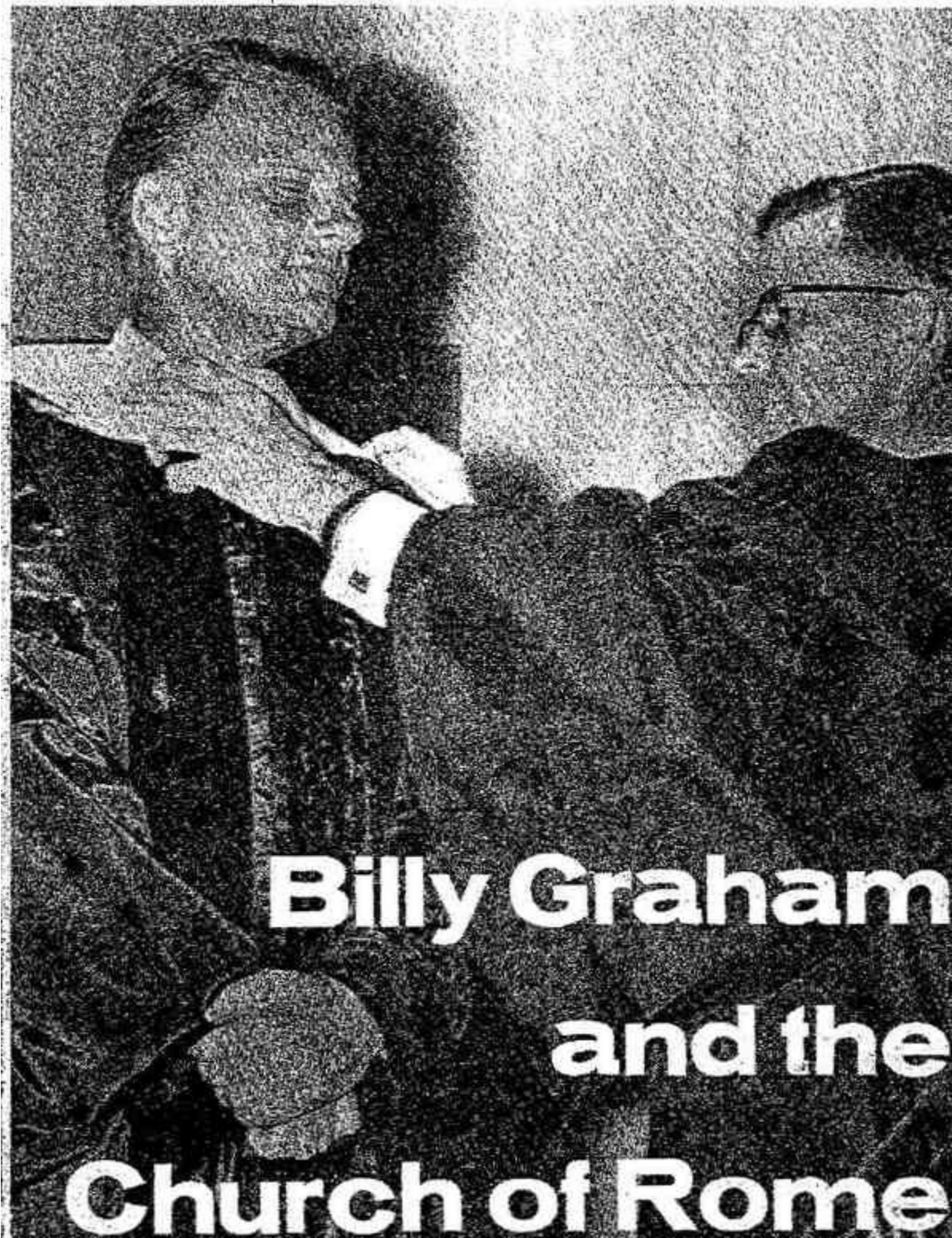


A Startling Exposure
by Ian R. K. Paisley



Billy Graham
and the
Church of Rome

BILLY GRAHAM and the CHURCH of ROME

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PREFACE

The booklet is the record of a tragedy—the tragedy of a great preacher of the holy gospel who has been sidetracked into the by-path meadow of compromise and declension.

The writer knows from long personal experience that he may expect no laurels from the so-called evangelicals for issuing such a publication. He is also aware that “the establishment” of the massive Billy Graham Organization with its colossal publication strength will seek to discredit any who dare to raise their voice, from a Biblical standpoint, in opposition to their master.

The power of this Organization, with its vast well-paid staff all geared to conceal unpalatable truths about compromising evangelism and armed with ready pens dipped in the ink of misrepresentation and falsehood, ranks second only to the World Council of Churches itself.

Nevertheless, the faithful servant of the Lord must not let any fear of the consequences stop him from “crying aloud and sparing not.” (1)

Loyalty to His Master’s Person and Word must be the guiding principle of his ministry. Dr. Daniel Krummacher summed this up well when he wrote, “Remember two things; principles are never sacrificed, they are always surrendered. Compromise is nothing more than corruption on the installment plan.” (2) To deviate one iota from the principle of loyalty to Christ is, in reality, to capitulate to the enemies of Christ. This, alas, is the sad and dreadful outcome of Dr. Graham’s ministry.

