

Chapter 1 : Billy Graham funeral attendees reflect, marvel

Dec 18, 2018 - A childhood friend of Richard Nixon's it was Graham who helped the disgraced president articulate the "Southern Strategy," which won Nixon the White House in

The Roots of the Presbyterian Church in America. First, there were different positions on how to think about racial integration; and, second, there was also change over time for the movement as a whole. Positions That there would be differing positions on the most explosive issue to face the American South is not surprising. What perhaps is surprising is that these differing positions are reflected in a generally conservative religious and political subset. Gamble, stated clerk of Central Mississippi Presbytery, represented hardline racial intransigence. Nelson Bell, the long-time associate editor of the Presbyterian Journal and founder of Christianity Today, held what was viewed to be a moderate position. On the other hand, though, forced integration opened the door to the possibility of race mixing that was unthinkable. Integrationists There were still others, and especially among the younger generation who would take PCUS pulpits in the s, who believed that segregation in society and church was repugnant to the Gospel and that the church should work toward modeling an integrated community. Bill Hill, who pastored West End Presbyterian Church and First Presbyterian Church in Hopewell, Virginia, simultaneously, worked toward racially inclusive meetings, especially in his evangelistic work during the s and s. In many ways ahead of his time, Hill modeled the same race-blind evangelistic imperative as Billy Graham. Likewise, Donald Patterson, James Baird, and Kennedy Smarttâ€”all members of the steering community that would birth the Presbyterian Church in America PCA in â€”all worked toward racial inclusion in their respective ministries. Like Hill and Graham, these founders believed that the Gospel should produce a racially inclusive church. Changes This last group represents the second point: While there were very few southern Presbyterian conservative voices in the s urging racial inclusion, by the late s, it was unthinkable to most young conservative leaders that the church would remain racially separated. The question to ask is why: Billy Graham I think the answer comes back to Billy Graham. For southern Presbyterians, Graham represented what they most wanted for their church: When Graham determined in that he could no longer preach the Gospel to segregated meetings because that would represent a betrayal of the Gospel itself, younger southern Presbyterian conservatives nodded their heads in agreement. They too would work toward preaching the Gospel to all men and women regardless of race because the Good News was for all. But Graham also modeled their thoughts on cultural engagement. They longed to see an America that reflected the Gospel itself. Of course, that does not mean that the founders of the PCA or their sons and now grandsons have seen that sort of transformation. Far from itâ€”our own theological beliefs have still been trumped far too often by other deeper-seated commitments to race, class, or region. However, from a historical perspective, this explains why I believe that the PCAâ€”the continuing, conservative mainline successor to the PCUSâ€”must continue to work toward racial reconciliation and inclusion that the Gospel itself demands. To learn more go.

Chapter 2 : Billy Graham - Wikipedia

Feb 24, 1964. The late preacher Billy Graham, left, and President Richard Nixon wave to a crowd of 12, in Charlotte, N.C., at an event honoring Graham.

