

8. That recently developed methods of biblical exegesis demonstrate that the authors of the Bible were really declaring the earth, all life, and the entire universe to have been created in six literal days, without any parts or organisms having been formed preceding those days.
9. That effectively objective scientific observation is practically non-existent, and can hardly be distinguished from theory or hypothesis; except that if the observer is a Christian who has already adopted a completely literal interpretation of the first chapters of Genesis, he can then observe, using the literal account in the Bible as a guide, and end up with what can somehow be called an objective observation.
10. That a recognition of any large amounts of time by a Christian is automatically a compromise with evolutionary doctrine, because evolutionary theories require large amounts of time. Also, that the easiest way to combat evolution is to try to show that long periods of time never existed.
11. That both the gap and day-age theories of creation are inherently evolutionary.
12. That any attempt to reconcile the biblical account of creation with the scientific evidences for long periods of time is sinful, and dishonoring to God.
13. That practically all earth scientists, astronomers, and biologists are either dishonest or prejudiced to the extent that they continuously misrepresent the facts, and often secretly discard or "lock up" evidence which is not in favor of their evolutionary and long-age views.
14. That complete abstinence from the study of scientific evidences for age is usually the best and safest policy for a Christian. If he should, for some reason, feel that he must study such materials, he should do it with extreme caution, and only after settling in his mind that he will never accept them.

These are some of the misconceptions (obtained from very recent lectures and writings of young-earth leaders), which we of the ASA can help to clear up. It is true that most of them seem absurd and naive, but we nevertheless have a responsibility to assist Christians who have no valid sources of information on these points. However, our efforts to help in this misunderstanding should be based on a sympathetic realization that nearly all of the people who hold these views sincerely believe they are glorifying God in doing so.

Two further points which should be of help in writing articles for Christian magazines are: (a) Nearly all of the founders of fundamentalism in America, during the first half of this century, recognized the necessity of dealing with God's revelation of time in nature, and willingly proposed methods by which we can reconcile the biblical account of creation with the scientific evidence for long periods of time. (b) We must, in a spirit of love, show the ultrafundamentalists that we are not traitors to the cause of divine truth. We should show them that we use and respect the Bible, and that we have a true concern for the great issues of life. A willingness to give the Bible the high position which it deserves needs to be very evident in the articles which we write relating to this problem.

If by chance you are unable to write a regular article to submit to a Christian magazine, you can do a valuable service by writing a constructive letter to the editor on the subject. Even if the letter is not printed it can be a help in assuring the editors that the young earth hypothesis has not been verified, and that caution should be exercised. So, let's not be guilty of just "cursing the darkness"; let's give out some candles.

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