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A Study on the Life and Major Theological Thought of George Campbell Morgan

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A STUDY ON THE LIFE AND MAJOR THEOLOGICAL THOUGHT OF
GEORGE CAMPBELL MORGAN

A Senior Research Paper
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
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Chapter 1

Biographical Sketch of George Campbell Morgan

1863 - 1976: Birth to 13 Years Old:

The life span of G. Campbell Morgan was 82 years. He was born in 1863 and died in 1945. He was born during the Civil War and died during the second World War.¹

Morgan was born December 9th, 1863 in a little village of Tetbury, England. His father was a Baptist minister with a very strong personality who had been greatly influenced by the teachings of the Plymouth Brethren.² George Muller especially impressed Morgan's father. In some ways his father left a positive influence on him. Strong preaching and courage were evident both of father and son. G. Campbell Morgan's theology was to develop in a different direction than his father's. Morgan's father knew and loved the Bible, this could also be said of his son.

Elizabeth Faun Brittain was Morgan's mother. She was equally committed to the Lord Jesus Christ and dedicated herself to the salvation and upbringing of their children. She was not concerned with being a feminist, but rather was a woman of God, who found fulfillment in being a wife and mother.

Dr. Morgan was not very strong as a child. Due to this, he was not sent to school at the age when most children were, but instead was taught by his mother and later by tutors. During these early years Dr. Morgan had his share of heartbreak and illness. His closest friend was his sister Lizzie who was four years older. They spent most of their time

together and were practically inseparable. When she died at the age of twelve, George was deeply affected and this left scars throughout his life. After the funeral, he lay weeping on her grave on rainy night, due to which the frail boy almost died of pneumonia.³

Even as a child Dr. Morgan would play at preaching, preaching to his sister and her dolls. Fortunately after his sister's death he was soon to make new friends. This capacity to gain good friends followed him throughout his lifetime.

His family had now moved to Cheltenham, and George enrolled in a boy's school. This opened a new world for him. Meeting children his own age, and to have his time filled with outdoor sports and studies was very enjoyable for him. School was much more demanding then than it is now for today's young people, yet this seemed to be good for George. During this time his sense of humor was able to develop and express itself.

George Campbell Morgan was growing up during the time of great preachers including Moody, Spurgeon, Parker, Meyer, Finney, Maclaren, Dale, Brooks, and Whyte.⁴ This list is considered by many to include some of the great preachers of Christian history, and Morgan was someday to stand at the top of this very list. At the age of thirteen, George gave his first sermon at a Methodist chapel on the theme of salvation. He did fairly well, but it has been recorded that none of his hearers imagined that some day he would be a great instrument in spreading the gospel.⁵ It was some time before he preached again.

1876 - 1888: 13 - 25 Years Old:

This paper will follow the same age breakdowns as those used in his major biography. It is always mentioned that Dr. Morgan did not have a formal education, never attending college or seminary, but he did receive a very good early education which gave him discipline and the basics on which to build.

George would have liked to have continued his education, but the family situation made it necessary for him to start work at a very early age. He decided to pursue the teaching profession, but took advantage of every opportunity to preach that opened up. He quickly found that his greatest pleasure was preaching. At the age of fifteen, he taught school during the week and preached in the countryside on the weekends. Boys preaching during this time of history were not all that uncommon. Warren Wiersbe writes:

" he took every opportunity to preach the word, and God blessed his ministry. In the beginning, he was quite aware of his gift and was prone to display it. But one night a friend walked home with him from the meeting and gently pointed out his error; from that night on, Morgan preached to express the truth, not to impress the people."⁶

Although he did possess great natural abilities, George Campbell Morgan had to work very hard at his preaching. In later years when he was asked why he was such a great preacher, why he stood out in the midst of thousands of other preachers, he said in essence that the answer could be found in three words, "work, work, and more work."⁷

Liberalism was on the upswing, and like so many, Morgan went through a time in which he struggled with doubt concerning his faith and God's words. The Bible had always meant so much to him, and now he was beginning to question it. Could he trust it? Was it God's word? Was it historic, or was it full of myths? The teachings of Charles Darwin were affecting the thought of the day. George had to wrestle through all of this, which caused him great pain and anguish. At this point of his life, he did a most amazing thing. He cancelled all his preaching assignments, then locked all his books in a closet, and went out and bought a new Bible. He admits that he was not at all sure that the Bible was all it was claimed to be, but if it was, it would find those who studied it.⁸ This struggle for his faith lasted two years.

At the end of the two years George was fully convinced that the Bible was truly the word of the Living God. From this he became a student of the Word and now had a foothold to preach from. This crisis was now behind him. George Morgan knew it was a dark world that he lived in and that the preaching of the word brought light to this situation, and that he must be the one to share this with others. George Campbell Morgan took a teaching position in a Wesleyan School in Birmingham. His work was to continue to cross denominational barriers throughout his ministry. He taught here for a very short period of time.

While still in his teens, George accepted a position at the Jewish Collegiate School for Boys.⁹ He served here for three years as his interest for Old Testament literature was stimulated and encouraged. This experience was a great advantage for Morgan as he wrote many books on the Old Testament, in which he was able to draw upon these experiences as he learned much about Hebrew customs and law. Dr. Morgan developed relationships at the school with those of the Jewish faith which were lasting.

In 1882 when Morgan was twenty, he had a great desire to meet the visiting American preacher, Mr. D. L. Moody. He worked hard for the success of the Moody campaign, and was able to personally talk to the famous evangelist. Morgan began to preach even more and had good results. He preached in churches, fields, tents, or wherever God would bring a crowd to him.

Morgan read and appreciated John Wesley. Already Morgan's life was beginning to sound a little like Wesley's in that he was keeping a diary by the time he was twenty-two. A typical entry reads:

Prayer meeting this morning at seven. Open air at ten. Inside at 11. Inside at 6:30. Good meeting all day. The power of God was present with us.¹⁰

Morgan in a manner similar to John Wesley, was to have a long life and many years of service as was John Wesley. Dr. Morgan preached so much while he was young that he damaged

his voice, and was to suffer with this at various times during his lengthy years of faithful service. He took some time to go to London and hear such great preachers as Charles Haddon Spurgeon and Dr. Joseph Parker.

During 1885 he was wrestling with the thought of whether or not to enter the full-time Christian ministry. It is interesting to note that even though Dr. Morgan was not sure he was going to enter the ministry, he was preaching, teaching, serving, holding evangelistic meetings and doing many other things. At this stage the question of his Christian commitment was not the issue, but his call was.

In 1886, George Campbell Morgan felt God had closed the door to further academic teaching, so he decided that he would join the Salvation Army. Morgan was very impressed with Gipsy Smith. Smith was impressed as well with George and asked him to conduct a series of meetings in a hall which seated two thousand people.¹¹ He worked hard and gave his whole being to this work, so much so that many people had to be turned away.

At this period of life, Morgan began to sacrifice his health, and neglected the physical laws which we all must obey, Christians and non-Christians alike. He followed the pattern of Toyer and Whitefield in his early life, that of abusing the body for the Lord. One of the great compliments given to Christians was that they had burnt themselves out for Christ, yet if they had taken care of themselves, their ministries probably would have lasted longer. Morgan ignored sleep, and

paid the price for this. He was to take better care of himself from this time forward.

Morgan followed the will of God and resigned his position with the Salvation Army. Finding and following the will of God played a major role in Morgan's thought. He wrote an excellent but small book on God's will, entitled God's Perfect Will. He was convinced that if Christians would support and love God's will, they would find the greatest lasting pleasure which we humans can enjoy.

George Morgan believed that he was called to a ministry in his own church, pursuing at this time the Methodist ministry. Up to this point in his life he had gone from a Baptist background to a Wesleyan school, to a Jewish teaching position, to the Salvation Army, and now to the Methodist church. Later on he was to spend the major part of his ministry in churches which had a reformed theology. Already we have a reflection of his type of ministry. Denominational lines did not stop him, and rarely even slowed him down. There were some very strict requirements to becoming a minister at that time.¹² First a written test must be passed. Although George did not have theological training, he had been a diligent student of the Word and had preached for several years. He was concerned about the written exam, but was not worried about the trial sermon he must preach. He studied hard for several weeks and passed his written exam successfully.

Now G. Campbell Morgan, along with one hundred fifty other young men was to preach his trial sermon at the Lichfield Road Church in Birmingham, on the second of May, 1888.¹³ The church was large and seated a thousand people. It is a fact that Morgan always liked big crowds, and even at the height of his power, he became discouraged when the crowds were small. George had become used to preaching to large crowds. Only seventy-five people were there to hear his sermon. He failed miserably, and was turned down by the Methodist church, as were most of the one hundred and fifty young men. Those who listened and judged him felt that he showed no preaching gifts, but many times Christians have stood in the way of the Lord's work.

Morgan was not used to failure, he had always done well at all that he had set his mind to do. He had a lot of drive and ability, and this failure hit him hard. He wrote to his dad that he had failed and had been rejected. George's father let him know that even though it seemed as if he had been rejected here on earth, he had been accepted in heaven. These wise words found their mark, and encouraged George.

He knew he was called and did not give up. He just worked harder. But Morgan was able to see God's hand in this and believed that God had a will for his life. The rejection of the Methodist Church was God's way of showing George that he was to pursue another church body. It is interesting to note that one of the ministers who rejected him was later to help him get a church.

Also the blow was lessened by romance coming into his life. He met his cousin Nancy, and on August 20, 1888, at the age of 23, they were married.¹⁴ She was always to love the home, and loved being a wife and mother. Although she did travel with Dr. Morgan throughout his ministry, she didn't like to be away from her house for any length of time.

George was a little hesitant about asking for Nancy's hand in marriage.¹⁵ After all, as a minister he might not be able to offer her a very soft life; but she felt that if she could not share his life at the bottom of the ladder, surely she could not expect to share his life at the top of the ladder. Here Nancy showed that she was willing to sacrifice for her husband and the Lord Jesus Christ. She had great faith in Campbell Morgan and believed that he would succeed at his life's work. George was one of these who was fortunate to have a wife who greatly enhanced his ministry.

1889 - 1897: 26 to 34 years old:

At the age of twenty six, George and Nancy were called to a small country congregational church.¹⁶ Again we see Morgan going from a Wesleyan Arminian atmosphere to a Reformed Calvinistic atmosphere, but he did this smoothly. It was not even an issue with him. Later on in this paper as Morgan's theology is discussed, it will help us to see how this was possible.

This small country church experience was to play an important part in Dr. Morgan's later ministry. Because the church was so small, he was able to complete his duties and have many hours to study. This study time laid the ground work for a powerful, lasting preaching, teaching, and writing ministry. He felt that the everyday duties of the pastoral ministry were important, but knew that it was this time of study that would eventually produce great fruits. He let the people know that the mornings were his study time, and that he should not be disturbed unless it was an emergency. He never allowed the other responsibilities of the ministry to eat up his study time. Ministers today can learn from him and make study time a priority. Disciplined study time contributes greatly to a lasting ministry. If Morgan had allowed his pastoral duties to take all his time, would the church have been better off? The answer obviously is no, the Christian church would have been without one of its greatest Bible teachers.

Morgan did not stay at this county church in the village of Stone for about two years. He was to develop the pattern already of being a nomad with ministries of short duration, being constantly on the move. Many feel that if Morgan had stayed longer in his pastorates that he would have been even more effective, yet this can only be guessed at, as this nomad type of ministry may have best fit Morgan's talents and abilities.