It goes something like this: Sometimes the conclusion is softened, and Republicans are convicted merely of base opportunism: This myth is not the only viewpoint in scholarly debates on the subject. But it is testimony to its growing influence that it is taken aboard by writers like Dan Carter, a prize-winning biographer of George Wallace, and to a lesser extent by the respected students of the South, Earl and Merle Black. Now to be sure, the GOP had a Southern strategy. Willing to work with, rather than against, the grain of Southern opinion, local Republicans ran some segregationist candidates in the s. And from the s on, virtually all national and local GOP candidates tried to craft policies and messages that could compete for the votes of some pretty unsavory characters. This record is incontestable. It is also not much of a storyâ€”that a party acted expediently in an often nasty political context. The new myth is much bolder than this. It insists that these events should decisively shape our understanding of conservatism and the modern Republican Party. The mythmakers typically draw on two types of evidence. First, they argue that the GOP deliberately crafted its core messages to accommodate Southern racists. Second, they find proof in the electoral pudding: But neither type of evidence is very persuasive. Like many others, Carter and the Black brothers argue that the GOP appealed to Southern racism not explicitly but through "coded" racial appeals. This creates an analytic challenge that these authors do not meet. If an illegitimate viewpoint racism is hidden inside another viewpoint, that second viewâ€”to be a useful hiding placeâ€”must be one that can be held for entirely legitimate non-racist reasons. Conservative intellectuals might not always linger long enough on the fact that opposition to busing and affirmative action can be disguised racism. On the other hand, these are also positions that principled non-racists can hold. To be persuasive, claims of coding must establish how to tell which is which. Racial coding is often said to occur when voters are highly prone to understanding a non-racist message as a proxy for something else that is racist. The problem comes when we try to extend this forward. Black and Black try to do this by showing that Nixon and Reagan crafted positions on busing, affirmative action, and welfare reform in a political climate in which many white voters doubted the virtues of preferential hiring, valued individual responsibility, and opposed busing as intrusive. The problem is that these views are not self-evidently racist. Many scholars simply treat them as if they were. In effect, these critics want to have it both ways: The result is that their claims are non-falsifiable because they are tautological: One suspects these theorists would, quite correctly, insist that people can disagree with the Israeli government without being in any way anti-Semitic. But they do not extend the same distinction to this issue. This is partisanship posturing as social science. The Southern Strategy This bias is evident also in how differently they treat the long Democratic dominance of the South. Carter and the Black brothers suggest that the accommodation of white racism penetrates to the very soul of modern conservatism. This coalition passed much of the New Deal legislation that remains the basis of modern liberalism. So what does the segregationist presence imply for the character of liberalism at its electoral and legislative apogee? These scholars sidestep the question by simply not discussing it. This silence implies that racism and liberalism were simply strange political bedfellows, without any common values. But the commonality, the philosophical link, is swiftly identified once the Democrats leave the stage. In study after study, authors say that "racial and economic conservatism" married white Southerners to the GOP after So whereas historically accidental events must have led racists to vote for good men like FDR, after racists voted their conscience. Yet liberal commentators commit a further, even more obvious, analytic error. They assume that if many former Wallace voters ended up voting Republican in the s and beyond, it had to be because Republicans went to the segregationist mountain, rather than the mountain coming to them. There are two reasons to question this assumption. The first is the logic of electoral competition. Extremist voters usually have little choice but to vote for a major party which they consider at best the lesser of two evils, one that offers them little of what they truly desire. Segregationists simply had very limited national bargaining power. Segregationists wanted policies that

