PRESIDENT OF OTTAWA UNIVERSITY ADDRESSES BAPTIST STATE CONVENTION

OUTLINES HIS BELIEFS IN REFERENCE TO FUNDAMENTALS OF THE CHRISTIAN FAITH AT REPRESENTATIVE BAPTIST GATHERING IN WELLINGTON

Doctor Price Shows that Theistic Evolution Is Based Upon Belief in a Divine Creator and Assumes the Continuous Outflow of His Energizing Power Throughout the Universe from the Beginning up to the Present Time.

THE DENOMINATION AND ITS COLLEGES

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28:18-20.

The Primary Purpose.

The primary purpose of the Christian College is the propagation of the Gospel in a large way, the realization of the Great Commission given by our Lord. Christianity is a teaching religion. Its Founder was known as a great Teacher, not a preacher nor an evangelist, though he was both of these. His disciples recognized Him as their Teacher. Nicodemus addressed His as a "Teacher sent from God." When He gave His last charge to His disciples one of the three duties laid upon them was to TEACH. As we read the Great Commission we note that there are three elements that stand out prominently. The first is evangelization. They were to make disciples of all nations. Second, witnessing by baptism. They were to baptize those who had become disciples into the name of the Father Son and the Holy Spirit. Third, they were to teach these disciples to observe all things that Jesus had commanded. All three of the elements must be taken together to produce the Christ-like disciple. If we omit any one of these elements the result will be an unbalanced work. Whenever all three have been emphasized a genuine Christianity has been developed, but where any one of them has been neglected, disaster has followed sooner or later. When teaching has been emphasized to the exclusion of preaching and baptism, dead intellectualism has developed. When baptism has been emphasized to the exclusion of preaching and teaching, a formalism has resulted. When preaching and baptism have been emphasized to the exclusion of teaching, rank fanaticism has followed. These results are logical and inevitable.

In this address I deal with the third element simply, but let it be clearly understood that in any enduring work, all three things must be carried on together. The story has been the same throughout all Christian history, that where the missionaries of the Cross have gone and won the people to Christ, they have found it necessary to establish schools. It has been the experience of every great denomination in this country. Each of the leading denominations has its colleges in almost every state in the union. These have become necessary in order that that denomination may function effectively and do its part in carrying out the Great Commission. On the gates of Harvard College in Cambridge, there is an inscription from a letter from one of the founders of that college in 1636. It reads as follows:

"After God had carried us safe to New England and we had built our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

Sturdy New England character that has contributed so largely to the political and religious history of this country was the result of the spirit manifested in that quotation. How contrary this is to the statement attributed to Pope Gregory V in 999. It is said that he boasted that no bishop could be found even in Rome who could count the letters of the alphabet on his fingers. Is it strange that following such a condition the World plunged into the Dark Ages?

Great Religious Movements.

In studying the history of the Christian church we find that practically every great religious movement has begun in these colleges and universities. Time will not permit me to go into detail, but I refer to such men as Martin Luther, who was Professor of Theology in the University of Wittenberg. Luther saw a lack of sincerity in the religion of his time and he dug through a thousand years of traditional trash and ecclesiastic superstition in order to plant his feet upon the Word of God. Previous to his time, in England, John Wicklif, a professor in Oxford, determined to give the English Bible to the English people and amid all kinds of difficulties he carried out his great purpose. Following him was William Tyndale, a leading scholar of his time, educated in both Oxford and Cambridge, who amid all sorts of difficulties translated the scriptures from the original languages into English and finally gave his life as a penalty for his work. In modern times we have but to refer to the haystack prayer meeting at Williamstown, when six college boys really started the great missionary movement in this country. Or to the Student Volunteers that began about forty years ago with groups of theological seminary students meeting together as the Inter-Seminary Missionary Alliance to consider their obligation to carry the Gospel to all lands. This movement spread from the theological seminaries until every college in the land has its Volunteer Band. These colleges have produced men who have had the courage to lead against corruption, superstition, ecclesiastical domination, and fight their was to religious liberty. To be sure no all college men were of this type, but these were religious leaders. We might refer to leaders in other lines —scientific, literary, political—who were also products of colleges. These leaders have sometimes been obliged to go against the opinions of many of their times. They have been opposed by those who ought to have cooperated with them. As for example such men as Luther, Wiclif, Tyndale. No man can estimate the contribution that these colleges have made to civilization in all of these lines.

