

# Price, George McCready (1870–1963)

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George Edward (McCready) Price was a Canadian writer and educator who served in a variety of capacities within the Seventh-day Adventist Church. During the early twentieth century he taught in several secondary schools and denominational colleges. His most enduring legacy, however, is his defense of Flood geology and creationism—he authored two dozen books and hundreds of articles on the topic. He often is credited with founding the modern creationist movement.

## Early Life and Education

George Edward Price (later George McCready Price) was born on August 26, 1870, in Havelock, New Brunswick. His father, George Marshall Price, a nominal Anglican, had established a homestead, Butternut Ridge, where he farmed newly cleared land. He and his first wife bore nine children. After she died, he married a tiny woman, Susan McCready, the mother of young George Edward and his younger brother, Charles Luther, born in 1872. The senior Price was not an overly religious man, but he enjoyed listening to Susan read from the Bible each morning<sup>1</sup>

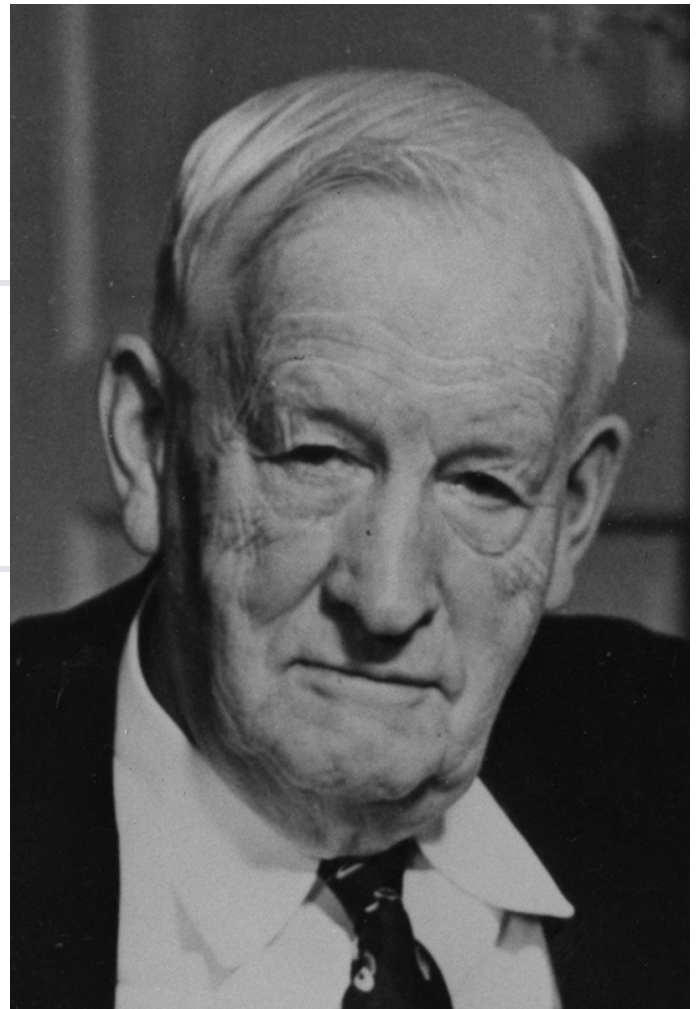
Susan McCready Price came from a literary family, including relatives who were newspaper editors in Saint John and Fredericton, New Brunswick. Susan enjoyed reading English literature to her children and grandchildren, an activity that would influence the future writings of young George.<sup>2</sup>

George Marshall Price died in 1882 when young George was twelve, leaving the burden of the farm with Susan and the children. One of George and Charles' half-brothers, Sydney, worked the land that first year, but the next year the responsibility was left to George and Charles. Although they worked hard, the farm eventually failed. George began peddling religious books to make ends meet, selling up to a hundred volumes a week. During this time Susan, who was a Seventh Day Baptist, became interested in Seventh-day Adventism, and joined the church, with George following her example.<sup>3</sup>

George finished high school at age fifteen. In addition to the usual high school curriculum, he studied Latin, Greek, and some higher mathematics. The Latin and Greek would later serve him well when reading Latin- and Greek-based scientific jargon and doing his own writing.<sup>4</sup>

At age seventeen George married Amelia Nason, twelve years his senior and a fellow Adventist book seller who had attended South Lancaster Academy, Massachusetts. For several years after marriage, George and Amelia continued to sell books in New Brunswick.<sup>5</sup>