privileged whites. In the GOP, they had to settle for relatively race-neutral policies: Why did segregationists settle for these policies rather than continue to vote Democratic? The many enthusiasms of the new Democratic Party drove away suburban middle-class voters almost everywhere in the country, not least the South. Given that trend, the GOP did not need to become the party of white solidarity in order to attract more voters. Electoral Patterns In all these ways, the gop appears as the national party of the middle-class, not of white solidarity. And it is this interpretation, and not the myth, that is supported by the voting results. Southern white backlash was most heated in the s, especially in the Deep South. Democrats never again won the votes of most Southern whites. So Goldwater is said to have provided the electoral model for the GOP. These patterns concern which Southern votes the GOP attracted, and when. We can distinguish between two sub-regions. Race loomed less large in its politics. Tellingly, the presidential campaigns of Strom Thurmond, Goldwater, and Wallace all won a majority of white votes in the Deep South but lost the white vote in the Peripheral South. The myth that links the GOP with racism leads us to expect that the GOP should have advanced first and most strongly where and when the politics of white solidarity were most intense. And as the Southern electorate aged over the ensuing decades, older voters should have identified as Republicans at higher rates than younger ones raised in a less racist era. Each prediction is wrong. The evidence suggests that the GOP advanced in the South because it attracted much the same upwardly mobile and non-union economic and religious conservatives that it did elsewhere in the country. Under FDR, the Democrats successfully assembled a daunting, cross-regional coalition of presidential voters. To compete, the GOP had to develop a broader national outreach of its own, which meant adding a Southern strategy to its arsenal. In , Dwight Eisenhower took his campaign as national hero southward. He, like Nixon in , polled badly among Deep South whites. But Ike won four states in the Peripheral South. This marked their lasting realignment in presidential voting. From to the Clinton years, Virginia reverted to the Democrats only once, Florida and Tennessee twice, and Texasâ€”except when native-son LBJ was on the ballotâ€”only twice, narrowly. Additionally, since , North Carolina has consistently either gone Republican or come within a few percentage points of doing so. Board of Education, before Goldwater, before busing, and when the Republicans were the mainstay of civil rights bills. And its strongest supporters most years were "New South" urban and suburban middle- and upper-income voters. But the pre-Goldwater pattern re-emerged soon afterward. When given the option in , Deep South whites strongly preferred Wallace, and Nixon became president by winning most of the Peripheral South instead. From on, GOP presidential candidates won white voters at roughly even rates in the two sub-regions, sometimes slightly more in the Deep South, sometimes not. Of course, it was harder for Republicans to win in Deep South states where Democratic-leaning black electorates were larger. But even when we account for that, the GOP became the dominant party of white voters much earlier in the Periphery than it did in the Deep South. And six of the eight different Southern Republican Senators elected from to were from the Peripheral South. GOP candidates tended consistently to draw their strongest support from the more educated, middle- and upper-income white voters in small cities and suburbs. In fact, Goldwater in â€”at least his Deep South performance, which is all that was controversial in this regardâ€”was an aberration, not a model for the GOP. In his well-known book, Kevin Phillips drew the lesson that a strong appeal in the Deep South, on the model of , had already entailed and would entail defeat for the GOP everywhere else, including in what he termed the Outer South. He therefore rejected such an approach. He emphasized that Ike and Nixon did far better in the Peripheral South. He saw huge opportunities in the "youthful middle-class" of Texas, Florida, and other rapidly growing and changing Sun Belt states, where what he called "acutely Negrophobe politics" was weakest, not strongest. The tension between the myth and voting data escalates if we consider change across time. Starting in the s, the South attracted millions of Midwesterners, Northeasterners, and other transplants. In the s, up to a quarter of self-declared Republicans in Texas appear to have been such immigrants. Do we really believe immigrants like George H. It was disproportionately suburban, middle-class, educated, younger, non-native-Southern, and concentrated in the growth-points that were, so to speak, the least "Southern" parts of the South. The Decline of Racism Timing may provide the greatest gap between the myth and the actual unfolding of events. Only in the s did more white Southerners self-identify as Republicans than as Democrats, and only in the mids did Republicans win most Southern House seats and become competitive

in most state legislatures. But surely one of the most important events in Southern political history is the long-term decline of racism among whites. The fact that these and many other books suggest otherwise shows that the myth is ultimately based on a demonization not of the GOP but of Southerners, who are indeed assumed to have Confederate flags in their hearts if not on their pickups. David Chappell, a historian of religion, argues that during the height of the civil rights struggle, segregationists were denied the crucial prop of religious legitimacy. Large numbers of pastors of diverse denominations concluded that there was no Biblical foundation for either segregation or white superiority. Although many pastors remained segregationist anyway, the official shift was startling: Board] decision of , the southern Presbyterians.

Chapter 3 : Billy Graham's Southern Baptist ties highlighted

chapter five Billy Graham's Southern Strategy Yes, there is a "quiet revolution" going on, and every one here tonight is a candidate for this revolution. "Billy Graham, Charlotte and the changing South are in difi-cult struggle, much of which has a moral dimension to which people are blinded.

