



the Dean Burgon News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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NO. 20

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

JANUARY, 1981

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DBS News Begins All Bills Paid Publication Again! Going Into 1981!

Greetings once again to you who have been (or are new) SUBSCRIBERS to our *Dean Burgon News*. We apologize to you for not having issues from SEPTEMBER, 1980 through DECEMBER, 1980. We are beginning publication as of JANUARY, 1981, and trust the Lord will continue to supply funds so that we might not miss a single issue during 1981.

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DEAN BURGON SOCIETY MEMBERSHIP is now \$7.00 per year (for the same reasons) for DOMESTIC PEOPLE (U.S.A.). For CANADIANS AND FOREIGN DBS MEMBERS, it is also \$7.00 per year, the same as DBS NEWS Canadian and Foreign subscriptions, so that members can also receive the DBS NEWS each month without difficulty.

We truly praise our Lord for touching the hearts of those DEAN BURGON SOCIETY members who sent in GIFTS (Tax Exempt) to the DEAN BURGON SOCIETY during our financial crisis during 1980, in order to put us into the black once again.

Due to our present financial condition, the President of DBS and the Editor of the DBSN decided to publish the *Dean Burgon News* once again. We do not believe in deficits, and we feel strongly that if the Lord is in our DEAN BURGON SOCIETY and in the *Dean Burgon News*, He will supply our needs.

Your GIFTS on a DAILY, WEEKLY, MONTHLY, YEARLY, or OCCASIONAL basis are very welcome! We would not want to shut down the *DBS News* from publication any more—for even ONE MONTH—yet, should funds not permit it, we forewarn you that we shall do it once again.

If you're on PRAYING GROUND by faith in the Lord Jesus Christ, please PRAY DAILY for our DEAN BURGON SOCIETY in our mission "IN DEFENSE OF TRADITIONAL BIBLE TEXTS."

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The Scripture reader and Bible interpreter for these readings, Rev. D. A. Waite, President of THE DEAN BURGON SOCIETY, holds the Doctor of Theology (Th.D.) degree in BIBLE EXPOSITION and the Doctor of Philosophy (Ph.D.) degree in SPEECH, and combines both of these important disciplines into a unique, easily understood, spiritually interpreted DAILY BIBLE READING program which takes you all the way through the Bible (from Genesis through Revelation) in just one year's time—at 85-verses per day! Order it TODAY. Order by NUMBER: O.T. only: #777/1-32; N.T. only: #777/33-43; O.T. & N.T.: #777/1-43.

"KING JAMES FANS" (?)

By E. L. Bynum

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[Installment #10]

Other Confessions That Are Similar

The G.A.R.B. and other groups have used the phrase "as originally written" in their Confessions of Faith. This includes the Baptist Bible

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!

Fellowship (their Confession being identical with that of the World Baptist Fellowship). Hundreds of Baptist churches not affiliated with any of these groups use the same Confession or one that is very similar. Lumpkin said that T. T. Shields probably wrote the Confession of Faith of the Baptist Bible Union. It is certain that the Confession of Faith used by Jarvis St. Baptist Church, Toronto, Canada and the Toronto Baptist Seminary is very similar in the article on the Scriptures. (Dr. Shields has long been with the Lord, but this is the Church he pastored and the School he founded). That Church has hosted the Canadian branch of the Trinitarian Bible Society. Trinitarian accepts only the Authorized Version (KJV) in English and the Greek Textus Receptus. The present pastor Dr. Gurr has taken a strong stand for the KJV and the Textus Receptus.

The Burden Of Proof Is On The Critics

The Confessions of Faith give little or no comfort to the critics of the KJV. The KJV was the English Version that reigned supreme from the time of the London Confession of 1677, the New Hampshire Confession of 1833, the Baptist Bible Union of 1923, and all of the other Confessions in between and afterward. The burden of proof falls upon Dr. Rice and others who agree with him, to take all of these Confessions of Faith and prove that the KJV has errors. Where is the Confession of Faith that says or hints at any errors in the KJV?

