Baptist Bible Tribune, which will be headquartered at Springfield, Mo. Also, Rev. R. O. Woodworth, former business manager of Bible Baptist Seminary, was chosen business manager for the new school.

Thursday after Vick described the planned school, which will be set up at Springfield, the new group elected as college trustees Revs. Dallas Billington of Akron, Ohio, Loys Vess of Denton, John Rawlings of Tyler, Charles McDowell of Borger, Wendell Zimmerman of Kansas City, Bill Beall of Denison and J. C. Brown of Oklahoma City.

Directors Named

Elected Directors of the Baptist Bible Fellowship were Revs. Scotty Alexander of Enid, Okla., L. T. Grantham of Abilene, Paul Morgan of Chickasha, Okla., Dennis Brown of Greeley, Colo., Wayne Imboden, of Altus, Okla., Lester Singleton of Paris.

Vick explained during the meeting here that since the Bible Baptist Seminary's spring term has ended, no hardship will be worked on students who wish to attend the Springfield school because their credits will be accepted.

He predicted that the school will be in operation by September.

WENDELL ZIMMERMAN
Pastor, Kansas City Baptist Temple
Kansas City, Missouri

NOTE: Many other pastors and churches have expressed a desire to sign this statement, but the press deadline precluded their names appearing here. Those wishing their names added may mail them to THE TRIBUNE.

Baptist Bible Tribune

FOR BIBLE BELIEVING BAPTISTS

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BAPTIST BIBLE FELLOWSHIP,
W. E. Dowell, President
BAPTIST BIBLE COLLEGE,
G. Beauchamp Vick, President
R. O. Woodworth, Bus. Mgr.
THE TRIBUNE, Noel Smith, Editor

Box 106, Springfield, Missouri

All unsolicited articles, manuscripts, letters, and pictures sent to The Tribune are sent at the owner's risk, and The Tribune expressly repudiates any liability or responsibility for their safe custody or return.

THE TRIBUNE

This is the first issue of the BAPTIST BIBLE TRIBUNE. We hope you are going to like us.

We are going to play according to the code recognized by decent people. We are going to live up to the fair rules and regulations of the post office department. We will deal in personalities as they are legitimately involved in questions of public interest. But we will not deal in anybody's personal failings. To send us scabs that have fallen from the moral sores of good men will be a waste of postage. We won't be interested. If a man gets drunk we shall be sorry, and we won't tell it on him. We don't believe the end of any decent thing, not to mention the Christian faith, justifies guttersnipe means.

We are not going to try to be cute—like Time. We don't like anything cute, least of all cuteness in religion. And we are not going in for smart sayings, nor for any of these bright and snappy jazzy doings. And we won't be impressed with hollow pious sounds, either. We had rather have an inch of fact than 10 yards of pious lace and embroidery.

We are going to try to give you honest, accurate, balanced news columns. We are going to give attention to style and make-up, as well as substance. We aren't going the whole hog either way. We are not going to write it, "The Rev. Mr. Mortimer Casswell," although we know that is correct. Certainly we are not going to bubble gum it, "Rev. Casswell." We are going to simply say, "Rev. Mortimer Casswell," and let it go at that. We are going easy on the caps. The energetic little verb will always be welcome; the lazy adjective will have hard sledding.

We are no fatalists. We don't apologize to anybody for having been born into this world. We are glad to be living now, not 50 years ago. We are not afraid of the Communists, of the atomic bomb, of the h-bomb. We are not afraid of anything else. We believe that the most High rules in the kingdom of men, that He makes their wrath to praise Him, that the rest of their wrath He restrains. We believe that He is behind history, that therefore history has continuity, purpose, climax. We believe in Antichrist; but we believe more in the real Christ. We believe in hell; but we believe more in heaven. We believe in sin; but we believe more in righteousness. We know the world is full of crooks, dead beats, pious frauds, sanctified higher lifers working both sides of

the street, Jericho theologians and ordained neurotics. But we also know that there are good men and good women in this world, clean minded young men and women and boys and girls. We see them every day.

THE TRIBUNE will be a realist; seeing both sides, hating and exposing the evil, rejoicing in and bringing to light the good.

Stay with us for three or four months before you pass final judgment on us. We won't be as good as some of our readers will say that we are, and not as bad as some will say that we are. Somewhere between the two extremes we hope to be found doing hard, honest work. We are going to try to deal straight with you.

THE CHICAGO CONVENTION

The Christian Index is the official organ of Georgia Baptists. It is the ablest edited of any of the Baptist papers. Its reports of conventions are, generally, the most objective, the best written, the most accurate and complete.

The Index's report of the Chicago convention, if you are familiar with the context and can read between the lines, shows that convention up to be the sorry thing that it was.

The Index says that that convention "displayed 'guest manners' without so much as one good debate to punctuate its 4-day session."

It says: "There was no doubt, from pre-convention gossip until his election that Dr. Lee was to be named for a third term. His friends won consent for his nomination on the argument that his leadership was needed against possible intradenominational squabbles."

It says that Dr. Lee "struck hard" at any move for an amendment that would keep Federal Council members from serving on convention boards and committees.

And after all of that, the Index is honest enough to say:

"It definitely lacked the spiritual boost one expects from attending its sessions."

The Index has done the best it could for its client.

The convention had no debates; all those matters had already been settled by committees. There was little discussion; everything was already in the book of reports. The convention needed a compromiser for president; Dr. Lee was at hand.

And that is called a Southern Baptist convention.

