

the Dean Burgon News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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NO. 39

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

April, 1990

LAST CALL FOR DBS-90!

DBS 1990

Here are our scheduled topics, speakers, and times as of press time:

I. WED. MAY 30, 1990:

12:00--2:00 p.m. LUNCH

2-5 p.m. DBS EXECUTIVE COM.

2-5 p.m. DBS LADIES MEETING

5-7 p.m. SUPPER

7:00 p.m. "WHY LOCAL CHURCHES SHOULD SUPPORT THE DBS"

Pastor Don Champeon (ME)

7:45 p.m. "DR. EDWARD HILLS' POSITION ON THE KJB"

Pastor Bob Barnett (MI)

II. THURS. MAY 31, 1990

9-10 a.m. "THE HERESIES OF WESTCOTT AND HORT"

Dr. James H. Sightler, M.D. (SC)

10-10:30 a.m. "THE WITNESS OF THE HOLY SPIRIT TO GOD'S WORD"

Mr. Pete VanKleeck (PA)

10:30-11 a.m. TESTIMONIES

11-12 noon "QUESTION TIME"

12-2 p.m. BOILED LOBSTER DINNER
(At The Church--Freewill Offering)

2-3 p.m. "INSPIRATION"

Dr. M. James Hollowood (WI)

3-3:30 p.m. "DID GOD BREATHE IN 1611?"

Pastor Dave Hollowood (IL)

3:30-4 p.m. "TEXTUAL CRITICISM IN THE PASTORAL CONTEXT--HOW IT IMPINGES ON FAITHFUL PREACHING"

Pastor Denis Gibson (CANADA)

4-5 p.m. "QUESTION TIME"

5-7 p.m. SUPPER

7-8 p.m. "I WALK BY FAITH WITH MY KJB"

Pastor Bob Steward (MI)

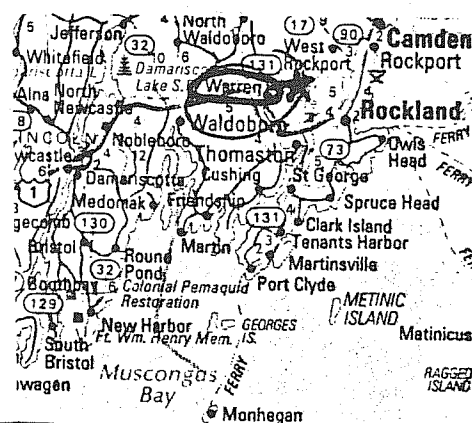
8-9 p.m. "TEN REASONS WHY THE DBS DESERVES ITS NAME"

Dr. D. A. Waite (NJ)

Come To Warren!

DBS is meeting Wed. & Thur., MAY 30-31, 1990 in WARREN, MAINE at the CALVARY BAPTIST CHURCH with Pastor Don Champeon. If you can't find your way, TELEPHONE HIM AT: 207-273-2061/2961!

Can You Find It?



We hope you can find your way to WARREN, MAINE by this little map. It is on ROUTE #1 as you can see. It is about due WEST of ROCKLAND. Follow the specific instructions in the next column.

The Fine Points

According to Pastor Don Champeon, the best instructions for you to find the CALVARY BAPTIST CHURCH in Warren, Maine, are as follows:

COMING FROM THE NORTH

Take Route 1A out of Bangor. Follow Route 1A to Stockton Springs. Take Route 1 south until you get to Thomaston. As you leave Thomaston, you will cross a bridge. CALVARY BAPTIST CHURCH is the first building on the right, not far from the bridge. It is a large blue building on the right, with a steeple and a sign.

COMING FROM THE SOUTH

Take I-95 to Portland. Get off at Exit 9 and follow the coastal route (95) to Brunswick. At Brunswick, get on Route 1. Follow Route 1 to Warren. CALVARY BAPTIST CHURCH is located on Route 1 in Warren, just before you get into Thomaston. It is a large blue building on the left, with a steeple and a sign.

Good Response

We are delighted to receive calls and letters from our dear friends around the country who have told us they will be at our DBS meeting in Maine! That's GREAT NEWS! Can YOU join us all?!

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!