It will do no good to quote some obscure passage from some preacher that had a part in writing one of these Confessions. There may well have been some who would agree with Dr. Rice, if they were here today. What we do say, without any fear of successful contradiction, is this, at no time when any of these Confessions were being written could there have been any hope of getting any one of them passed, if they had said in any way that "there are errors in the King James Version." It couldn't be added to any Confession of Faith by any fundamental group today, and expect it to be accepted by the churches.

Many Churches Favor The KJV In Their Confessions

Whether Dr. Rice knows it or not, there are already many fundamental and independent Baptist Churches who have placed the KJV either in their Confession of Faith or in their Constitution and Bylaws. More will be doing it in the days ahead, and especially the more they study the issues, and the more that they read in fundamental publications that there are "errors" in the KJV.

Here is the example of a fundamental Baptist Church amending their Church Constitution to read, "We accept the Authorized Version of 1611 (commonly called the King James Version) as the Word of God, preserved in accordance, with Psalm 12:6, 7 and Matthew 24:35, and as the official Bible of this church, required for all functions." Here is another strong Baptist Church that states in their Confession of Faith as follows, "We accept the King James Version of the Bible as our text book in our church."

Our Confession Of Faith

We have added one paragraph to the Confession of Faith and this has been approved by the Tabernacle Baptist Church of Lubbock, Texas. This paragraph states, "We believe that the Texts which are the closest to the original autographs of the Bible are the Masoretic Hebrew Text for the Old Testament, and the Textus Receptus Greek Text for the New Testament, and that the King James Version of the English Bible is a true and faithful translation of these two providentially preserved Texts." Brethren here we stand, we can do no other. Any Baptist Church can amend their Confession of Faith or their Constitution, in order to enforce the use of the KJV in that Church. No Church has to wait for some Convention, Association or Fellowship to act. We urge those with like convictions to do so!

While we lay no claim to scholarship, nor do we pretend that we can answer any and every question asked about the KJV, nevertheless we will gladly stand up for this glorious book. Those who stand on the KJV do not have to be able to answer all the critics. It is the critics who must be called upon to prove beyond a shadow of a doubt that they are right.

Has Dr. Rice Changed His Views?

Those who read *The Sword of the Lord* and some of Dr. Rice's books, will find a considerable amount of criticism of the King James Version. It seems certain that he has become more vocal in his criticism of the KJV in recent years. While I do not have access to copies of all the back issues of the *Sword*, I do believe that a study of them would be quite revealing to say the least. In the May 18, 1979 issue of *The Sword of the Lord*, Dr. Rice has answered his own criticism of the KJV. In this recent issue, there was printed "Where Will God And Churches Get Workers?" This was a sermon preached by Dr. Rice, at an Ordination Service at Claim Street Baptist Church, Aurora, Illinois, June 12, 1945. I quote a part of a paragraph of this sermon, which I assure you is quoted word for word, and is not taken out of context. Here is what Dr. Rice said 34 years ago. "There is a man-power shortage with God. I am not irreverent when I say it: *God does not need any more truth or any better Bible. We have a perfect Bible.* God does not need any better gospel. This Gospel is the best there will ever be in the world. God Himself could not improve on that" (Emphasis ours). So there you have it in his own words. Over thirty years ago, he had "a perfect Bible." Now, he has a Bible that has errors in it, and that must continually be corrected. Which John R. Rice shall we believe? Shall we believe the one of today, or the one who had "a perfect Bible" over thirty years ago.

There is no need to ask which Bible Dr. Rice had over thirty years ago. It was not the "New American Standard Version" or the "New International Version," for neither one of them had been produced in 1945. According to the Scripture quotations in his sermon, it was none other than the KJV. If Dr. Rice was right in 1945, then he is wrong today. If he is right today, then he was wrong in 1945, and should apologize for printing the same error in 1979. Would the *right* Dr. John R. Rice please stand up!

[TO BE CONTINUED]

Scriptural Answers To Some Common Criticisms of the Received Text

E. W. Fowler

To start with, I would like to tell a little about how I, a Christian layman, got started in studying the differences between Greek Texts of the New Testament.