Function of Christian College

It is the function of these colleges to search for truth in all subjects taken up not simply to impart a certain body of truth that has been handed down to them by their forefathers, but to take this body of truth and to enlarge the sphere of knowledge, for all truth is God's truth. The range of subjects studied has increased marvelously within the memory and experience of some of us who are here. Note the development in the Sciences in the past half century—Biology in all its varied branches of Zoology, Bacteriology, Histology, Cytology, Physiology; Chemistry and its application to modern industry; Physics and Engineering in their varied branches such as Civil Engineering, Mechanical, Electrical, Architectural, Sanitary; Literature, Psychology; Education; Biblical Studies and Religious Education; etc. Each year adds some new subject or new phase of an old subject to the College curriculum. There are certain great fundamental facts in all these subjects that are basic, but there is no complete body of truth in any of them. The room for progress in all of them is unlimited. In these colleges there is an honest search for truth. Anything else will vitiate results. An electrician, for instance, cannot violate one single fundamental fact of electricity and get results. He has no interest in error except to discover it and eliminate it. That same spirit permeates all research otday. The real student seeks for truth. It isn't always easy to determine what is truth or what is not. In the scientific world it is far easier to test the truth than it is in the philosophical or theological world where there is a broad margin and where truth cannot be tested except in the laboratory of experience.

In this search for truth, whether in the Scientific or in the Religious realms, the student may run contrary to some current opinion, as he certainly will if he is faithful to his task. What then? We are face to face with the question of academic freedom and its limitations. In the ideal university the most accomplished scholars to be found in the whole, wide world, are brought together and each is furnished with the best possible equipment for research in his own speciality without any restrictions laid upon him. But is he free to advocate any opinions that he might cherish? Society would soon place certain restrictions upon him. For instance, if he taught some things that are subversive to the moral life he would soon be eliminated. If he was evidently trying to undermine our civilization or was teaching principles subversive to the government under which he was working, he would soon hear the voice of the people. So that even in the ideal university there are certain limitations to academic freedom. But the colleges of which we speak today are Christian colleges, or denominational schools. They are founded for a definite purpose, namely the propogation of Christianity in the widest sense of that term. Any teacher who tries to undermine or destroy

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the purpose for which such institutions were founded is, going beyond the bounds of academic freedom. May I be more concrete. We as Baptists have founded and are maintaining certain colleges for the definite purpose, directly or indirectly, or both, of propagating Christianity. We hold certain great truths as fundamental to salvation such as the personality of God, revealed in His Son Jesus Christ, the express image of the invisible God, the inspiration of the Holy Scriptures and their sufficiency for our moral and religious lives, the work of the Holy Spirit in regeneration and sanctification. The propagation of such truths as these has been the motive of founding and maintaining these schools. All will agree that the one who holds atheistic ideas has no place in a Baptist college. We go farther and assert that anyone who by his life or teaching tries to undermine the belief in a personal God, or the deity of Christ or the inspiration of the Scripture, or the work of the Holy Spirit, has no place in a Baptist college, because he is trying to nullify the fundamental principles upon which the institution is founded. This does not mean that a teacher is not to study these subjects. They ought to be presented thoroughly. The opposing views ought to be presented in order to establish what we believe to be the true view. But if a teacher finds himself differing fundamentally from these views, he ought to seek another place or if he does not seek another place, voluntarily, those who have charge of the institution ought in a Christianlike manner to relieve him of his position. This does not require any letting down of stnadards of scholarship nor does it need to hamper any teacher of science or literature or sociology, or philosophy, if he has the point of view generally held by Baptists. Let it be clearly understood that Baptists have a right to investigate their schools or any other workers who may be employees of the denomination. In all of this work, however, may we embody the spirit of the Master.

Time does not permit us to discuss the control of our denominational colleges today. We have in the Baptist denomination all types of control, as was grought out in the report of the Committee of Nine made at the Northern Baptist Convention in Des Moines. The constituency of any institution ought to determine upon the method of control of that particular institution. There is no typical method and no particular method whatever that will be a cure of all of our ills or harmonization of all of our ideals. More important than legal control is the spirit that permeates the governing bodies—both trustees and faculty.

A Broad Education Necessary.