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Special rates at the SEVEN MOUNTAINS MOTEL on U.S. Route #1, Rockport, Maine 04856 (Phone: 207-236-3276) are as follows: (1) Double bed (one or two people), \$30.00 per night; (2) two double beds, two people, \$35.00 per night; (3) Extra person (cot or crib), \$4.00; (4) Children under 12 are FREE. Add 7% Maine lodging tax. Reservations suggested. Rooms held until 4 p.m. without deposit. Deposit required after 4 p.m. Master/Visa cards accepted.

Dr. Fuller Tribute

One of our DBS Vice Presidents, Dr. M. James Hollowood, gave this talk on the life and ministry of Dr. David Otis Fuller, who was one of our DBS Founders and a DBS Vice President until his death. It was given at our Louisville DBS meeting in August, 1988. It is available on Audio Cassette [#1637/2 for a GIFT to DBS of \$4.00] and on Video Cassette [#1637VC1 for a GIFT to DBS of \$15.00].

LIFE'S FABRIC

A Testimonial in Commemoration of the Life, Service and Message of Dr. David Otis Fuller

By Dr. M. James Hollowood
Vice President,
DEAN BURGON SOCIETY

I. INTRODUCTION

David Otis Fuller departed this life (moved to the Palace) on Sunday, February 21, 1988, at the Wealthy Park Baptist Church in Grand Rapids, Michigan, where he

was Pastor-emeritus. He was in his eighty-fourth year, having been born at Brooklyn, NJ, November 20, 1903. His parents' happiness with the city of trees and churches ran out during David's boyhood and they moved south, settling at Hendersonville in North Carolina.

Salvation. In his thirteenth year, Wilbur Chapman and Charles Alexander were travelling the Carolinas in tent and tabernacle services and set up to hold a protracted meeting in Asheville. The Fullers, being revival-following Baptists, felt themselves drawn by the music and the preaching, so that David got to the sinner's altar to make a profession. Whether he was saved at thirteen or later, he never became quite sure; but sometime along the road of the Lord's will, full assurance and the way of the cross became his, and the Spirit of God made him to become the positive and passionate Christian witness we have known him to be.

Education. For education, he was sent to Nyack Academy, but transferred for his senior year and graduated from Wheaton Academy. Wheaton College was then enjoying its best years, and young Fuller stayed to take four of them, majoring in English Literature. Before finishing, his course was interrupted by illness, appendicitis and abdominal infection, calling for many surgical operations and postponing his commencement to the end of his fifth academic year.

Teaching. After graduation, he tried teaching English Literature, drama, and related subjects for one year at Northwestern Military Academy of Lake Geneva, but the general attitudes of worldliness and blasphemous apostasy froze him out.

Seminary. Almost inexplicably, he thereupon found himself at Princeton for three years of Seminary, seeking, studying, searching. Seminary vacations were organized with students being sent to minister to missions or small, poor, or pastorless churches. This led to

services needing sermons, and David Otis Fuller decided he needed to find and/or develop sermons he could learn to preach.

Becoming A Baptist. During his senior year at Seminary, developing sermons, studying Scripture and formulating his theology, David Otis Fuller became a convicted Baptist.

His Degrees. His studies earned him an Arts degree and a theological degree, and the attention his studies attracted resulted later in the award of the Doctor of Divinity degree by the Dallas Theological Seminary.

First Pastorate. His first pastorate was with Chelsea Baptist Church in Atlantic City, NJ, where he served five years, during which time he enjoyed close fellowship with Harold T. Commons, pastor of the First Baptist Church, and also with Presbyterian, Carl McIntire. During this period, he introduced Pastor Commons to the ABEO mission (later ABWE; those were the days of Mrs. Peabody, Captain Schofield, Bomms, Baum and Doane). Commons became President and director of that work until retirement in 1971. Fuller, himself, served as an ABWE director 52 years.

Wealthy Street Baptist. In 1934, Fuller responded to the call of the Wealthy Street Baptist Church of Grand Rapids, where he pastored forty years until he became Pastor-emeritus. These fruitful years saw him involved in the work of the General Association of Regular Baptist Churches, often elected to serve on the Council (or board of directors), and for one period as editor of its official voice, the BAPTIST BULLETIN. He served also forty years as a trustee of Wheaton College, seeking always to hold that work to the track of revealed Scriptural Truth, and resigning finally with the confession that his voice on that board was like that of "one crying in the wilderness."

