



the Dean Burgon News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

APRIL, 1979

An Answer To "What Is The 'Inspired' Word Of God?"

(Written by Dr. Edward M. Panosian, Chairman of the division of history at Bob Jones University, as printed in FAITH FOR THE FAMILY February, 1979, pp. 1, 3-4)

(Continued from March, 1979 issue)

By Rev. D. A. Waite, Th.D., Ph.D.
President, The Dean Burgon Society

I. PRELIMINARY CONSIDERATIONS (Cont'd.)

D. Our Method. Perhaps the simplest treatment of Dr. Panosian's article would be to give each item on which I wish to make a comment (one way or another) in his own words, giving the lines in which the statement occurs; then to give a brief statement on the issues involved in the statement; and finally to give my own comments either in agreement, in reply, in difference, or an effort to shed some light on the issues involved. At the present time, there are approximately 67 items on which I would like to comment by way of my "ANSWER."

II. THE ANSWER ITSELF

1. ITEM #1.

A. Faith For The Family's Statement. "Dr. Edward Panosian, Chairman of the Division of Church History of Bob Jones University, . . ." [From January, 1979 issue.]

B. The Issue. What is the author's position?

C. My Comments. It must be noted that the author of this article, Dr. Edward M. Panosian, is Chairman of the Division of Church History at Bob Jones University. This University is one of the leading schools in the nation and in the entire world in the defense of historic fundamentalist theology, and has one

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Analysis Of "The Chicago Statement On Biblical Inerrancy"

By: Rev. D. A. Waite, Th.D., Ph.D.
President, The Dean Burgon Society

In a recent issue of *The Presbyterian Guardian* (pp. 6-10, of the January, 1979 issue), there appeared an article entitled "The Chicago Statement On Biblical Inerrancy." This is the formal statement of a group of men who met in Chicago, Illinois, under the name of the "International Council On Biblical Inerrancy" [ICBI hereafter].

I. BACKGROUND OF THE ICBI

Before analyzing the "Chicago Statement On Biblical Inerrancy," it is well to give a brief background of the ICBI movement.

A. Beginning of ICBI. According to the *Ontario Bible College Bulletin* (December, 1978, pp. 20-21) in an article by Dr. James Montgomery Boice entitled "Is There A Sure Word From God? Biblical Inerrancy—The Debate Is Not Over," the formation of the ICBI took place before November, 1977. It was spoken of in *Eternity* in that month's issue. This article by Boice was first printed in *The Evangelical Newsletter*, Vol. 5, No. 14, July 14, 1978.

B. Some Of The Objectives Of ICBI. Boice, one of the key leaders of ICBI, in the above article gives some of the objectives of this group. He wrote:

One key objective of the council is the publication of books in defense of the inerrancy position. (Boice, *op. cit.*, p. 20)

One book, published by ICBI, *The Foundation of Biblical Authority*, is a "chapter-by-chapter response to Biblical Authority (Word), a work



D. A. Waite
President

edited by Jack Rogers of Fuller Theological Seminary." (*loc. cit.*). Boice commented about other books to be published by ICBI as follows:

Further down the road are works in four areas: the teaching of the Bible about itself, the views of the Bible held in various periods of church history, theological and philosophical issues bearing upon biblical inspiration and authority, and practical matters relating to this subject. (*loc. cit.*)

These books will bear study and thoughtful consideration and weighing when and if they are published in the future.

C. The Chicago "SUMMIT MEETING" Of ICBI In October, 1978. Boice mentioned in his article that there were 300 "key evangelical leaders" invited to a "SUMMIT MEETING ON INERRANCY." (*op. cit.*, pp. 20-21). According to the November 20, 1978 *Christian News* (p. 1), quoting a Religious News Service article of 11/13/78, there were "284 evangelical scholars who drafted a document called The Chicago Statement On Biblical Authority at the conclusion of a three-day meeting." (*op. cit.*, p. 1). It is this "CHICAGO STATEMENT" that we want to analyze briefly in this article.