Early life[edit] William Franklin Graham Jr. Like Tarzan, he would hang on the trees and gave the popular Tarzan yell , scaring both horses and drivers. According to his father, that yelling had led him to become a minister. This created such an aversion that Graham and his sister avoided alcohol and drugs for the rest of their lives. After one semester, he found it too legalistic in both coursework and rules. He was almost expelled, but Bob Jones Sr. You have a voice that pulls. God can use that voice of yours. He can use it mightily. Reverend Billy Graham Memorial Park was later established on the Hillsborough River , directly east of the 18th green and across from where Graham often paddled a canoe to a small island in the river, where he would preach to the birds, alligators, and cypress stumps. Nelson Bell , was a general surgeon. Virginia Leftwich Gigi Graham b. At the time of his death, Graham had 19 grandchildren, including former pastor Tullian Tchividjian , 41 great-grandchildren and 6 great-great-grandchildren. While there, his friend Torrey Johnson, pastor of the Midwest Bible Church in Chicago, told Graham that his radio program, Songs in the Night, was about to be canceled due to lack of funding. Launching the new radio program on January 2, , still called Songs in the Night, Graham recruited the bass-baritone George Beverly Shea as his director of radio ministry. While the radio ministry continued for many years, Graham decided to move on in early Templeton applied to Princeton Theological Seminary for an advanced theological degree and urged Graham to do so as well, but he declined as he was already serving as the president of Northwestern Bible College. Graham became a national figure with heavy coverage from the wire services and national magazines. Graham was 28 years old. He called them crusades, after the medieval Christian forces who conquered Jerusalem. As the sessions became larger, he arranged a group of up to 5, people to sing in a choir. He would preach the gospel and invite people to come forward a practice begun by Dwight L. Such people were called inquirers and were given the chance to speak one-on-one with a counselor, to clarify questions and pray together. The inquirers were often given a copy of the Gospel of John or a Bible study booklet. He turned down the offer in order to continue his touring revivals. He often quoted a six-word phrase that was reportedly written in the Bible of William Whiting Borden , the son of a wealthy silver magnate: Graham also held evangelistic meetings on a number of college campuses: This invitation was greeted with much disapproval in the correspondence columns of The Times. The association relocated to Charlotte, North Carolina , in BGEA ministries have included: Hour of Decision , a weekly radio program broadcast around the world for more than 50 years Mission television specials broadcast in almost every market in the US and Canada A syndicated newspaper column, My Answer, carried by newspapers across the United States and distributed by Tribune Content Agency [47] Decision magazine, the official publication of the association Christianity Today was started in with Carl F. Henry as its first editor Passageway. In his memoirs, he recounted that he told two ushers to leave the barriers down "or you can go on and have the revival without me. Ladies and gentlemen, we are going to stumble into hell because of our pride. Martin Luther King Jr. This took place in Lausanne, Switzerland July 16-25, , and the movement which ensued took its name from the host city. Its purpose was to strengthen the global church for world evangelization, and to engage ideological and sociological trends which bore on this. Grant Wacker identifies eight major roles he played: During his first crusade there in , he openly denounced apartheid. Graham was interested in fostering evangelism around the world. In , and he sponsored, organized and paid for massive training conferences for Christian evangelists from around the world; with the largest representations of nations ever held until that time. At one revival in Seoul , South Korea, Graham attracted more than one million people to a single service. He appeared in North Korea in Graham was the only minister, functioning in that capacity, to receive one. City officials estimated more than , in attendance. In , Graham spoke at TED conference to a crowd of scientists and philosophers. Bush and past and present leaders. He also spoke at the memorial service following the Oklahoma City bombing in The festival was held in New