Seminary Organized. At Wealthy Street, in company of others, Fuller, in 1941, started and

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sustained the Grand Rapids Baptist Institute which later became the Grand Rapids Baptist Bible College, and with growth and success, built a campus and developed the Grand Rapids Baptist Seminary. Recently, the College deleted the word "Bible" from its name. Much of the time during recent years they have largely ignored the opinions of David Otis Fuller, unfortunately.

Other Duties. Accomplishments, "on the side," during the Wealthy Street years, include a local Christian Day School, co-founding effort resulting in both the American Council of Christian Churches (ACCC) and the International Council of Christian Churches (ICCC), also the creation of the Children's Bible Hour radio program in 1942, which has reached worldwide and peaked at some 660 stations. During the war years of WWII, by leave of the church, Dr. Fuller became Chaplain Fuller, serving fifteen months with the U. S. Navy.

II. GOD WANTED ME TO MEET AND KNOW DUKE FULLER

Life In New York. A number of history's happenings very important to me, contingence upon the life of David Otis Fuller. Fuller was born in Brooklyn, which as King's County, is one of the five counties which comprise the city of New York. I was not born in Gotham, but when I was a school-boy, my father, who had been trying to run a New York real estate business venture from four hundred miles away, persuaded my mother that we must move, and we became apartment dwellers in Manhattan (a different county), only six short city blocks from the First Baptist Church.

Dr. I. M. Haldeman. Dr. Isaac M. Haldeman, the Pastor, who was a mover in the Fundamentalist-Modernist Controversy of those days, was drawing such crowds that not everyone who came to Sunday evening services could get in. As a young teen-ager, I saw people on

the corner of Broadway and Seventy-ninth Street standing outside to hear Dr. Haldeman through open windows, and believe it or not, he preached a full Bible Conference every Sunday and regularly spoke of the Second Coming. That was where David Otis Fuller, as a Seminary Senior in a Presbyterian School, received baptism as a convicted Baptist before he was graduated in the spring of 1929. I have little doubt that the direct-hit attitude of the Haldeman pulpit had its influence on David Otis Fuller. It was under Dr. Haldeman's leadership that David Otis Fuller received his call to preach and was ordained to the Baptist ministry.

Dr. Hollowood's Conversion. Some report Dr. Haldeman pastored First Baptist almost fifty years. Somewhere I heard he was there 53 years. But I did not, in those days, become a part of his congregation, because New York had red and green stop lights only on Fifth Avenue and Forty-second Street, and my parents did not want me to need to cross two unprotected avenues (Broadway was one of them) to go to church. Another Baptist Church in the Fundamentalist-Modernist Controversy, pastored by Dr. Frank M. Goodchild, was only eight blocks walk the other direction, and without any avenues to cross. There I found Christ; received baptism; heard God's call, and was thrust out to Bible Institute, University, seminary, and the joys and challenge of ministry.

Fighting Modernism. Although my seminary training as a Baptist was fundamentalist and independent, my first two full-time pastorates were part of the Northern Baptist Convention (later American Baptist). I had early joined the F.B.F. (Fundamental Baptist Fellowship). As a young pastor, my cherished goal was separation from apostatizing influence. One of the earlier Spring meetings was set for Grand Rapids and the Separatists (who later called themselves "Conservatives") engaged the Mel Trotter auditorium to hold some great

rallies and to learn techniques for reaching our goal. David Otis Fuller was then pastor of the Wealthy Street Church, and he arranged for the Wealthy Street facilities to be available for a multitude of worthy uses to separatist principles. There, that week, I not only learned how Fuller kept a continuous verbal barrage going to batter Duncan Littlefair of the modernistic Fountain Street convention Church, but I went home with plans and commitment to fight the battle with the Word, and my batteries were charged to remember that the devil never takes a holiday. As to what the mainline speakers at the Convention Hall intended to communicate that week, I have no remembrance.

I.B.S. and D.B.S. Many years intervening, it has been solid joy for me to be invited to help in the abortive efforts at Wealthy Street to strengthen the testimony of the Trinitarian Bible Society, and later, in the founding of the Dean Burgon Society.