In June of 1893, he moved to Rugeley which was close by. He had had a major disagreement with the church at Stone, and with his youthful zest there was no room for compromise. He believed he was right and they were wrong. The church objected to Campbell Morgan's traveling and preaching to other churches, because they felt he was missing too many of their services. Morgan did spend more time at home after this, but was soon to move on.

At this new church in Rugeley, Morgan stayed two years. The people here loved him in such a way that he was never to forget. He continually spoke of the love of these people for their pastor and his wife. Again at this small church, he was able to do the spadework for his future teaching of the Bible. Morgan was expanding his area of study. Not only was he studying the Bible and Christian literature, but he was studying many contemporary authors.

It was during this time that Morgan began to get involved in social/political affairs.¹⁷ Near Rugeley were smokey factories which were in contrast to the beautiful countryside of Rugeley. Morgan had a great love and concern for these workers. He became active in political rallies as he supported candidates who wanted to help the poor, and improve their living conditions. He began a special study for these workers which met with immediate success.

It was an election year in 1892 in England, and Morgan was a popular speaker at Liberal Party Rallies.¹⁸ This was

different from modern liberalism. Morgan was liberal in the sense that he was out to improve the conditions of the poor. This liberalism was not theological and humanistic as much of modern political liberalism is. For Morgan, there was no conflict between the social/political and the spiritual. England has somewhat of a different view of the relationship between church and state. Yet if a moral issue is involved, a preacher must not remain silent. Even America's contemporary liberal press could not have silenced Campbell Morgan.

June seemed to be the month that Morgan would move on to a new church. June of 1893 was to be no different. He took the pastorate at the Westminster Road Congregational Church in Birmingham, and stayed here until December 1896.¹⁹ This church was in a growing suburb of an important city. Prior to the coming of Campbell Morgan, the church had been greatly weakened by the loss of many members because of doctrinal differences. Many of these people came back because of Morgan's powerful and biblical preaching, and with many new people attendance began to swell. His reputation was spreading across denominational lines.

It should not be assumed that since success was here for George Morgan that failures, hardship, and suffering were behind him. He was to taste of success as few on this earth ever will, but he paid a price for this success. Part of that price was future hardship and failure. Even at the height of his power, he almost resigned as a failure.²⁰

His love for preaching was growing. He enjoyed preaching and studying as nothing else, his books were his hobbies. Because of his throat problems, he had to take a leave of absence, and take a vacation to rest his voice. This was not easy for a man of Morgan's drive. Although he was in pain, Campbell Morgan enjoyed the time with his wife. During this time, Dr. Morgan's little daughter died and he suffered much grief. The memory of his little sister's death added to this tragedy. Even this George was able to see as part of God's will, as God has taken his little girl home.

The next year the Morgan's were blessed with a baby boy named Jack. Campbell Morgan was again preaching a full schedule. The money he received from outside preaching and lectures was used for renovating the Westminster Church.²¹ Morgan continued his concern for the needy, and got his church actively involved. His Westminster ministry had a lasting impact upon the community both spiritually and socially. During the Thursday night Bible studies which he led, he went through the Bible, book by book. These outlines were later to be used as the nucleus for the Analyzed Bible, which was to become so popular.

In 1896 it was arranged for Morgan to go to America and preach at D. L. Moody's Bible Institution. Dr. Morgan was to cross the Atlantic fifty-four times during his life-time. As this first experience preaching in America was very positive for him, Moody and Morgan were drawn to each other.²² Their

friendship grew in the time that was allowed. Moody was in the last few years of his earthly life and ministry. Morgan's was just beginning, he was to have almost fifty years of active ministry still before him. When Morgan returned to England, it was his belief that his work at Westminster was coming to a close.

1897 - 1904: 34 - 41 years old.

Morgan left another ministry which had been a very good work and became pastor of the New Court Church at Tollington Park where he ministered here from 1897-1901.²³ This ministry was to be equally as successful as the work at Westminster, yet this ministry never gained the notoriety of the previous work. It was here that Morgan reached the summit of his career. At the age of thirty five, Morgan already stood a mile above most of his contemporaries. Today many who reach the top of their field burn out, but not so with Morgan. His enthusiasm for preaching was not dampened, although later one experience of mental fatigue that he did go through will be mentioned. It was not that unusual for Morgan to preach twice on Sunday at New Church, then board a train for the Isle of Man on the Welsh Coast, and preach three or four times each day before returning home for his weekly preaching engagement.²⁴

Fortunately this time the church was behind Morgan in this traveling ministry and he was careful to be in his own pulpit on Sundays. The church also realized how fortunate it was to have a minister of Dr. Morgan's caliber.

It is true that George Campbell Morgan was an attractive personality, although not as colorful as many famous preachers. People were drawn to the Word of God. Most important was the fact that people under his ministry had the Word of God impressed upon their hearts, yet it is still very significant that people were bringing their Bibles to church. This was symbolic of the fact that Morgan got his people to study the Word.

In 1899 Morgan was deeply saddened by the news of the death of his friend D. L. Moody, however D. L. Moody and his work were to continue to have a large effect on Dr. Morgan. Several months later Will Moody, the son of the late evangelist, invited George Morgan to America to further the work of D. L. Moody.²⁵ He wanted Morgan to make his home in America.

Before England knew what she had, Campbell Morgan and his family had resigned their pastorate and were sailing for the United States. There were some hard feelings on the part of some English clergy towards Will Moody for robbing England of one of its greatest preachers, but they were supportive and knew he would be back some day.

The Morgans made their home in Northridge which became the launching pad for many successful preaching campaigns. Mrs. Morgan enjoyed being released from the duties which were demanded of the wife of a minister. Now she could spend more time being a wife and a mother. She loved being a homemaker

and was able to dedicate herself to raising Christian sons, whose names were Howard, Frank, Jack, and Percy. All four of them ended up in the ministry. At times Mrs. Morgan would be travelling with her husband and just cut her trip short and head for home. Dr. Morgan thought this was strange, but he did love his wife very much.

During this period the Morgans were presented to President Theodore Roosevelt and Dr. Morgan was given a gracious interview.²⁶ Even with all the sacrifices a minister must make, especially a travelling one, there were many moments of glory for the Morgans. He continued to draw great crowds as he taught and preached the Word of God. He had great adventures to tell his boys each time he returned from his travels.

It has been clearly pointed out by many that Dr. Morgan's work began immediately following the great evangelistic work of D. L. Moody. Many new converts needed to be strengthened and deepened by the teaching of scripture and Campbell Morgan was there to fulfill this great need.

Day after day, week after week, and month after month, the crowds were there to hear with eagerness and joy the message of Dr. Morgan. People in most places had to be turned away. Morgan was encouraged by the sight of great crowds, they helped inspire him to preach at his best. It was fortunate in these days that the evangelists did not have to compete with the many forms of entertainment that the minister must deal with today.

Morgan had great appeal to young people, they listened gladly. His messages were full and meaty. It is hard to image youth listening so eagerly to Morgan, but they did. Could it be that many youth had not had all the cheap entertainment modern youth have had, and were not there to be entertained but to learn? A lot of valuable questions could be asked here that would be worthy of discussion. Many young people were called to full time Christian service as the result of hearing Dr. Morgan, many more were challenged to a life of Bible study. Morgan not only was a great teacher and preacher of the Word, but he taught people how to study the Bible for themselves. He got people interested in, and excited about the scriptures.

But Campbell Morgan did even more than preaching and teaching. He greatly promoted the YMCA just as had D. L. Moody.²⁷ Both men would be very disappointed at the secularizing of many of today's YMCA's. Many of them today are interested in physical needs, but have no concern at all for spiritual matters. Morgan was an excellent fund-raiser.²⁸ Whereas George Muller believed that Christians should not ask for money, but should pray for it and let God provide, but Morgan would use Moody's method of prayer and asking others for what was needed. He would seek people out and ask them for money.

Dr. Morgan was very disciplined in all he did; at times people would even take his discipline as rudeness. He knew that if he was to keep up with his busy schedule, he must

maintain certain rules and regulations. Because of this, he rarely stayed at any private homes and made sure he received enough sleep.

During these years in America the Morgan family would take short trips to England during the summer.²⁹ These trips were good for Dr. Morgan for a couple of reasons. He enjoyed traveling, and was able to relax on these long ocean voyages. Keeping in touch with his homeland also helped him to keep abreast with the religious thoughts and trends of England. He was able to spread the news of the work being done in Northfield, and he was especially gifted at promoting goodwill between the two nations.

Campbell Morgan had calls to fill the pulpit at many churches in the United States. America knew what she had, and wanted to keep hold of him, but Dr. Morgan made a decision to return to England and accept the senior pastorate at Westminster, a church in London.

1904 - 1917: 41 - 53 years old.

Westminster Chapel was a Congregational Church. When Campbell Morgan went there, the church was known as the 'white elephant' of this denomination.³⁰ It had a rich heritage, but the church had less than two hundred members and spiritually and physically was falling apart when Morgan came.

Dr. Morgan immediately set out to recapture that rich heritage with the help of his able assistant Albert Swift. Morgan was to make Westminster a Bible teaching center, an example to all of England. There he was able to achieve a great balance between preaching and teaching of the Word and social action. Near the church were both the homes of the poor and the luxurious dwellings of some of the richest people in all of England. Morgan knew the Gospel was able to embrace rich and poor alike. He knew that some organization was necessary, but felt the least you could get along with was best. He stressed that organization must not be allowed to get in the way of the work of the Gospel.

However what organization he did have was used well. He organized a group of Godly women into the Sisterhood.³¹ These women gave much of their time to the church and the pastor. George Morgan had a fine relationship with his staff and met with them each Friday. They spent a lot of time in prayer and planning, as they truly were one in heart, mind and spirit. Morgan was interested in all aspects of the ministry; but the bulk of his time was taken up with preaching and teaching, this is where his greatest gifts lay. Mr. Swift, his associate, was able to use his gifts mainly in pastoral responsibilities, such as visitation and counseling. The Sunday School was reorganized and Dr. Morgan himself trained his teachers and demanded the highest degree of dedication of these teachers.

The church began to prosper in every way as many of England's most important political figures could be seen listening to Campbell Morgan preach on Sundays. It was at this period that he started his famous Friday night Bible studies which were to stay just as well known under the teaching of Martin Lloyd-Jones fifty years later. He spent three years on the Gospel of Matthew, and two years on Acts.

The Westminster Church was generous in loaning its pastor to others. Maybe they had heard about the church early in Morgan's ministry which would not allow him to speak to other churches very often. It is even more probable that the people were spiritually mature and were behind their pastor as he shared the Gospel wherever God would take him. Jill Morgan, Dr. Morgan's daughter-in-law, writes:

All denominations sought him and he made no discrimination. Within the space of ten days in 1909, he had spoken before the meetings of a Presbyterian Synod in Bristol, the Baptist Union in London, the Congregational Union at Hertfordshire . . . attended a union conference at the church of England headquarter.³²

She goes on to tell us that Dr. Morgan captured every moment. He would read and write and study on the trains which he continually rode to his preaching engagements. Morgan was accused of unnecessarily parading his religion by reading his Bible on the train, but he was used to criticism, a well-known public figure must be able to handle this. But this was not his intention and by reading his Bible on a train, not only was he able to use his time wisely, but had had opportunities to share its message with others on the train.