The institutions must offer a broad education. There was a time when the teaching was done mostly by ministers and its courses were confined mostly to Latin, Greek, Mathematics, Philosophy and some of the humanities. Very little technical training was required because none of these subjects were persued to any great extent. But today matters are far different. Specialists in their departments must be secured. The Sciences have an emphasis that they never had before. Standardizing agencies have decided upon certain academic qualifications that teachers must acquire if their students are to pass from one institution to another and receive credit. Our institution must offer certain courses fairly well determined if we meet the present day demands. This requires equipment in laboratory and library facilities sufficient to give these courses as well as the state institutions give them. If these courses are given from the Christian point of view it will be a vast help to the young people who are being trained for leadership in these institutions. A representative of "Who's Who" said to me just recently that the small Christian colleges in this country were furnishing three times as many leaders in proportion to the number of their students as were the large universities. If, therefore, the Christian colleges can present these subjects by teachers who have definitely Christian ideals it will go very far in advancing the Kingdom of God when these young people take their place out in the work-a-day world. In order to accomplish this purpose, that is, to give proper emphasis to the Christian element, it is necessary to maintain a strong Biblical Department. Only in this way can the Christian element in our civilization take its proper place. The Bible is the most widely read book in the world today, but ignorance regarding it is amazing. There is a vast deal of general knowledge of the Bible gained from the Sunday School and the home. This is valuable but there is little exact knowledge. There is need today for special workers in various lines of Christian work. The colleges ought to minister to this need also. They are recently giving more attention to the Bible than ever before. The seminaries are establishing chairs of Religious Education. Many of the colleges are also establishing Chairs in the Bible and Religious education. The outlook in this regard is most hopeful.

Severe Criticism.

But these colleges and universities have been under very severe criticism during the past few years, more especially during and since the Great War. I do not stop to analyze these criticisms, suffice it to say that they have been theological and religious almost entirely. There has been very little criticism so far as other departments of the institutions are concerned. There has doubtless been some good reason for these criticisms. It is the duty of those in charge of these institutions to consider these criticisms and if things are wrong, to set them right, regardless of who is effected. If these criticisms are unfair or based on mere rumors, the situation ought to be explained, and steps taken to unify the institution so that all can work together to carry out in the Spirit of the Master the great purpose of the denomination in establishing these institutions. In view of all that has been said, may I make some observations:

First: These colleges are not 100% efficient. No one is more conscious of that fact than the administration officers of these institutions. It does not excuse them to say that churches and pastors have their failings. All can, and ought to be more efficient. There has been and there always will be disaffected members of a church or of any organization that is before the public. Let me say that during the War Period the Educational institutions passed through exceedingly trying experience. Many of their teachers were taken from them to enter government servcie. It was an exceedingly difficult task to secure adequately prepared teachers. This was true especially of our Christian Colleges because the teachers must possess certain religious equipment that is not required in our state institutions. The S. A. T. C. introduced into the student body some characteristics that were exceedingly difficult for the colleges to throw off after the administration of these institutions was turned back to the college itself. These problems every board of trustees has had to face in a manner that was exceedingly difficult for the constituency of an institution to realize.

The Theory of Evolution.

Second: Much of the criticisms arise from the prevalence among scientists and others of the theory of evolution. It is in reality a renewal of the age-long controversy between science and theology, not science and religion. Let us not place the whole blame on either party. As we are gathered here today we are not a group of scientists but of Christians, desiring above all else to know the truth for only the truth can make us free. What then shall be our attitude toward this hypothesis of Evolution that is held in some form by almost all scientists and by a great many leaders of Christian thought today. Shall we concern ourselves with the scientific theory or shall we go ahead and preach the Gospel and let the scientists teach whatever theories they desire to teach? The scientist is trying to account for the physical universe as wq see it today. He asks the simple question how did the universe and all that therein is come into being as it appears at the present time. He accounts for it by a process of development that he calls Evolution. With him evolution is not a power, but a process. It is not a force but a method by which there is a progressive change from the simplest forms to the most complex forms. There are various definitions given. Possibly the simplest is that of President David Starr Jordan, who says: "Evolution is simply orderly change." Now, what shall be the attitude of the Christian toward this theory of science or must he assume any particular attitude? The Christian reads his Bible and notes that "In the beginning God created." Thereforo he at once repudiates any view of creation that would shut out God, that is, if the scientist uses the word Evolution to account for the origin of matter of life, the Christian cannot agree with him. In other words if he adopts the materialistic view of evolution and shuts God out entirely the Christian has no hesitation whatever in saying that there is something wrong somewhere, because there are too many evidences to him that God is. But some scientists tell us that they believe most heartily in God as the Great Creator, but that Evolution was the method by which he created, that He was in the beginning and since starting the processes of development he is somewhere off in His universe watching the forces go and develop. In other words, they adopt the old deistical idea of God. What shall be the attitude of the Christian toward this view? Some will accept it, placing stress upon the idea of the continuity of law, but others, and I am one of the number, cannot accept that view because it nullifies what we believe the Bible teaches about God being the energizing power in His universe. He is not a God far away watching forces develop, but immanent in His universe. We prefer to thing that Evolution or development is the process by which God is working in His world today. This does not preclude acts of creation in the course of the general movement. A free spirit is not in bondage to His own methods. If we recognize God as a Spirit greater than the universe that he has created, the method decided nothing as to His manner of originating it. This view gives abundant room for incarnation, answers to prayer, providence, miracle, and to the immanence of God. Furthermore, we believe that it is in harmony with Scripture. It is the view held by our leading theolo-