D. Representative Names Of ICBI Leaders. *Christian News* (11/20/78, pp. 1 & 16) listed Dr. Jay Grimstead, 43, a former worker with YOUNG LIFE as the Executive Director of ICBI, with headquarters at P.O. Box 13261, Oakland, California 94661. (*op. cit.*, p. 16). Others mentioned in the article were Dr. Edmund P. Clowney; Dr. James I. Packer; Dr. Robert D. Preus; Dr. W. A. Criswell; Dr. R. C. Sproul. (p. 1 *Christianity Today* (11/17/78, pp. 36-37) lists in addition, the following: Dr. James M. Boice; Dr. Kenneth Kantzer; Dr. Harold Lindsell; Dr. Harold Ockenga; Walter Kaiser, Jr.; Gordon Lewis. (*loc. cit.*).

(Continued on next page)

THE DEAN BURGON SOCIETY, INC. proudly takes its name in honor of Rev. John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek New Testament Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible, we believe, have all been unsurpassed either before or since his time!

E. The Make-Up Of The ICBI. According to the *Christianity Today* article referred to above, the ICBI was "conceived in February, 1977, and launched eight months later." (op. cit., p. 36). This would make it October, 1978, when it was "launched." Donald Tinder, the writer of this article, went on to say:

The council is a small group comprising forty or so advisory members and a sixteen-member decision making body. The latter has, in turn, a six-member executive committee chaired by James Boice, pastor of a United Presbyterian church in Philadelphia, and consisting of Norman Geisler (Trinity seminary), Harold Hoehner (Dallas seminary), Earl Radmacher (Western Conservative Baptist Seminary), R. C. Sproul (Ligonier Valley Study Center), and the full-time executive director, Jay Grimstead. *Christianity Today* editor Kenneth Kantzer is one of the sixteen council members. Editor-emeritus Harold Lindsell and board chairman Harold Ockenga are among the advisors. (loc. cit.).

F. About 227 Of The 284 Participants Signed The "CHICAGO STATEMENT." If indeed there were "284" attenders at the meeting, and, if Tinder's statement in *Christianity Today* (11/17/78, p. 36) is correct that "four-fifths of those attending" signed the "CHICAGO STATEMENT ON BIBLICAL INERRANCY," this would mean that only 227 of the 284 signed it, leaving 57 who, for one reason or another refused to sign it.

II. WHY THE DEAN BURGON SOCIETY IS INTERESTED IN THE ICBI

Why should the DEAN BURGON SOCIETY carry an article about the ICBI and their statement on "BIBLICAL INERRANCY"? What interest does the DBS have in this issue?

A. Because Of Our DBS Stand On The Bible. The bed-rock foundation on which our DEAN BURGON SOCIETY has been established relates to THE BIBLE. It is our very **FIRST** article in our "ARTICLES OF FAITH" (Cf. *Dean Burgon News*, 1/79, p. 2 ff.) Part of this article reads:

We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent **INFALLIBILITY and INERRANCY in all matters of which they speak** (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 2:13). The books known as the Apocrypha, however, are not the inspired Word of God in any sense whatsoever. As the Bible uses it, the term "inspiration" refers to the **writings**, not the **writers** (2 Timothy 3:16-17); the **writers** are spoken of as being "holy men of God" who were "moved," "carried" or "borne" along by the Holy Spirit (2 Peter 1:21) in such a definite way that their **writings** were supernaturally, plenary, and verbally inspired, **FREE FROM ANY ERROR, INFALLIBLE, AND INERRANT**, no other **writings** have ever been or ever will be inspired. (op. cit., p. 2).

Certainly such a statement as our above makes the ICBI and its founding, present work, and future expansion of vital interest to the DEAN BURGON SOCIETY, since we have positionalized ourselves in a very definite way

on **BIBLICAL INERRANCY and PLENARY, VERBAL INSPIRATION** of the Bible "IN ALL MATTERS OF WHICH THEY SPEAK."

B. Because of Our DBS Stand On The TRADITIONAL BIBLE TEXTS. A second reason for our DBS interest in the ICBI "CHICAGO STATEMENT" and future work lies in our own position on "TRADITIONAL BIBLE TEXTS." In the same article, "THE BIBLE," referred to in the above section, we state clearly:

We believe that the Texts which are the closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the Old Testament, and the Traditional Greek Text for the New Testament underlying the King James Version (as found in "The Greek Text Underlying the English Authorized Version of 1611" as published by THE TRINITARIAN BIBLE SOCIETY in 1976). (loc. cit.).

