

4. B. Ramm, The Christian View of Science and Scripture, 1954, p. 135-137.

5. E. R. Sandeen, The Roots of Fundamentalism, British and American Millenarianism 1800-1930, 1970, p. 132-144.

6. Ibid., p. 130-131, 167-170, 198.

7. J. I. Packer, Fundamentalism and the Word of God, 1958, p. 28. Also compare Sandeen, p. xiv.

8. Sandeen p. xiv.

9. Ibid., p. 188-207. (The Fundamentals were revised by the faculty of the Bible Institute of Los Angeles, in 1957-1958, and re-published in two volumes by Kregel Publications, of Grand Rapids.)

10. Ibid., p. 206, 266-268.

11. Concerning the reputation of fundamentalists, it should be explained here that during the 1940's a significant part of the fundamentalist group began to be overly dogmatic concerning several of the smaller points of their belief. Frequently the members of this more vocal segment actually sought out opportunities for conflict with those who disagreed with them on both large and small points of doctrine. Thus the term "fundamentalism" was brought into disrepute, and now often conveys the idea of an unreasonably dogmatic, fighting type of Christian. Unfortunately, this same desire for controversy still exists among many fundamentalists, and is even increasing in some quarters.

12. Another volume which exercised a considerable influence in popularizing the gap theory of creation during this time was Dispensational Truth, or God's Plan and Purpose in the Ages, by Clarence Larkin, Philadelphia, The Rev. Clarence Larkin Est., 1920, 176 p. This was a handsome volume, with 90 large, detailed charts portraying various aspects of Biblical teaching. At several points the gap view of creation was taught, and the cause of the earth's first destruction declared to be the activity of Satan and the angels who fell with him.

13. Two prominent fundamentalists who argued effectively for long creation days were W. B. Riley, the founder of Northwestern Schools in Minneapolis; and J. O. Buswell, Dean of the Faculty of Covenant Seminary in St. Louis, Missouri. Both were strong defenders of the full inspiration of the Bible. Dr. Buswell's treatment of the days of creation is found in J. O. Buswell, A Systematic Theology of the Christian Religion, Zondervan Publishing House, 1962, v. 1, p. 134-162.

14. Two of the nonhistorical views are the "framework hypothesis," and the "revelatory days hypothesis." These and similar views are discussed in the following works:

E. J. Young, Studies in Genesis One, Presbyterian and Reformed