His Names. At some point, we should make sure to say Dr. Fuller's mother called him "Otis," closest friends called him "Duke," and my wife called him "Torpedo." One of my choice memories is of how he witnessed to a waitress in Philadelphia. About a year later, he started again, torpedo style, on the same waitress, and she reminded him that he had already told her about a year ago; and he said, "But, do you remember what I told you?"

His Influence. I am saying all this because David Otis Fuller influenced my life. But he influenced thousands, and many of you surely name yourselves among them. Several he influenced who are not here, but who are important to me, are Franklin Logsdon, now deceased, E. L. Bynum, and Arthur Steele.

III. THE UNIQUE FULLER!

One Of A Kind. We often say that some person is "one of a kind," and that fits David Otis Ful-

INVITE DBS SPEAKERS TO COME TO YOUR CHURCH

ler. He wrote letters or postcards to many, to keep in touch, to encourage, sometimes to explain a different point of view, but always graciously. I use my postcards for bookmarks. E. L. Bynum says that he probably had more letters and cards from Fuller than from any other man. Fuller loved to give his books, too. I think I have them all and everyone is personally autographed. As to integrity, if he were not honest to a fault, why would he admit that he went to seminary without a call to preach, or that, although he made profession at the age of thirteen, he never was quite sure about the date of his salvation?

Scholarship. He seldom spoke to any random audience without giving credit to scholars who were his teachers, yet he ever disclaimed scholarship level for himself. His first major was in English, which, by itself, called for a lot of reading. Listen to him, or read a little, and discover his depth of philosophy, his breadth of theology, and the truth that he more than dabbled in hymnody and poetry. When you asked him about Hebrew, he praised Robert Dick Wilson. If you asked him about Greek, he talked about learning it from J. Gresham Machen. Then, as to history, consider his Historical Theology revealed in the table of contents of his own VALIDANT FOR TRUTH, and see how he picks position heroes across the years of the Church Age, and focuses attention on convictions, principles, moving moments, and absolutes.

His Books. Something ought to be said about each of his books, but that would take a whole chapter or more. Suffice it to say that he produced about twenty, every one for a purpose and to meet a need, and all of them having served to bless and invigorate.

The Textual Issue. As to the textual issue, David Otis Fuller, like most of us, was taught as if the Westcott and Hort position were the only one. Like most care-

ful Bible readers, however, by constant study, he became conscious that the footnotes were always telling something about what certain "best manuscripts" had to say, and yet that fairly often those very same "best manuscripts" disagree among themselves. Then he read (in about 1950) Jasper James Ray's book, GOD WROTE ONLY ONE BIBLE. Not being sure that Ray was a solid scholar, he wanted to learn more. God is on the throne and saw that the next book to read (in those days) would be Philip Mauro's WHICH VERSION? Now, many of us might have problems with Mauro's psychology of theology that does odd things with his eschatology, but none would question his scholarship in Biblical language or Apologetics, or his scholarly disagreement with Westcott and Hort's philosophy. Next, Fuller read Wilkinson's THE AUTHORIZED BIBLE VINDICATED and became convinced that both the ENGLISH REVISED VERSION (ERV) of 1881 and the AMERICAN STANDARD VERSION (ASV) of 1881 were products resulting from a Satanic snow job. At about that point, he was in touch with Alfred Martin, Vice-President of Moody Institute and an acquaintance of former years who agreed to lend him a copy of THE REVISION REVISED, Dean John Burgon's tremendous scholarly and detailed treatment. As Fuller digested and pondered Burgon, he realized that Burgon's position had never been rejected and his arguments had not failed; they had just never been heard, known, understood, or tried. They had been ignored without a hearing. Then and there was born in Fuller the idea of his now well-known trilogy, the books called WHICH BIBLE?, TRUE OR FALSE?, and COUNTERFEIT OR GENUINE? In these three paperbacks, he has arranged a progression of the available and good literature on the subject. In fact, the trilogy is a library no Bible lover should fail to own and read: selections from many of the very best writers are included, some of which are verbatim and others condensed

as Fuller did with Spurgeon and Calvin. Among those included are Edward F. Hills, Herman C. Hoskier, Benjamin C. Wilkinson, Philip Mauro, John W. Burgon, and Samuel Zwemer.