Matters which affect the TRADITIONAL BIBLE TEXTS on which the ICBI comment upon is of course also of vital interest to our DEAN BURGON SOCIETY.

C. Because Of Our DBS Stand On Biblical Separation. A third reason for our DBS interest in the ICBI "CHICAGO STATEMENT" and future work has to do with our own position on "BIBLICAL SEPARATION." On the subject of "SEPARATION," we mention in ARTICLE K, the following:

We believe in obedience to the Biblical commands to separate ourselves unto God and from worldliness, ecclesiastical apostasy, and "disorderly" brethren. (2 Corinthians 6:14-7:1; 1 Thessalonians 1:9-10; 2 Thessalonians 3:6, 11, 14-15; 1 Timothy 6:3-5; Romans 16:17; 2 John 1:9-11). (op. cit., p. 3).

For THE DEAN BURGON SOCIETY, it is not enough to stand for "BIBLICAL INERRANCY" (even though the stand might be identical to that of the DBS, which we are NOT admitting at this point!); it is not enough to stand for the TRADITIONAL BIBLE TEXTS as the DBS does (which the ICBI by NO MEANS does!); but also there must be a sound principle of BIBLICAL SEPARATION espoused by any group of people formed together for a common purpose—no matter how elevated that purpose might be (and the ICBI falls flat on its face on this area!). The DEAN BURGON SOCIETY, in spelling out their BIBLICAL SEPARATION even more in detail, gives this important qualification for any who would qualify for Executive Committee Officers:

(4) Evidence that the nominee is in SYMPATHY WITH, and will have FELLOWSHIP WITH ONLY those Christian movements and organizations WHOSE LEADERS AND/OR SPONSORS ARE NOT CONNECTED IN ANY WAY WITH RELIGIOUS APOSTASY. (op. cit., p. 5).

It is obvious, if you are familiar with the connections of (1) the United Presbyterian Church; (2) The Southern Baptist Convention; (3) Dallas Theological Seminary; [my own alma mater]; (4) The Orthodox Presbyterian Church; (5) The Conservative Baptist Association; (6) The Evangelical Free Denomination; (7) *Christianity Today*; (8) Harold John Ockenga (founder of Neo-Evangelicalism); (9)

Fuller Theological Seminary (from which Dr. Jay Grimstead received his "Doctor of Ministry" degree); (10) Young Life; and others connected with ICBI, that each and every one of the above TEN churches, schools, denominations, magazines, or individuals either are, or have "LEADERS AND/OR SPONSORS" that are "CONNECTED" in some way "WITH RELIGIOUS APOSTASY." This is, of course, the essence of compromise and the Neo-Evangelical movement which the DEAN BURGON SOCIETY can do nothing but oppose!

In our next issue of THE DEAN BURGON NEWS, we will begin a substantive analysis of "THE CHICAGO STATEMENT ON BIBLICAL INERRANCY," trying to keep it as brief as possible, and yet to offer some important observations and assessments about both what has been written, and what has been left out!

(TO BE CONTINUED)

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An Answer To "What Is

(Continued from page 1)

of the finest track records in the area of sound, consistent Biblical separation principles of any school we know about. It is a school which not only stands for the fundamentalist position of the faith and Biblical separation, but also takes a very firm position against NEO-EVANGELICAL compromise. For these things, we rejoice! I have two married sons and one married daughter. Of these six people in these three families, all six of them ATTENDED Bob Jones University, and appreciated it very much. Four of the six GRADUATED from Bob Jones University. So in our family, we're great fans of this great university—even when we meet those who are opposed to it very decidedly! And I personally intend to continue this friendly relationship to this great school, regardless of any minor differences we might have on these matters of the texts of the Bible, though I know some of my friends do not wish to maintain a friendly relationship with them due to this difference. I know both Dr. Bob Jones, Jr., the Chancellor and Dr. Bob Jones III, the President, and appreciate their stand and position in so many things. In fact, two of my sons (themselves graduates of the University) had Dr. Panosian as their teacher, and speak very highly of his ability and teaching gifts. I accept their evaluation of him, though I have never met him personally.

