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APRIL, 1980

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An Answer To "Textus Receptus: Is It Fundamental To Our Faith?"

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

[Installment # 5]

[Written by Dr. Thurman Wisdom, Dean of the School of Religion at Bob Jones University, as printed in FAITH FOR THE FAMILY, October, 1979, pp. 3-4]

4. ITEM #4.

A. Faith For The Family's Statement. "In recent years, some conservatives have demanded that Christians must agree, not simply on the fact of preservation, but also on the means by which God has preserved His Word." [From October, 1979, issue of Faith For The Family, pp. 3-4, lines ##28-30.]

B. The Issue. Why should not Christians "agree" on "the means by which God has preserved His Word"?

C. My Comments. I fail to see the problem with wanting "Christians" to "agree" on the "means by which God has preserved His Word." This is a noble goal, I would think--especially among those "Christians" who are not only "born again" by the Holy Spirit of God, and hence "redeemed" for all eternity from sin's penalty, but who are also among that special group of believers known as Fundamentalists and Separatists! For such Fundamentalists and Separatists, one of their bedrock beliefs rests upon the plenary, verbal inspiration of the Bible in the original languages together with its infallibility and inerrancy! I speak now of those who hold to "strict inerrancy" of every matter of which the Bible speaks, and not those who merely hold to "limited inerrancy" and not

who merely hold to an infallibility or an inerrancy where it pertains only to matters of "faith and practice," but not where it pertains to matters of history, science, the cosmos, chronology, and the like! This means such Fundamentalists and Separatists are the ones most interested in the 20th century to find and to "agree" upon what were and are the exact words of the Bible in the autographs of the Old and the New Testaments.

This being the case, why then, would it be too much for this select group of Christians to "agree" on the "means by which God has preserved His Word"? We feel that the "means" God used is found in our examination of all the evidence in our possession, including (1) the Manuscripts [both uncial and cursive], (2) the Church Fathers' quotations of the Bible, (3) the Versions, and (4) the Lectionaries of the Greek Church. We do not feel that God's "means" was the use of two main Egyptian manuscripts alone, with a small handful of followers, namely Aleph (Sinai MS) and "B" (Vatican MS), and it is one of the chief purposes of The Dean Burgon Society to bring about the necessary understanding and grasp of this important subject to the end that there would be "agreement" on the part of Bible-believing separatist fundamentalists who believe in the plenary, verbal inspiration and consequent inerrancy and infallibility of the Bible, on this subject. In other words, rather than to despair of the possibility of "agreement" on what were and are the exact words of God as written in the original Old Testament Hebrew

(Continued on page 3)

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]

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

[Installment # 12]

19. ITEM #19

A. Faith For The Family's Statement. "These words are still in the Textus Receptus, this so-called 'text Received by all' (Textus Receptus Omnibus—although the 'by all' has long since been dropped, never having been true), to which some ill-informed saints today give unquestioned allegiance, as if it came directly from the fingers of God." (February, 1979, Faith For The Family, lines ##120-129.)

B. The Issue. (1) Are those who give "allegiance" to the "Textus Receptus" "ill-informed saints"? (2) What is the alternative to "allegiance" to the "Textus Receptus"? (3) Can the author be certain that the "Textus Receptus" in essence and on the whole did NOT come "directly from the fingers of God"?

C. My Comments.

1. Are Those Who Give "Allegiance" To The "Textus Receptus" "Ill-Informed Saints"? Of course, Dr. Panosian understands, I am sure, that the informational status of the "saints" who hold "allegiance" to the "Textus Receptus" (or the Received Text of the New Testament in Greek) has no valid bearing upon the quality of that Greek Text of the New Testament. The "Textus Receptus" must stand or fall upon its own merits, no matter whether or not those

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!