As everybody knows, thousands of Baptists are sick of all this, on the one hand; and equally sick of the irresponsible, disorganized, free lance business on the other. The fact that they are against Modernism, believe in salvation by faith and the premillennial return of our Lord, does not necessarily mean that they don't believe in the Ten Commandments and the 13th chapter of 1 Corinthians. They are a pretty lonely lot.

Fellowship, like peace, is an effect, not a cause. If these Baptists are ever to have any fellowship with one another, at least four things are obviously necessary.

First of all, there must be sound char-

The Penitent Thief

Whose faith was so great as his? Who on earth but him had any real belief in the resurrection? Mary Magdalene went to the tomb expecting to find the mutilated body of a dead Christ, "their words seemed to them as idle tales." Thomas wouldn't believe.

But this thief—guilty, deserted, spiked to the Roman stake; who belonged to no synagogue, had never been baptized, had never taken communion; apparently friendless, forlorn, despised, in great and awful pain and distress.

In the darkest hour of history, this thief uttered the sublimest cry of faith: "Lord, remember me when thou comest into thy kingdom." That meant a resurrection.

"Verily I say unto thee, Today thou shalt be with me in paradise."

He confessed his sin. "... we indeed justly; for we receive the due reward of our deeds."

He justified God. "This man hath done nothing amiss."

He humbled himself and confessed his sin.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcized hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember." (Lev. 26:40-42.)

He believed in his heart that Jesus was Lord. He publicly confessed that belief with his lips. The Bible was written that men might believe that Jesus is Lord (John 20:30,31). The Phillipian jailer was told to believe that Jesus was Lord.

He believed and confessed the Lord. And the Lord confessed him. "... I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

The belief of this Thief's heart, the public confession of that belief with his lips, snatched him from the pit.

He looketh upon men, and if any say: I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of living. (Job 33:27-30).

acter. If a man doesn't mean what he says and doesn't say what he means, you can't do business with him. If he has more up his sleeve than he has in his heart, you can't trust him. The first thing the Apostolic Christians had was character; they dealt honestly and squarely with one another. It's strange how we overlook this.

In the second place, the autonomy and dignity of the local church must be conceded.

In the third place, there must be no central ecclesiastical body legislating for the local churches and committing them to every kind of worldly planning.

In the fourth place, there must be a common, united desire to please God and promote His affairs on this earth.

If you have those four things you can't help but have fellowship, and everything else will be a matter of detail.

REAL ISSUES INVOLVED

[Continued from first page.]

to run the finances of the Seminary just like we try to administer the finances of the Temple Baptist Church, having a monthly meeting of the trustees during the week out of the month that I would be in Fort Worth, and going over every financial item with the trustees and getting their personal approval thereof just exactly like I deal with our finance committee here at Temple. I would also want the directors of the Fellowship as well as the trustees of the Seminary to receive a monthly report.

"Everything that I can possibly think of that would beget confidence and keep the work of the Seminary before our Fellowship—I would do. Those reports keep people in touch with the needs of the Seminary as well as keeping them informed concerning the victories won and the work accomplished.

"Verle Ackerman could issue the regular routine checks each week but the checks that are not of a routine nature would have to be held up for approval.

"I am writing thus in detail so that there can be no possibility of misunderstanding for one of the first requisites would be a thorough understanding and cooperation in every possible degree between you and me. In other words, if I know that I would be just as free to carry out my plans and follow what I consider the leadership of the Holy Spirit in every degree in the Seminary just exactly like I have been here in Temple Baptist Church—that might be the deciding factor in my decision.

"Please let me know immediately your reaction to these suggestions, because if you would not agree to them for perfectly good reasons of your own, then I would want to know immediately and make my decisions accordingly. I would much prefer a clear-cut, unequivocal understanding now rather than for these things to have to be thrashed out later.

"Let me hear from you.

"Sincerely yours,

"Beauchamp."

* * *

I wrote that to Dr. Norris on Friday, April 9, 1948. On Sunday morning, April 11, he called me over long distance saying that he had just received my letter and that it just exactly suited him and that he was entirely in agreement with everything. Then on April 13, which was Tuesday, Dr. Norris wrote me as follows:

"Dear Beauchamp:
"As soon as I got your letter Sunday morning, I called you and expressed my profoundest satisfaction.

"I think that it is simply nothing short of a miracle that two very busy men like you and I have thus been able to work so happily together. When I put you in charge up there in Detroit (Dr. Norris has been making much of the fact that he recommended me to the Temple Baptist Church as superintendent in April, 1936. I greatly appreciate his confidence in me even then, and want to publicly express my appreciation for him placing me in the high and responsible position as Super-

intendent here at Temple when the Sunday School average for the preceding year was 761 in attendance)—but Dr. Norris' letter continues, "When I put you in charge up there in Detroit, I trusted you implicitly and all these years have only confirmed my confidence . . . I felt that you were responsible and responsibility must carry with it liberty of action.

"I want you to know fully that your judgment is absolutely sound on Verle Ackerman. No one will ever know the anxiety and worry I had in keeping things, beginning with Entzminger, and you know how—well, no use for me to say anything of Entzminger's methods and finances. Then Roy Kemp was no better. I have often thought the devil owed me a debt and paid me off with the fellows I turn the finances of the Seminary over to.

"The sum of all I want to say is, you have place of first responsibility and with it, absolute freedom."

(Signed) "J. Frank Norris."