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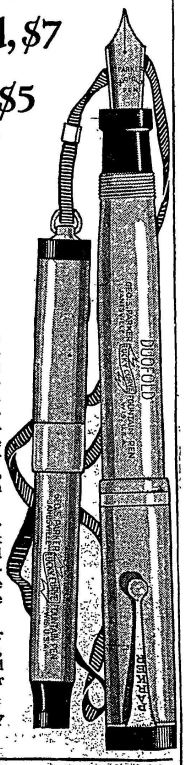

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Annual Pictures

DR. PRICE'S ADDRESS

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gical teachers today. I believe that it is the view held by a very large proportion of the teachers in our colleges, so far as I have come in contact with them.

A Sympathetic Attitude Needed.

Now, I plead for a sympathetic attitude toward this view by pastors and laymen. Science is not atheistic nor is it agnostic. Professor Robert A. Millikan, possibly the leading physicist in this country, in a recent article entitled, "A Scientist Confesses His Faith," says that there is actually no conflict whatever between science and religion when each is rightly understood. He mentions the names of the stars that have shined brightest in the scientific world from 1650 to 1920 and says that every one of them has been a devout and professed follower of religion. Dr. E. F. Smith, President of the American Chemical Society and Ex-Provost of the University of Pennsylvania, pointing to the portraits on the walls of his office—about forty in number—said, "These are the makers of modern Chemistry. Not one of them is an infidel, not one of them is an agnostic, all are believers."

The scientist searches for truth. He tests for it in the laboratory. Anything other than truth will vitiate his findings. He has no interest in error other than to discover it and cast it out. I plead for that scientific spirit Our boys and girls are getting it in the public schools, possibly in a crude form. A high school boy came to me and said, "Our pastor does not believe in science." I am very sure that that pastor does believe in the study of science but he has uttered indiscriminate condemnations of our schools and the study of science and lost the confidence of this young man.

Let us adopt as our philosophy of life:

1. In the beginning God. He is the great Creator of this universe and all that therein is.

2. God's creation is harmonious. There are no conflicts. We may not discover all of the harmonies at once. In fact, it may be that a part of our privilege throughout all eternity will be to understand God and His works a little more clearly. If there are some things that we cannot harmonize today, let us wait and worship while we wait.

3. We will succeed best when we can see Him in all His creation and work in harmony with Him.

Marvelous Progress of Science.

Now only by emphasizing some principles, such as these, can we save our young people. We are all face to face with the marvelous progress science has made in the past century. We are using these inventions and discoveries in business and in pleasure. The telegraph, telephone, wireless, radio activity, discoveries in the line of medicine and surgery, the gasoline engine,—all are results of the study of science. Is a loved one ill, we want the best and latest medical skill that is available. Of course we depend upon prayer, but not in the sense that we used to. Five years ago we had an epidemic of flu. Had that epidemic occurred in New England one hundred years ago the people would have been called to the churches and prayer offered that God might remove the plague. Five years ago we appealed to the Board of Health to take steps to prevent the spread of the disease. They closed the schools and the churches and even prevented the meeting of this convention in order to check the rapid spread of the disease. I am told that a group of students seeing our dependance upon science and invention and the results of scientific study in all phases of life, came to one of the professors and requested an address on this subject, "What is the Use of Religion Anyway?" The reasoning back of their question was on this order: the discoveries of science give them the facts and laws by which life is controlled, these discoveries guarantee progress and the physical comforts of life. Science controls life, then what is the use of religion. This type of reasoning is not found only in colleges but in practical life. This is a situation that we are facing today. How shall we meet it? The plan to me is very simple—emphasizing the fact that religion, the spirit of Christ—is necessary to give purpose and objective to all of these forces. If the spirit of Christ controls, it will give directions to all of these marvelous forces of nature that are being let loose today. We question sometimes why it was that these tremendous natural forces were not discovered a thousand years ago, or in the time of Moses, or in the time of our first parents. God is ruling His universe in a large way, though there are many elements that are warring against his rule. In His providence He saw very clearly that the world was not ready to use in a proper manner these powers that He had hidden away at creation's dawn. I question yet whether we are ready to use, as He would have us use them, these tremendous natural forces that are being developed today The Spirit of Christ is necessary to give direction to the use that shall be made of these great forces Unless some great religion or philanthropic, or educational project gives an outlet for these great forces, they may be millstones about our necks to sink us in the great abyss of history but if the Spirit of Christ can control the use of these discoveries and inventions they may be a tremendous uplift and may bring about rapidly the Kingdom of our God Enduring civilization can never be built upon a material basis Spiritual values must be emphasized because they are all important. I plead for your sympathy for these young people in their study of science, that they may see clearly that religion is necessary in order to direct these great forces and powers that are being set free today. If they can study their science and religion together with men who are devout and reverant, each will find its place and the heavens will declare the Glory of God and the firmament will show His work very clearly