In 1891 when George was twenty-one, he enrolled at Battle Creek College (now Andrews University) in Michigan. Both “classical” and “scientific” courses of study were offered. He chose the classical course because he wanted to be a writer. Battle Creek College, founded in 1874, was situated at the epicenter of Adventism. Amelia, with their two children, Ernest and Portia, initially remained in Canada but joined George later in the year. The following summer



George McCready Price.  
Photo courtesy of the General Conference of Seventh-day Adventists Archives.

they moved temporarily to Colorado where George continued selling books to pay for the following year's tuition. But by the end of his second year, George was financially broke and had to return to Canada.<sup>6</sup>

George and Amelia began once again to sell books, although now with little success. They earned enough, however, for George to enroll in the Provincial Normal School of New Brunswick (now the University of New Brunswick) where he completed a one-year teacher training course. His coursework at New Brunswick included some elementary studies in science, including mineralogy. Completion of this course of study concluded George's formal education.<sup>7</sup>

George longed to become a literary figure like the relatives on his mother's side of the family. But initially, at least, he reluctantly had to settle for teaching positions. In 1897, he began his instructorship at a small country school, and a couple years later he became the principal of a public high school in the largely francophone fishing and farming village of Tracadie, New Brunswick.<sup>8</sup>

## Initial Confrontation with Geology and the Theory of Evolution

One of the few other English-speaking people living in Tracadie was Dr. Alfred Corbett Smith, medical director at the local leprosarium. Smith had degrees from both McGill and Edinburgh universities, and an MD from Harvard Medical School. Soon after Price arrived in town, Smith called on Price and the two became friends. When Smith discovered that Price was a religious man, he informed Price that he was an evolutionist. When Price responded that he was ignorant of the topic, Smith loaned him three "good-sized books" on evolution. Price quickly read the books. When he returned the books to the doctor, Price asked if he had more to read on the topic. The doctor was surprised given that Price told him that he remained unconvinced of evolution after reading the first three books.<sup>9</sup>

Dr. Smith owned a large library which, among other things, contained shelves of government publications on geology. He opened his library to Price, who for the next two and a half years poured over the volumes and took copious notes. He also subscribed to the British scientific journal, *Nature*. He developed a deep interest in geology, and decided that if the orderly progression of fossils in the earth's rocks described by these publications was true, then evolution was a reasonable theory.<sup>10</sup>

As he continued to read, Price recalled that "on three distinct occasions . . . I said to myself, 'Well, there must be something to this claim that the fossils do occur in a definite sequence, and thus there must be something to geological ages.'" Since childhood Price had believed in a worldwide Flood and a recent creation, and these conflicting views caused him to be deeply confused and troubled. He found a solution, however, in Ellen G. White's *Patriarchs and Prophets*. "I began to see my way through the problem, and to see how the actual facts of the rocks and fossils, *stripped of mere theories*, splendidly refute this evolutionary theory of the invariable order of the fossils, *which is the very backbone of the evolution doctrine*" (emphasis his). Price would spend the rest of his life denying the "invariable order of the fossils."<sup>11</sup>

## Work as an Educator

Price left Tracadie in the spring of 1902 to become an Adventist evangelist on Prince Edward Island. Peaching was not his talent so church leaders reassigned him to serve as principal of a new boarding academy in Nova Scotia. It soon became apparent that he also lacked talent as an administrator. Discouraged, he turned once again to selling religious books in the summer of 1904. By the end of the summer he felt like a failure in that as well and contemplated suicide. With a family to support he decided to try one more thing: he would move by himself to New York City and try newspaper and magazine writing. If he failed at that, he would kill himself.<sup>12</sup>

Unfortunately, he was unable to find steady work in New York City, and he and his distant family soon faced total deprivation. Fearing for her husband's well-being, Amelia wrote to the Church's General Conference and pled with church leaders to provide work for her husband. Church president A. G. Daniells took pity on Price and offered him temporary employment in the construction of the new church headquarters near Washington, D.C. During the summer of 1905, a somewhat relieved Price drove a team of horses hauling construction materials for the new building.<sup>13</sup>

That fall, Price accepted an offer to serve as principal of an Adventist school in Oakland, California, but this job apparently suited him no better than his previous stint as a principal. In the spring of 1906, he moved to Loma Linda, California, where he found work in construction and as a handyman at the church's Loma Linda Sanitarium, soon to become the Loma Linda College of Evangelists (later the College of Medical Evangelists). A year later, his family joined him.<sup>14</sup>