It was with that understanding that I accepted the presidency of the Bible Baptist Seminary, and in my acceptance speech, I re-emphasized the fact that I needed the prayers of all The Fellowship for the guidance of the Holy Spirit and for His empowerment. I re-emphasized also, the fact that I would be compelled to make my own decisions. While I needed the council of all the brethren, yet in matters regarding the administration of the Seminary, if I thought that the Lord was leading a certain way, no matter who, even if Dr. J. Frank Norris thought that something else was better, I would have to do what I would consider right and best and the will of the Lord. With that clear-cut understanding, I began my two years of administration.

Record of Two Years

The record of those two years is well known. The school grew numerically. We divided the classes and instead of having all the students, first, second and third year classes sit together in the same class room, we separated the classes and had the first year students taught separately and also the second and third year students, as it should be done in any well organized educational institution.

At that time the Bible Baptist Seminary owed more than a quarter of a million dollars; to be exact, \$253,086. Not only so, but up to that time, the debt was steadily mounting month by month as is well known.

During the two years of my administration, we not only increased the number of classes from 15 class periods a week to approximately 40, but we also decreased the salaries of the Seminary some \$250 per week. We have not only met the running expenses of \$1200 to \$1300 per week but we have reduced the indebtedness by approximately \$115,000 or more than \$1000 per week, besides paying the heavy interest on such a large debt.

For these things I do not claim any credit; but the blessings of the Lord seemed to be upon the work and the brethren and the pastors and churches of the Fellowship cooperated wonderfully. They sent in their money, they paid off this large amount of debt on the buildings of the Bible Baptist Seminary located at Fort

Worth. The present indebtedness on the Bible Baptist Seminary dormitory building can thus be practically amortized or paid off by the rentals which have been coming in from the students.

Now, could it be that because of the tremendously improved financial condition of the Seminary that Dr. Norris wanted to wrest control out of the hand of the duly elected president and the duly elected trustees of the Seminary? Did he want it back? Did he want to have sole authority now that the Seminary is on comparative easy-street?

One of the recent events which seemed to indicate to me that such was the case was a telegram which I received from Dr. Louis Entzminger on Monday morning, April 3, 1950, as follows:

"G. B. Vick, Temple Baptist Church, Detroit. Since Reg informed me you intended to reduce my salary, I could not retain myself respect and continue with the Seminary. Am glad to have aided Dr. Norris in getting our approval.

(Signed) "Louis Entzminger."

Just a few hours after that—on the same day, April 3—I received a telegram signed by nine Seminary students as follows: "We the student body of the Bible Baptist Seminary by unanimous vote emphatically reject the resignation of Dr. Louis Entzminger and move he be retained as professor at not less than present salary for life."

I learned to my surprise that Dr. Entzminger had given his telegram of resignation to Dr. Frank Godsoe, another faculty member, and that Dr. Godsoe had taken Dr. Entzminger's telegram of resignation to the platform and read it to the students and made quite a rabble-rousing speech, in which he was joined by Dr. Norris and the students who signed the telegram. The gist of their remarks seemed to have been that it was a great pity that this old, faithful soldier who had established the Seminary, and who had labored so long and faithfully should thus be kicked out and that I was mistreating Dr. Entzminger and was cutting his salary, etc., etc.

It is an easy matter to enflame a student body and to give them the wrong impressions and arouse them to defense of one whom they know and love.

Bear in mind that all of this was done in my absence while I was 1300 miles away trying to attend to the duties of a busy pastor and trying to win souls. Bear in mind also, that these three men implicated, Dr. J. Frank Norris, Dr. Louis Entzminger, and Dr. Frank Godsoe had, individually and collectively, promised to give me one hundred per cent backing and cooperation if I would accept the Seminary presidency. All of the speeches made against me and in Dr. Entzminger's defense before the student body were taken down by electrical transcription, though that particular class period was supposed to be for the teaching of Elements of Music. I wonder if all instruction in the elements of music are thus recorded?

Dr. Norris so informed me later that every word had been taken down and he said that he would have a stenographer transcribe it and send it to me, every word that was spoken. He said that there

was no collusion between him and Dr. Entzminger and Dr. Godsoe, and in that statement, Dr. Godsoe joined emphatically. I asked Dr. Norris, if instead of having the stenographers transcribe the proceedings of the morning when Dr. Entzminger's telegram was read to the student body by Dr. Godsoe if he would send me the disc record, the electrical transcription so that I could get every word, and even the tones in which every word was spoken. He agreed to do so. I waited some two weeks and when I did not receive the electrical transcription, I wired him asking him to send it and reminded him of his promise.

Up to this hour, I have never yet received that record, and many of the brethren at the "Fellowship" meeting in Fort Worth expressed a desire to hear that record.

The so-called "resignation," I felt, should never have been taken before the student body. I felt that that was a matter between a faculty member and the president or, to say the least, between the faculty member and the trustees, the legal governing body of the Seminary. I did not think then, nor do I feel now, that such a matter should be presented to the students, but that that was a matter of administration between the duly constituted authorities of the Seminary—the president and the trustees.

* * *

Did Dr. Entzminger truly mean to "resign"? Was he sincere in his "resignation"? I did not answer his telegram of resignation Monday afternoon nor Tuesday; but on Wednesday morning, April 5, I tried to get Dr. Norris about four times over long distance telephone and he would not answer. He later told me that he knew I was mad and therefore he did not want to talk to me. I wonder how he knew that I was mad—or should I say angry? Personally, I think he knew I had a right to be angry and indignant.

I tried to call Dr. Norris that morning because he did try to call a meeting of the trustees on short notice and without my knowledge. One of the trustees so informed me. I understand that the meeting was held on a few hours notice, but that the only duly elected authorized trustees to be present were Dr. J. Frank Norris and Dr. Godsoe. One or two of the trustees informed me that Dr. Norris tried to get them to wire him their proxy to vote in this sudden meeting which proxy they refused to give.