Orleans , which was recovering from Hurricane Katrina. Graham prepared one last sermon, My Hope America, released on DVD and played around America and possibly worldwide between November 7â€”10, , November 7 being his 95th birthday, hoping to cause a revival. Graham said that his planned retirement was because of his failing health; he had suffered from hydrocephalus from on. Then 86, he used a walker during the ceremony. In April , Graham, at 91 and with substantial vision, hearing and balance loss, made a rare public appearance at the re-dedication of the renovated Billy Graham Library. Franklin wanted his parents to be buried at the library site. President Donald Trump said Graham was "an ambassador for Christ". He also said that Graham visited him in prison. Graham was buried beside his wife at the foot of the cross-shaped brick walkway in the Prayer Garden on the northeast side of the Billy Graham Library. Johnson and Richard Nixon , Graham tried to avoid explicit partisanship. He declined to sign or endorse political statements, and he distanced himself from the Christian right His early years of fierce opposition to communism gave way to pleas for military disarmament and attention to AIDS, poverty and environmental threats. Kennedy , fearing that because Kennedy was a Catholic, he would be bound to follow the Pope. Graham worked "behind the scenes" to encourage influential Protestant ministers to speak out against him. We as clergy know so very little to speak with authority on the Panama Canal or superiority of armaments. Evangelists cannot be closely identified with any particular party or person. We have to stand in the middle in order to preach to all people, right and left. I will be in the future. After meeting with Truman in , Graham told the press he had urged the president to counter communism in North Korea. Truman disliked him and did not speak with him for years after that meeting. He purportedly urged him to intervene with federal troops in the case of the Little Rock Nine to gain admission of black students to public schools. Johnson, who was impressed by the way Graham had praised the work of his great-grandfather Rev. After this visit, Johnson frequently would call on Graham for more spiritual counselling as well as companionship. He was always trying to keep me there. He just never wanted me to leave. Graham once recalled "I have never had many people do that. At one point, Johnson even considered making Graham a member of his cabinet and grooming him to be his successor, though Graham insisted he had no political ambitions and wished to remain a preacher. It drew one of the largest crowds in Tennessee and protesters against the Vietnam War. He presided over the graveside services of President Lyndon B. Johnson in and took part in eulogizing the former president. Graham officiated at the funeral services of former First Lady Pat Nixon in , [24] and the death and state funeral of Richard Nixon in Bush in his eulogy. Their friendly relationship may have been because they shared a traditional approach to the practical aspects of the Christian faith. In a speech, Graham discussed his relationship with the late North Korean leader Kim Il-sung , praising him as a "different kind of communist" and "one of the great fighters for freedom in his country against the Japanese. He voiced fear of a second holocaust, not against Jews , but "a nuclear holocaust" and advised that "our greatest contribution to world peace is to live with Christ every day. In , the controversy was renewed when declassified " Richard Nixon tapes " confirmed remarks made by Graham to Nixon three decades earlier. They do not reflect my views and I sincerely apologize for any offense caused by the remarks. A spokesman for Graham said that Graham has never been an antisemite and that the comparison in accord with the context of the quotation in the Book of Revelation [] was directed specifically at those claiming to be Jews, but not holding to traditional Jewish values. In a interview with Robert Schuller , Graham said I think that everybody that loves or knows Christ, whether they are conscious of it or not, they are members of the body of Christ They may not know the name of Jesus but they know in their hearts that they need something they do not have, and they turn to the only light they have, and I think that they are saved and they are going to be with us in heaven.

Chapter 4 : Department of Evangelism and Missions - The Southern Baptist Theological Seminary

Besides Billy Graham's unprecedented impact as an evangelist in the United States, he also profoundly influenced international missions in a way many Christians may not realize, Southern Baptist.

See Article History Alternative Titles: William Franklin Graham, Jr. Conversion and early career The son of a prosperous dairy farmer, Billy Graham grew up in rural North Carolina. Convinced that his education was deficient, however, Graham enrolled at Wheaton College in Illinois. While at Wheaton, he met and married Ruth Bell, daughter of L. Nelson Bell, a missionary to China. By the time Graham graduated from Wheaton in 1941, he had developed the preaching style for which he would become famous—a simple, direct message of sin and salvation that he delivered energetically and without condescension. He joined the staff of a new organization called Youth for Christ in 1942 and served as president of Northwestern Bible College in Minneapolis, Minnesota. Protestantism in the United States was deeply divided as a result of controversies in the 1920s between fundamentalism and modernism, a movement that applied scholarly methods of textual and historical criticism to the study of the Bible. Mencken successfully portrayed all fundamentalists as uneducated country bumpkins. In response to these controversies, most fundamentalists withdrew from the established Protestant denominations, which they regarded as hopelessly liberal, and retreated to the larger society, which they viewed as both corrupt and corrupting. Although Graham remained theologically conservative, he refused to be sectarian like other fundamentalists. Seeking to dissociate himself from the image of the stodgy fundamentalist preacher, he seized on the opportunity presented by new media technologies, especially radio and television, to spread the message of the gospel. From Los Angeles, Graham undertook evangelistic crusades around the country and the world, eventually earning international renown. Despite his successes, Graham faced criticism from both liberals and conservatives. On the other end of the theological spectrum, fundamentalists such as Bob Jones, Jr. His entire career, in fact, was marked by an irenic spirit. During the presidential campaign, in which Nixon was the Republican nominee, Graham met in Montreaux, Switzerland, with Norman Vincent Peale and other Protestant leaders to devise a strategy to derail the campaign of John F. Behind that message, however, stood a sophisticated organization, the Billy Graham Evangelistic Association, incorporated in 1950, which performed extensive advance work in the form of favourable media coverage, cooperation with political leaders, and coordination with local churches and provided a follow-up program for new converts. Graham concluded his public career with a crusade in Queens, New York, in June 1964. Graham claimed to have preached in person to more people than anyone else in history, an assertion that few would challenge.