In 1907, the Loma Linda college board asked Price to take over teaching Latin, Greek, and chemistry to nursing students. Training in medicine at Loma Linda commenced in 1909. In addition to his regular teaching, Price served as a tutor for incoming medical students with academic deficiencies. Roy M. Baker, one of Price's students, recalled that Price "was known among us as the man who had swallowed the dictionary and remembered all of it."<sup>15</sup>

In 1912, Price decided to leave Loma Linda to teach English literature at San Fernando Valley Academy. Upon his departure, and in recognition of his independent study and writing, Loma Linda awarded him a Bachelor of Arts degree. After two years at San Fernando Valley, Price took a position teaching physics and chemistry at Lodi Academy in the San Joaquin Valley, where he spent the next six years.<sup>16</sup>

## College Professor

In 1920, Pacific Union College (PUC), Angwin, California, offered Price a teaching position which he held for the next four years. PUC “gifted” him a Master of Arts degree, in honor of his creationist work. Harold W. Clark was one of the students in his geology course. Clark, a biology major, had developed an interest in geology from a creationist point of view and was delighted for an opportunity to take Price’s course. Clark would soon follow in Price’s footsteps and would himself become a well-known Adventist creationist.<sup>17</sup>

After PUC, Price taught for a short time at Union College in Lincoln, Nebraska. Then in 1924, he took a position at Stanborough Missionary College just outside London. The transatlantic move provided him an opportunity to become acquainted with the geology of Britain and the European continent. During his four years at Stanborough, Price was able to travel to Germany, Spain, Scandinavia, and other countries where he visited museums, examined the geology, and lectured at universities and to groups of ministers.<sup>18</sup>

His writings on the topic of creationism (see below) had conferred on Price a modicum of fame. While he lived in England the Rationalist Press Association founded by British freethinkers, arranged for him to debate ex-priest, Joseph McCabe, a rationalist philosopher and advocate for evolution. The event was held in Queen’s Hall, London, at the end of the summer of 1925. Some 3,000 people attended the debate. The presentation by McCabe, an experienced debater and respected speaker, contrasted sharply with the performance by Price, who read extended passages from books piled on the podium. Arthur S. Maxwell, who assisted Price during the debate, wrote that “the audience was inclined to titter as the books were handed to him to read. As I recall, no vote was taken as to which of the speakers won the debate, but it was obvious to me that the audience was on the side of McCabe.” W. G. C. Murdoch, also on the platform with Price, noted more diplomatically that “I could not say that either party showed up to the best advantage.”<sup>19</sup>

At the end of 1928, Price returned to the United States where he taught geology and Greek at Emmanuel Missionary College (now Andrews University), Berrien Springs, Michigan. One of his students at EMC, Frank Lewis Marsh, was inspired by Price to also take up the cause of creationism. Marsh, the first Seventh-day Adventist to earn a PhD in biology, was a founder of the Creation Research Society, and became a prolific creationist writer<sup>20</sup>

Price’s final teaching position was from 1933 to 1938 at Walla Walla College (now Walla Walla University), College Place, Washington. In addition to his usual classes, Price assisted in teaching theology. Due to an open faculty position in theology during the 1937–1938 academic year, Price had to take on additional teaching responsibilities. The strain proved too much for the sixty-eight-year-old and he collapsed into a coma. He awoke two days later and concluded it was time to retire from teaching. After completing the school year, he moved to southern California where he spent the remaining twenty-five years of his life.<sup>21</sup>

## Writing and Publishing

Over the course of more than sixty years, Price published twenty-five books (plus one published posthumously), several booklets, and hundreds of articles for various religious magazines, both inside and outside Adventism. His early passion for literature served him well. Despite his lack of an earned degree he was well-read and a skilled author, often using Latin and Greek expressions and making references to historical events and the writings of philosophers. Most of his written work focused on issues of science and faith, particularly those related to geology and evolution.<sup>22</sup>

Price’s first book was entitled *Outlines of Modern Christianity and Modern Science* (1902), published while he served as an evangelist on Prince Edward Island. On the title page he was identified as “Geo. E. McCready Price.” In later publications the “E” was dropped, “George” spelled out, and only his mother’s maiden surname was used for his middle name.<sup>23</sup>