Yes, and more and more in the coming days the tragic nature of this capitulation will be openly demonstrated to all.

Having defected from the path of absolute obedience to the Divine Commandments, the evangelist will more and more go farther and farther from “the old paths.”

Christians will say, “But why reveal these facts? Shouldn’t they be covered over? It cannot help the cause of the gospel to expose the evangelist’s declension. Criticism in this field only helps the cause of Satan.”

Such reasoning is anti-Biblical. The Spirit of God left on record the lie of Abraham, the lust of Lot, the folly of Isaac, the duplicity of Jacob, and the adultery and murder of David.

Why? Because sin can only be covered when it is confessed, and these sad records act as beacons of warning to us all in the sojourn of life’s pilgrimage.

“Wherefore let him that thinketh he standeth take heed lest he fall.” May each reader heed the warning which this chronicle of calamitous compromise trumpets forth. (3)

In this booklet we shall look first at Dr. Graham’s fellowship and eulogy of the system of the Roman Antichrist and then show how the great evangelist found himself in such God-dishonoring company.

Footnotes

- (1) Isaiah 58:1.
- (2) Biblical Viewpoint Vol. 1, No. 1, page 24,
- (3) 1 Cor, 10:12.

PART ONE Dr. Graham's Fellowship with and Eulogy of the Church of Rome

“Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord.” — 1 Chron. 19:2

It is necessary to have clear and distinct knowledge of what Rome really teaches if we are going to have true and proper views of that great sin before the Lord of fellowshiping with her.

No better course could be adopted in order to discover the real nature of Rome's Antichristianity than to examine a textbook which is a “must” for her priests in preparation for their priesthood.

Such a textbook is DIGNITY AND DUTIES OF THE PRIEST OR SELVA (A collection of Materials for Ecclesiastical Retreats. Rule of Life and Spiritual Rules) by St. Alphonsus de Liguori.

Just how high Alphonsus is reckoned in the scale of precedence of Roman saints can be seen from the “Notice” which appears in the preface to the volume. It concludes with this eulogy: “LIVE JESUS, MARY, JOSEPH AND ALPHONSUS!” ¹

JESUS DIED TO INSTITUTE THE ROMAN PRIESTHOOD

“Jesus has died to institute the priesthood. It was not necessary for the Redeemer to die in order to save the world; a drop of his blood, a single tear, or prayer, was sufficient to procure salvation for all; for such a prayer, being of infinite value, should be sufficient to save not one but a thousand worlds. But to institute the priesthood, the death of Jesus Christ has been necessary. Had he not died, where should we find the victim that the priests of the New Law now offer? A victim altogether holy and immaculate, capable of giving to God an honour worthy of God. As had been already said, all the lives of men and angels are not capable of giving to God an infinite honour like that which a priest offers to him by a single Mass.” ²

The above statement is a hideous blasphemy. “Christ died for the ungodly.” ³

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” ⁴

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” ⁵

The purpose of the blood-shedding on the Cross was not to institute the massing priesthood of Rome, but to purchase the redemption of the people of God.

Any system which holds such an unscriptural view as Rome does of the Work of the Cross is plainly not a Christian system at all, but is part of the system of Satan and Antichrist.

THE ROMAN PRIEST GREATER THAN KINGS

“The kings of the earth glory in honouring priests: ‘It is a mark of a good prince,’ said Pope St. Marcellinus, ‘to honour the priests of God.’ ‘They willingly,’ says Peter de Blois, ‘bend their knee before the priest of God; they kiss his hands, and with bowed down head receive his benediction.’ ‘The sacerdotal dignity,’ says St. Chrysostom, ‘effaces the royal dignity; hence the king inclines his head under the hand of the priest to receive his blessing.’”⁶

THE ROMAN PRIEST EQUAL TO CHRIST

“Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, ‘Ego te absolvo,’ the priest would likewise say over each of his penitents, ‘Ego te absolvo,’ and the penitents of each would equally be absolved.”⁷

THE ROMAN PRIEST GREATER THAN GOD

“Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of the consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created — He spake, and they were made — so it is sufficient for the priest to say, ‘Hoc est corpus meum,’ and behold the bread is no longer bread, but the body of Jesus Christ. ‘The power of the priest,’ says St. Bernardine of Siena, ‘is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world.’”⁸

“With regard to the mystic body of Christ, that is, all the faithful, the priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it.”⁹

THE TESTIMONY OF THE HISTORIC CHRISTIAN FAITH

The testimony of the historic Christian faith against the apostasy of the Papacy is made crystal clear in the great foundation creeds of the Churches of the Reformation.

