

Reformation." *GW* 48 (5 June-28 August 1969): 86, 101, 117, 132, 147, 178, 197.

A recounting of Luther's experiences follows more general treatment of belief and unbelief and the need for reformation then and now. Luther's respect for James is maintained. This was the first of four lectures (delivered under the main title above) in Toronto Baptist Seminary, 10-15 March 1968.

"The Reformation of the 16th and 20th Centuries: John Calvin the Second Generation Reformer." *GW* 48 (11 September-23 October 1969): 211, 229, 245, 261.

Treats Luther's divisive position on the Lord's Supper, and then rehearses Calvin's experiences.

"The Reformation of the 16th and 20th Centuries: How God Moved the Center of the Reformation to the New World." *GW* 48 (6 November-4 December 1969): 274, 291, 308.

Deals with the Reformation in England, and the Pilgrims.

"The Reformation of the 16th and 20th Centuries: The Rise of Evolution." *GW* 48 (18 December 1969-26 March 1970): 323, 341, 357, 371, 389, 405, 421, 436; 49 (9 April-18 June, 30 July 1970): 10, 28, 45, 61, 87, 99, 143.

Traces the development of Darwin's theory and assesses its impact.

"The Relation of the Dead Sea Scrolls to Christianity." *JASA* 9 (December 1957): 15-17. Also appeared in June 1959 *HIS* ("What the Dead Sea Scrolls Don't Prove").

Notes Professor Zeitlin's difficulty in holding that the Dead Sea Scrolls were written in the Middle Ages. Exposes as false those views purporting that ideas of the Qumran community served as the source of various Christian doctrines. Allegro's and Dupont-Sommer's views are noted specifically, and American journalist Edmund Wilson's widely translated book is pointed out as "detrimental to Christianity" in its unwarranted conclusions.

"The Revision of the Davis Dictionary." *SST* 87 (3 February 1945): 81-82, 84.

Proves false the publisher's claims concerning Henry Snyder Gehman's work on *The Westminster Dictionary of The Bible* by John D. Davis.

"A Revolutionary Discovery or a Gigantic Hoax?" *Presbyterian Guardian* 3 (28 November 1936): 73-75.

"A Revolutionary Discovery or a Gigantic Hoax?" *The Evangelical Student* 12 (January 1937): 5-8.

Analyzes the "tremendous claims" made by George Lamsa which are summarized "in three heads: first, that our Gospels represent a very poor translation of an Aramaic original; second, that he has access to that original; third, that he is supremely qualified to interpret that original." Lamsa's claims are shown to be false and the argumentation supporting them is exposed as unscholarly.

"The Scientific Approach to the Old Testament." *BSac* 110(1953): 18-24, 130-38, 234-41, 309-20.