IV. THE "WHICH BIBLE?" SOCIETY

Much More. Hebrews 11:32 says: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also and Samuel, and of the prophets:"

His Personal Traits. Likewise, with reference to our dear Brother Fuller, we have not mentioned how he loved people, and wanted to talk to them and to encourage believers, and to be sure sinners had at least one more chance to hear that Christ can save and make a tremendous and transforming difference in human life and experience; we have not mentioned the names of his earlier books and his love for Spurgeon and his sermons; nor a single word of his family and home and Mrs. Fuller; nor of the great memorial service at his passing and the many tributes in many papers and journals. We have not, and we must mention, that he has been the first vice-president of the Dean Burgon Society since its inception, and we are going greatly to miss his presence, his cheer, and the challenge of his counsel.

His Society. But his last great accomplishment, perhaps the greatest, surely to him the most enjoyable, must have been the establishment of the "WHICH BIBLE? SOCIETY" to which he gave the closing years of his life energy, and which travelled him far and near to exhort and instruct about the errors and deletions of truth and deity in Scripture text translation, most of which were started and have been encouraged by the Westcott and Hort philosophy and built upon the shifting sands of Lachman, Tischendorf, Tregelles, and Alford.

Church Fathers' Quotations. Let us not forget that it was Fuller who brought to our attention

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the sixteen folio volumes by Burgon in the British Museum; nor that he wanted a photo-copy in color to bring home, and was foiled by the problem that color photo-copy had not yet been invented. But let us be reminded that that tremendous work includes 87,000 quotations from Church Fathers revealing that they had in their Bibles the passages the modern translators question. If the over-famous Comic Baron were around then, we might say that Burgon wrote to point out most assuredly that testimony of those Church Fathers saying, "Yes, Charlie, I was there."

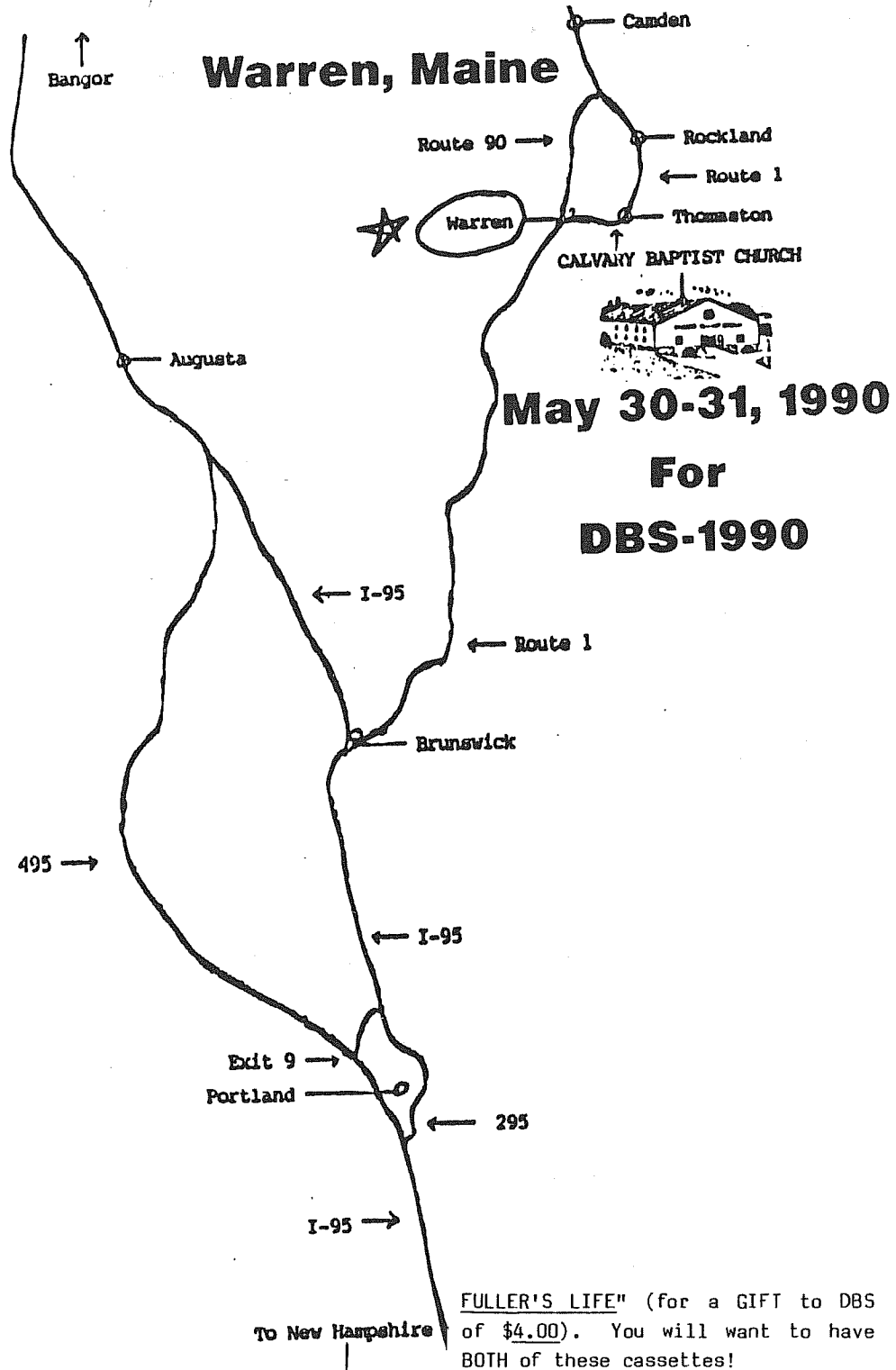
Westcott and Hort. Can you not hear Dr. Fuller reminding us that Westcott and Hort, and all the moderns following in their train, opposed truth and supported their fallacies by four points: (1) Intrinsic probability; (2) Transcriptional probability; (3) A Syrian Recension; and (4) A Neutral text. What a glamour collection of relativism entirely lacking in absolute!