During most of these Westminster years, Morgan would visit the United States once or twice a year. Whenever he stepped on American soil, the crowds would flock to him. He made good copy for the reporters. Morgan was very close to his children and would usually take one of his boys with him on his trips, but the biggest treat was when their father did not go to America and would spend his time with all of them.

In 1911 Campbell Morgan became President of Cheshunt College.³³ Along with his responsibilities at Westminster, it was a heavy load, but this was his style. He performed well with such schedules. Like John Wesley, he seemed to be able to perform the duties of ten men. It is also interesting to note that both Morgan and Wesley lived long lives and ministered powerfully into their eighties.

During this brief time as President of Cheshunt College, Morgan was able to accomplish some important things, but he never really felt comfortable with this role. He would have rather been studying, preaching or teaching, than running a college. He raised great sums of money for the college which helped to pay off bills and was used for a new building program. He was to get much criticism for accepting this post as President; many felt that this took away from his other work. He was soon to resign, but it had been a good experience for all who were involved.

Campbell Morgan felt that his work at Westminster was coming to a close, but the people were so insistent that he

stay, that he reconsidered. His health was suffering and the war was going on, these just added to his load. In a sense Morgan was a nomad, he would conquer one world and realize that there were more worlds to conquer. Finally after twelve and a half years, Morgan submitted his formal resignation, and the next chapter in his life of was to begin. Even though he was fifty three, he was to have almost thirty years of active ministry left, and the people of Westminster Chapel had not heard the last of their beloved pastor.

1917 - 1932: 53 - 69 years old:

Dr. Morgan knew he must put Westminster behind him and move on to the next challenge. He was considering either going to Australia or to the United States. A Congregational Church in Melbourne, Australia, had been calling him for some time, but because of restriction on travel caused by the war, it was to be two years before he was able to leave England with his family. That time was used wisely as he preached and taught the Bible. Morgan filled his vacant pulpit at Westminster more than forty times during these two years.

He even reopened his Friday night Bible studies, and they were well attended in spite of frequent air raids. He served a year with the YMCA in Midway. Even though he was not pastoring a church, he kept just as busy.

During this second year he accepted the pastorate at Highbury Quadrant in London for one year. He threw all his energy into this work during the year he was here. He mainly preached and taught and organized and trained the Sunday School teachers.

Fortunately none of his sons who were soldiering were lost in the war, but from the Highbury Quadrant Church and its mission, eighteen were lost. Dr. Morgan preached a great sermon of tribute to those who had given their lives for England.³⁴

Later on he was to say one of the strangest things which he was to ever say. He said that all who died in the World War II would go to heaven.³⁵ This obviously was not consistent with his own theology and certainly not consistent with scripture, but I believe he was caught up with the emotions of the day, and other Christian leaders throughout history have said stranger things.

After this year's ministry at the Quadrant Church, he set sail for America. Jill Morgan writes,

"During the next six and a half years, he would cover more than approximately 150,000 miles and preach more than 3,000 times in many cities, states, and provinces. A door was swinging open, and the view beyond hidden at first, emerged to show timeless horizons."³⁶

These years were rich and full and so much was done for the Kingdom of God. He visited almost every major city in the United States, and the people heard him gladly. Morgan's

messages were always brisk and powerful. Even if he had preached the message many times before, he could be seen spending several hours in study for it. We must continue to remember that the secret of Morgan's ministry could best be described by one word, "work."³⁷

It seems as if most, if not all the great saints throughout Christian history could be described in this way: such greats as Wesley, Fox, Whitefield, Luther, Moody and on and on the list goes.

Canada received him gladly, although some of its leaders complained of Morgan's expensive clothes.³⁸ He continually visited his beloved England, where his countrymen would throng to wherever he might be preaching.

During this period of time Morgan taught classes at Biola College and in his sixties was called to the famous Tabernacle Presbyterian Church in Philadelphia, but resigned after three years so his son could become its pastor.³⁹

1933 - 1945: 69 - 81 years old:

Many ministers feel that it is not wise to return to a church for the second time as its minister, but at the age of seventy-two Morgan accepted the ministry at Westminster, even though there was a small group who felt he should not come back.⁴⁰ These twilight years of Dr. Morgan's life and ministry were some of his most useful. He knew he did not have the vitality he once had, but could make up for this by his years of wisdom and experience.

Campbell Morgan had lost none of his skills and his abilities to draw people to the Word of God. He started his Bible study up immediately on Friday nights with over two thousand in attendance. The church again allowed him to travel all over England to preach and teach the word.

Dr. Morgan had several odd quirks about him, as most of us do. He loved to be photographed; today he would be called a ham.⁴¹ He also loved to sit for artists and sculptors. We must remember this was a man who valued every moment of the day. With his family he would spend a great deal of time picking out the best pictures. Morgan not only continued his great interest in helping the needy, but again felt that the church needed remodeling, and he, along with the congregation, raised money for this work. He was still a successful fund raiser.

Even with his success, Morgan was feeling the years in his tired body. In 1936 it had been sixty years since he had preached his first sermon as a boy of thirteen at a Methodist Chapel. All England helped him celebrate this happy event.

Dr. David Martyn Lloyd-Jones was to become Campbell Morgan's assistant.⁴² Lloyd-Jones became known the world over as a teacher and preacher of the Gospel. He was born in South Wales, and was a well-known physician before he received his call to the ministry. In 1927 Martyn Lloyd-Jones became the minister of a Presbyterian Church in South Wales. It was in 1938 that he was to team up with Morgan. He ministered here for thirty years assuming the senior pastorate when Morgan retired.

These were trying times as the tragedy of war was soon upon England. Each week Morgan was still preaching twice on Sunday and once on Friday. He was writing continually throughout his lifetime as he was to publish many books, the first was entitled Discipleship. Morgan was 34 at this time. Many of these books were sermons which he had preached on various occasions. In 1903 at the age of forty, he published what is to be considered his best, The Crises of the Christ.

During Morgan's sixty plus years of ministry he was involved in no scandals.

"He had a marvelous capacity for friendship, and what a list of friends he had: Alexander Maclaren, W. L. Watkinson, R. W. Dale, D. L. Moody, Joseph Parker, F. B. Meyer, J. Stuart Holden, John Henry Jowett, Samuel Chadwick, and his own successors at Westminster, John Hutton, and the present gifted incumbent, Dr. Martyn Lloyd Jones."⁴³

On August 20, 1938, the Morgans celebrated fifty years of marriage together. A very big celebration was planned. Their marriage had been a very good marriage. They each enjoyed their responsibilities, Dr. Morgan as husband, father and provider, and Mrs. Morgan as wife, mother, and homemaker. During this time of celebration they were able to remember the many events of their marriage. A banquet was given in their honor.

Dr. Morgan was still drawing great crowds, but had begun to find walking more difficult. Morgan's physicians told him he was to cut down on his preaching, so he split his preaching responsibilities with Dr. Lloyd-Jones. The church

lost nothing in the exchange. These men shared a strong, conservative, evangelical faith and a love for one another, yet in many ways they were far apart. Lloyd-Jones gave the church strong Calvinistic preaching which Congregational churches were used to; while Morgan stood in the middle of the Arminian and Calvinistic positions, rarely preaching on doctrinal matters which covered the two. One Sunday morning Morgan preached against systematic theology (he was making a point, he was not actively against systematic theology), and that very night Lloyd-Jones preached on the necessity of systematic theology. As far it is known, they never even discussed the matter, and the congregation allowed their leaders to openly disagree on such matters. As Morgan was to retire and pass on, Dr. Lloyd-Jones was to take the church theologically in the direction of Calvinism as he was known as a doctrinal preacher.

For the next few years during the war, Dr. Morgan was to preach less and less, and finally because of his health, he had to retire. In 1945 the Morgans' eldest son Percy died during the war.⁴⁴ Morgan lived to hear of the great victories of the Allies at the war's end, but peaceably passed on May 16th, 1945.⁴⁵ The battle was over, the victory was won, and Dr. Morgan received his due reward.

He was cremated on Monday, May 28th, 1945.⁴⁶ Dr. Lloyd-Jones preached at the memorial service. It was a great service of victory, and family and friends were able to celebrate together.

Chapter 2

Christology of G. Campbell Morgan

Most if not all Protestant evangelical preachers would like to think that Christ is the heart of their message, but for many this would not be true. It is fair to say that George Campbell Morgan's message was truly centered on Jesus Christ. If anything, he was criticized for ignoring many other areas of Christianity. His life was dedicated to learning Christ and sharing Christ.

The Virgin Birth

The deceitful teachings of liberalism were present throughout Dr. Morgan's ministry, but he stood firm as a rock, and put his faith in God's words, not man's.

The Virgin birth was very important to Campbell Morgan, for the supernatural played a major part in his theology. He knew that scripture clearly pointed out that Christ was born of the Virgin Mary. The Bible clearly points this out, and either you believe this, or must conclude that scripture lies. There is no way anyone can be a great preacher and teacher of the Gospel and believe that the Bible is full of lies.

One of the unacceptable theories concerning the Virgin Birth which was put forward to Dr. Morgan was that Jesus was illegitimate. Morgan was not known for getting angry but this theory made him angry even to think about. He felt that this

was unbelievable with no correct evidence for it, all evidence was against such a man-made story.⁴⁸

He goes through the story of the Virgin Birth several times in his books, treating each step as a historic event, planned by the providence of Almighty God. He goes on to say that the only reason that it is unbelievable is that people believe God is bound by the laws which they have discovered. In other words their God is too small. George Campbell Morgan's God is the God of the Bible, a God unlimited, and he felt that the position of a limited God was an entirely unbelievable position.

Morgan goes on to say,

" . . . you say, as to the Virgin Birth, you doubt that it matters very much. I certainly think it does. If that goes, the whole superstructure of Christianity goes."⁴

He did not take the issue lightly, true Christianity includes the supernatural. He stood firm against the Humanism of his day, and he would have stood firm against the Humanism of the 1980's.

He felt that the writing of all the Evangelists involved the Virgin Birth, even though only Matthew and Luke give historic statements.⁵⁰

The Humanity of Christ.

Dr. Morgan worked hard to present Christ as scripture presents him, the God-man. Many preachers fail to achieve this balance. Some presented him as all divine, taking away completely his human side. Others felt that Christ was just a man, not divine at all. Both positions are equally dangerous and Morgan knew this.

Campbell Morgan believed that Christ couldn't have sinned.⁵¹ Not only is He fully divine, but he is fully human, and Morgan felt that there is no such thing as obedience if it does not involve the possibility of disobedience.

The subject of the Incarnation was very important to Morgan. He knew there was a great mystery here, but the scripture still reveals much about Christ which we can know. Christ is the mystery of God, and we can know Him.

The words "Son of Man" were dealt with in detail by Campbell Morgan.⁵² He said that this was the Lord's designation for Himself. It showed Christ's relationship with all of humanity. Christ identified with mankind, and went through the same struggles that we all go through. The phrase "Son of God" relates to Christ's relationship with man.⁵³

Another key verse here for Morgan was the biblical phrase "The word became flesh",⁵⁴ from the unknowable to the knowable. This is an important verse because it shows that God reached down to mankind and became one of us. The infinite God reached down from a position of infinite compassion to touch the limitations of human life.