In *Outlines* and his other writings, Price made a case for believing in “divine immanence” as a basis for understanding, and he emphasized the limitations of science. He raised questions about uniformitarianism for it seemed to open up the way for the acceptance of the theory of evolution, which he dismissed as nonsense. He criticized those who attempted to harmonize Christianity with standard geological and evolutionary theory, and he hoped Christians would return to the “primitive principles” of their faith. He particularly was concerned that Christians retain faith that a worldwide Flood was responsible for the geologic record. He denied that the geological record implied long ages, that the fossil record demonstrated an orderly succession of life as claimed by geologists, and that there had ever been an “ice age.” These themes reappeared multiple times in his later publications.<sup>24</sup>



Price's *magnum opus* was *The New Geology* (1923), a 726-page tome published while he was teaching at Union College. It was written as a textbook and served as a massive expansion of his previous writings. He described the major principles of geology and postulated his "great law of conformable stratigraphic sequences . . . by all odds the most important law ever formulated with reference to the order in which the strata occur." His "law" asserted that "Any kind of fossiliferous beds whatever, 'young' or 'old,' may be found occurring conformably on any other fossiliferous beds, 'older' or 'younger.'" Simply put, he claimed there is no predictable order of fossils in the geologic column. Upon this postulate most of his arguments for young-earth creationism and a worldwide Flood were based. "Anyone who has read my books attentively," he wrote, "knows that my indictment of geological theories has been very largely directed against this evolutionary succession of the fossils."<sup>25</sup>

Ellen G. White had provided vivid descriptions of the Genesis Flood, which influenced *The New Geology*. Price expanded on her views, however, to postulate "a jar or a shock . . . from an outside source . . . falling upon one hemisphere of the earth," which initiated the 23½-degree tilt of the earth's axis. The resultant wobble caused the oceans to "sweep a mighty tidal wave around the world, attaining a maximum, every 150 days, of about six miles in height at the equator." The wave traveled "at a rate of 1,000 miles an hour at the equator, and proportionately in the other latitudes." The rising waters drove "men and animals before it, until, after over a month of this agony long drawn out, those who still survived looked out from their pinnacles of mountain tops over a shoreless ocean." Soon the lives of even these final survivors were extinguished.<sup>26</sup>

Although Price devoted most of his work to a defense of creation and a worldwide Flood, he also wrote on other topics. *The Greatest of the Prophets* (1955) was a verse-by-verse commentary on the Old Testament book of Daniel, a book which Price said provided "minute instructions for the church in her climactic struggle with the powers of evil." He concluded that "no other portion of the entire Bible comes to us with a more powerful apologetic, convincing all who do not have an incurable theophobia that here the divine ruler of the universe has indeed spoken to the children of men."<sup>27</sup> Another attempt at elucidating biblical prophecy was *Time of the End* (1967), completed just before he died and published posthumously. This small book focused on Revelation 13 and 17, especially in light of the "increasing acceptance of the philosophy of evolution." The forward, written by Gordon M. Hyde, noted that Price had "made a provocative attempt to find significance in a number of the greatest forces of our times, and in some of the least-charted waters of prophetic interpretation."<sup>28</sup>

Price's prolific writings gave him the highest visibility of any creationist during the first half of the twentieth century. Although he was a gifted writer, he was not formally trained in science, nor was he fond of field work. His views were developed mostly on the basis of interpretations of what he read, not on personal knowledge and experience.

In person, Price was described as cordial, warm, and friendly, but in writing he wielded a pointed and determined pen. In expressing his confidence in the verbal inspiration of scripture, he wrote that "The church [must] now insist that the geologist and the biologist hold steadily to the exact wording [of the Bible] without dodging or quibbling or without any pleas for wrong translation or interpolations or imperfections in the record."<sup>29</sup> He accused one-time student and fellow Adventist creationist, Harold W. Clark, who had come to disagree with his "law of conformable stratigraphic sequences" as seeking the favor of "tobacco-smoking, Sabbath-breaking, God-defying" geologists (see below).<sup>30</sup> Of his ultimate nemesis, Charles Darwin, he wrote, "His mind was of the slow, unimaginative type so frequently found among English country squires, fond of sporting and hunting . . . [and] singularly incapable of dealing with the broader aspects of any scientific or philosophic problem."<sup>31</sup>

## Reception of Price's Views

Initially, Price's work was received warmly among his fellow Seventh-day Adventists. His literal interpretation of the Genesis creation account, upon which he believed the Sabbath doctrine to be based, and his deep respect for the writings of Ellen G. White were much appreciated. He was the first Adventist writer to claim an understanding of geology while at the same time holding to the church's view of a six-day creation several thousand years ago. His adroit use of scientific terminology and acquaintance with scientific principles led readers to suppose he was a trained scientist.<sup>32</sup>