Illustrations. I must slow toward a stop with two illustrations from David Otis Fuller himself. One is that he was greatly disturbed that the NEB took Psalm 22:16 "they pierced my hands and my feet" and rendered it "they hacked off my hands and my feet." It was when Fuller told Kregel the publisher, who had refused to print WHICH BIBLE? that he (that is Kregel) would need to explain to God how he could print the NEB with so bad a translation and yet refuse WHICH BIBLE? that Kregel changed his mind and decided to print it.

Observation. The other is his observation in late years that he would not comment about the "mainline" churches, but as he travelled around among fundamentalists, he was becoming very fearful that at least half of the people in those churches may yet be unsaved; and that that might include the preachers, too!

Conclusion. No wonder he was continually writing and saying: "Keep looking UP!"

Here's How To Get To Warren, Maine



May 30-31, 1990
For
DBS-1990

Fuller's Tapes

If you'd like to have a copy of Dr. Fuller's interviews with Dr. D. A. Waite, you may have them by requesting #1169, "FULLER'S 50-YEAR FRUITFULNESS" (for a GIFT to DBS of \$4.00) and/or #1151, "FULLER'S FIGHT FOR THE FAITH--DR.

FULLER'S LIFE" (for a GIFT to DBS of \$4.00). You will want to have BOTH of these cassettes!

Detailed Map

Above, you'll find a detailed map that will lead you to the CALVARY BAPTIST CHURCH in Warren, Maine. If you have any difficulties at all in finding your way, please call Pastor Don Champeon at 207-273-2061/2961.

SEND A GIFT SUBSCRIPTION TO DBS NEWS

MICHIGAN MEETINGS

Call For Details

Because of the kindness, concern, and good planning of Pastor Bob Steward of Harrison, Michigan, (one of our DBS VICE PRESIDENTS), Dr. and Mrs. Waite will be ministering in a series of meetings in MICHIGAN. Dr. Waite will be speaking for the most part on the theme of the "SUPERIORITY OF THE KING JAMES BIBLE." We expect to have time for QUESTIONS AND ANSWERS in most of the meetings. (Mrs. Waite will be presenting a program entitled "A TRIBUTE TO FANNY CROSBY" usually in the evening services. On one evening, she will be giving "TAKE MY LIFE--A PORTRAIT OF FRANCES HAVERGAL.") We hope to see many of our Michigan friends in these meetings the last Sunday of APRIL and the first three weeks of MAY.