God emptied himself and became man, but he did not empty himself of His essential deity. How can there be in one person perfect divinity and complete humanity? Morgan says that we cannot know the how, we must accept this on faith.⁵⁵ Campbell Morgan felt that Satan could use this as a temptation to ruin our faith, by getting us to spend all our time dealing with these mysterious things to which we cannot know the answer.⁵⁶ We should be more concerned with why God did it, not how he did it. Satan would rather have us concentrate on the how than the why. Morgan writes.

"There are no essentials of human nature that can't be discovered in the story of this person.. His physical life is seen moving along the lines of the purely human in its hunger, its weariness, its method of sustenance, and its seasons a rest. The human will is seen but always choosing, as the principle of activity, the Divine Will,"⁵⁷

He is dealing with a very difficult subject, yet does it in a way that does not cause confusion, but rather creates understanding. Christ was not just God indwelling man, for God does this for all believers. Something even more was meant here, "but God and man combining in one personality the two natures, a perpetual enigma and mystery, baffling the possibility of explanation."⁸

Morgan wisely points out that even through Christ's dual nature is unexplainable, yet it still remains a fact. It happened, it is part of history, and Christians can accept this, confident of the fact. This mystery is at the heart of

Christianity and no other religion has anything to parallel it. Christianity is different and unique, and Christians should appreciate this.⁵⁸

Morgan indicated that Christ was a perfect instrument different from the rest of imperfect humanity.⁵⁹ In Christ's humanity he was perfect, perfect in every aspect of his life.

In Morgan's lifetime, as today, there are those who believed that Christ sinned. Their logic is if Christ was truly fully human, then he would have to sin just like the rest of us. As always, Campbell Morgan would start with scripture. He clearly showed that scripture shows a sinless Christ, who in deed and word never committed a single sin. This standard should uplift believers and encourage them to follow His example.

For Morgan to conceive of Christ as sinful, would be to doubt the whole fabric of scripture. He clearly says that Christ committed no sin. He writes, "The sinlessness of Jesus in His human nature is fundamental to His atonement. No sinful being can atone for sinful beings."⁶⁰

Deity of Christ.

The full deity of Christ was central to Morgan's theology and he dealt with it in many places in his writings, but it is important to note that he spent little time defending the truths of scripture. He basically proclaimed scripture and let it defend itself, but even with this in mind, at times he did find himself in apologetics.

Campbell Morgan clearly pointed out that Christ claimed to be God and was God.⁶¹ How could one have fellowship with God if Christ's deity was rejected? He felt that it would be impossible. Christ put himself in the forefront and he did this because of who he was.

George Morgan saw that the issue was that God was in Christ.⁶² God became incarnate, God in the flesh. In Christ were the highest and best ideas of God. This God-man was the gateway between God and man. Through Christ, humanity takes hold upon Deity.

Christ's teachings were the sum of all wisdom. The words of this man were the word of God Himself. The deeds of Christ were the deeds of God. Christ and God could not be separated, they were one. Christ's deeds must be understood in relationship to His Deity. Morgan goes on to show that every event of Christ's life must be seen from this perspective.⁶³ The cleansing of the temple must not be seen as purely a human act. If it was, it loses its meaning. Christ's anger in the temple was the actual anger of God. It is not conceivable that a mob of Jews would yield their money tables for a mere Galilean peasant. They were conscious of the anger of the Deity.

Morgan continues to point out that the major difference between Trinitarian and Unitarian thought is this central issue of the Deity of Jesus Christ.⁶⁴ This difference breaks fellowship, and Christians should not think

of Unitarians as brethren with just a little different theological view. The difference between Arminian thought and Calvinist thought is a different matter entirely, for those of both theological lines may be brothers in Christ. They hold to the Deity of Christ if they are evangelical.

The difference between Arminians and Calvinists, according to Campbell Morgan, is in the interpretation of the meaning of Christ and His work.⁶⁵ He goes on to say that the major difference between the premillennial view and the postmillennial concerns the Christ.⁶⁶ It is interesting that he freely talks of two major theological camps in his sermons, and he does this in such a way as not to offend either of those camps. He believed this method helped keep doors opened.

Dr. Morgan speaks of Paul saying, "In Him dwelleth all the fullness of the Godhead."⁶⁷ Morgan felt that this was a major scripture in declaring Christ's Deity. He felt a person would have to be blind to see anyone but Christ in this scripture. Campbell Morgan did a word study on the word Godhead and showed his readers that the word did not occur anywhere else in scripture. In Romans there is a word translated God-head, yet it has a different usage. He relates this to Deity and Divinity.⁶⁸

In this scheme, Morgan then works with the word fullness.⁶⁹ Here fullness means the totality, the pleroma. In the Colossian letter, Paul was dealing with the Gnostic

heresy. The Gnostics' favorite word was "pleroma," but Paul takes their word and shows that the "pleroma" dwelleth in Jesus Christ.

In this same study, he deals with the words "Dwelleth bodily."⁷⁰ Dr. Morgan showed here that the present tense is used.⁷¹ This is the great doctrine of the Incarnation.

George Morgan proclaimed the results of the fact of the Deity of Christ. God is holy, living and sacrificed His Son on the cross for all mankind. Because of the God-man Jesus Christ, it was now possible to understand things about God which had previously not been understandable. Man was able now to have a new and fuller understanding of God.

According to Morgan, Christ's presence in the world has had great meaning. For one thing Christ has given us rest. Morgan contrasts what Christ has given us with what other religious leaders have given. He recognized that some of these teachers do truly have some things of God to teach, but their systems of thought fall short and leave people in a worse state of mind than they were in the first place. Morgan says,

"But here came a man into human life, a man of wisdom, a man of human friendship, a man eating and drinking, and he so came into human life that without enunciating great philosophies, speaking only simple things, he brought into the world's consciousness the conviction of God which is not a conviction of things about God, but a consciousness of God which lifts and rests and realizes and puts upon the brow of every man who hears and obeys, the very glow of God Himself. This is not man "merely." In Him dwelleth all the pleroma of Deity, and through the veil of His flesh Divine these flamed out upon human life infinite and eternal lights, and as men have come to it, and walked in it, they have found God, and have been healed and helped."⁷²

Dr. Morgan was always concerned about personal experience, but knew that personal experience must be evaluated in light of scripture, not the other way around. He felt it important that we know how the fact of Christ's Deity affects our personal experience. We first see that the Deity of Christ means that Christ is all sufficient, He is all we need. If Christ is fully God, he alone can meet all our needs.

The Deity of Christ for Morgan was in the area of noncompromise. This was a fact, and those who did not believe this fact, no matter how sincere, must be treated with kindness, but not in fellowship.⁷³

Death on the Cross.

Morgan starts his study in The Crises of the Christ with recognition that there is much debate whether Jesus was conscious of the full meaning of his death on the cross.⁷⁴ Dr. Morgan believes that Christ knew this mission, and with this knowledge He fulfilled this mission. Again the mystery of all this is recognized that at times Christ had limitations (limitations that He had agreed to), but at other times He fully knew what the future held. Christ continually indicated that He was following God's divine plan, a plan that no man could block. Christ indicated that He was to die on the cross and after three days He would arise. "Jesus said unto her, woman, what have I to do with thee? Mine hour is not come."⁷⁵ Jesus was saying that He was to follow God's

timing, not man's. Morgan recognizes that Christ's whole life was based upon conformity to the Divine purpose, and this divine purpose was completely fulfilled by the victory on the cross.

A key point to Morgan was the involvement of the suffering of Christ. Christ's mission could not have been completed without His suffering. Christ was a man as well as God, Christ hurt and bled, just as any man would have in those circumstances.

This pain can best be understood by examining the words which Christ spoke while He was on the cross. Christ said "Father forgive them, for they know not what they do."⁷⁶ Morgan points out here that evil man had cost Christ much pain and suffering. Even in Christ's greatest pain, He had pity for those who were causing His pain. His concern is that these people be saved. Christ thirsted and committed Himself into the arms of the Father. When He thirsted this showed great agony and suffering beyond explanation.

"Everything a sinning man needs he finds at the cross."⁷⁷ Morgan shows how foolish the things of the cross are to those who know not the Father. To the foolish, the cross is the end of the life of Christ. If the life of Christ was an accident or the death of Christ was an accident, then the world is handed over to chaos, and life has no meaning. The cross gives meaning to all mankind. There are many great values which the cross of Christ offers to all mankind, great blessings which are offered.

Morgan shows us that the cross brings a sinning man pardon.⁷⁸ One of the most attractive things about Christianity is this issue of pardon. Man's need of forgiveness is a need which can only be met through the cross of Christ. Sin cannot be undone. Sinners must admit they have sinned and ask for forgiveness. Pardon is impossible for a man who is persisting in sin. Even though we cannot undo our pasts, God will pardon us. Repentance of sin, according to Morgan is when a man is willing to quit sinning if the power is given to him. He goes on to say that all sin may be blotted out and destroyed. Repentent sinners can have a new slate, a fresh start.

The cross of Christ provides purity of heart. We are purified, we are cleansed from all sin.⁷⁹ People cannot purify themselves, Morgan feels that they should cease trying to do this on their own power. God will do this work in us, although we are involved in the process. Our part involves a willingness to abandon all acts of sin. Campbell Morgan writes of the power we are given because of the cross.⁸⁰ We are given power to keep sin out of our lives.

In preaching on the issues of the cross, Morgan sees that the cross brings peace to human experience.⁸¹ Man is out of harmony with God and is warring against God. The carnal mind is in enmity against God, because the carnal mind cannot know the things of God. Man is not only out of harmony with God, but because of this, he is out of harmony with all things. He is even out of harmony with himself.

Resurrection and Ascension of Christ

Morgan held the traditional view of the resurrection of Christ. As he always did, he held the biblical account as historical. Campbell Morgan's great issue was not whether the resurrection occurred, but what was the meaning of the resurrection for all of mankind. His teaching of the resurrection is best set out in his book The Crises of the Christ.

Christ was raised from the dead, and Morgan believed that this vindicated the claims of His life and teachings. He was seen coming back from the grave. Death did not and could not conquer Christ. Dr. Morgan goes on to say that if Christ did not rise then death and sin have won, and there is no true hope for anyone.⁸²

This resurrection was perfect victory for Jesus Christ. Morgan sees this victory in three ways: first, victory over the possibility of original sin; second, victory over evil as suggested from without; and thirdly, victory over evil as responsibility assumed.⁸³

"The supreme value of the resurrection was in the fact that it was a Divine act, by which God gave attestation to His perfect satisfaction with the work of Christ,"⁸⁴ writes Morgan. The greatest concern is that God was satisfied, not that man was satisfied; but because of God's satisfaction, the heart of man may find perfect satisfaction.

Morgan writes that God set His Divine seal upon the resurrection of Christ.⁸⁵ He goes on to say that the

resurrection is God's acceptance of perfect man, but it is even more than this. With the resurrection, God announces the victory of His Son over all opposing forces.

The fact that the resurrection plays such an important part in the preaching of the apostles is brought out by Dr. Morgan. He goes on to give many scripture references that back this up, and he always felt that the facts recorded in the Gospel must be accepted as true. Since we have accepted them as true, we can deal with them as fact.

Again in Morgan's great book, The Crises of the Christ, he gives considerable coverage to the ascension.

The ascension of Jesus of Nazareth was the final crisis in His great work. To omit that would be to omit that which is a necessary link between His resurrection from among the dead and reappearance amid His disciples, and the coming of God, the Holy Spirit on the day of Pentecost.⁸⁶

Morgan makes it clear that he believes the ascension is very important in the whole picture of the work of Christ.