In the Fall of 1953 there was started in the First Baptist Church of New York an evening Bible School which included a class in New Testament Greek taught by Rev. Spiros Zohiatis. I attended these once-a-week evening classes for the two school years the class was held. With this foundation I set out to learn to read the Greek New Testament, and worked diligently at it until, by the grace of God, I was able to do so.

When the class finished, I had an Interlinear Greek-English New Testament, also a parallel column Greek-English text. But I soon felt the need of having, for faster progress in reading the Greek New Testament, one that was without any English equivalent on the page. So I went into a couple of Christian book stores in down town New York, where I worked, to get one. The first place I went to had one which was a Westcott and Hort text for which the price was about \$5.00. I thought I'd better look at another store before buying one so went to a store a couple of blocks away where I found a Nestle text for \$1.50 and I bought it. At that time I knew very little about the different Greek texts and didn't think it mattered which one I had.

After reading through the Nestle text a couple of times I began to note, and later to list, the significant omissions and some of the places where the Nestle text didn't seem to make sense. I noticed that in these places the Nestle text read differently from the Greek in the interlinear and parallel column texts, both of which were early versions of what was called the Received Text.

Thus I got started with listing the significant differences between the major Greek texts which after many years of effort resulted in a paper now entitled, "Evaluating the Versions of the New Testament." If anyone is interested in learning about the significant differences between the Greek texts and the way these differences affect modern translations, this paper is recommended. It is available from Rev. Gordon D. Mellish, Canadian Secretary of the Trinitarian Bible Society (26 Gracey Blvd., Weston, Ontario M9R 1Z9. Price \$1.50 which includes postage).

Of the many Greek texts of the New Testament that have been printed in the last hundred years, there are four that may be considered the major texts, based on the recognition given to them by those who have made translations of the New Testament into English and other modern languages. These four texts are the Westcott and Hort, the Nestle, and the Bible Societies texts, and the Received Text.

The name, Received Text, was first applied in the 1630's and has been used ever since to designate those printed Greek Texts that were

the basis of the Authorized, or King James Version of 1611. The Greek text referred to in this paper as the Received Text is that published by the Trinitarian Bible Society in 1976, although with respect to the specific word differences discussed later in this paper, the 1550 Greek text of Stephens is equally useful as a representative of the Received Text. The Westcott and Hort, Nestle, and Bible Societies texts are collectively called the "other texts."

The Westcott and Hort text was published in England in 1881. The Nestle text was published in Germany in various editions beginning in 1898. The 23rd edition of 1957 was used by the editors of the New American Standard Bible. The Bible Societies text was published by the American Bible Society in 1966. The third edition of 1976 is said to be published by the "United Bible Societies." The preface to the third edition states that the text of this edition is identical with the text of the 26th edition of the Nestle text.

The Bible Societies text, third edition, therefore now constitutes the one modern alternative to the Received Text. However, most of the differences between the Bible Societies text and the Received Text are found also in the Westcott and Hort text. For differences affecting the translation into English, the number of differences between the Bible Societies text and the Received Text, I have found, is 2077, of which 2034 or 97.8% are found also in the Westcott and Hort text. The Westcott and Hort text was found to have 2294 differences that affect the translation, which figure is 10.4% higher than the comparable figure for the Bible Societies text.

Many of the differences that affect the translation into English also affect the meaning. Of the 2077 differences between the Bible Societies text and the Received Text that affect the translation, 1646 or 79% affect the meaning.

Many of these differences were incorporated in the American Standard Version of 1901, a version which was so highly praised in the early years of this century that many Godly, fundamental Bible teachers and preachers of that period accepted the version as more accurate and authoritative than the King James Version. Most of these great Bible teachers probably never saw or made a careful comparison of the two versions to really know how they differed. Nor were they aware of the great extent to which the differences in the New Testament are the result of the American Standard Version having been translated from a different Greek text.