I ask again, Did Dr. Entzminger intend to "resign" and leave the Bible Baptist Seminary?

On that memorable Wednesday morning, April 5, before Dr. Entzminger heard one word from me, the then president of the Seminary, as to accepting or rejecting his "resignation," he took Rev. R. O. Woodworth, another faculty member, to an eating place to have a cup of coffee, and while there he made a very interesting statement. Let Reg Woodworth speak for himself:

"While we were sitting at the table early that Wednesday morning Dr. Entzminger said to me, 'Reg, you had just as well forget all about Detroit. You had better forget all about Beau-

[Continued on following page.]

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champ, Vick. Dr. Norris is taking over and I am going to be Dean."

(Signed) "R. O. Woodworth"

Dr. Norris Refused to Talk

Meanwhile, I was trying to get Dr. Norris on the telephone. Upon his refusal to talk, I contemplated sending a telegram but because of the subject matter I did not want to embarrass Dr. Norris before any outsiders, knowing that in the Western Union office Dr. Norris might have some enemies who would be glad to roll as a sweet morsel under their tongues, any idea of a controversy in the Bible Baptist Seminary and in Fundamental Baptist ranks. Because of this, I called over long distance, asked Mr. Woodworth to listen on one line and to get a competent stenographer at the other end of the line to take down a statement which I should dictate to Dr. Norris. I asked the stenographer, Miss Mozelle Williams, to give this message from me to Dr. Norris, and also to give a copy of it to Dr. Entzminger, Dr. Godsoe and Bro. Woodworth. My message to Dr. Norris was as follows:

"Dr. J. Frank Norris
Fort Worth, Texas,

"Dear Dr. Norris: I consider Entzminger's so-called resignation to the student body a childish, foolish blunder as well as an unethical, dishonorable and deliberate stab in my back.

"I cannot conceive of his going before the student body on such a matter without your knowledge and consent. Moreover I was greatly surprised to learn that in my absence you would go before the student body and even on the radio and leave the impression that I had mistreated Entzminger.

"If he doesn't straighten out the whole matter before the students immediately, most certainly he will be out, and I shall tell the student body, trustees, and whomsoever else I deem necessary exactly what I objected to in the financial set-up that Entzminger desires.

"When I was elected president, I learned from both you and Verle Ackerman that Entzminger was paid an extra \$25 a week more than any other faculty member, provided his meetings brought in that amount to the Seminary.

"You will recall that I told all the faculty members that their financial status would carry right on as before.

"The last two years, although he has brought in practically nothing to the Seminary, yet he has regularly received the \$25 week extra even though other faculty members have had to teach his classes repeatedly.

"Many times the Seminary has had to pay visiting speakers to fill in his place in his classes while Entzminger was away. Yet he received his full \$125 weekly.

"I agreed upon his and your request that Entzminger would be allowed to hold outside meetings, and that he would be allowed to take up money for a proposed building project to house students, even though the Seminary would not own the proposed dormitory, nor would they collect rent on the same.

"I agreed to that until I found he was raising money, leaving the impression that it was for the

Seminary. Is it true that he got 50 per cent of what he raised on your building program?

"I objected to him raising money for that purpose while he made pastors and churches think that it was for the Seminary.

"I also objected to his taking money which the churches already had in their treasuries for the Seminary and Entzminger asked pastors to divert this, to the proposed building project in which he and you were interested.

"Both Reg and I told him and I told you that such a procedure would deheart our Seminary offerings and was affecting them adversely.

"It was in that connection that reference was made to his receiving an extra \$25 a week. Nothing has been said, to my knowledge, for weeks about any change in his financial remuneration from the Seminary — except that Entzminger himself suggested that his salary be cut and he would not teach so many classes.

"Meanwhile he has not failed to receive the full check of \$125 a week. Why then this sudden irresistible urge to "resign" to a body of students who had not hired him, if it was not grandstand play for sympathy and an attempt to prejudice them against me?

"I have been there on two trips since this discussion of his financial status was made. Why did he not resign to me?

"The only way he can make this right is by a sweeping retraction before the same students to whom he 'resigned.'

"He should say that he was entirely in error in the information that he repeated, and that he was also most unwise to make a thing like that public, and that he was sorry he had done so.

"I want a complete stenographic report of his statement to the student body exactly as he makes it. It must be sent to me.

"I repeat, I consider the whole affair foolish and stupid, and calculated to harm me, and that as a result, it will harm both the Seminary and the Fellowship.

"I had no desire to become president of the Seminary. You repeatedly urged that I do so. But as long as I am president, I intend to exercise all prerogatives of that office.

"G. Beauchamp Vick."
Entzminger's "Resignation"

No. 1
Some of the students made this statement: "We're confused. If Dr. Entzminger was not mistreated, then why did he resign? Evidently he thought that he was being mistreated or there was some basis for his resignation."

To this I replied, "Dr. Entzminger has resigned three or four times in the two years that I have been president of the Seminary."

Immediately, Dr. Entzminger denied this and said that it was not so.

Let the record speak for itself. Dr. Entzminger "resigned" just about as soon as I was elected president or within a few weeks thereafter. I have a letter from Dr. Norris dated July 16, 1948 in which he quotes my letter to Dr. Entzminger dated June 28 concerning Entzminger's first "resignation" after I became president. Dr. Norris' letter reads:

"I have just read for the first time your letter of June 23, 1949.