Episcopalian, Church of England

“Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.”¹⁰

“The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer

Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.” ¹¹

Presbyterian

“There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.” ¹²

Of the Lord’s Supper:

“In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same, so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ’s one only sacrifice, the alone propitiation for all the sins of the elect.” ¹³

Methodist

John Wesley’s comment on the term “man of sin” in 2 Thessalonians 2:3:

“However, in many respects, the Pope has an indisputable claim to those titles. He is, in an emphatical sense, the man of sin, as he increases all manner of sin above measure. And he is, too, properly styled, the son of perdition, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God, or that is worshipped. Commanding angels, and putting kings under his feet, both of whom are called gods in scripture; claiming the highest power, the highest honour; suffering himself, not once only, to be styled God or vice-God. Indeed no less is implied in his ordinary title, ‘Most Holy Lord’, or, ‘Most Holy Father’, so that he sitteth — Enthroned. In the temple of God. Mentioned Rev. 11:1, Declaring himself that he is God — claiming the prerogatives which belong to God alone.” ¹⁴

“The offering of Christ, once made; is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and a dangerous deceit.” ¹⁵

Baptist

“The Lord Jesus Christ is the head of the Church, in whom, by the appointment of the Father, all Power for the calling, institution, order, or government of the Church is invested in a supreme and sovereign manner; neither can the Pope of Rome, in any sense, be head thereof, but is no other than Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God: whom the Lord shall destroy with the brightness of his coming.” ¹⁶

Congregational

“There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but he is that Antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.” ¹⁷

A GREAT CLOUD OF WITNESSES

What John Huss wrote (1373–1415 A.D.)

An epistle of John Huss unto the people of Prague reads:

“The more circumspect you ought to be, for that Anti-Christ laboureth the more to trouble you. Death shall swallow up many, but of the elect children of God the kingdom of God draweth near... Know ye, well-beloved, that Anti-Christ being stirred up against you deviseth divers persecutions.” (*Acts & Monuments*, iii pp. 497-8)

What Lord Cobham said (1417 A.D.)

Lord Cobham, that famous man of God, lived just a century before Luther. When brought before King Henry V and admonished to submit himself to the Pope, as an obedient child, this was his answer:

“As touching the Pope and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the great Anti-Christ, the son of perdition, the open adversary of God, and an abomination standing in the holy place.”

What the British Reformers taught

All the English Reformers, including Tyndale, Latimer, Cranmer, Bradford, and Jewell, held the Pope of Rome to be the Man of Sin. So did John Knox in Scotland, and he sounded out his testimony on this subject as with a trumpet. Knox declared:

“The Pope is the head of the kirk Anti-Christ.”

Knox further declared:

“As for the Roman Church, as it is now corrupted... I have no more doubt but that it is the synagogue of Satan and the head thereof, called the Pope, to be the Man of Sin of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem.”

What Bishop Ridley wrote (1557 A.D.)

Bishop Ridley, who was burnt under Queen Mary, declared:

“The See of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof, is Anti-Christ himself indeed; and for the same causes this See at this day is the same that St. John calls, in his Revelation, Babylon, or ‘the whore of Babylon,’ and spiritual Sodom and Egypt, ‘the mother of fornications and abominations on earth’.”

Martin Luther

On December 1, 1520, Luther published two tracts in answer to the Bull, one of which was entitled

Martin Luther Against the Execrable Bull of Anti-Christ. In its conclusion he admonishes the Pope and his Cardinals no longer to persevere in madness, “no longer to act the undoubted part of the Anti-Christ of the Scriptures”.

What Melanchthon wrote (1530 A.D.)

Melanchthon was clear in his convictions that Rome is the Babylon of the Apocalypse, and the Pope the Man of Sin. In his disputation on marriage, referring to the 1st Epistle to Timothy, he says:

“Since it is most certain that the Pontiffs and monks have forbidden marriage, it is most manifest, and without any doubt true, that the Roman Pontiff, with his whole order and kingdom, is the very Anti-Christ.”

What Calvin wrote (1530 A.D.)

Calvin wrote:

“The arrogance of Anti-Christ of which Paul speaks, is that he, as God, sitteth in the Temple of God, showing himself that he is God. For where is the incomparable majesty of God after mortal man has been exalted to such a height that his laws take precedence of God’s eternal decrees? I deny him to be the Vicar of Christ who, in furiously persecuting the Gospel, demonstrates by his conduct that he is Anti-Christ; I deny him to be the successor of Peter who is doing his utmost to demolish every edifice that Peter built.”

What William Tyndale wrote (1536 A.D.)

Tyndale wrote:

“Though the Bishop of Rome and his sects give Christ these names (His rightful names), yet in that they rob Him of the effect and take the signification of His names unto themselves, and make of Him but a hypocrite, as they themselves be, they be the right Anti-Christ, and deny both the Father and the Son; for they deny the witness that the Father bore unto His Son, and deprive the Son of all the power and glory that His Father gave Him.”

What John Knox preached (1547 A.D.)

Knox, at St. Andrews in 1547 A.D., launched the Reformation in Scotland with a sermon on Daniel 7, teaching that the Little Horn was identical with the Man of Sin and Anti-Christ, and signified the Roman Papacy. The people, on hearing this sermon, cried out: “If this is true we have been miserably deceived.” Who but the Holy Spirit gave Knox that mighty, two-edged sword?

What Archbishop Cranmer said (1509–1556 A.D.)