Again, Morgan takes his regular approach in briefly dealing with the historic fact of the resurrection and then dealing more fully with the meaning of the resurrection. He always believed that the emphasis must be on the message, yet he is able to do his apologetics in such a way that it does not take away from this message. He felt it was pathetic that it was necessary to have to defend this historic fact, but Morgan knew that many people's faith had been damaged by the current liberal theological trends. When defense was necessary, he defended the ascension by the resurrection.

Campbell Morgan showed that Christ is God's man, and Christ is man's God. Without Christ, man can have no perfect understanding of God, because in Christ man finds the full and final revelation of the Father. For man it is impossible to commune with or come into understanding of the Father but through the risen Son.

Having attempted to follow the Lord as He ascended to the right hand of the Father, and having seen Him in the height of the heavenly glory, a perfect man, fulfilling the Divine ideal, the perfect Savior, having provided a ransom for the lost; and having moreover, recognized anew the fact that this exalted Man is our God, there remains to be considered somewhat more closely the new union between God and man, consummated when the Man of Nazareth received the promise of the Father.⁸⁷

Chapter 3

Trinitarian View of George Campbell Morgan

Three In One:

Dr. Morgan was well aware of the arguments for and against the Trinity. In many corners of Christianity, Unitarianism was making great gains as it refuted the historic trinitarian teaching of Christianity. As I will explain later, Morgan tried to avoid as much as possible the battles going on against the Bible and its historic truths, but he knew that the biblical view of the Trinity must be strengthened.

At times, Morgan would defend the Trinity, but his normal way was just to proclaim this as true and to go on from there. To Morgan, the Trinity was one of those central truths on which there was no compromise.

Morgan appreciated the mystery of the Trinity, and he made no attempt to hide or minimize this mystery. This mystery was exciting, and some day believers will know the answer. He says,

"The Trinity must remain an inexplicable mystery to the human mind. The fact that there exists with the unity a trinity of personalities is distinctly taught; their interrelation cannot be explained. It is sufficient for us to know that "God was in Christ, reconciling the world unto himself" (II Cor 5:19) and we should banish from our minds all speculation as to the distinction between Father, Son, and Holy Spirit."⁸³

From this statement, there is much which can be seen. As mentioned above, Morgan recognized and appreciated this mystery. Next, we can see that he also recognized that God has

revealed to us all we need to know. As Christians, we should be satisfied with this knowledge. Thirdly, he was aware that there should not be seen any distinction between the members of the Trinity. The Father, Son, and Holy Spirit are one.

It must be remembered that Morgan was not a systematic theologian who was concerned with every theological truth contained in Scripture. He was instead concerned about the most important ones. He was more concerned with the truth that there is a Trinity and its meaning for us than with all the other less essential truths about the Trinity. The pros and cons of this approach will be discussed later in the paper.

Campbell Morgan felt it is very important that we have a clear picture of the Trinity as it has been revealed to us. There was no doubt in Morgan's mind that the Trinity exists. He goes on to say that we can have a sufficient and restful view of the Trinity.⁸⁹

Again, Morgan uses the term Godhead to show that there are three persons in the Godhead. He saw the baptism of Christ as a perfect example of the totality of the Godhead being shown. First, he mentioned that the voice at the baptism was the voice of the Father, and the declaration was made concerning the Son. It was the Son with whom the Father was well pleased. We see here the humanity and the Divinity of Christ. Then, the Holy Spirit, who is God, fell upon the Son. He sees here the three members of the Godhead, all fully Divine, all working together to accomplish the same end.⁹⁰

Attributes of God:

How a minister sees God is very important to his theology. Morgan had a very high view of God and continually tried to raise the view his listeners had of God. He would agree with many of today's Christian spokesmen who feel that today the concept of God is too low.

God's attributes are continually dealt with by Morgan. One of these attributes is God as judge. Morgan gives us a very balanced approach to the love and judgment of God. During Morgan's day, people responded to the fact of God as a God of love in a positive way, but rejected the judgement of God. This is still going on today, as people ignore the judgement of God. In 1927, Morgan explained the judgement of God in the story of the destruction of Sodom.⁹¹ Morgan realized that this is a story that many people have trouble accepting, but he felt that the destruction of Sodom wasn't an act of revenge, but of mercy. It was an act of judgement. It was the cutting out of a cancer from society. God's judgement is always for the purpose of good things, in this case to protect society from the evils of Sodom.

In 1934, Morgan dealt with why God wreaks destruction and the issue of judgement is central.⁹² He says that the reasons for the destruction has to do with the conditions of the people, when people's sins have passed beyond the reach of hope. He does this in the interest of the people and His ultimate purposes for all mankind. He comes down hard on those

who cannot see God as judging and punishing sinners. The ultimate punishment is eternal Hell, which Morgan believed was the reward of the unfaithful. However we can rest assured that God's love is absolutely just.

Morgan saw God as King.⁹³ He relates this to the Kingdom of God which means the Kingship of God recognized and obeyed. God is King and Ruler of the universe.

God is a faithful God who will never let us down.⁹⁴ Morgan shows how the scriptures indicate that there will always be seasons, day and night, winter and summer. God has remained faithful to this promise. The prophets talk of this faithfulness of God, and we can know that no matter what, God will keep His promises. We can comfortably claim and rest on His promises. Whatever the circumstances may seem like at this moment, we can still take our faithful God at His Word.

Morgan recognized the omniscience of God. This is acceptance of the fact that God possesses perfect knowledge. He knows the past, present, and future. God has no need to learn because He is all-knowing. This is the God who Morgan worshipped and proclaimed. He talks much of God's foreknowledge but shows how God's foreknowledge does not interfere with the human will. Morgan points out that God limited Himself as far as coercing the will of man, but He did not limit Himself as far as knowing what direction man would exercise to take that will.⁹⁵

According to Morgan, God is a Holy God, and this holiness is expected of the followers of Jesus Christ. God's holiness cannot be fully described by human words. It is something more glorious than we can even imagine, but enough of God's Holiness has been revealed to us that we are able to live holy and upright lives. Dr. Morgan shows that the Holy Spirit can impart to us the knowledge of God's Holiness. Morgan does an excellent study tracing God's Holiness in the scriptures.⁹⁶ Morgan's earlier years spent as a teacher of Jewish students enhances this study.⁹⁷

All through the books Morgan authored, he presents God as a God of Love. Love was a very special topic with him. He never presented a God who lives in such a way as to ignore law. This is not the God of the Bible. He speaks of the law of Love. God's love is agape love, it is unlimited. He relates this to the sacrifices of Jesus Christ, as we see, here the ultimate example of love, Christ giving His best for others, no matter what it cost Him.

Morgan describes God as Love, and he relates this to God's other attributes. He does it in much the same way as does A. W. Tozer in his classic Knowledge of the Holy.⁹⁸ God is limitless, so His love is limitless, it has no bounds whatsoever. Because God knows all things, His love knows all things, so His loves knows what is best for us. God is incomprehensible, his love is vast, and someday we will

understand it all. As God's love spills over to us, we can rest safely in the safety of this love. God is the God of unfathomable Love.

According to Morgan, the mercy of God is a very important attribute.⁹⁹ This divine mercy has always been and will always be. Here Campbell Morgan stands against the belief that the God of the Old Testament is merciless, and the God of the New Testament is merciful. Nothing we do can ever change the mercy of God. We do not need to worry that this mercy will ever cease to be. If people had God's foreknowledge, people would be able to see God's mercy in all things, but someday, in even the hardest situations, we will be able to see that God is merciful and knew and knows what is best.

Dr. Morgan saw God as a sovereign God but did not mention it often, whereas his co-pastor and heir to his pulpit, David Martyn Lloyd-Jones, made this one of his major themes. Morgan did believe strongly in this doctrine, yet realized it was difficult to reconcile the Sovereignty of God with the free will of man.¹⁰⁰

As mentioned earlier, it was not Morgan's method to spend much time on the theological differences which were present in the evangelical community of believers, yet the fact that God was Sovereign was held high by him. It is unfortunate that when many people hear the word sovereign they are turned off and must think of Calvinism, but this is a beautiful truth for all Christians no matter what theological camp they may

represent. Morgan meant by sovereignty that attribute by which God rules His creation. God is in control and nothing can ever control God. God is free to rule His creation as he pleases. He is not limited by anything. When Morgan was very young, he wrestled with the concepts of evolution, and correctly believed that evolution does not allow for a sovereign God.

Dr. Morgan believed that the whole of scripture gives us a God who is sovereign. He sees the sovereignty of God in creation. No laws bind God, He created the laws and can suspend them at any time He chooses.

God is a God of all wisdom according to George Morgan. He relates this wisdom to prayer and the way God answers prayer.

He says:

When our prayers are not answered in the way in which we mean them when we offer them, we may be perfectly certain there is some reason, based on infinite wisdom and perfect love, for withholding what we ask. In all these things, we have to say what we know, not how we shall know hereafter.¹⁰¹

Dr. Morgan clearly preached and taught of the wisdom of the Almighty God and taught that the closer we got to God, the more of this wisdom we can possess. Our confidence must be in the wisdom of God and never in the wisdom of man. God's wisdom is infinite, it knows no bounds. Everything that God does is in relationship to His perfect wisdom. God cannot become any wiser, or do any wiser works, because He is all-wise.

Another attribute of God which Morgan mentions is the goodness of God. Good is a word which can be associated with God. Nothing is truly good apart from Almighty God. Because

of this goodness of God, He can never be unkind. The goodness of God means that God is kind and gives good to those who believe on His Son, Jesus Christ. In 1930, after sixty years of ministry, Morgan says:

Sixty years covers a long period and it has been one of varied experiences, naturally. Looking back over the years where as I have conflicting emotions, I do not hesitate to say that the dominant note is that of thankfulness for all the goodness of God.¹⁰²

This he said at the age of seventy-two years of age. After all the years of hard work and sacrifices, many tragedies and hardships, he personally had experienced the goodness of God. Few people have loved the Bible and knew its message any better than George Campbell Morgan. In scripture, he read of a good God, and in his heart he personally knew a good God.

Morgan did great evangelical work and was able to communicate this in an interesting and understandable way. He dealt with the name Jehovah or more accurately Yahweh, the primary name used of God in the Old Testament. Morgan also worked with the name Elohim, showing the tremendous awe and respect for God that the Hebrew people had. He desired to be able to communicate this great God in a personal way.

Person and Work of the Holy Spirit

It is difficult to put together a systematic theology on Morgan's view of the Holy Spirit, yet it is possible to read Morgan's works and see his basic teaching on the subject. Going through the hundreds of sermons in Morgan's ten volume set of sermons, The Westminster Pulpit, there are only a few sermons which are preached specifically on the Holy Spirit.¹⁰³ It was not that he ignored the Spirit or had a defective view of the person and work of the Spirit, but that he wished to avoid the more controversial doctrines concerning the Holy Spirit. The Holy Spirit played a very important role in Morgan's preaching and writings, as he gives a balanced approach to each personality of the Trinity.

Morgan spoke of the sin against the Holy Spirit. He considered this the sin of final rejection of Christ. He also believed that the Holy Spirit would abandon no one. People in this life should never be afraid that they cannot come to God if they desire God. This is evidence that one has not committed this sin.