"saints" who hold "allegiance" to it are "ill-informed" or "well-informed." I am certain that there are many in both categories, just as, I am also certain, there are in the camp of those who hold "allegiance" to the "Westcott & Hort" Text of the Greek New Testament. You can line up all of the "fools" and all of the "wise men" who hold, either to the "Westcott & Hort" Greek Text of the New Testament or to the "Textus Receptus" Greek Text of the New Testament, and all this will prove is that there may be both "fools" and "wise men" in both camps! It is one of the purposes of our Dean Burgon Society to help any "ill-informed saints" that there might be who hold "allegiance" to the "Textus Receptus" to become just as "wise" and "informed" on this extremely important subject as they can possibly be. Likewise, it is the purpose of our Dean Burgon Society to make any "informed saints" that there might be who hold "allegiance" to the "Textus Receptus" into "still wiser" and "even better informed" people on this vital theme.

One of the best means that the Dean Burgon Society knows of in order to make all the saints better informed on this vital subject of the best Greek Text of the New Testament, is to make available to everyone some thoughtful, congenial, and most scholarly books, pamphlets, and materials on this theme. Here are some of these tools which you might write us for, if you really want to know more about this important theme: (1) **A GUIDE TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT** by Edward Miller, 160 pp. [Now re-printed by the Dean Burgon Society, and available from us at Box 359, Collingswood, NJ 08108 for a gift of \$7.00.] Miller was an understudy and astute pupil of Dean John William Burgon. (2) **INSPIRATION AND INTERPRETATION** by Dean John William Burgon, 1861, 545 pages. [Available from DBS for a gift of 3 cents per page plus postage and handling in copy form.] (3) **THE LAST TWELVE VERSES OF THE GOSPEL ACCORDING TO ST. MARK VINDICATED AGAINST RECENT CRITICAL OBJECTION AND ESTABLISHED** by Dean John William Burgon, 1871, 350 pages. [Available from DBS for a gift of 3 cents per page plus postage and handling in copy form.] (4) **THE REVISION REVISED: THE NEW GREEK TEXT; THE NEW ENGLISH VERSION; and WESTCOTT AND HORT'S NEW TEXTUAL THEORY** by Dean John William Burgon, 1883, 591 pages. [Available from DBS for a gift of \$12.00 in a re-printed edition.] (5) **THE TRADITIONAL TEXT OF THE HOLY GOSPELS VINDICATED AND ESTABLISHED** by Dean John William Burgon and Edward Miller, 1896, 340 pages. [Available from DBS for a gift of 3 cents per page plus postage and handling in copy form.] (6) **THE CAUSES OF THE CORRUPTION OF THE TRADITIONAL TEXT OF THE HOLY GOSPELS, BEING THE SEQUEL OF THE TRADITIONAL TEXT OF THE HOLY GOSPELS** by Dean John William Burgon and Edward Miller, 1896, 316 pages. [Available from DBS for a gift of 3 cents per page plus postage and handling in copy form.] Other

helpful works by Dean Burgon are also: (1) **A Plain Commentary On The Four Holy Gospels**, 4 volumes, 1877, 2,794 pages. [Available from DBS for a gift of 3 cents per page in copy form.] (2) **A TREATISE ON THE PASTORAL OFFICE**, 1864, 512 pages. [Available from DBS for a gift of 3 cents per page in copy form.] (3) **THE FIRST CHAPTER OF GENESIS--A REPLY AND A POST-SCRIPT**, 1886, 32 pages. [Available from DBS for a gift of 3 cents per page in copy form.] We are sorry not to be able to offer all of these works by Burgon and Miller in re-printed editions, but when we get our first \$1,000,000.00 (Tax Exempt GIFT) to The Dean Burgon Society, Incorporated--or any reasonable portion thereof--we promise that such reprints will be placed on our top priority list!!

Speaking of "ill-informed saints," by the way, certainly Dean John William Burgon, with the preceding 5,480 pages of the above works (to list only some of his writings) to his credit, could by no means be classified as "ill-informed." In fact, he was one of the most accurate, and well-informed, writers in the whole field of New Testament Textual Criticism who ever lived! And yet, time and time again, when he was faced with the spurious readings of the Westcott and Hort-type of Greek New Testament Text, as opposed to the readings of the "Textus Receptus" or, as he called it, the "Traditional Text," he picked the latter almost without exception!!