Cranmer, at his trial, declared:

“And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for, may I come to the fire, it shall first be burned; and as for the Pope, I refuse him as Christ’s enemy, and Anti-Christ, with all his false doctrines.”

On uttering this, Cranmer was pulled down from the stage and led to the fire.

What John Bradford said (1510–1555 A.D.)

Bradford declared:

“Anti-Christ, which now by the will of God doth rage for the trial of our faith, doth nothing else but procure us a ready horse to bring us to heaven.”

Cranmer, Ridley, Latimer, and Bradford were burned for their testimony against the Papal Anti-Christ, just as Huss, Jerome, and Cobham had been before. Thousands of martyrdoms have sealed this testimony, and to reject this testimony is to reject the foundation of the noblest and divinest work which has been wrought in this world since the day of Pentecost.

The Translators of our Bible (1611 A.D.)

The Translators of our Bible in 1611, in their preface, declare that in writing in defence of the Truth, which “had given such a blow unto that Man of Sin as will not be healed”, in common with the Reformers, they regarded the dynasty of Popes as the Anti-Christ of Scripture.

ROME DOES NOT CHANGE

Uninformed people conditioned by the ecumenical double talk of the Church Unity advocates have come to believe that Rome is changing. This is proclaimed continually from the platforms of the World Council of Churches. Evidently their strategy is that if they repeat this lie over and over again, unwary, ill-taught, and unthinking Protestants will believe it. Alas, many have fallen poor dupes to this pernicious propaganda.

The leaders of the Roman Catholic Church have, however, made no secret of the fact that their Church will not change, and that union will be on their terms and on their terms only.

Preaching at a service in St. Aidan’s Methodist Church, Eastbourne, on Sunday evening, 29th January, 1967, **THE ROMAN CATHOLIC APOSTOLIC DELEGATE** to Great Britain, Archbishop Igino Cardinale, told a congregation of Roman Catholics, Anglicans, and Methodists that it was no secret that the Roman Catholic Church claimed to be the ONE TRUE CHURCH and envisaged reunion ONLY AS TAKING PLACE WITHIN THE FRAMEWORK OF ITS OWN COMMUNION!

CARDINAL HEENAN, ARCHBISHOP OF WESTMINSTER, recently declared:

“Ecumenism does not mean pretending that all denominations are equally true; it does not mean that the Catholic Church has nothing more than other churches. The ultimate object of ecumenism is to unite all Christians under the Vicar of Christ — the Pope.”

CARDINAL BEA, Head of the Vatican Secretariat for Christian Unity, states:

“No Catholic of education will believe that the (Vatican) Council can or would change even a single dogma. The Supreme Pontiff and the Council have a duty, inherent in their ecclesiastical authority, to preserve whole and entire the doctrine passed to them by tradition, and no love for the separated brethren can induce us to lay even the lightest hand on the sacred deposit of the faith.”

The Roman Catholic Bishop of Clifton, on his return from the final session of the Vatican Council, states that the Church of Rome had not changed its doctrine “one iota”. The aim and object of the Church of Rome is the conversion of Britain to Roman Catholicism. The same bishop has declared:

“Our aim is the conversion of every man, woman, and child in England to the Roman Catholic religion, and we must fulfil our charter.”

In a detailed analysis of the ecumenical council’s lasting effects, Pope Paul VI said:

“Its teachings have brought about no liberation or break from the church’s traditional dogmas, but rather their confirmation and development.”

THE POPE, addressing a general audience on the opening day of a week of worldwide prayer for unity, candidly acknowledged the difficulties posed by the supreme role which Roman Catholic doctrine gives the Pope. He quietly reiterated that he was the authentic representative of Christ on earth! “But,” continues the Pope with reference to unity, “it must not take place at the cost of the integrity of the Catholic faith and of our Church discipline, nor must it be guided by an easy criticism of our own things and by an equally easy willingness to copy other people’s things, good and respectable as they may be.”

Is any further proof required to Christians to show that Rome will not change her erroneous doctrines and unscriptural beliefs? ¹⁸

DR. GRAHAM AND THE CHURCH OF ROME

As far as Dr. Graham is concerned, the Reformation might never have taken place, the Reformers and martyrs might never have given their testimony sealed with blood, and the great creeds and confessions of historic Protestantism might never have been penned.

First by gradual stages and now by leaps and bounds, the evangelist has come closer and closer to the system of the Harlot Church of Rome. ¹⁹

FIRST STEPS

He recognised Rome as a great Christian communion and the influence of Pope John XXIII The Second ²⁰ as a vital spiritual force for revival.

Given a standing ovation by 2,000 priests and nuns in his first address to a Roman College, Dr. Graham said:

“I don’t know when it began. Perhaps during World War II... I think the emphasis that the late Pope John brought, the Ecumenical Council of the Bishops of Rome itself — a council that has the prayers of all Christendom — herald the present Christian revolution... The emphasis of our time may be on the Holy Spirit. Everywhere people are gathering — Protestants, Catholics, and yes, Jews — to pray together. I know of 114 such groups in Long Island itself. Is the Holy Spirit in our time doing something that is beyond any of us?” ²¹

To call the Second Vatican Council a work of the Holy Spirit is nothing short of blasphemy and a very serious blasphemy indeed. In the dark pagan dogmas and Councils of Rome the Holy Spirit of God has no part whatsoever. The Spirit of God never works contrary to the Word of God.