2. ITEM #2.

A. Faith For The Family's Statement. "Dr. Edward Panosian, . . . examines carefully and discusses the question of the Greek manuscripts of the New Testament and exposes clearly the folly of the Textus Receptus—Alexandrian manuscript controversy which the devil is using to divide God's people today." [From January, 1979, issue of the magazine.]

B. The Issue. Is this controversy "folly"? Is the "devil" using this "to divide God's people today"?

C. My Comments. I do not see this "controversy" over the genuine, verbally inspired, inerrant and infallible words of the Living God to be "folly." On the contrary, I feel God would be pleased at any sincere and genuine effort to decide in any given instance which indeed are the very words of God, and which are the mere additions or omissions of

sinful man. This is an extremely "wise" endeavor, if done on a proper basis. I do not see this re-investigation of what the true and genuine texts of Scripture are as being something "the devil is using to divide God's people today," but rather I feel that the devil, as a "liar" (John 8:44) would not want any honest attempt on the part of God's born again children to re-investigate and re-discover ANY of God's own Words that may have been long suspected as being merely man's words; nor would he want to have thrown out any of man's words that have been wrongly exalted to the position of being God's Words through the past decades and centuries. Any effort to discover the "TRUTH" which is one of the titles of our Lord and Savior, Jesus Christ (John 14:6) is an effort which is both honorable, and which will be honored by the Lord Himself. The believers today should desire to seek the "TRUTH" on any matter which comes before them, regardless of how many good men might be in error on what they heretofore have accepted as "TRUTH" but which cannot stand the searching test of the evidence that is available.

3. ITEM #3.

A. Faith For The Family's Statement. The information is invaluable and should put a stop to the **parrotting of inaccurate and untenable statements** on the part of those who know very little about the facts and who are not Greek scholars. [From January, 1979, issue of the magazine]

B. The Issue. Does the DEAN BURGON SOCIETY want to "parrot" any "inaccurate and untenable statements"? Does the Dean Burgon Society want to "know very little about the facts"? Does the Dean Burgon Society want to eliminate the statements and investigations of those who are "Greek scholars"? Does the Dean Burgon Society believe we should not let those speak on these issues who might "NOT" be "Greek Scholars"?

C. My Comments.

1. Parrotting Inaccurate and Untenable Statements. The Dean Burgon Society does not wish at any time to "parrot" anything, if this means that we do not know the importance of what we are saying or writing. We want to understand that which we say and write. By no means do we at any time want anything which is either "inaccurate" or "untenable" to be said or written. This would not serve the interest of "TRUTH" which we desire and believe to be a noble goal toward which to strive. Sometimes, however, it is a matter of opinion rather than of fact as to what SEEMS to be "inaccurate" or "untenable."

2. Knowing Very Little About The Facts. The Dean Burgon Society wishes by all proper means to know the very most about "the facts" in this textual matter that we possibly can know. This is why we have set forth in our "ARTICLES OF FAITH" under our "OBJECT" these 13 different items, all of which have as one of their most important purposes the setting forth of as many "facts" about these matters as humanly possible. We are FOR the "facts" and not against them. Again, however, we must never be guilty of substituting "opinions" or "hunches" or

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"theories" or "hypotheses" for "facts." [Cf. DEAN BURGON NEWS, January, 1979, p. 4]

3. Statements From Greek Scholars. The Dean Burgon Society welcomes the various statements from "Greek scholars" if they are able to shed light upon what constitutes the "TRUTH" of what the very Words of God are in the Bible. Again, we must distinguish between "opinions" of such "Greek scholars" and the "facts" which they might point us to which will help us in our search for "TRUTH." The OBJECTS of our Society which include the publication of out-of-print books [Cf. Dean Burgon News, January, 1979, p. 4] by Dean John William Burgon, and others who are or were sound "Greek scholars" is in line with this point. We do not, however, want the so-called "Greek scholars" of today to usurp the sound convictions, opinions, and facts that have laid down so clearly by the "Greek scholars" of yesterday who were sound in their understanding of the Bible.