Price's rise to prominence among non-Adventist Christians, however, requires further explanation. Historian Ronald Numbers notes that "Price's stock among non-Adventist fundamentalists rose rapidly with the publication in 1917 of his *Q. E. D.; or, New Light on the Doctrine of Creation*." *Q. E. D.*, published by the Fleming H. Revell Company, catapulted him to prominence. Fleming Revell, brother-in-law of Dwight L. Moody, convinced fundamentalist William Bell Riley to invite Price to a meeting of fundamentalist leaders. There Price met Charles G. Trumbull, editor of the popular *Sunday School Times*, who introduced Price to his readers as "one of the real scientists of the day [whose] writings are destined to profoundly influence the thinking of the future." Other fundamentalist leaders provided similar accolades, including referring to him as "a thoroughly up-to-date scientist" and one of "the world's leading geologists," and claimed that he had "come to the kingdom for such a time as this." Price's *The New Geology* was applauded as "great and monumental," "a masterpiece of REAL science," and "undoubtedly, the sanest, clearest and most irrefutable presentation of the Science of Geology from the standpoint of Creation and the Deluge, ever to see the light of day."<sup>33</sup>

While teaching at Lodi Academy, Price met former U.S. presidential candidate and evolution opponent William Jennings Bryan, and thereafter the two men exchanged correspondence. When Bryan agreed to serve as the prosecuting attorney in the famous Scopes "Monkey" trial in 1925, he invited Price to serve as an expert witness, writing that "You are one of the outstanding scientists who reject evolution as a proven hypothesis." Price declined

the invitation, but during the trial Bryan referred to Price and his beliefs as evidence against the teaching of evolution. Defense attorney Clarence Darrow responded, "You mentioned Price because he is the only human being in the world so far as you know that signs his name as a geologist that believes like you do . . . every scientist in this country knows [he] is a mountebank and a pretender and not a geologist at all."<sup>34</sup>

Price endured the barbs of many other detractors as well. Yale University geologist Charles Schuchert reviewed *The New Geology* for the journal *Science* calling Price "a fundamentalist harboring a geological nightmare."<sup>35</sup> Paleontologist and president of Stanford University, David Starr Jordan, told Price his argument was "as convincing [as] if one should take the facts of European history and attempt to show that all the various events were simultaneous."<sup>36</sup> Baptist theologian Bernard Ramm noted that "the influence of Price is staggering," but suggested that "If by analogy Price's principle were followed in other sciences it is obvious that chaos would result."<sup>37</sup> The popular mathematics and science writer Martin Gardner referred to Price as "the greatest of modern opponents of evolution" but called Price's *The New Geology* "a classic of pseudoscience."<sup>38</sup>

Although Price may have expected negative reactions among geologists and non-Adventist readers, he did not anticipate opposition from fellow Adventist creationists. So, when his former student and acolyte from Pacific Union College, Harold W. Clark, concluded that Price's belief about a lack of order in the fossil record was wrong, Price was incensed. Clark had spent the summer of 1938 in the oil fields of Texas and Oklahoma, talking with geologists, and learning that the discovery of oil is based on an understanding of the predictable order of fossils. Upon his return he wrote to Price, "I am going to startle you." He went on to say that the statements in *The New Geology* "do not harmonize with the conditions in the field."<sup>39</sup> Clark eventually published *The New Diluvialism* (1946), which endorsed the concept of order in the geologic column, but explained the order in terms of ecological zonation.<sup>40</sup> Price angrily responded with a 30-page booklet, *Theories of Satanic Origin* (probably published in 1947), in which he stated "I shall have to leave to our conference officials to decide how long the students in our colleges and the workers in the field are to be taught this evolutionary propaganda without any contradiction or hindrance."<sup>41</sup> Price never changed his mind. Years later, still smarting from Clark's about-face, he wrote "No intelligent Adventist can believe both Clark and Price."<sup>42</sup>

Concerned about the growing criticisms of Price's views among fellow conservative Christians, John C. Whitcomb, a Grace Brethren Old Testament scholar, and Henry M. Morris, a Baptist hydrologic engineer, published *The Genesis Flood: The Biblical Record and Its Scientific Implications* (1961). In essence, *The Genesis Flood* was an updated version of *The New Geology* by Price. Like Price, Whitcomb and Morris jettisoned the notions of an orderly fossil record, although unlike Price they accepted the possibility of a single "ice age." They also made a case for the contemporaneous existence of humans and dinosaurs, a position in opposition to standard versions of paleontology and geology. *The Genesis Flood* has sold tens of thousands of copies, has remained in print for more than a half century, and was in large part responsible for the renewed interest among evangelicals in "creation science" and flood geology beginning in the 1960s. Insofar as Price's ideas formed the basis for much of Whitcomb and Morris' book, he is ultimately responsible for this widespread interest.<sup>43</sup>