I obtained a copy of the American Standard Version as a young man and read it together with all the notes. One footnote that struck me at the time was on John 9:38 which refers to the act of reverence accorded to the Lord Jesus Christ as here being paid to a creature, thus clearly stating that Christ was a creature not the Creator. Years later when the great Dr. Wm. L. Pettingill was our Pastor for a short time before the Lord took him home, I called this note to his attention, after he had spoken in praise of this version. He could hardly believe his eyes. He wrote to some of his friends to enquire about how such a note ever got into that version, but never received information to

explain its presence. Obviously it is there because the Committee responsible for this version approved it. I have not seen any record of any member of the Committee protesting against it.

Even today many Godly men think very highly of this version. A well known and respected fundamentalist who edits a paper with very large circulation last year wrote in his paper that "the differences between the King James Version and the American Standard Version are so minor, so incidental, so infrequent, it is very foolish to make a big fight over the differences." I wrote him listing the number of differences of various kinds I had found in my research and offered to send him a copy of my paper which discusses and tabulates these differences. His answer was that he was better prepared to pass on such matters than I, indicated no interest in seeing my paper, and suggested I stick to what the Bible teaches instead of what somebody has misled me into thinking.

The criticisms of the Received Text to be discussed in this paper are not those of men now living who do not, nor of men gone to be with the Lord who have not believed that the Bible is the Word of God and verbally inspired; rather it is criticisms which are frequently heard, or found in notes in reference Bibles, or in comments written by Godly men who have stated their belief that the Bible is the Word of God and verbally inspired, but who seem to have been misled by the statements of textual critics some of whom certainly have not believed the Bible to be the Word of God as we do.

[TO BE CONTINUED]

BURGON'S CRITICAL METHOD OF ARRIVING AT THE N.T. TEXT

DEAN BURGON SAID IT: "We deem it even axiomatic, that, in every case of doubt or difficulty—supposed or real—OUR CRITICAL METHOD MUST BE THE SAME: namely, after patiently collecting ALL THE AVAILABLE EVIDENCE, then, without partiality or prejudice, to adjudicate between the conflicting authorities, and loyally to accept that verdict for which there is clearly the preponderating evidence. THE BEST SUPPORTED READING, in other words, MUST ALWAYS BE HELD TO BE THE TRUE READING; and nothing may be rejected from the COMMONLY RECEIVED TEXT, except on evidence which shall CLEARLY OUTWEIGH THE EVIDENCE FOR RETAINING IT. We are glad to know that, so far at least, we once had Bp. Ellicott with us. He announced (in 1870) that the best way of proceeding with the work of Revision is, 'to make the TEXTUS RECEPTUS THE STANDARD,—departing from it ONLY when critical or grammatical considerations SHOW THAT IT IS CLEARLY NECESSARY.' We ourselves mean no more. Whenever the evidence is ABOUT EVENLY BALANCED, few it is hoped will deny that THE TEXT WHICH HAS BEEN 'in possession' FOR THREE CENTURIES AND A HALF, AND WHICH RESTS ON INFINITELY BETTER MANUSCRIPT EVIDENCE THAN THAT OF ANY ANCIENT WORK WHICH CAN BE NAMED,—SHOULD, for every reason, BE LET ALONE" (*Revision Revised*, pp. 20-21).

The Supernatural Approach to Textual Criticism

by T. M. Strouse, Ph.D.

Maranatha Graduate School of Theology
Watertown, WI 53094

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CHAPTER TWO THE MATERIALS OF TEXTUAL CRITICISM

The Paleography of the NT

Introduction

The materials of NT criticism are considered under two heads—The Paleography¹ of the NT and The Witnesses to the NT. Paleography is the study of ancient writings, including the writing materials. The witnesses or testimonies to the NT include the sources—Uncials, Minuscules, Lectionaries, Versions, and Ecclesiastical Writers.

Writing Materials of the Text

In the ancient world many different materials were used to receive writing. Of the various materials, the bark and leaves of trees, clay tablets, different metals, bones, potsherds (ostraca), wooden tablets, papyrus, parchment and paper were used in various degrees. The first half of these materials were not as common as the latter five. Ostraca, meaning "oyster-shell," is the writing of poor people found on broken pottery, and it also contained the votes of the Greeks when they would "ostracize" someone. Waxed wooden tablets were also used with a stylus to impress letters and words thereon for writing skills. Perhaps Peter refers to this practice, when he refers to Christ as the believer's example (*ὑπογραμμὸν, hypogrammon*); just as a child copied his writing example on a waxed tablet, so likewise the Christian is to follow Christ in suffering (1 Peter 2:21). Most important though, to NT studies, are papyri and parchments, although the Chinese used paper at an earlier date.