4. Statements From Those Who Are Not Greek Scholars. The DEAN BURGON SOCIETY, however, does not want to limit their statements on the issues of our Bible only to those who are "Greek scholars" and to silence all those who are not in this category. On the contrary, godly and funda-

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mentalist Pastors, Sunday School teachers, Christian Workers, Christian Day School teachers, Christian college and seminary and Bible Institute teachers and many others who may not be "Greek scholars" certainly have as much stake in what are the very Words of God as do the "Greek scholars." In fact, since there are so many more of those who are NOT "Greek scholars" than those who are such, they probably have much MORE at stake than the smaller group! We would not be guilty of taking the Bible away from the humble laymen and laywomen in the pew, or away from the godly Pastor who may not have had the opportunity to study in depth the Greek

language. Anyone who has the God-given intelligence and wisdom to read the facts, study the issues, and weigh the evidence, is able to form a judgment based on these facts, issues, and evidence, and the Dean Burgon Society wants to encourage them to do just that, without ruling them "out of bounds" because they are not "Greek scholars." This is the very attitude the Dean John William Burgon (1813-1888) had stated when he wrote:

The combatants [in this textual controversy] may be sure that, in consequence of all that has happened, the public will be no longer indifferent spectators of the fray; for the issue concerns the inner life of the whole community,—touches men's very heart of

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OUR READERS RESPOND

WISCONSIN: Thank you for informing me of the Dean Burgon Society. I believe we need to speak out for the King James and its underlying texts.

MASSACHUSETTS: I am very interested in becoming a member of this Society and would like to know more about it. Praise God for men who are willing to take a stand against all forms of modernism and perversion.

IRELAND: I count it a very high privilege and honor to subscribe to The Dean Burgon Society. I thank and praise God for it. It really warmed and thrilled my heart to read about it in Pastor Bynum's "Plains Baptist Challenger." I bless and praise God for the day I met you and for your Bible For Today ministry.

MASSACHUSETTS: May the Lord Jesus Christ be honored through the work of this Society and the Word be preserved in all its truths and strength and beauty.

FLORIDA: I recently got your "Dean Burgon News" and enjoyed reading it. I would like to continue to receive this paper. Enclosed you will find a check, and my name and address.

NEW JERSEY: Greetings in the name of the Lord Jesus and congratulations on your formation of "The Society". I have spent twenty years of my life in South America preaching the Gospel of our Blessed Saviour and come home to minister following the Lord's leading only to find that our beloved Bible and only foundation is being chopped to pieces and our fellow brethren in a state of total confusion due to the multiplicity of new and "better" versions. I firmly believe that we must stand together "in defense of Traditional Bible Texts" and I certainly do want to be a part of it.

TASMANIA, AUSTRALIA: Three days ago I received a copy of

hearts. [The Revision Revised, by Dean John William Burgon, p. 366; available from the DEAN BURGON SOCIETY for a GIFT of \$12.00].

We appreciate the sound endeavors of "THE PUBLIC" in this "fray" as Burgon phrased it, and the issue is so vast when the BIBLE is concerned, that it is something EVERY MAN AND WOMAN, and EVERY BOY AND GIRL should study up on—even if they are not "Greek scholars" and even if the only "Greek" they know operates a local restaurant!

(TO BE CONTINUED)

Vol. 1, No. 1, "The Dean Burgon News" which my good friend Brother Gordon Mellish had sent by air mail from Canada. I have read this with very great interest and I am exceedingly pleased to say that I entirely agree with and cordially accept the thoroughly Scriptural "Articles of Faith, Operation and Organization." It is now a delight to me to apply for membership...

PENNSYLVANIA: Please place our library on the mailing list to receive the publications of the Dean Burgon Society. Kindly send us one copy of each item you have published to date.

WASHINGTON: I was thrilled to learn of the organization that you have begun, and especially thrilled to learn of its purpose — "In Defense of Traditional Bible Texts".

WISCONSIN: We are glad for "The Dean Burgon Society" and support this move whole heartedly.

TEXAS: Enclosed is a brochure describing the work of our mission. I am a strong defender of the King James Bible and am interested in knowing more about "The Dean Burgon Society" and how I may become a member.