Despite the early acceptance of Price's writings among Adventists and publication of *The Genesis Flood*, Harold W. Clark's belief in a definite order of fossils in the geologic column became the accepted view among Seventh-day Adventists. This shift in perspective is best illustrated by comparing the 1953 and 1978 versions of the *Seventh-day Adventist Bible Commentary*. The section on the early chapters of Genesis in the 1953 version was drafted primarily by Price, whereas this same section in the 1978 version was written by scientists at Geoscience Research Institute, an apologetic arm of the Seventh-day Adventist Church. The 1953 version rejected the notion of an orderly fossil record. By contrast, the 1978 version, although continuing to espouse young-earth creationism and a worldwide Flood, embraced the notion of an orderly fossil record explained in the context of Clark's ecological zonation theory.<sup>44</sup>

## Involvement in Creationist Organizations

During the 1930s, considerable confusion existed among creationists over what to believe. Many conservative Christians held to the "gap" (or "ruin-and-restoration") theory or the "day-age" theory, competitors with Price's Flood geology. Neither the gap nor the day-age theorists placed much emphasis on the Flood in the formation of the geologic column. Price and the agriculturalist Dudley Joseph Whitney felt the need for a society that would speak with one mind against the juggernaut of evolutionary theory. Thus in 1935, under the influence of these two creationists, the Religion and Science Association (RSA) was founded. The purpose of the organization in Price's view was to resolve the discord among creationists and to repudiate the gap and day-age theories. Price was chosen as chair of the five-member board of directors.<sup>45</sup>

The RSA published the first-ever creationist journal, *The Creationist*, beginning in May 1937. But the last issue of the short-lived journal was published in May 1938, a half year after the demise of the RSA itself.<sup>46</sup> The diversity of views of RSA board members on everything from day-ageism and pre-Adamic creation to Flood geology led to irreconcilable tensions, and the whole effort collapsed. Price took a sanguine view of the short-lived society: "I am not at all sorry that the attempt [to form a permanent RSA] was made. Many subjects were cleared up as the result of the very extensive correspondence which we carried on in attempting to get organized."<sup>47</sup>

Price, however, was eager to start another society, this time with more philosophical homogeneity. In 1938, he and a number of other Adventists in southern California started the Deluge Geology Society (DGS; more officially the "Society of Creation, the Deluge, and Related Science"). Membership was restricted to those who believed in a creation week of "six literal days, and that the Deluge should be studied as the cause of the major geological changes

since creation.” Price took more of a motivational role than one of official leadership. The more active leaders included Benjamin Franklin Allen, a graduate of the University of Arkansas who lectured for the Arkansas Anti-Evolution League; Cyril B. Courville, an eminent neurologist at Loma Linda University; and Molleurus Couperus, a dermatologist also at Loma Linda.<sup>48</sup>

The society published *The Bulletin of Deluge Geology* through five volumes, and was a far more professional-looking journal than *The Creationist*.<sup>49</sup> DGS survived approximately eight years, but eventually faced the same problems as the RSA: conflicts over philosophical issues and personality differences. The most important contentious issue concerned a question of whether the earth and solar system were in existence prior to creation week. Some DGS members, especially Molleurus Couperus, had become impressed by the relatively new science of radiometric dating which seemed to suggest the material of the earth was billions of years old.<sup>50</sup>

In a move designed to rid the organization of the combative Benjamin Allen, in 1945 the DGS board reconstituted the society under a new name: The Natural Science Society. In addition, it discontinued publication of *The Bulletin of the Deluge Geology*.<sup>51</sup> A new journal, christened the *Forum for the Correlation of Science with the Bible*, was launched.<sup>52</sup> It lasted for only two volumes, 1946–1948, but included a short article by Price that supported the Couperus’ view that the material of the earth was very old. “I used to think that the wording of the fourth commandment was decisive in favor of the short chronology for the age of the earth,” wrote Price, “but now I do not believe that this view can be maintained. Accordingly, I am inclined to let the scientific evidence decide the matter.”<sup>53</sup> But within a couple years Dudley Whitney convinced Price he was in error, so he reverted back to his earlier view that the material of the earth was young. Radiometric dating, he now believed, involved “some of the tricky methods used by the Great Deceiver to befuddle the people of the last days.”<sup>54</sup>