Pentecost and its relationship to the Spirit are dealt with by Morgan. He shows how the word Pentecost is mentioned three times in the New Testament and each time it has reference to the Jewish feast which is celebrated on the fiftieth day after the second day of the Passover.¹⁰⁴ In Acts, it is the day that the Holy Spirit is poured upon the disciples and they were all filled with the Holy Spirit.

Morgan gave warning on the abuse and use of tongues.¹⁰⁵ Feeling that tongues had a very small role in relationship to the Holy Spirit, he felt the reason that people are so taken with tongues is generally that men have always sought signs. They are more impressed with the outward than with the inward. We do not need to attempt to reproduce this past phenomenon. He believed that tongues are basically used to talk in other languages, so we can understand one another.¹⁰⁶ Today there is time to learn these other languages, and God will not miraculously intervene because of our laziness. We do not need to expect another Pentecost because the Old Testament predictions were fulfilled on the day of Pentecost as recorded in Acts.

Morgan rarely debated things of the Bible although he was known to debate political and social matters. With spiritual matters, he knew that the Holy Spirit was needed before anyone could understand the things of God. The major work of the Holy Spirit, according to Morgan, was to help believers know and understand Jesus Christ better. The Holy Spirit is not to bring glory on Himself, but glory to the Son. In everything that Dr. Morgan taught, he showed the relationship of the Spirit.

The fruit of the Spirit was an important topic for Morgan. He corrected those who use the word, "fruits," instead of "fruit."¹⁰⁷ The singular is the proper form. He relates them all to Love as the fruit of the Spirit, saying that love

includes all the rest, and this fruit is a gift of the Spirit. We cannot cover these things up. The Spirit produces this fruit in us.

Morgan examines the Spirit to be sure that it is the Spirit of God, and says that any spirit which does not reveal Christ as He actually is is a false spirit. A false spirit will reveal a false Christ, but the true Christ, Christ of scripture will be revealed by the true Spirit.

Morgan believed that there is a great difference between receiving the Spirit and receiving the infilling of the Spirit. When man is born again, every man receives the Spirit. The reception of the Spirit is dependant upon receiving the Lord Jesus Christ as your personal Savior. Morgan believed that it is God's will for believers to be filled with the Spirit when they are saved, but he feels that this is rarely the case.¹⁰⁸ We should insist that they are filled and that they should fulfill the conditions of being filled of the Spirit.

In 1902, when Campbell Morgan was thirty-eight, he wrote:

No man has more strenuously maintained or taught (than I) both in my books and in my preaching, that the Baptism of the Spirit is the miracle of regeneration, and is not a second cleansing leading to sanctification.¹⁰⁹

It is obvious that many modern so-called charismatic groups probably would not like Morgan's teaching on the Holy Spirit, but he rather bluntly states here that the Baptism of the Spirit has to do with regeneration.

Chapter 4

Evangelical Approach to Scripture of George Campbell Morgan

Evangelical vs Liberal

Morgan ministered in a day in which the liberal-fundamental controversy was at the height of its battle. There was never any doubt which side Morgan was on. The unique way in which Morgan chose to fight this battle will be discussed in the next part of this paper. However here Morgan's theology will be discussed as it relates to liberalism and evangelicalism.

It is fair to call Morgan evangelical, conservative, and a fundamentalist. He fit into the fundamentalist camp early in his ministry, as he believed in the dispensational premillennial approach. He was later to move away from this view which disappointed many of his followers. One of his earliest books was on the dispensational approach to scripture. It was entitled, God's Methods with Man. The majority of the dispensationalists still consider Morgan one of their spokesmen since they probably aren't aware of Morgan's rejection of dispensationalism in his later years of life.

Morgan was conservative in his faith and teaching, yet he was not conservative enough for many. It is fair to say that he was too conservative for the liberals, and not conservative enough for the conservatives. This is not to give the impression that Morgan was a moderate, he was not. He was true to the basics of the faith, and would not compromise on

these great truths. He detested liberalism, and felt that it was a theology of unbelief.

Morgan continually contrasts fundamentalism with liberalism and always identifies himself with the fundamental position, in that he believed the fundamentals of the faith. In 1923, Dr. Morgan says,

"All this talk of the modern mind makes me tired. It always means a mind that refuses to accept as true anything which it cannot explain by knowledge, or what it supposes to be knowledge, attained within grasp. To me the thing is puerile. The trouble is that it is making so wide an appeal to these student boys and girls just now."¹¹⁰

Morgan was a great teacher, and a very fine educator, and he was aware of the dangerous teachings that were being taught in the schools. Morgan was able to see these same things going on in the modern school systems and he attacked these things.

Dr. Morgan was very concerned about young people, and the terrible influences which modernism was having on them. During Morgan's lifetime, the teaching of evolution was gaining strength and dominating the thinking of the day, and he saw this theory as destroying the faith of many young people.

In Morgan's strongest words he felt that liberalism was a different faith than Christianity.¹¹¹ He felt that their God was not his God, liberalism's Christ was not his Christ, and liberalism's Bible was not his Bible. He said this in 1925 and never altered his position.¹¹² Today many have tried to reconcile this position, but it cannot be done. Fundamentalism is based on God, and modernism is based on man. These words are the strongest words ever recorded by Morgan on

liberalism, and they express his view throughout his lifetime on the subject. Liberalism was a disease which was wreaking havoc on the Christian community. No one could really examine Morgan's works and actually question his loyalty to the evangelical faith.

Campbell Morgan had many great friends who stood firm against liberalism. Alexander Maclaren and D. L. Moody were two who stood firm with Morgan. It is a shame that Moody's son, Will, was to try to convince the world that Moody was liberal in his theology, but Moody stood as firm and true to the faith as did Morgan. Moody was like Whyte in that he would do all he could to avoid controversy, and he tried to see what truth was in all that was said.

Morgan believed that the Fundamentalist-Modernist controversy would eventually gather around the person Jesus Christ.¹¹³ The issue was that the Modernists had a lower view of Christ than the scriptures presented. Morgan was amazed that some liberals could actually consider themselves Christians. He could not understand how people of purely naturalistic philosophy could pretend to be Christians. He recognized that these people presented a religion which was in contrast to Christianity. He wondered why they did not just admit that they were presenting something other than Christianity. Morgan's strong Christology helped him to see the weakness of this faith of unbelief.

Morgan was a contemporary of J. Gresham Machen who wrote several books in defense of the tradition historic evangelical position. Machen felt it was his call to get to the heart of the battle and fight back. Morgan found Machen's books most helpful. He appreciated Machen pointing out how Modernism was presenting horribly degrading concepts of Christ. These Modernists were presenting a Jesus who was less than the Son of God.

The more Morgan studied the Bible, the more he was convinced that it was the infallible word of God. He was known to read a book of the Bible through fifty times before he would preach on it.

He held to the inerrancy of the scriptures and would have stood with those today who hold to this very important doctrine.¹¹⁴ Campbell Morgan held to the complete integrity of the Scriptures, and their absolute authority. Morgan did hold to inerrancy, but in 1922, he refused to sign a declaration subscribing to this belief.¹¹⁵ The reason was that he felt it was unnecessary for him to subscribe to any man-made document, and he criticized those who required believers to sign such a document. He realized some of the problems which can occur when men put together creeds and confessions. He preached and ministered in churches which traditionally used such creeds, but he rarely said anything about them. The Bible was all the creed that he needed. Morgan mentioned higher criticism many times. He adopted the

higher critics' methods by examining higher criticism in the way the higher critics did the Bible. He tried to appreciate some of the positive things which came out of this movement, yet was aware of the dangers which were happening.

Dr. Morgan criticized the philosophy which he believed was behind the higher critical method. He felt that criticism was based upon philosophies that presuppose the impossibility of the supernatural. He considered this to be ridiculous and false. Most of the higher critics claim to be open-minded and seeking the truth, but in reality, Morgan realized that these people were prejudiced against the evangelical faith. They cannot prove that there is no supernatural, they just believe there is a no supernatural, and interpret scripture with this in mind.¹¹⁶

The Bible is the supreme revelation according to Morgan, a record of God reaching down to man. It is not outdated and has not been outdone. Morgan enjoyed archeology, or at least reading about it. There is no record of him actually doing any work in this field. At times he would use archeology to substantiate the historic accuracy of the Scriptures.

Morgan stood firm on all the fundamental doctrines of the faith. He believed and taught the full deity of the Saviour. He fully believed the Word of God to be inerrant and fully inspired. Dr. Morgan believed and preached the supernatural element of scripture as historic. Christianity is a

supernatural faith and Morgan believed that to teach anything else was in error. As mentioned earlier, he taught the Virgin Birth as fact and as very important. He knew evolution was false and proclaimed the Genesis account as accurate. Yet he was open to what the evolutionists meant. Genesis does not say whether a day of Creation was twenty-four hours or an indefinite period of time. It was this type of thing which made some people question his orthodoxy.

Involvement in the Liberal/Fundamental Controversy:

This is an important issue today. Is it best to take Jerry Falwell's and Francis Schaeffer's method of direct confrontation, or is it best to take Billy Graham's method and present the Gospel and ignore the controversy? This has never really been decided, with many evangelical Christians on both sides of the issue.

In Morgan's day, there was Machen and McCartney who followed the line of approach that Schaeffer takes, but Morgan felt that the best way to battle liberalism was to preach the Gospel and ignore the controversy as far as possible.¹¹⁷ He used the method that Billy Graham uses, but showed more courage in pointing out sin.

Morgan believed that the Bible must be left to defend itself, although he does enter into some apologetics. Whenever he spoke of a Christian truth which was under attack, he would briefly defend it historically, then spend the majority of his message on that truth.

An example of this would be when Dr. Morgan was preaching on the resurrection.¹¹⁸ He would start his message by showing the resurrection as a historic fact, and for a few brief paragraphs explain his apologetics in such a way that one might think that Josh McDowell is speaking. Then he gets into his message and allows the Bible speak for itself.

He would not enter into public debates defending scripture. Morgan believed that his work must be mainly positive, and to spend his time defending scripture was to take away from his work of proclaiming scripture.

Campbell Morgan felt a deep sadness over the bitter theological controversies which were tearing the church apart. He felt that he was not called to enter into this battle. Whereas Machen, McCartney, Falwell and Shaeffer all believed and believe that they could not and cannot avoid these controversies. He thought constructive work to be of great value. Yet it seemed to him as if Christ and the biblical writers would at times enter into such controversies.

Morgan's theological beliefs were generally in harmony with the Fundamentalist viewpoint. He gave great warning to them for the bitter and hateful spirit they often had towards those who disagreed with them. He also warned them of heresy hunting. Yet if heresies are present in the church, should they not be exposed and dealt with?

Dr. Morgan worked hard to avoid speaking of controversy in his teaching and preaching. He felt that this was not the place for it. If this method is examined against Paul's epistle to the Colossians, one is able to see a great contrast. There were great heresies going on in the Colossian Church. As a result of these heresies, Christ was presented as less than He is. Paul hit hard here, and hit on the heresies, and presented correct doctrine. The liberal theology of Morgan's day also presented Christ as less than He is, yet Morgan still felt his method was the best one.

Some advantages to this approach are that love breaks down more doors than does law. It is easy to get so involved in argument that the message of the Gospel is completely missed. Dr. Morgan also knew that the Word of God could not be understood by those who do not know Christ. You could not argue them into the kingdom of God, rather you should teach the Bible and pray, and allow God to do the work.