Chapter 5 : Project MUSE - Billy Graham and the Rise of the Republican South

Lifelong Dem Billy Graham took the high road at the Nixon Southern Strategy fork. Graham stuck with the Dems when the bad (and deceived into badness) folks switched lanes and went Republican. It's very similar to what George H.W. Bush did in leaving the NRA.

Continue to article content As countless obituaries remind us today, Billy Graham knew every president from Harry Truman to Barack Obama; he was a White House visitor for decades. The first visit, to Truman in , did not go well. Story Continued Below Across the decades, he gained unique access to the power centers of American life. More and more, Graham came to embody the tension between the spiritual necessity of speaking Biblical truth to power, and the compromises required by access to power itself. This was a visit with a message to President Lyndon B. Johnson from one of the two men battling to succeed him. And it reveals just how much Graham, the most prominent religious figure of his time, was pulled in by the temptations of temporal power. At the time, Richard Nixon was the Republican presidential nominee, with a good chance of taking the White House away from a Democratic Party deeply divided over the war in Vietnam. And the message Graham brought was tailor-made for a president plagued by doubts over the war, and about his place in history. It was a message unlike anything out of our political past: It was a message destined to fall on receptive ears. Why would Billy Graham, of all people, have been selected to deliver this most sensitive of political messages? In fact, there were good reasons. In , when he wrote John F. In using Graham as his emissary, Nixon knew that Johnson would receive him as a messenger he could trust. Only someone with a claim to stand outside of politics, someone with a cloak of spiritual respectability, could be trusted with so unusual a test. It was deeply political, even opportunistic, and, as we know now, factually dubious. At the inaugural, Graham delivered a prayer that read, in part: His support for the war in Vietnam was so enthusiastic that on April 15,, after meeting with missionaries from Vietnam, Graham sent a memo to the White House urging that, if the peace talks in Paris failed, Nixon should bomb the dikes that held back floodwaters in the North. He became even more instrumental to Nixon, moving well beyond spiritual counselor. In , he peppered the White House with memos on everything from campaign strategy to stagecraft. That reading, in turn, tells us much about the willingness, even eagerness, of a spiritual guide to preserve his access to temporal power. Late in life, Graham came to view his choices differently. But the road Billy Graham took during his prime raises a fascinating question: What if Graham, with his undeniable magnetism, had chosen a different path? What if his insistence on integrated religious gatheringsâ€”a provocative posture in the South of the sâ€”had been accompanied by a forthright campaign for integration in schools, and in a campaign for the vote? Jeff Greenfield is a five-time Emmy-winning network television analyst and author. This article tagged under:

Chapter 6 : Billy Graham | American evangelist | www.nxgvision.com

Feb 21, Â· As countless obituaries remind us today, Billy Graham knew every president from Harry Truman to Barack Obama; he was a White House visitor for decades. The Southern Baptist preacher known as.

Chapter 7 : When Richard Nixon Used Billy Graham - POLITICO Magazine

But instead you get the Southern Strategy. Were people like Graham serious? Were people like Graham serious? DD: In the 60s, in response to Watts, I do think Billy Graham and other evangelicals.

Chapter 8 : NPR Choice page

William Franklin Graham Jr. KBE (November 7, - February 21,) was an American evangelist, a prominent evangelical Christian figure, and an ordained Southern Baptist minister who became well known internationally in the late s.

Chapter 9 : Billy Graham, Southern Baptist preacher and evangelist, dies at 99 - News - SBTS

Go into all the world. Spread the gospel to every person and every people group in North America and around the globe. The Billy Graham School combines biblical training and missionary strategy to train students to develop a vision for the lost and the tools they need to fulfill that vision.