I asked for all the correspondence and this was in it. I think your statement: "Therefore your resignation is most emphatically declined and I trust that you will continue on at the same financial rate as heretofore" is clear enough.

"As I have told you personally and repeatedly, any plan that you work out with any member of the faculty is satisfactory to me. I have told all of them that and most of them have come to realize it . . . That whole matter is in your hands and I believe, in fact I know that you are capable of handling it . . . I am going into these matters so you may know my position and what I am saying is just to confirm what I have said heretofore. Anything you do with any member of the faculty is absolutely satisfactory to me. I am giving Entzminger a copy of this letter so that he will know my position—and any other member of the faculty will.

"The sum of the whole thing is, I have got to do one of two things, either give up the First Baptist Church and retire or get relief from these ten thousand things which come up.

"You have been such a gentleman and sought to relieve me in the years of my association that I love you more and more for it and you have never been a burden.

"Yours devotedly,

"J. Frank Norris."

"I dictated this in Entzminger's presence. He gets nervous over nothing. I told him so."

Now that was Dr. Entzminger's "resignation No. 1".

No. 2

On June 27, 1948 Dr. Norris wrote Dr. Entzminger and sent me a copy. Among other things it contained the following: "Beauchamp and I had a very fine and satisfactory talk about you and your work and he certainly wants you and there is no mistake about that. Nobody has any idea and certainly Beauchamp hasn't of you getting any less than you have heretofore, and Verle will be the only one you report to on your expenses.

(Signed) "J. Frank Norris."

Now Dr. Entzminger's "Resignation No. 2"

No. 3

I quote again a letter from Dr. Norris to me dated November 3, 1948:

"Dear Beauchamp: I have just had a talk with Entzminger and he says he has written you that he is going to resign. I think it best to accept it. He has been in such an unsettled state of mind and we can't go on that way forever.

"He went over everything with me, none of which I can seem to do anything with. He has that peculiar super-sensitiveness that comes to all old preachers. I guess I may have it but I hope somebody will knock me in the head if I get a bad case of it, that I may get over it or have my funeral.

"He went over once again that he was not ever invited to preach again in the Temple Church."

(Signed) "J. Frank Norris."

Still another time Dr. Entzminger got nervous and excited and wanted some statement from the trustees as to his position there at the Seminary and willing to humor him, I recommended to the trustees that they pass a reso-

lution stating that it was our desire and prayer that Dr. Entzminger would be spared to us yet many more years in which he could teach at the Bible Baptist Seminary, and it was also our desire and prayer that he should teach there as long as he was able. However, that action was not to give him a life time contract but to express the attitude of the president and the trustees toward him and his work.

No. 4?

Was that resignation No. 3 or No. 4? Then on April 3, 1950, Dr. Entzminger "resigns" again—but two morning later, before he had received an acceptance or rejection of his resignation from the president, or before any action has been taken by the trustees, he states to Reg Woodworth: "You just as well forget Detroit and Beauchamp Vick. Dr. Norris is taking over and I am going to be dean."

Although I have not seen the new catalog of the Bible Baptist Seminary for 1950, yet I understand that it shows Dr. Louis Entzminger as dean.

Following Dr. Godsoe's eloquent and fiery presentation of Dr. Entzminger's "resignation" before the student body, I am informed that three members of the faculty, Dr. J. Frank Norris, Dr. Louis Entzminger and Dr. Frank Godsoe subjected the students to a constant barrage of innuendoes and attacks upon me, though they did not call my name. This was very evidently a planned, sustained, attack and attempt to incense the student body against me, and yet Dr. Frank Godsoe says there was no "collusion" and that he is willing to take the entire responsibility for presenting this to the students. He is like Horatius at the Bridge or perhaps like the boy that stood on the burning deck whence all but him had fled. To substantiate this, ask any of the approximately 300 students who were present in the Baptist Bible Seminary the latter part of last term.

Middle of May: By-Laws

So things continued in my absence until about the middle of May—just a few weeks ago Dr. Norris went before the student body and read a set of by-laws which I had never seen until a few days previous, which, had never, as far as I had been able to ascertain been published in The Fundamentalist and which the then president of the World Fundamental Baptist Missionary Fellowship, Dr. W. E. Dowell, did not recall having seen, and which none of the trustees of the Seminary nor the directors of the Fellowship with whom I talked, could recall ever having seen before. This new set of by-laws presented by Dr. Norris to the student body was entirely different from the by-laws which appeared in the 1948-49 catalog of the Bible Baptist Seminary, and which catalog was gotten out under the supervision of Dr. Entzminger, and which was submitted to Dr. Norris for his approval before it was published.

When I asked Dr. Norris at the recent "Fellowship" meeting at Fort Worth if these different by-laws had ever been published in the "Fundamentalist," he replied,

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"Yes". I asked him, "When?" and he replied, "1945". He stated this before the entire body of perhaps 1500 people present on Tuesday morning, May 23, 1950.

Since that time, I have had several people carefully go through the files of the "Fundamentalist" for 1945 and not one of them could find any trace of those by-laws. I had one of my most trusted and efficient workers, Mr. Joe Wade, and other trusted, efficient members of the Temple Baptist Church office force go through the files of the "Fundamentalist" and examine about 10 years of past issues of the "Fundamentalist" and they did not find any trace of these by-laws which Dr. Norris said were published in the Fundamentalist in 1945.

Now it may be that they overlooked them. It may be that they are wrong, but if they are wrong, then I should greatly appreciate it if Dr. Norris, or Dr. Entzinger, or Dr. Godsoe would inform the Fellowship and inform me as to what issue of the "Fundamentalist" contained those by-laws up until May, 1950.