There are some disadvantages to Morgan's method. A major disadvantage is that it does not warn people of danger. They hear these heresies from all sides, and if someone does not point out the dangers, they may be overwhelmed.

Chapter 5

Holiness According to George Campbell Morgan

Emphasis on Holiness:

Holiness was extremely important to Morgan and his own theology. He taught holiness, but tried to avoid the issues which have divided the church. In Morgan's Westminster Pulpit, he preached a series on holiness, and dealt with the subject in more detail than anywhere else in his works. He speaks of two words, holiness and righteousness,

"These two words . . . , mark two aspects of one condition. Holiness has to do with character, righteousness with conduct. They cannot possibly be separated from each other. They are as intimately related as are root and fruit. There can be no fruit unless there be a root . . . There can be no righteousness unless there is holiness; holiness must issue in righteousness. Holiness describes being; righteousness describes doing."¹¹⁹

He sees the essential meaning of holiness as being right in character, and the essential meaning of righteousness as being right in actual conduct.

Morgan examines the subject of holiness from a New Testament perspective. He points out that many Christians are afraid of the word 'holiness', and a lot of these people avoid churches, conventions, and conferences where holiness is mentioned. Dr. Morgan goes on to point out that it is precisely because of the abuses that have been done in the name of holiness, that Christians must not turn away from this biblical word. Dr. Morgan goes on to define holiness in the first sermon of his series. He says that holiness is not

freedom from mistakes in judgement; rather it is freedom from the need to exercise judgement alone.¹²⁰ Like Wesley, he realizes that we are not free from making mistakes. In holiness, God helps us to make decisions.

Morgan stresses that holiness is not freedom from temptation.¹²¹ Holy people must battle temptation just as unholy people must. He goes on to say that holiness frees Christians from the need to fail. There is no reason why Christians must be overcome by temptation, they have a means of escape. All their lives on this earth Christians will be tempted, but they can always have deliverance.

Holiness is not freedom from bodily infirmity says Morgan, but holiness does mean freedom from all sickness brought on by our disobedience.¹²² Here he stands against those who feel that all sickness is caused by a person's sins. That is, if a person is sick, he must have sinned. He also stands against the opposite extreme, that our personal sickness cannot be caused by sin. Morgan believed that our sin can cause sickness, but just because we are sick, does not mean it was brought on by our sins.

Campbell Morgan believed that holiness does not mean that Christians will not have conflict.¹²³ He showed how many Christians believe that God will keep them from all of life's conflicts and problems, but many times because of their faith, Christians have even more problems brought into their lives. According to Morgan, holiness does mean freedom from

defeat. Not that believers will win every contest they enter, but that life will never defeat their relationship with Jesus Christ.

Holiness is a present possibility in this life, believed Campbell Morgan, and it is a life which Christians should live here and now. Even in the midst of this evil and present world it is possible to reflect God's holiness.¹²⁴

Morgan showed that the New Testament tells believers that holiness of character is possible because it is the will of God. God's will was one of the most important and most frequently dealt with topics by Dr. Morgan. God wills His people to be holy because He is holy. The Holy Spirit gives Christians the power to live holy lives as God is a holy God.

Christ's victory over sin and his death on the cross makes it possible for believers to live holy lives. The spiritual forces that are against holiness have been defeated, and these defeated forces need not defeat the children of God. Christians can live holy lives because of all the resources available to them. If you are born again, Christ is in you.

George Morgan recognized that there are certain conditions for the life of holiness.¹²⁵ It is necessary to accept and believe the promises of God. He goes on to deal with the injunction "let us cleanse ourselves," and talks of the conditions necessary for us to do this. These conditions are conviction, renunciation, surrender, and faith. Faith gives the power to carry these things out.

There are many benefits to living a holy life, and Dr. Morgan entitled one of his sermons "Holiness, its fruits."¹²⁶ One of these fruits is that the sinner is a new creation. The old is washed away, it is possible for a new and fresh start. The old things have passed away, he has been cleansed. The Christian man is no longer self-centered, but instead is God-centered. Another benefit is the Christian will not waste his time building up treasures on earth, but will build up heavenly treasures.

Dr. Morgan knew that holiness was a life of usefulness.¹²⁷ Christians are useful to God, to others, to themselves. If a Christian claims to be living a holy life but is useless, then that claim is a lie. Holiness is the work of the Spirit, it is the work God does in his people.

Morgan knew that there are many hinderances to the life of holiness. He saw one of the greatest hinderances in the fact that many teach that holiness is not possible here and now. Because of this, Christians do not hold a high expectancy for a life of holiness.

Did Morgan Fit Into the Wesleyan Camp Concerning Holiness?

Morgan mentioned Wesley several times in his works and always on a positive note, yet in Morgan's series concerning holiness he did not mention Wesley at all. Morgan's interpretation of holiness was not a Wesleyan interpretation. It was more of a Keswick interpretation.

Dr. Morgan, as has been previously stated, felt strong about the doctrine of holiness. He felt it was not an option, but a necessity for the Christian. Morgan strongly defended those who preached holiness, and told Christians not to be afraid of the word perfection. Concerning sanctification, he said,

"One thing perfectly certain is that sanctification will never mean in this life that we are brought to such a state in which it is no longer possible for us to sin and it is equally certain that grace is available in the power of which it is always possible not to sin."¹²⁸

Morgan taught no doctrine of entire sanctification, no second work of Grace. He talks of the only entire sanctification that is possible in this life is for us to be completely in the hands of Christ.

He believed that only as we leave this life will the final phase of sanctification be reached. Morgan uses many terms which Wesleyans use, such terms as: holiness, sanctification, perfection, complete, and so forth.

Morgan believed that it was possible to be holy in this life, and have victory over sin. Yet it is impossible to piece together a systematic teaching on sin, as taught by Morgan.

In several places, Morgan warned of the danger of those who do not stress holiness, and also warns those who do stress holiness, of going overboard and not being aware of people's evil natures.¹²⁹

Chapter 6

The Theological Shift of George Campbell Morgan

From Calvinist to Arminian.

As mentioned earlier, Morgan was born to a Calvinist background, was involved in a Wesleyan Church, and spend most of his life in churches which were Calvinistic by tradition. Did Morgan shift his theology from Calvinistic to Arminian? Going through all Morgan's work, there is no indication that Morgan made this shift in his theological views. Morgan was more apt to offend the Calvinists than the Arminians. He held a mixture of both views and did not neatly fit into either camp. He always worked his hardest not to offend either Camp, but on some issues he could not hold back. He worked his hardest to reconcile the two positions, believing that they both had scriptural backing. He used very little of his energy to refute either of these positions.

As early as 1908, Dr. Morgan spoke of the doctrine of election.¹³⁰ He agreed that no person could come to the Father unless the initial constraint was laid upon him by the Father, but he calls it blasphemous, unscriptural, and anti-Christian to teach that regeneration does not include reference to the will of man. Even here Morgan reacts against the extremes of both positions and does not really show his own view. Here he can be seen encouraging, yet warning both positions.

Since Morgan knew that the greatest thinkers of Christianity could never settle the controversy between Calvinism and Arminianism, and each position had much biblical support, he felt the greatest help he could be would be to point out the strengths and weaknesses of both positions. Morgan felt that both positions would draw out teachings from their positions which were not warranted by the Word of God. He felt that those of both sides would take their positions much too far.

Yet Morgan fit more into the Arminian camp than the Calvinistic camp. He believed that scripture clearly teaches that a Christian can fall away and lose his inheritance, and he felt that man's freedom and will are also clearly taught in scripture, and to deny this is to deny the truth of what scripture teaches.¹³¹

Just because God has foreknowledge does not mean that he interferes with the will of man. Morgan realized the difficulties here, but felt that he could not give any leeway in these truths. Morgan taught that man was free to reject God as he pleased. Morgan also dealt with election. He felt that election referred to service, and not salvation.¹³² The Bible teaches nowhere that anyone is ever elected to eternal damnation.

Dr. Morgan felt that people did not need to put all their effort into trying to understand the mystery involved between the Arminian and Calvinistic positions, a mystery of

two positions, which have scriptural defenses, yet seem to contradict each other.

As early as 1910 when Morgan was 47 he taught that even though we have received the gift of life we can lose it.¹³³ It is important to remember that Morgan was saying this when he was preaching in churches of the reformed tradition. Morgan said that on some issues his position could be described as Arminian.¹³⁴

Morgan was brought up in the severest Calvinism, and his own study of the Word of God compelled him to reject this, yet he admitted that in many ways people would call him a Calvinist. It is difficult to discover in what ways he could be considered a Calvinist. Two years before Morgan died, he talked of how Arminius was writing a book defending Calvinism, but his study led him to reject Calvin's view.¹³⁵

From Premillennialist to Amillennialist

Dr. Campbell Morgan made a wide swing in his theology concerning the Millennium, and this change in his theology was rather obvious. One of the first books which he ever wrote was God's Method With Man. This book was a Premillennial dispensational approach to scripture. The copyright date of 1898 would make Morgan thirty-five years old. The book divides the Bible into dispensations. Dwight Moody influenced Morgan into accepting this view in his early years.

The book includes a very colorful map which includes the rapture of the saints and the 1000 year earthly reign of Christ, but as Morgan continued to examine scripture, it became his belief that this view was not contained in the Word of God. After this point, prophecy was not to play a very important role in Morgan's teachings. After this point, he was more concerned with the truths which could be drawn out of the prophetic books. Several of Morgan's later books were written from an Amillennial position. This list includes Studies On the Prophecy of Jeremiah & Hosea, and The Heart & Holiness of God.

He always stood firm against the post-millennial view of the second coming. He firmly believed that the return of Christ was not going to be preceded by the conversion of the world.

Although Dr. Morgan's later view was to be more amillennial, he always had some identification with the premillennialists. He continued to feel he was premillennial in the sense that through the crisis of the present age will come the personal advent of Christ. He felt that it was useless to speculate about the details concerning Christ's return. Morgan felt that the idea that in this world a Jewish kingdom would be set up was unscriptural.¹³⁶ He taught that the return of Christ will be visible.

Chapter 7

Conclusion - George Campbell Morgan for Today:

Does G. Campbell Morgan have anything to offer modern man? After all, it has been almost 38 years since he passed on, remembering that his life began during the Civil War and ended at the conclusion of World War Two. Morgan passed on without seeing and being part of the great computer information age of today, yet very little of Morgan's work is out of date and is as valuable today as when it was written. Dr. Morgan knew his Bible and he knew it well. Many Christians today could read his works and find them going over their heads, since there is a lot of Christian literature on the market which lacks depth. If modern Christians could "catch on" to Morgan, they would be the better for it.

Morgan's Westminster Pulpit Series are especially suited as they present the best of preaching. In this series, Morgan covered a multitude of things. One set has been reprinted in a five volume set at a reasonable price, and used sets can still be found occasionally at a very reasonable price. If it is found, it should be purchased.

All the sermons in this set are drawn from Scripture and through these messages Morgan taught the great truths of Scripture. This series covers much of the mission and message of the Christ. In this set he also does several series of sermons, such as on Christian Citizenship; The Church; The Cross; Holiness; The Kingdom; and Problems of the Religious

Life. These sermons are all interesting as Dr. Morgan gives insights into these topics which are the result of years of study. A reading of these sermons should help a preacher learn to be a better preacher, not to mention what these sermons will do for the spiritual life of the minister. Also it should encourage the minister to strive for a very high standard of ministry.