In summary, then, let us repeat that the excellence of the "Textus Receptus" or the "Traditional Text" of the New Testament must depend for those holding allegiance to it, preferably, NOT on weighing the lists of names of those who might be considered "ill-informed" and others who might be considered "well-informed," but rather, we maintain by the examination of that Greek Text itself through the eyes of such unashamed conservative believers in Biblical inerrancy and verbal inspiration as Burgon and Miller in the over 5,000 pages of reading we have outlined for you above!! As our Lord Jesus Christ told us, "And ye shall know the TRUTH, and the TRUTH shall make you FREE." (John 8:32.)

2. What Is The Alternative To "ALLEGIANCE" To The "TEXTUS RECEPTUS"? The answer to this question is simple. The alternative to the "Textus Receptus" or the "Traditional Text" or the "Majority Greek Text" is the "Westcott and Hort" variety of text in one form or another! Though there might be minor alternatives other than these two, the great divide in matters of the Greek Text of the New Testament is seen the clearest when the "Textus Receptus/Traditional Text" is put in contrast to that of "Westcott and Hort." The form is different. The sources are different. The leaders in original espousal of the two had different theological views. For a vivid contrast in these two opposite texts, I strongly recommend you buy and study carefully Burgon's book on **The Revision Revised**. [\$12.00 GIFT to DBS!]

"KING JAMES FANS" (?)

By E. L. Bynum

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[Installment # 6]

The New Hampshire Confession

The New Hampshire Confession of Faith must rank as one of the most important and influential Confessions of Faith ever published by a group of Baptists. It was slightly revised and published in "The Baptist Church Manual" by J. Newton Brown who was the editorial secretary of the American Baptist Publication Society in 1853. J. M. Pendleton placed it in his "Church Manual" and it became the doctrinal statement of the Landmark type

3. Can The Author Be Certain That The "TEXTUS RECEPTUS" In Essence And On The Whole Did Not Come "DIRECTLY FROM THE FINGERS OF GOD"? I myself would not poke fun at the "Textus Receptus" as Dr. Panosian has done by making light of those "ill-informed saints" who hold "allegiance" to it, thinking that it might have come "directly from the fingers of God." It is entirely likely, that, in the main, this "Textus Receptus," this "Traditional Text," this "Majority Text" has indeed come "directly from the fingers of God"! What evidence supports this statement? For starters, consider that this is the text supported by the vast majority of the (1) MANUSCRIPTS in existence today; of the (2) CHURCH FATHERS' quotations in existence today; of the (3) VERSIONS in existence today; and of the (4) LECTIONARIES in existence today. Cannot it be considered "possible," at the very least (if not, in fact even "probable") that God superintended and protected these various sources of His written Word so as to keep intact in the highest possible percentage of verses and words that TEXT which, by and large, came "directly from the fingers of God"?!! If there is to be any alteration of that "Textus Receptus" (which was wholesaley abandoned by the heretics named Westcott and Hort [proof of which, see our HERESIES OF WESTCOTT AND HORT by yours truly, for a GIFT to DBS of \$2.50] in their 1881 edition), it is certainly a more wiser procedure to do the minor "fine-tuning" based upon the sound principles laid down by Dean Burgon and Edward Miller and company, rather than those unsound flights of fancy which led Westcott and Hort into all kinds of speculative humanistic alterations of God's Holy Word!! Until then, however, the fact remains that the "Textus Receptus" is closer by far to the original autographs than any other Greek Text in print, barring none! For your own personal copy of this basic "Textus Receptus" such as that which underlies the King James Version of the New Testament, send for your copy of **THE GREEK NEW TESTAMENT** as published by the Trinitarian Bible Society, available from the DBS for a GIFT of \$9.00.

[To Be Continued]

Baptist, as well as many others. The American Baptist Association adopted it, and so did the General Association of Regular Baptist Churches in 1933. It was adopted by the Southern Baptist Convention in 1925, and they added ten new sections to it. It also greatly influenced the Confession of Faith adopted by the Baptist Bible Union of America in 1923. We say this, in order to make it clear that this is a very, very important document!