## Death and Legacy

Price lived in Loma Linda, California, for the last decades of his life. He died on January 24, 1963, at the age of ninety-two, following a six-week illness. His indomitable spirit and wit remained intact to the end. Four days before he died, when asked by his attending physician how he was getting along, Price quipped, “Doctor, I am going to quote you an old Chinese proverb. ‘I expect to eat an egg laid by a hen that scratches over your grave.’”<sup>55</sup>

Although Price’s views on the organization of the geologic column are no longer held by Seventh-day Adventist scientists, his writings stimulated tremendous interest in geology and the history of life among fellow church members and other conservative Christians. This interest encouraged many young scientists to pursue graduate work in geology and biology, and no doubt was responsible for establishment of the Adventist church’s Geoscience Research Institute in the late 1950s. Andrews University named its new biology building after Price in 1973, despite the fact that Price never taught biology there.<sup>56</sup>

Historian Ronald Numbers noted that “Even the severest critics among his [Price’s] personal acquaintances never questioned his intelligence and integrity.”<sup>57</sup> Admiration for Price was poignantly evidenced by publication of *Crusader for Creation: The Life and Writings of George McCready Price* (1966). The biography was penned by none other than Harold W. Clark, the long-suffering target of Price’s pointed ire. Clark concluded his appreciative treatment of Price with the words, “No matter what changes may come as we make progress into a fuller understanding of creationism, we must never forget the debt we owe to a man who for half a century stood preeminent as a ‘crusader for creation’—George McCready Price.”<sup>58</sup>

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## NOTES

1. Harold W. Clark, *Crusader for Creation: The Life and Writings of George McCready Price* (Mountain View, CA: Pacific Press Publishing Association, 1966), 11.?
2. *Ibid.*, 11–12.?
3. *Ibid.*, 12–13.?
4. *Ibid.*, 13.?
5. *Ibid.*?
6. *Ibid.*, 13–14; Emmett K. Vande Vere, *The Wisdom Seekers: The Intriguing Story of the Men and Women Who Made the First Institution for Higher Learning among Seventh-day Adventists* (Nashville, TN: Southern Publishing Association, 1972); Ronald L. Numbers, *The Creationists: From Scientific Creationism to Intelligent Design*. Expanded edition (Cambridge, MA: Harvard University Press, 2006), 91.?
7. Numbers, *The Creationists*, 91.?
8. *Ibid.*?
9. *Ibid.*?
10. Clark, *Crusader for Creation*, 15–16.?
11. Numbers, *The Creationists*, 91–92.?
12. *Ibid.*, 94.?
13. *Ibid.*, 94–95.?
14. *Ibid.*, 95.?
15. Clark, *Crusader for Creation*, 31–32.?
16. *Ibid.*, 32–33; Numbers, *The Creationists*, 107.?
17. *Ibid.*, 34–35; Harold W. Clark, *Skylines and Detours* (Washington, D.C.: Review and Herald, 1959), 198; Numbers, *The Creationists*, 142–143.?
18. Price is listed as “Professor of Geology, Union College, Nebraska” beneath his byline in both *The New Geology* (1923) and *The Predicament of Evolution* (1925); Harold W. Clark states that “In 1924 Price accepted an urgent invitation to teach at Stanborough Missionary College in a suburb of London, England” (Harold W. Clark, *Crusader for Creation*, 51).?
19. Clark, *Crusader for Creation*, 51–52.?
20. *Ibid.*, 55–56; Numbers, *The Creationists*, 148–149, 249–250.?
21. *Ibid.*, 320–325.?
22. Clark, *Crusader for Creation*, 101–102; Clark lists twenty-five books, but he did not list *The Time of the End* (1967) which was published posthumously.?
23. *Ibid.*, 16.?
24. Geo. E. McCready Price, *Outlines of Modern Christianity and Modern Science* (Oakland, CA: Pacific Press Publishing Company, 1902).?
25. George McCready Price, *The New Geology* (Mountain View, CA: Pacific Press Publishing Association, 1923); the “great law of conformable stratigraphic sequences” appears on pages 296 and 637–638; George McCready Price, *Theories of Satanic Origin* (Loma Linda, CA: Self-published, n.d.), 6.?
- 26.