At the beginning Dr. Graham sought to conceal this growing alignment with the Papal Church.

Dr. Bob Jones, President, Bob Jones University, Greenville, South Carolina, called attention to the methods of the Billy Graham Organization in attempting to conceal the activities of their master in this field.

Speaking to the students and faculty at the University on February 8th, 1965, he said:

“Dr. Graham has said he would go anywhere under any sponsorship. This is a pretty broad statement. That means that if a Buddhist priest invited him to go to preach in a Buddhist Pagoda under Buddhist sponsorship, he would go. That statement is as broad a statement as one can conceive. He did not say, ‘I would go to any Bible-believing church.’ He said, ‘I will go anywhere under any sponsorship.’ But wait, Dr. Graham’s public relations department states that he does not go under modernistic sponsorship — that he does not ‘sponsor’ them and they do not ‘sponsor’ him. I say this, and I say it bluntly; and I have said it in print — the public relations department of the Graham Organization and the people who answer the letters addressed to Dr. Graham do not seem to care whether they tell the truth or not. They are completely unscrupulous when it comes to misrepresenting the facts. They try by misdirection, deceit, and false statements to persuade the public they are not doing what they are doing. You cannot depend upon any statement that comes out officially from the Graham Organization as to what they are doing and as to what their stand is. They will tell you one thing one time, and they will tell you something else another. I suggest, therefore, that those who have not seen it read a letter written by a member of the Graham staff who passed away about six months after this letter was written. The letter attempts to deceive and misdirect and give a false impression. I have paragraph by paragraph shown the fallacy of what he said and have pointed out how inconsistent and deceitful this letter is.²² Now, this is a perfect example of the tactics of the Graham Organization. I can quote others, but this is all you need to show how their public relations organization works.”²³

Dr. Edman, in the letter referred to, sought, with a cunning which would do credit to the Jesuits, to conceal Dr. Graham’s intention of alignment with Romanism. Dr. Graham’s first steps to popery were taken with great care and carefully covered over by his faithful employees.

DIRECTING CONVERTS TO ROME

Dr. Graham’s original method as an evangelist was to have the co-operation only of Bible-believing Churches and ministers and to direct the converts to such churches and ministers. His Organization still seeks to allay the questions of born-again believers by maintaining that this is still done. A letter with the Billy Graham heading to this effect has helped to stifle much criticism on this vital matter.

Unthinking people, not realising that “the same Organization must be tried and proved,”²⁴ accept such letters and assurances as ex-cathedra.

The hard facts of this crucial matter have now been well exposed.

The paid agents of the Billy Graham Organization, however, continue to deceive those evangelical Protestants who enquire into this matter.

Dr. G. Archer Weniger of San Francisco exposed the duplicity of one of these agents in a letter to the same on December 20th, 1957.²⁵

WHAT HAPPENED IN NEW YORK

Dr. Weniger listened to Dr. Graham's Director at a meeting before the Conservative Baptist ministers of the Bay Area in November at the Calvary Baptist Church. He listed in his letter six glaring errors in Mr. Smyth's presentation of the Graham plan of campaign.

Number Three read as follows:

"You stated clearly, 'Billy Graham has never at any time in history given any cards to Catholics.' The San Francisco News of September 21st, 1957, carried an interview with you in which it was stated, 'Even if the penitents are non-Protestants they are referred to the church of their choice.' You stated that this was false. We checked with the Church Editor who said the paper considers it a correct statement. We suggested that this be a question to put to Graham. Accordingly, the San Francisco News reported on November 11, 1957, evidently from a private interview, quoting Dr. Graham as follows on page 3: 'Anyone who makes a decision at our meetings is seen later and referred to a local clergyman, Protestant, Catholic or Jewish.'

You will recall that the Executive Secretary of the Graham Appearance Committee for his visit two years ago reported that eleven cards indicated the Catholic Church as their choice. A check with the Committee in charge showed that it was Dr. Graham's wish that these be turned over to the Catholic Churches. Rather than to send these converts back to the Roman Catholic Church, he tore up the cards."

The distinguished New York attorney, Mr. James E. Bennett, has an address entitled, "Final Analysis — a Ministry of Disobedience", in which he sums up the New York Crusade. In this address he says:

"Furthermore a friend of mine (a minister of a church on Long Island) went to the Crusade. Then he went in the enquiry room as an enquirer, and when the counsellor asked him what church, he said, 'To be saved must I have a church?' The Counsellor answered, 'Yes, you must have a church.' 'Can I have a Catholic church?' 'Certainly, if you want to,' said the counsellor. So he gave the name of a Catholic Church in his own locality. Two days later, the priest of that church called him up, said he had the card, and would be glad to interview him as a prospective member of that church. I could cite many instances which have come to my personal notice. It was one of the most sinful acts of the whole Crusade and caused, and will continue to cause, inestimable damage. There is no doubt that thousands of people have been assigned to Roman Catholic Churches, Synagogues, modernistic, liberal, and other forms of unbelieving churches."