The New Hampshire Confession of Faith was adopted in 1833, and it states, "We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried." Please note that they mention no "originals" and no version. There was one version that ruled supreme in the English language of 1833 and it was the KJV. Dr. Rice's view is not correct and he can never prove it from Baptist Confessions of Faith!

It should be apparent that if the Baptists of 1833 had a "Supreme standard by which all human conduct, creeds, and opinions should be tried," it could not have been the originals, since not one of them had seen even the original manuscript of even one book of the Bible! Their "supreme standard" had to be a Bible, to which they had ready access.

Our quotation of the statements on the Scriptures from the various Confessions of Faith, does not mean that this writer would accept every doctrine espoused in all of these Confessions. This would be particularly true of the one that I am about to quote from, which is that of the Free Will Baptists. However, since Dr. Rice speaks in some of their churches and sometimes prints sermons by Free Will Baptist preachers, we are sure that he will not be offended by our quoting them as an authority.

We shall quote from "A Treatise on the

AN ANSWER TO "TEXTUS RECEPTUS": IS IT FUNDAMENTAL TO OUR FAITH?"

(Continued from page 1)

and New Testament Greek, we believe that through the re-printing of sound books now out-of-print, through the publication of other current materials and articles in this field, and through the circulation of the many excellent and available materials from such sources as the Trinitarian Bible Society and others, in God's own good time, we will be able to convince even those who presently are the most opposed to it, of the truth of our position. We feel this position is grounded on the facts, the truth, and godly and sound

Faith of the Free Will Baptist, 1834 and 1948." **"THE HOLY SCRIPTURES / These are the Old and the New Testaments; they were written by holy men, inspired by the Holy Spirit, and are God's revealed word to man. They are a sufficient and infallible rule and guide to Salvation and all Christian worship and service."** Once again there is no mention of the originals or any version, but why not try to guess, in 1834 what version these people were using as an "infallible rule and guide?"

The American Baptist Association was organized in 1905. By 1950 this group claimed churches in 34 States and a combined membership of over 200,000. We have before us a copy of the Copyrighted 1946 edition of "The Baptist Way-Book, A Manual Designed for use in Baptist Churches," by Ben M. Bogard. This book states that the New Hampshire Confession of Faith (considered above) was accepted by the ABA. The New Hampshire Confession is printed in the book. In addition it is stated, "We believe in the infallible verbal inspiration of the whole Bible." Again there is no mention of the originals or any version. In addition under Chapter IV, "The Way of Church Polity" there is printed a significant statement, that we would not dare leave out. It is stated, "Baptists regard the Scriptures as the only and all-sufficient rule of faith and practice, II Tim. 3:16,17. **The church has no right to change one word of the Scriptures. It is the duty of the church to obey the Scriptures.**" This succulent statement goes right to the very heart of the matter. Dr. Rice and others today want to tell us that there are errors in all versions, and Greek texts. Then he proceeds to tell us what some of them are. No doubt he has others that he will point out at the proper time. It is absolutely certain that you cannot get any consensus of opinion among this group as to what belongs in the Scriptures and what does not. We end up with a group of men sitting in judgment on the Word of God, instead of the Word of God sitting in judgment upon man.

The North American Baptist Association (now Baptist Missionary Association) of 1950 says in their Statement of Faith that they believe in "The infallibility and plenary verbal inspiration of the Scriptures." This is their statement and there is no mention of the originals or any version.

[TO BE CONTINUED]

reasoning from these facts and the truth. We ever seek to labor in this difficult vineyard in the spirit of helpfulness, respect, and patience, realizing that our own minds were not changed around over night either, and this is as it should be.

5. ITEM #5.

A. Faith For The Family's Statement. "It is not enough, they say, simply to hold that **God has preserved every word of the original autographs in the thousands of manuscripts now extant.** We must settle on a 'Received Text,' a *Textus Receptus*, which forms an inerrant basis for all true translations of Scripture." [From October, 1979, issue of *Faith For The Family*, pp. 3-4, lines #32-40.]

B. The Issue. (1) Has God "preserved every word of the original autographs in the thousands of manuscripts now extant"? (2) Should we not seek to "settle" on a "text" which should form a "basis" for "all true translations of Scriptures"?