Ellen G. White, *Spiritual gifts, Important Facts of Faith in Connection with the History of Holy Men of Old*. Volume III (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1864), 64–76; Ellen G. White, *The Story of Patriarchs and Prophets as Illustrated in the Lives of Holy Men of Old* (Mountain View, CA: Pacific Press Publishing Association, 1958), 90–104; Price, *The New Geology*, 679–692.?

27. George McCready Price, *The Greatest of the Prophets: A New Commentary on the Book of Daniel* (Mountain View, CA: Pacific Press Publishing Association, 1955), 150.?
28. George McCready Price, *The Time of the End* (Nashville, TN: Southern Publishing Association, 1967), 11-10.?
29. Clark, *Crusader for Creation*, 54; George McCready Price, *Back to the Bible* (Washington, D.C.: Review and Herald Publishing Association, 1916), 221.?
30. Ronald L. Numbers, "Creationism in 20<sup>th</sup>-Century America," *Science* 218, Issue 4572 (November 5, 1982): 538–544.?
31. George McCready Price, *Modern Discoveries which Help Us to Believe* (New York, NY: Fleming H. Revell Company, 1934), 118.?
32. For example, see David Bauer, "Andrews University" *Lake Union Herald*, March 6, 1973, 16, who refers to Price as "an Adventist scientist"; see also the introductory note at the beginning of the online version of *The Time of the End* which refers to Price as "teacher, scientist, author, philosopher," accessed on December 31, 2017, [http://www.gospel-herald.com/price\\_gm/toe\\_index.htm](http://www.gospel-herald.com/price_gm/toe_index.htm).?
33. Numbers, *The Creationists*, 115–116.?
34. Ronald L. Numbers, "'Sciences of Satanic Origin': Adventist Attitudes Toward Evolutionary Biology and Geology," *Spectrum* 9, no. 4 (January 1979): 17–30.?
35. Charles Schuchert, "The New Geology: A Text-book for Colleges, Normal Schools and Training Schools; and for the General Reader. By George McCready Price. Pacific Press Publishing Association, Mountain View, California." *Science* 59, no. 1535 (May 30, 1924): 486–487.?
36. Numbers, "Creationism in 20<sup>th</sup>-Century America."?
37. Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1954), 125–126.?
38. Martin Gardner, *Fads & Fallacies in the Name of Science* (New York, NY: New American Library, 1957), 9.?
39. Numbers, *The Creationists*, 144–145.?
40. Harold W. Clark, *The New Diluvialism* (Angwin, CA: Science Publications, 1946).?
41. George McCready Price, *Theories of Satanic Origin* (Loma Linda, CA: Self-published, n.d.), 9.?
42. Price, George McCready, *Problems and Methods in Geology* (Malverne, NY: Christian Evidence League, 1956), 85.?
43. John C. Whitcomb and Henry M. Morris, *The Genesis Flood: The Biblical Record and Its Scientific Implications* (Philadelphia, PA: The Presbyterian and Reformed Publishing Company, 1961); Numbers, *The Creationists*, 208–238.?
44. Francis D. Nichol (editor), *The Seventh-day Adventist Bible Commentary*, Volume I (Washington, D.C.: Review and Herald Publishing Association, 1953), 46–97; Francis D. Nichol (editor), *The Seventh-day Adventist Bible Commentary*, Volume I (Washington, D.C.: Review and Herald Publishing Association, 1978), 46–97.?
45. Numbers, *The Creationists*, 120–123.?
46. Ronald L. Numbers, *Creationism in Twentieth-Century America: A Ten-Volume Anthology of Documents, 1903–1961. Volume 9. Early Creationist Journals* (New York, NY: Garland Publishing, Inc., 1995), 1–71.?
47. Numbers, *The Creationists*, 131–136.?
48. *Ibid.*, 137–139.?
49. Numbers, *Creationism in Twentieth-Century America*, 73–496.?
50. Numbers, *The Creationists*, 153–160.?
51. *Ibid.*, 155–156.?
52. Numbers, *Creationism in Twentieth-Century America*, 497–627.?
53. *Ibid.*, 505.?
- 54.

Numbers, *The Creationists*, 157.?

55. F[rancis] D. N[ichol], "1870–George McCready Price–1963." *ARH*, February 7, 1963; Clark, *Crusader for Creation*, 64.?
56. Numbers, *The Creationists*, 320–321; David Bauer, "Andrews University," *Lake Union Herald*, March 6, 1973, 16.?
57. Numbers, *The Creationists*, 103.?
58. Clark, *Crusader for Creation*, 83.?

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