GRAHAM AT HARVARD

The Billy Graham Mission at Harvard in February of 1964 again revealed the way Dr. Graham and his Organization and crusades work.

The Harvard Christian Fellowship, which sponsored Graham's mission, had sought the co-operation of all those groups at Harvard and Radcliffe claiming to be Christians.

A number of the students who came forward were "of the Roman Catholic tradition."

The "follow-up" cards for these students were given to Roman Catholics.

This took place with the knowledge and approval of Dr. Graham.

This step was taken in the conviction that Roman Catholics who made decisions for Jesus Christ could "grow in grace" in the Roman Church as well as in the Protestant Church.

AS FAR BACK AS 1954

In the U.S. NEWS AND WORLD REPORT, August 27th, 1954, an interview with Dr. Graham is reported:

Question: What are these people with you?

Answer (by Dr. Graham): Well, we have a team of specialists in running the organization. All I am is the preacher. We have a song leader because before I get up to speak, we have some community singing of hymns. Then we have to arrange for a soloist to sing. We have a secretarial service and a vast follow-up system.

For example: If a person in one of these campaigns makes a commitment to Christ, we do not drop him. He is followed up. The ministers all do that. His name and address and a lot of information about him is taken and within 24 hours that is sent to a minister of the church of his choice regardless of denomination.

"THE CATHOLIC QUESTION IN A CATHOLIC CITY"

The San Francisco News of September 21st, 1957 reported an interview with Walter Smyth which said concerning the follow-up system:

"Even if the penitents are non-protestant, they are referred to the church of their choice."

San Francisco is a heavily concentrated Roman Catholic City.

The same paper in its November 11th issue of the same year quoted Dr. Graham:

"Anyone who makes a decision at our meetings is seen later and referred to a local clergyman, Protestant, Catholic or Jewish."

Protestant Church Life reported Dr. Graham on September 29th, 1956 as saying:

“We’re coming to New York, not to clean it up, but to get people to dedicate themselves to God and then send them back to their own churches — Catholic, Protestant or Jewish.”

AT THE MASS

In the Pittsburgh Sun-Telegraph, September 6, 1952, Dr. Graham “stressed that his crusade in Pittsburgh would be interdenominational”. He said that he hoped to hear Bishop Fulton J. Sheen at one of the masses at St. Paul’s Cathedral tomorrow. He added:

“Many of the people who reach a decision on Christ at our meetings have joined the Catholic Church and we have received commendations from Catholic publications for the revived interest in their Church following our campaigns. This happened both in Boston and Washington. After all, one of our prime purposes is to help the churches in a community. If after we move on, the local churches do not feel the effects of these meetings in increased membership and attendance, then our crusade would have to be considered a failure.”

When an evangelist declares he intends going to mass in the morning, his loyalty to the one, once and for all, never to be repeated, sacrifice of Christ is, to say the least, questionable.

The martyrs died because “they would not go a-massing.”

Were they wrong?

Did they die in vain?

CONTROVERSY

There are some who are impatient with this controversy. Some say that instead of engaging in controversy in the Church, we ought to pray to God for a revival; instead of polemics, we ought to have evangelism.

“Well,” asks Dr. Machen, speaking to the Bible League of London on “The Importance of Christian Scholarship”, “what kind of revival do you think that will be? What sort of evangelism is it that is indifferent to the question what evangel it is to be preached? Not a revival in the New Testament sense,” he replied, “not the evangelism that Paul meant when he said, ‘Woe is unto me, if I preach not the Gospel.’ No, my friends, there can be no true evangelism which makes common cause with the enemies of the Cross of Christ. Souls will hardly be saved unless the evangelists can say with Paul: ‘If we or an angel from heaven preach any other Gospel than that which we preached unto you, let him be accursed!’ Every true revival is born in controversy and leads to more controversy. That has been true ever since our Lord said that He came not to bring peace upon the earth but a sword. And do you know what I think will happen when God sends a new Reformation upon the Church? We cannot tell when that blessed day will come. But when the blessed day does come, I think we can say at least one result that it will bring. We shall hear nothing on that day about the evils of controversy in the Church. All that will be swept away as with a mighty flood. A man who is on fire with a message never talks in that wretched, feeble way, but proclaims the truth joyously and fearlessly in the presence of every high thing that is lifted up against the Gospel of Christ.”

GRAHAM’S REVELATION

A startling revelation came out in the editorial of the Daily Journal at International Falls, Minnesota, October 29th, 1963, which stated:

“If Pope Paul asked me to go out and preach the gospel as I see it, I would do it,” Billy Graham told 750 Protestant ministers in New York recently. The evangelist recalled that at a recent crusade in São Paulo, Brazil, the Roman Catholic bishop stood beside him and blessed the converts as they came forward. These incidents illustrate Graham’s declaration that “something tremendous, an awakening of reform and revival within Christianity,” was happening to both Protestant and Roman Catholic.