C. My Comments.

1. Has God "preserved every word of the original autographs in the thousands of manuscripts now extant"? My answer to this question is, "Yes, He has!" I believe with all of my heart that in the present extant **Hebrew manuscripts** (not the LXX or the other O.T. Versions, or in the Dead Sea Scrolls per se) we have "every word of the original autographs" for the Old Testament. I also believe with all of my heart that in the present extant **Greek manuscripts** (not the conjectural emendations of Westcott and Hort, or of any other so-called textual critics) we have "every word of the original autographs" for the New Testament. This is a matter of faith on my part, I realize, but I believe it firmly. The job, therefore, for the textual critic, is to ascertain (where differences are present in the manuscripts, in those comparatively few places in the Old and New Testament) to the best of his ability, and after a **thorough examination of ALL the evidence of every kind in our possession**, to seek to arrive at the **exact words** that were in the autographs. This point in fundamentalist textual criticism has not yet come, because **all of the evidence** has not been amassed, analyzed, and published for all to see it. Nor have there been a sufficient number of trained, fundamentalist separatists who believe adamantly in the verbal, plenary inspiration and inerrancy and infallibility of the Bible and who have also devoted the major

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"THE MISTAKE OF 'SECRECY' FOR THE WESTCOTT-HORT GREEK TEXT"

DEAN BURGON SAID IT—"The interests of Textual Criticism would rather have suggested, that the Recension of that accomplished pair of Professors [Westcott and Hort] should have been submitted to public inspection in the first instance. The astonishing Text which it advocates might have been left with comparative safety to take its chance in the Jerusalem Chamber, after it had undergone the searching ordeal of competent criticism, and been freely ventilated at home and abroad for a decade of years. But on the contrary. It was kept close. It might be seen only by the Revisers: and even they were tied to secrecy...." [Revision Revised, p. 97].

OUR READERS RESPOND

MINNESOTA: God's Word is not being honoured as divine Scripture as before held. In few churches now do we hear the "true Word of God," but man's corrupted versions. But I thank God we have a pastor who firmly believes it and rejects these version. God be with you in your efforts and please don't faint in this much needed work.

OREGON: Thank you for your recent response to my inquiry regarding obtaining Miller's book on Textual criticism.

portion of their life and their time to this extremely difficult and technical pursuit. Especially has this **not** been done following the methodology so wisely laid down by Dean John Burgon for the textual criticism of the Greek New Testament.

[TO BE CONTINUED.]

THE DEAN BURGON NEWS

Box 359

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(Address Correction Requested)

MICHIGAN: I wish to become a "first time" member of your newly established, "defense for the true word Bible society." I am both spiritually ready and able to wage war against all per-verted modern so-called Bible versions and translations by your side. It's refreshing to know that the Dean Burgon Society stands with me, and I with them; and will to the very end, even if we're the only left who do.

MICHIGAN: I have been much enlightened, and instructed by your new society. Please continue to make us aware of books and pamphlets concerning the true texts, most of us do not know what is available or where or how to get it.

BRITISH COLUMBIA, CANADA: I certainly appreciate your positive stand for the purity, preservation, and propagation of the majority MSS. May God bless your efforts.

A YOUNG MAN WRITES: My brothers and sisters in Christ of the "Dean Burgon Society;" I wish that I could express to you the joy and comfort that I have in Christ, knowing a society God has raised up. . . . I just became a member, and want to be a lifetime member as soon as possible. . . . I'm 23 years old now.

FLORIDA: I thank God for the work you are doing.

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I have a copy of the "Articles of Faith, Operation, and Organization" of The Dean Burgon Society, Incorporated. After reading these "Articles," I wish to state, by my signature below, that I believe in and accept such "Articles." I understand that my "Membership" is for one year and that I must renew my "Membership" at that time in order to remain a "Member" in good standing of the Society.

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MEXICO: I am sending you my application and membership donation. As you can see from my letterhead, I am a missionary in Mexico. . . . I regard the objectives of this society as highly important in the Lord's work. Please send me a list of any materials which you have for sale, especially concerning the Word of God in Spanish.

THE DEAN BURGON SOCIETY

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