More Generous Financial Support Needed.

Again, I plead for more generous financial support for our educational institutions. I hesitate to say how rapidly our high schools are increasing. Students are turning to our colleges in larger numbers than ever before. Taxes are getting higher and higher and yet we are called upon to provide for these educational institutions. Referring more particularly to our own denomination, our educational interests made a great step forward in the New World movement I confess it was too much of an advance in a short time, more than the mass of the people could stand. Our educational interests were to receive 30% of the money that was raised in the New World movement. The fact is, however, that up to the present time instead of receiving 30% they have received but 15 7-10%. This may be some consolation to those who are convinced that the New World movement as originally planned gave to large consideration to our educational interests. There has been a great increase in the cost of living during the past few years, so there has been great increase in the cost of administering our institutions. There is today a tendency to spend all the money we can get and spend it largely for our own pleasure. Many Christian people will put off paying pledges to our educational institutions until all their other obligations have been discharged, whereas the expenses of our colleges are fairly well fixed and it is exceedingly difficult to reduce them. Therefore I plead for a more generous consdieration of these financial needs of these institutions.

A Deeper Interest Needed.

Third, I plead for a deeper interest in higher education generally. Colleges and universities produce about 75% of the leaders in all vocations of life, according to "Who's Who in America," and yet not 5% of our people ever attended college a day. If 75% of our leaders come from the very small per cent of our population that attend college, it is exceedingly significant the place that these colleges and universities hold. We hear preachers and other speakers give sweeping condemnation of our institutions for higher education in face of facts just like these. When we refer to our Christian or denominational colleges we find that about 90% of our preachers received their college education in these denominational colleges. Progress in every line centers in the colleges. I presume the remark quoted from a Harvard graduate is true, namely, that there has not been a piece of political sculdugery pulled off in New England in fifty years without a Harvard graduate being connected with it. That statement simply indicates the power of the colleges and the importance of having these colleges permeated most thoroughly by a Christian spirit. For the sake of the Kindom of God and our own civilization may I urge you to refrain from these wholesale condemnations of these institutions for higher education On the other hand may I urge you to pick out the best of your young people and direct them to these institutions and assist them, where necessary or secure assistance for them, that they may secure the broadest possible preparation for an effective life

Prayers Needed.

Fourth I plead for the prayers of all Christian people for these schools. Pray publicly and privately that God will call from your congregation some of your best young people and lead them into His service at home and abroad. My ministry has covered thirty-six years—about half in the pastorate and half in education work. I have mingled with preachers and educators. May I say that these educators are honestly seeking for the truth? They have a love for truth. They are unbiased by wealth or worldly position. They are deserving of your sympathy and of your prayers To hold them up constantly before your young people as those who are leading in error, or trying to undermine the cherished views of Christian people is creating an entirely wrong impression upon the minds of your young people. To pray for them and show the sympathy for them in the work that the pastor reserves for himself in this difficult task, will bring the forces of the Kingdom together in a way that will definitely advance the Kingdom of God in the World.

I close with a reference to the point with which I started. The institutions are one of the means of propagating the Gospel of Christ and establishing His Kingdom in the world. As such let us all assist in keeping them true in that supreme purpose and all work together for the upbuilding of His Kingdom.

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