This “togetherness” was also manifested on the Finance Committee for the Graham Easter Sunday (Birmingham, Alabama, 1964) when the following diverse religions were represented by Mr. Hodo, a Presbyterian; Mr. Pless, an Episcopalian; Mr. Friend, a Jew; and Col. Prichard, a Roman Catholic. (Sword of the Lord, 7/8/64)

INVESTIGATION

The Graham Organization and the co-operating churches in the San Francisco Crusade appointed Dr. Farrah to follow up the ‘converts’ and report on the same.

He reported that of over 1,300 ‘Catholics’ who came forward, “practically all remained ‘Catholic’, continued to pray to Mary, went to Mass and confessed to the priest.” (Sword of the Lord, 7/2/64)

PROCEDURE

George Burnham in Billy Graham: A Mission Accomplished (1955), a book which carries Dr. Graham’s preface, states that the press were told prior to the crusade in Paris that those converts “requesting reaffirmation in the Catholic faith would be turned over to the Catholic Church.”

GRAHAM AND THE CARDINAL

During the Boston Crusade, Cardinal R. Cushing, R.C. Archbishop of Boston, declared himself one hundred percent for Graham. Dr. Graham’s own paper, The Christian, fully reported a meeting between the evangelist and the cardinal. The meeting took place at the evangelist’s request. We reproduce it in full:

“More than 40,000 people attended the first four meetings of the last week of the crusade, bringing the total for four weeks to near the quarter million mark.

The Boston paper gave long reports each day of Dr. Graham’s sermons, so that each issue of the paper contained what amounted to a clearly stated gospel message. The Boston Herald announced at the end of the crusade that it would be publishing Dr. Graham’s daily syndicated column in which he answers questions sent in by readers.

The biggest headlines, however, went to the forty-five minute meeting with Cardinal Cushing — the first occasion on which Dr. Graham has had a meeting with a Roman Catholic Cardinal. There were 35 newspapers present at the meeting and that is its own intimation of the importance of what one newspaper called ‘a meeting between two giants of different religious faiths.’

Dr. Graham told the Cardinal that he felt there was a great need in the world for the proclamation of the Gospel. 'We defended it so long it is time to proclaim it. And I feel that the new spirit in the world was the result of what happened in Rome.' 'Well it comes a few hundred years late,' said the Cardinal. 'It will take a long time before they feel the full impact of it.'

The Cardinal expressed the opinion, 'There should be more agreement between faiths, and I believe there will be now.' Dr. Graham replied, 'This started with you long before we heard of Pope John.' 'Well I am a Catholic, but I'm for you,' the Cardinal said, 'No Catholic can listen to you without becoming a better Catholic. You preach Catholic as well as Protestant doctrine.'

When Dr. Graham said he had never met the Pope, Cardinal Cushing offered, 'If you ever go to Rome I'll arrange a private audience.'

Dr. Graham said that his preaching was much closer to the theology of the Roman Catholic Church than to that of the farther out Protestants. As the two men parted, and Dr. Graham said he was going to speak to the students at the Boston College, the Cardinal said, 'I'm glad to hear that. That's my Alma Mater.'"

GRAHAM AND THE APOSTOLIC DELEGATE TO ENGLAND

The Christian and Christianity Today of June 30 reported:

"'It is young people who have a future for America,' Dr. Billy Graham told a distinguished gathering at a breakfast given for him on Tuesday last by Sir Cyril and Lady Black at the London Hilton.

As was the case last year the occasion brought together M.P.s, the Mayors of a number of London Boroughs, industrialists, leading churchmen of all denominations, including the apostolic delegate (The Pope's representative to Britain) and representatives of many professions.

Sir Cyril welcomed them all in a felicitous speech and received a warm response from his listeners, when he suggested the sending of a message of fraternal greeting and good wishes to Cardinal Heenan who, it was reported, was making a steady recovery from his illness."

The Christian and Christianity Today, June 30th, 1967, in an article by David Combs entitled 'The Truth in Love', analysed some of the editorials of religious and secular papers on the return of Billy Graham for his Earl's Court crusade. He quoted the Baptist Times with evident pleasure: "We do not agree with those who think that Dr. Graham is theologically suspect because of the ecumenical nature of his crusades, or because of his readiness to have contact with leaders of the ecumenical movement, and with Roman Catholics." His comment: "Breathe again Billy."

A TRAGIC CASE

The following was related to me in my own home by that eminent preacher from Scotland, the Rev. Duncan Campbell, the instrument the Lord used in the preaching in the great revival in the Outer Hebrides.

“Mr. Campbell told me that one day in the city of Edinburgh his son was having a cup of tea in a cafe. A young man beside him got into conversation. Mr. Campbell witnessed to this young man, and evidently the young man was concerned about salvation. So much so that he followed Mr. Campbell’s son out of the cafe, requested his name, his address and his telephone number, and promised that if he ever came to Christ he would inform him.