As far as I have been able to ascertain, these by-laws, under whose provisions Dr. Norris sought to dominate and absolutely control the Bible Baptist Seminary, had never been published, had never been approved or voted upon by the World Fundamental Baptist Missionary Fellowship which owns the Bible Baptist Seminary, had never been voted on and approved by the trustees of the Bible Baptist Seminary. I say, as far as I have been able to ascertain this is true. I should like to be informed otherwise if I am in error.

Dr. Norris presented these by-laws, which I believe he "cooked-up" for the occasion, to the student body about the middle of May, and after he very eloquently remarked thereupon, he asked them to vote their approval of these by-laws.

Incidentally, it seems rather peculiar to me that a body of students should be asked to vote upon by-laws by which that institution should be run. I should have thought that was a matter to be passed upon by the Fellowship as a whole and certainly by the trustees, the legally governing body of the Seminary.

After Dr. Norris had read these "cooked-up" by-laws to the student body and after making one of his famous speeches to them, he asked them to stand, approving his by-laws.

Of course, most of the students stood. They did not know all that was involved and what lead up to it. However, some of them did not stand—among them 15 or 20 students from Temple Baptist Church, Detroit.

"You'll Be Expelled"

When they did not vote, Dr. Entzinger and Dr. Godsoe took very careful note of those not voting. A few hours thereafter, Dr. Norris went to the Sweet Memorial Dormitory and told some of the Detroit students (Ask Ed Saunders, Gene Milioni and others) that if they didn't vote approving those by-laws they would be expelled.

Several of them immediately called me by long distance tel-

ling me of Dr. Norris' threats. I told them, "You don't have to vote for anything you don't believe in. Just sit steady in the boat. I'll be down there next week."

The next day when they still refused to vote, he expelled about 15 or 20 Temple Baptist students, some of the finest, most consecrated young people who ever laid their lives upon the altar of service left homes, good jobs and friends to prepare themselves for a greater soul-winning ministry.

What crime had these young people committed? They had refused to vote as Dr. Norris wanted them to vote. Having heard me constantly vilified for weeks by unmistakable innuendoes they said, "There is something behind all this that we don't understand. We'll not vote for nor against until we know more."

Upon being expelled and publicly humiliated they, within a few hours, received the following notice:

"Mr. _____

"This will notify you to vacate your room in the dormitory of the Bible Baptist Seminary immediately.

"Yours sincerely,
Frank Godsoe,
"Chairman of the Faculty."

In spite of the housing shortage and difficulty in finding a roof to cover the heads of themselves, their wives and their little children, they were told to "vacate immediately."

Lovely Christian spirit, wasn't it?

And, incidentally, Dr. Godsoe had never been appointed or elected "Chairman of the faculty" by me, the president, nor by the trustees, the legal governing body of the Seminary.

But perhaps Dr. Norris appointed him.

Speaking of the Christian spirit, a few days later two of these fine young ladies from Temple Baptist Church were coming down on the elevator. They had as yet, not found living quarters elsewhere but had been assured by legal authorities that they could not be kicked out of the dormitories "immediately."

Dr. Godsoe got on the elevator with them and furiously spoke to the girls after this gentlemanly fashion: "I wish to God you'd hurry up and get out of here so we can get a breath of good clean air. In my opinion you're nothing but a bunch of low-down dirty, contemptible rats."

A nice, brave thing to say to young ladies who, with high hopes had left Detroit, left their sheltered homes, their parents and friends to go to Fort Worth to prepare to serve Christ here in the homeland or on foreign mission fields.

I wonder if Dr. Godsoe would have spoken thus to some of our husky young men students?

However, the girls never answered a word. They, at least, were ladies. (For more information about this, write "Miss Anna Ruth Burnette, Baptist Bible College Box 106, Springfield, Mo.")

Immediately upon hearing that our Temple students had been expelled I wired Dr. Norris just as strong a protest as my Christian vocabulary could frame.

For that, I made no apology then and I make none now. What

other pastor could have done otherwise?

Incidentally, the some students from other churches did not vote for Dr. Norris' "cooked-up" by-laws, yet not one of them was expelled—only Temple students.

I am told that one young former Army captain from San Antonio, Texas, told Dr. Norris, "I didn't vote for your by-laws, why don't you expel me too?" Dr. Norris asked, "Where are you from?" Upon being told that he was from Claude Bonam's Church in San Antonio, Dr. Norris said, "That's all right, I'll see you later" or words to that effect.

One Man Control

Now we get to the heart of the whole matter—these new by-laws, new as far as I have been able to ascertain, and certainly entirely different by-laws from those published in the 1948-49 catalog of the Bible Baptist Seminary.

I repeat, to strip the matter of all its non-essentials, these by-laws upon which Dr. Norris insists, give absolute control, domination and dictatorship to the First Baptist Church of Fort Worth, Texas, or, as all of us know—to one man, J. Frank Norris.

Under the provisions of these "cooked-up" by-laws no faculty member can serve the Bible Baptist Seminary unless "approved by the First Baptist Church of Fort Worth." No man, even if he has been elected president of the Seminary by the entire Fellowship, can act as president unless he is "approved by the First Baptist Church of Fort Worth." No trustee elected by the Fellowship can act as trustee of the Seminary unless he is "approved by the First Baptist Church of Fort Worth."

In other words, they are asking all the rest of the churches of the Fellowship to pay debts and to send in the money and let us—the First Baptist Church of Fort Worth—control the whole works.