1. For an exhaustive bibliography on paleography, see K. A. Kitchen, D. F. Payne, and B. F. Harris, "Papyri and Ostraca," *NBD*, ed. J. D. Douglas (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1962), pp. 931-2. Also, cf. B. M. Metzger, "Palaeography," *Encyclopedia Americana* (New York: Americana Corporation, 1958), XXI, 163-166.

Circulate These Books

- A Guide To The TEXTUAL CRITICISM Of The New Testament, by Edward Miller, for a gift of \$7.00
- THE REVISION REVISÉD, by Dean John William Burgon, for a gift of \$12.00
- HERESIES OF WESTCOTT & HORT, by Dr. D. A. Waite, for a gift of \$2.50
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1. *Papyrus*—This material came from the *Cyperus Papyrus* plant, usually found in the Delta of Egypt. Since this plant was abundant, papyrus was both convenient and economical for writing purposes. The manufacture of a papyrus sheet was relatively simple: strips from the inner pith of the papyrus plant were cut and laid on a hard surface, and another series of strips were laid perpendicularly above the lower strips and glued and pounded into a single sheet. Writing was usually done on the side which had the strips running horizontally to facilitate writing. However, occasionally the papyrus sheet would receive writing on both sides (*recto*—front and *verso*—back)—hence, the *opisthograph* ("writing on the back"—cf. Rev. 5:1).

These sheets would be laid side by side horizontally, forming a roll or *biblos*, and several rolls became a *tomos*. Papyrus was probably used to receive the original "breath of God" from the NT writers, and it was superseded by the more durable parchment about the third century.

2. *Parchment*—This material is differentiated from vellum because the latter was made of calfskin, a superior substance; whereas, the former was made from the skins of other animals. These tanned animal skins made very durable writing materials, and in time the manufacturing process became more sophisticated. The skins were soaked in limewater and the hair was removed. Sometimes vellum was dyed purple and written on with gold ink.²

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THE DEAN BURGON NEWS

Published Monthly by:
The Dean Burgon Society
D. A. Waite, Editor
Box 359
Collingswood, NJ 08108

Editorial Committee:
M. J. Hollowood
D. A. Waite

THE DEAN BURGON NEWS

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Collingswood, NJ 08108

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Pergamum was well known for the manufacture of parchment (*περγαμηνή, pergamene*) and hence its name. Because of its durability, most extant MSS (fourth to fourteenth century) are parchment rather than papyrus.

Occasionally, whether for convenience or economics, a parchment would be rescraped and written-over. Several of these "palimpsest" MSS are extant, the most notable being Codex Ephraemi Rescriptus, which was written in the fifth century and rescraped in the twelfth century. Of the 52 uncial MSS which Metzger lists as palimpsests, the Codex Arabicus evidently has five layers of writing.³

2. Cf. Metzger's quotations from Jerome, *The Text of the NT* (N.Y.: Oxford Univ. Press, 1968), pp. 4-5.

3. Metzger, p. 12.

[TO BE CONTINUED]

OUR READERS RESPOND

INDIANA: Your newsletters are quite interesting. I am writing a dissertation on textual criticism, and have found much occasion to use material out of them. Thank you for providing them.

MISSOURI: Thank you so much for your response to my inquiries. I like the way your replies are quick, yet personal.

As per your letter of July 31, 1980, find enclosed \$7.70 for Miller's book on *Textual Criticism*, and also to be applied to membership dues in the Dean Burgon Society.

I was so happy when you replied that BFT cassette tapes could be loaned to me for a handling charge of \$1.50 each. Being a poor Bible College student, I really cannot afford to buy them now, yet they would help me so much in my studies.