When & Where

Here are the details of our visit in Michigan at press time:

1. SUN, 4/29/90, ROSCOMMON, MI, Immanuel Baptist Church, Pastor Wm. VanKleeck, S.S. & a.m. Dr. Waite (DAW) "SUPERIORITY OF THE KJB"; p.m. "A TRIBUTE TO FANNY CROSBY" with Mrs. Waite (YSW) & Dr. Waite (DAW). Phone: 517-275-5779.

2. WED, 5/2/90, HARRISON, MI, First Baptist Church, Pastor Bob

Steward, p.m. "TAKE MY LIFE--A PORTRAIT OF FRANCES HAVERGAL" (YSW & DAW). Phones: 517-539-7301/7292.

3. THUR, 5/3/90, GAYLORD, MI at Route #32 BOB'S BIGBOY, 6:00 p.m., "Pastors' and Guests' Supper," with host Pastor Bob Barnett. Call Pastor Barnett of Calvary Baptist Church in Grayling, Michigan, at 517-348-9220/2264 for more details. He will be glad to hear from you. DAW will speak on the "KJB"

4. FRI., 5/4/90, GREENVILLE, MI, Ashley Baptist Church, Pastor Scott Christianson, 7:00 p.m. "KJB CONFERENCE," DAW. Phone: 616-794-3410.

5. SUN, 5/6/90, MUSKEGAN, MI, Faith Baptist Church, Pastor Bruce Beach, S.S., a.m. DAW, "KJB"; p.m. "FANNY CROSBY" YSW & DAW. Phones: 616-766-3539/3459.

6. MON, 5/7/90, MUSKEGAN, MI, Faith Baptist Church, Pastor Bruce Beach, Pastors' and Guests' Lunch and/or Supper meeting. Call 616-766-3539/3459 for details. "KJB" DAW.

7. WED, 5/9/90, GRAND RAPIDS, MI, 7:00 p.m., Trinity Baptist Church, Pastor Kent Pool, "FANNY CROSBY" YSW & DAW. Phone: 616-361-2802.

8. SUN, 5/13/90, MIO, MI, Pastor Ron Lovell, S.S., a.m. DAW, "KJB"; p.m. "FANNY CROSBY" YSW & DAW. Phones: 517-826-3944/5344.

9. TUES, 5/15/90, MANTON, MI, Manton Baptist Church, Pastor Dave

Stiles, 7:00 p.m. "KJB CONFERENCE" DAW. Ph: 616-824-6856/6501.

10. WED, 5/16/90, GRANDVILLE, MI, Grandville Baptist Church, Pastor C. Powers Payton, p.m. "FANNY CROSBY" YSW & DAW. Phones: 616-534-8681; 616-530-3262.

11. THUR, 5/17/90, HARRISON, MI, First Baptist Church, Pastor Bob Steward, 1:00 p.m. through evening meetings, "BIBLE PRESERVATION CONFERENCE" DAW. Phones: 517-539-7301/7292.

11. FRI, 5/18/90, HARRISON, MI, First Baptist Church, Pastor Bob Steward, 10:00 a.m. through evening meetings, "BIBLE PRESERVATION CONFERENCE" DAW. Phones: 517-539-7301/7292.

13. SAT, 5/19/90, FARWELL, MI, Trinity Baptist Church, Pastor Paul Nestor, 6:00 p.m. Mother-Daughter Banquet, "A TALK TO MOTHERS AND DAUGHTERS" YSW. Phones: 517-588-9511/6967.

14. SUN, 5/20/90, FARWELL, MI, Trinity Baptist Church, Pastor Paul Nestor, S.S. "KJB"; a.m. "SERMON" DAW; p.m. "FANNY CROSBY" YSW & DAW. Phones: 517-588-9511/6967.

Pray For Us!

We request that you PRAY FOR THESE MEETINGS in the state of Michigan. This issue of the BIBLE is of VITAL significance as we enter the '90's! We appreciate being invited by all these brethren.

THE BIBLE YOU CAN TRUST--THE KING JAMES VERSION !



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