I stated publicly at the recent "Fellowship" meeting in Fort Worth that I had no quarrel with anybody who desired to continue supporting the Seminary thus controlled by one church—or one man—but that I did not intend so to do, and that, because of these things heretofore mentioned, I was presenting my resignation as president of the Bible Baptist Seminary.

Immediately, Rev. Wendell Zimmerman, pastor of the Kansas City Baptist Temple of Kansas City, Mo., arose and in his own inimitable way made a motion that the Fellowship refuse to accept my resignation as the president of the Bible Baptist Seminary and spoke very pointedly to his motion. Immediately, Bro. John Rawlings, at that time president of the Alumni Association of the Seminary, tried to obtain the floor to also speak on the motion as also were other brethren anxious to present their support of the motion. However, Rev. Bob Ingle of Jacksonville, Fla., obtained the floor and offered a substitute motion that this matter of the genuineness and legality of the by-laws be looked into by a committee of 11 brethren and that we could more intelligently act on the mo-

tion after hearing their report or findings.

To which Dr. Norris replied, after quite a conversation between him and me, that we didn't need any such committee and that he didn't want that motion to be voted upon, or words to that effect, that no matter how the people voted, no matter what any committee might find and report, those by-laws were going to stand, regardless, and that he would close the doors of the Seminary before they would be changed or kicked-out, or words to that effect. In other words, the brethren whom I heard comment upon the subject seemed to gather from Dr. Norris' remarks that if anybody didn't like it they could get out. Many of the brethren decided to get out including myself, Dr. W. E. Dowell, the president of the Fellowship and the majority of the then legally elected trustees of the Bible Baptist Seminary.

Monday Morning—Early

Perhaps this will further clarify the matter. The pastors of the churches throughout the Fellowship who came from all over the country to attend this meeting found upon their arrival in Fort Worth that before they had an opportunity to get there, on Monday morning, May 22, 1950, Dr. Norris had put through the so-called "election" of Bro. Jock Troup as new president of the Seminary and a slate of trustees of the Seminary submitted by the First Baptist Church of Fort Worth. Although the meeting of the Fellowship as announced was from May 21 through May 28, yet on Monday morning, May 21, before the pastors of the Fellowship had time to arrive in Fort Worth, having preached in their respective pulpits on Sunday night, this so-called "election" was held, and reliable parties present have said that there were not a half dozen out of town pastors of the Fellowship present at that time. In other words, it seems that it was practically the student body of the Bible Baptist Seminary that was present when this so-called, hurry-up "election" was held. The next day, Tuesday morning, May 23, when the pastors had had ample time to get there and Dr. Norris and I had this joint discussion of the issues involved, I asked the tremendously large crowd present—perhaps 1500—how many had been present the previous morning and had voted for the new president, Bro. Troup and the new slate of trustees presented by the First Baptist Church of Fort Worth. I asked all who had thus been present the day before and had voted for those trustees and the new president to stand and the magnificent sum total of 14 students stood; and as far as I recall, not a single out of town pastor among that number. I then congratulated those 14 on their wise choice of Bro. Troup, whom I consider a very fine man.

I have been attending Fellowship Meetings regularly since 1936 and I have never known of an election of trustees, or directors, or president of the Seminary to be held before Wednesday or Thursday of the week of the annual meeting. Other brethren of the Fellowship know that such

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has ever been the case heretofore.

I raise this question: Was that hurried-up, "election" an attempt to ascertain the desire and will of the brethren of the Fellowship, or was it an attempt to frustrate the will of the Fellowship and force through one more instance of one-man control, domination and dictatorship?

Baptist Bible Fellowship

The next day, Wednesday, May 24, at noon between one and two hundred of those who had accepted Dr. Norris' invitation to get out if they didn't like those by-laws and the set-up under them, met in the banquet room of the Hotel Texas in Fort Worth and there was born a New Fellowship, the BAPTIST BIBLE FELLOWSHIP, and there was organized a new school to begin in September, 1950, in Springfield, Mo., to be known as the BAPTIST BIBLE COLLEGE. A new paper was projected to be known as the BAPTIST BIBLE TRIBUNE.

We wanted a short name for our New Fellowship. We wanted it to be, not an inter-denominational, mug-wump, mother-hub-bard affair, but we wanted it to stand for the time-honored Baptist faith which has come floating down to us upon the blood of our Baptist forefathers; therefore, it is a Baptist Fellowship. We wanted it to be a Bible Fellowship, because if it is "Bible," it is world wide, for Jesus said, "The field is the world, and the good seed is the Word of God." If it is a "Bible Fellowship" it is a Fundamental Fellowship. If it is a "Bible Fellowship," it is a Missionary Fellowship. Therefore the BAPTIST BIBLE FELLOWSHIP.

As one humble but happy member of that new Fellowship, may I say that it is my desire and I believe the desire of the other brethren, my true fellow soldiers in the army of the Lord, that we shall not band ourselves together for the purpose of fighting anybody, but with malice toward none, with love for all, we have put our hands to the plough, and will not look back, and with the help of God, and under the smiles of Heaven, we shall do the job that God has given us to do. We shall carry the blessed Gospel to the uttermost parts of the earth.

God helping us, we can do no other wise.

* * *

Not until after most all these matters took place, did I say one word to the Temple Baptist Church about them nor even to the board of deacons, even tho down in Fort Worth, Dr. Norris had been carrying on a sustained campaign against me before the student body and in his church, bringing in foul, low, innuendoes of a personal nature to which no gentleman, much less a Christian, should stoop. Nothing, mind you, against my character, but anything that he, in his pitiful desperation, thought would hurt me and those I love.