George Campbell Morgan's life can be an encouragement and inspiration to believers today. It is a shame that Morgan's biographies are no longer in print, but with the library systems of today, these biographies might be obtained through local libraries. Morgan's daughter-in-law, Jill, authored a book called This Was His Faith, which is still in print. This gives Morgan's responses to many questions concerning the Bible and the Christian faith. Much can be learned of Morgan from this.

From a study of Morgan's work and biographies, we can see the many strengths and weaknesses of Dr. Morgan. Today we are a busy society and are not always ready to work hard for the things which we want. Morgan, as has been mentioned earlier in this paper, was a very hard working man and this hard work did not cut his life short or cause him misery. There is more to it, but Morgan always felt that hard work was the main reason that he stood out among other ministers. How many ministers in the 1980's are willing to put the hard work in that he did, in order to accomplish the Lord's work? How

many ministers day in and day out put a good amount of time in preparing their message? Is this lack of good preaching today related to the unwillingness of many ministers to put the hard work in? An examination of Morgan may give some answers to these questions.

Morgan's high view of Scripture, and the major role that it played in his ministry can be a great lesson for Christians today. Morgan found the Scriptures to be fascinating and full of truths and lessons which were non-ending. He always felt there was something new to discover and this attitude was relayed to his people. Campbell Morgan always set out to make the churches to which he ministered into Bible centers. Today, many seem to be reacting in the opposite direction, many Protestant churches are getting rid of Sunday Schools and Christian education programs, as if Bible studying were not really needed. Many Christian leaders recognize today as a day of Biblical illiteracy.

Morgan showed great wisdom in dealing with the absolutes of Christianity. Morgan was not what is known as a doctrinal preacher. Even if a person feels called to preach on many of the issues which have been raised against the Church, one can still learn from Morgan, in that most of the time should be spent on the heart of the faith. An example would be concerning the Second Coming of Christ. A minister should spend most of his time preaching on the fact that Christ is coming again and what the return of Christ means for the world,

and a lesser proportion of time concerning the particular belief concerning the way He will come. Unfortunately many times it is the reverse, more time is spent on the area of interpretation than on the area of absolute certainty. Later in Morgan's ministry this was to be his approach to the Second Coming.

Morgan set a very fine example of a Christian father and husband. Some may say that he should have spent more time with his family, but he still had a wonderful and happy family relationship. He had a wonderful wife who loved being a wife and mother. They had a very happy life together, each appreciating their particular responsibilities in the relationship. Mrs. Morgan sacrificed as much as her husband did, and they lived somewhat of a vagabond life. She would have preferred to stay in one place and set up house, but she would never let her feelings stand in the way of the Lord's work.

Morgan was a faithful husband who gave his wife his full attention, or at least as far as possible with his busy schedule. They always had wonderful vacations together each summer. The Morgans loved their children, and it is a great tribute to both Dr. Morgan and Mrs. Morgan that four of their sons entered the full-time ministry. Dr. Morgan was not able to spend nearly as much time with his children as he would have liked to. Dr. Morgan took every opportunity he could to make up for this missed time with his children. He would try to take at least one of his children with him when he traveled,

and never failed to bring gifts home to his wife and children after a long trip. Summer vacations were for the family and rarely were outsiders invited to participate in them. All of the Morgan children grew up to serve Christ as their personal savior.

Campbell Morgan knew his gifts, and put the major portion of his time into the areas of preaching and teaching. He believed that all areas of the ministry are important, but a minister should recognize and use his strengths. There are many great ministers in Christian history who have followed Morgan's approach to the ministry. A. W. Tozer, Charles Spurgeon, Jonathan Edwards and Alexander McClaren are just a few of the ministers who did very little visiting and counselling and spent most of their time preaching, teaching, writing, and studying. A minister with the leading of the Spirit must minister in the way best suited to him and never criticize others whom God has called to minister in different ways.

A picture of Morgan as having no faults should not be permitted. There is no doubt that his strengths out-weighed his weaknesses, but there were weaknesses there. Morgan had a great personality that was at its best in public. He was much of the time aloof and seemingly cold to those he might face during a brief encounter, but the reason was that so much of his time was spent in thought and study. Whether this was actually a weakness could be debated, or just the price Morgan paid for greatness.

Morgan was always very generous with money and shared it as soon as he received it, but he did have expensive tastes, and was criticized for it. He wore the best of clothes, his appearance was always perfect and commanding. He always bought the finest things for his wife and children. He drove a car when very few could afford them, yet he worked hard for his money and never hoarded it.¹³⁷ Whether his use of money was proper or improper for a minister could be debated..

Dr. Morgan was always greatly affected by the size of crowds, and when the crowds were not as big as he thought they should be, he could become very discouraged. At the height of his ministry he resigned a church because the crowds were not as plentiful as he desired.¹³⁸ In his biographies and journal, he always made sure to note the size of the crowd. Many have felt that this is one of Morgan's major weaknesses. Yet it did not seem to be an ego thing, rather it seemed to be a personal desire to accomplish all he could for the sake of Jesus Christ. Morgan felt that more was being accomplished by preaching and reaching 5,000 people than by preaching and reaching fifty people.

As mentioned earlier, the strangest saying that history recorded Dr. Morgan saying was that everyone who died in battle for England during World War II would inherit eternal life, yet if the works of many of Christianity's greatest leaders are examined, you will probably find a saying or two which are equally as strange. With all the words that Morgan

wrote and publicly spoke during his lifetime, it's a wonder there were not even more strange sayings.

All of Morgan's books offer some value for readers today, but several of them are way above the rest. The Crises of the Christ is considered Morgan's best and has become a classic in Christology. The book discusses the major events in the life of Christ. Morgans books on the Gospels and Acts are all of great quality. They are all good, but John and Acts are the best of the series, as Morgan did the majority of his work in the Gospels and Acts. The Analyzed Bible reflects years of Morgan's hard work and study in the Scriptures. He is able in a few short pages to outline and summarize the message of every book in the Bible. A thin paperback entitled God's Perfect Will is one of the finest treatments to be found on the subject.

George Campbell Morgan ministered for over sixty years and stood high above his peers. Considering every year he preached, there were over 100,000 ministers in American and Britain preaching also. What made Morgan stand out so? He obviously was gifted; and although he didn't have much formal education, he was self-educated. But there were many who were educated and gifted. Wilbur Smith gives us a clue into the question of Morgan's success. Wilbur Smith says:

...there is one word that can be written over every day of his life, and over almost every page of this book -- work. How he toiled! He rose early, he retired late, he worked all day, except the hours he took off for social fellowship among close friends. How little the audience that crowded to hear his expositions saw him in a circle of light at five o'clock in the morning with Bible and notebook spread before him...139

George Campbell Morgan loved the Word of God; and with all his talents, abilities, and opportunities, he decided that the teaching and preaching of God's Word he would do above all else. God's servants must discover their talents and abilities and can learn from Morgan, excellence in any area of ministry takes hard work.

END NOTES

¹Warren Wiersbe, Walking with the Giants (Michigan: Baker Book House, 1976), p. 129.

²Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 23.

³Ibid. p. 24.

⁴Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 135.

⁵Warren Wiersbe, Walking with the Giants (Michigan: Baker Book House, 1976), p. 130.

⁶Ibid., p. 130

⁷Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 131.

⁸Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 39.

⁹Ibid. p. 41.

¹⁰Ibid., p. 51

¹¹Ibid. pg. 56.

¹²Ibid. pg. 57.

¹³Ibid., p. 57.

¹⁴Warren Wiersbe, Walking with the Giants (Michigan: Baker Book House, 1976), p. 130.

¹⁵Ibid, p. 131.

¹⁶Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 65.

¹⁷Ibid., p. 74.

¹⁸Ibid. p. 75.

¹⁹Ibid., p. 76.

²⁰Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 137.

²¹Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 81.

²²Ibid., p. 93.

²³Ibid., p. 109.

²⁴Ibid., p. 104.

²⁵Ibid., p. 109.

²⁶Ibid., p. 119.

²⁷Ibid., p. 123.

²⁸Ibid., p. 123.

²⁹Ibid., p. 128.

³⁰Ibid. p. 137.

³¹Ibid., p. 146.

³²Ibid., p. 181.

³³Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 133.

³⁴Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 206.

³⁵Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 133.

³⁶Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 237.

³⁷Warren Wiersbe, Walking with the Giants (Michigan: Baker Book House, 1976), p. 133.

³⁸Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 135.

³⁹Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 283.

40Ibid., p. 284.

41Ibid., p. 287.

42Ralph Turnbull, A History of Preaching. (Michigan: Baker Book House, 1974), p. 442.

43Wilbur Smith, A Treasury of Books for Bible Study (Massachusetts: W.A. Wilde Co., 1960), p. 135.

44Jill Morgan, A Man of the World (New York: Fleming H. Revell Company, 1951), p. 318.

45Ibid., p. 319.

46Ibid., p. 323.

47Warren Wiersbe, Walking with the Giants (Michigan: Baker Book House, 1976), p. 135.

48Jill Morgan (ed.) This Was His Faith (Michigan: Baker Book House, 1977), p. 175.

49Ibid., p. 175.

50Ibid., p. 175.

51Ibid., p. 177.

52G. Campbell Morgan; The Crises of The Christ (New Jersey: Fleming H. Revell., 1936) p. 81.

53Ibid., p. 81.

54Ibid., p. 78.

55Ibid., p. 78.

56Ibid., p. 78.

57.Ibid., p. 78.

58Ibid., p. 79.

59Jill Morgan (ed.) This Was His Faith (Michigan: Baker Book House, 1977), p. 177.

60G. Campbell Morgan; The Crises of The Christ (New Jersey: Fleming H. Revell., 1936) p. 89.

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⁶³Ibid. p. 91.

⁶⁴Jill Morgan (ed.) This Was His Faith (Michigan: Baker Book House, 1977), p. 188.

⁶⁵Ibid., p. 238.

⁶⁶Ibid., p. 274.

⁶⁷G. Campbell Morgan, The Westminster Pulpit Vol II (Los Angeles: Fleming H. Revell Co., 1955), p. 253.

⁶⁸Ibid., p. 251.

⁶⁹Ibid., p. 253.

⁷⁰Ibid., p. 253.

⁷¹Ibid., p. 253.

⁷²Ibid., p. 253.

⁷³Jill Morgan (ed.) This Was His Faith (Michigan: Baker Book House, 1977 reprint), p. 245.

⁷⁴G. Campbell Morgan; The Crises of The Christ (New Jersey: Fleming H. Revell., 1936) p. 275.

⁷⁵New American Standard Bible (New York: Thomas Nelson Publishers, 1960), John 2:4.

⁷⁶Ibid., Luke 23:34.

⁷⁷G. Campbell Morgan, The Westminster Pulpit Vol II (Los Angeles: Fleming H. Revell Co., 1955), p. 61.

⁷⁸Ibid., p. 63.

⁷⁹Ibid., p. 75.

⁸⁰Ibid., p. 100.

⁸¹Ibid., p. 125.

⁸²Jill Morgan (ed.) This Was His Faith (Michigan: Baker Book House, 1977 reprint), p. 192.

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103G. Campbell Morgan, The Westminster Pulpit Vol III (Los Angeles: Fleming H. Revell Co., 1951), p. 276-350.

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106Ibid., p. 198.
107Ibid., p. 123-124.
108Ibid., pp. 196-197.
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