After Dr. Norris had said in the Fort Worth meeting before 1500 people, "This block isn't big enough for Beauchamp Vick and me to work together," I replied, "That's right."

Upon returning home to Detroit, I gave the deacons the essential facts as stated above. A motion was made and seconded then and there that the deacons recommend that the Church recognize me as sole pastor and sever all relations with Dr. Norris. However, I asked them in all fairness to first give Dr. Norris an opportunity to present his side of the case. This they agreed to do upon my recommendation. Thursday night, June 1, was set and Dr. Norris came. He had been notified that it was upon my request that the deacons were inviting him to present his side. Then a day or so before the deacons' meeting I received the following letter from Dr. W. E. Dowell:

"Dear Beauchamp: I have just talked to Dr. Norris and he states to me that the deacons had rejected your proposition to be the sole pastor and invited him to come and present his side of it. I knew this was not true because I had just talked to you, but thought I would write and tell you what he said.

"Sincerely yours in Christ,
(Signed) "W. E. Dowell."

When every deacon present knew that Dr. Norris had entirely misrepresented the facts and that it was upon my recommendation that they gave him invitation to present his side! For further verification anyone may write Mr. Ralph Pew, chairman of deacons, Temple Baptist Church, Detroit, or any other of the 30 deacons.

Dr. Norris Comes

On Thursday night, June 1, Dr. Norris came.

When the deacons gave him opportunity to speak, the only issue he seemed to want to talk about was purely personal matters. Upon being reminded by 3 or 4 deacons to present his side of the issues involved, he said, "Very well, gentlemen, I see that you already have your minds made up. I'll not be a party to any secret meetings," and he stalked out.

The deacons then voted 25 to 0 (26 deacons being present and one not voting) to recommend that the Temple Baptist Church sever all relations with Dr. J. Frank Norris and the Bible Baptist Seminary.

This recommendation was made to the Church, Sunday morning, June 4 when the house was packed.

Three Thousand to 7

Immediately several made motion to accept the recommendation and a large number seconded the motion. Mr. Ralph Pew put the motion by standing vote. Over 3000 voted for the motion by standing, and when the contrary vote was taken, 7 voted against it.

Dr. Loys Vess preached for us that day and a total of 41 came forward, 40 of them uniting with the Church.

READING A BOOK

One does not read a book through. You read a book as you eat a fish: cut off the tail, cut off the head, cut off the fins, take out the backbone, and there is a little meat left which you eat because it nourishes you.

—Henry Ward Beecher.

NEWS AND COMMENT

BY NOEL SMITH

Sensible people—and there are quite a few of them left in this world—take some things for granted. They take it for granted that an honest man will pay his debts, or try to; that he will not get drunk, beat up his wife, pick his teeth in public, run around with a mouthful of bubble gum; that he will feed and clothe his offspring.

These same people take it for granted that anybody can build a college anywhere in the United States, provided the money is at hand to do it.

And all informed people know that the Veterans administration will recognize any institution meeting the routine rules and regulations, even to a garage on some back street.

And these same people know that if an institution, whether Bible college or garage, is on the level, it is not necessary to enlist the aid of the President of the United States, the chairman of the foreign relations committee and the speaker of the house of representatives every time some purely routine matter comes up.

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In certain quarters an appeal is being made to young men to hurry up and enter a "seminary of higher learning." A war is coming, it is said, and if these young men will enroll in this institution, their hides will be safe; for the government won't take seminary men off to war. The implication is that in some other Christian institutions they might not be as safe.

I have nothing to do with making the policies of the Baptist Bible College. That matter is in capable hands. But knowing as I do the men who are responsible for those policies, I doubt if they will feel too deeply ashamed if, in the event this country is attacked, they have to close their college—because their boys are all in the field behind the Flag.

Most good people, in these hard days, rejoice in a college where young men and women are trained for Christian service. But they will scorn, in the event of war, a slacker camp hiding behind a "seminary," singing "Amazing Grace." In most American communities they will certainly need it.

If war comes, as it seems it will, my own boy, already in his ROTC uniform, will probably be among the first ones to go. But

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BAPTIST BIBLE TRIBUNE
Box 106
Springfield, Missouri

NORTHERN BAPTISTS VOTE NAME CHANGE

SPECIAL TO THE NEW YORK TIMES

BOSTON—The Northern Baptist Convention voted overwhelmingly today to change its name to the American Baptist Convention. Officials said the change would become effective as soon as a certificate could be filed with the Secretary of State of New York.

The Rev. Dr. Edwin T. Dahlberg of Syracuse, secretary of a special commission of review set up two years ago for a survey of the convention, made the recommendation. It was accepted by voice vote among some 3,000 delegates to the forty-third annual meeting.

One of the few objections came from the Rev. Albert R. Phillips of Natick, Mass., who said his congregation felt any name change should await consolidation with other Baptist groups.

The convention meeting will consider, probably tomorrow, a recommendation to invite the Southern Baptist Convention to unite with the American Northern and all the organized conventions of the church.

if the military authorities will take his daddy, he won't go alone. THE TRIBUNE will have a new editor and Mr. Vick will have a new teacher of theology.

A Baptist college may not be recognized as "an institution of higher learning, whose degrees are as good as those of Yale and Oxford." But, so far as I know, there are no federal or state statutes against its being recognized as an institution of high living.

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The other day I received a letter with this in it:

"You will see account in the _____ of Beauchamp's Collapse . . ."

A day later I was informed that Mr. Beauchamp Vick had been elected sole pastor of Temple Church, Detroit, by a vote of 3000 to 7.

Some collapse.