Some time afterward when the Campbell family were at family prayer, the telephone rang, and it was this young man wishing to speak to Mr. Campbell’s son. He told him, ‘I am sure you will be delighted to know that I have made a decision for Christ at Dr. Billy Graham’s crusade at Earl’s Court.’ Mr. Campbell naturally was delighted, and sought to put this young man in touch with evangelical ministers in the city of London who could look after his spiritual welfare. Some time afterward Mr. Campbell’s son received a letter from this young man, and in the letter the young man said something like this:

‘I am sure you will be delighted to know that I am going to be received into the Roman Catholic Church very shortly.’ Mr. Campbell’s son was naturally very upset about this matter. He got on the phone and contacted the young man and spoke to him about it. He asked, ‘How did this come about?’ The young man said, ‘Oh it’s all right, when I was at Dr. Billy Graham’s crusade they asked me what church I belonged to. I said that I didn’t go to any church. Then they said, ‘What was the last church you were in?’ I said, ‘Well as a matter of fact, I happen to be the secretary to a prominent English film star, and he is a Roman Catholic. When his chauffeur is away I drive him to a Roman Catholic Church, and I usually go in with him to the service.’ The Billy Graham counsellor said, ‘Oh that is all right,’ and he took the name of that particular Roman Catholic Church that the young man attended with his employer.

A few days afterwards a priest from that church called on the young man. He told him he had received a communication from the Billy Graham Organization, that he had come out for Christ at Dr. Graham’s service, and that he had been requested to do the follow-up work. The result of that follow-up work was the reception of that young man who had not been a Roman Catholic into the Roman Catholic Church. This is but one example of the tragedy that results from Dr. Billy Graham’s alignment with the Roman Catholic Church.”

DR. GRAHAM SENT ME BACK TO THE CHURCH OF ROME

Mr. Japheth Peres writes the following:

“Many people have asked me what I think about Billy Graham. When I hear that name I recall a crusade that Billy Graham conducted in New York back in 1957. I will tell you my experience during this crusade and you will know what I gained from Billy Graham.

Before 1957 if anyone were to ask me what church I belonged to, I would say that I belonged to the Catholic Church. If they would ask me certain questions about my religion I wouldn’t know what to answer, because I didn’t know very much about it, except I was sprinkled when I was a baby.

During the summer of 1957 I went to a camp under the direction of a Presbyterian minister who taught us a lot about the Bible. Actually this was the first time I had picked up a Bible to study and learn from

it. At the end of the camp I was convinced that Catholicism was wrong. This belief only lasted a few weeks until I went to the Billy Graham crusade. The Presbyterian minister, along with other friends who believed that Billy Graham was a man of God, took us — that is, my friends and me — to see Billy Graham.

Madison Square Garden was packed, but we had arrived early, and were sitting on the main floor not too far from Billy Graham. When he finished he called the audience to respond. I was scared but my friend persuaded me to go forward. I went along with a large crowd. Then Billy Graham told us to go to some rooms in the back, so we did. There were many counsellors with us and when we had gone into a room Billy Graham spoke to us through a microphone congratulating us for accepting Christ as personal Saviour.

My counsellor took my name and address and asked me to what church I belonged. I wasn't attending any at that time but I told him that I belonged to the Roman Catholic Church. He asked me which one, and I said, 'St. Anne's on 12th and 3rd Avenue.' He took down all this information and began to tell me that I should go to this church (the Roman Catholic Church). He said that he would send me Bible lessons by mail, and to go to the church to which I belonged. I was fourteen years old then. Since Billy Graham sent me to the Catholic Church I was under the impression that this was the right church. By the end of 1958, after having studied the catechism of the Roman Catholic Church, and being convinced the Catholic Church was true, I had made my first communion, one of the sacraments of the Catholic Church. What did I gain from the Billy Graham crusade?

I gained about one year and a half in darkness and ignorance of the Bible because Billy Graham sent me to the Catholic Church."

Mr. Peres is currently studying for the ministry in Portland, Oregon, and is preaching each Sunday afternoon to a small group of Spanish-speaking people in that city. He is married and has one child. His full testimony is reproduced in the section of this book entitled 'Documents Reproduced for Evidence.' It is a photostatic copy of his testimony as it appeared in a Baptist periodical, "The North Star Baptist."

GRAHAM'S BERLIN CONGRESS AND ROME

The Berlin Congress on evangelism sponsored by Dr. Billy Graham and Christianity Today opened on October 26th, 1966. Dr. Graham was very eager to have the Church of Rome represented at this congress.

As a result of negotiations with Rome two Roman Catholic priests were present. One, the Rev. John Basil Shearin, editor of Catholic World, and the other, the Rev. William Joseph Manseau of Wellesley, Massachusetts. In an official release from the Berlin Conference, sponsored by the congress, the following appeared:

"'Vatican Council II in Rome and the World Congress on evangelism here displayed the same interest in exalting the Bible,' a prominent Roman Catholic editor in the United States says.

'However,' said the Rev. John Basil Shearin of New York, editor of The Catholic World, 'I am disappointed that this meeting has not shown the same interest in the ecumenical movement and

Christian Unity as found at the Vatican Council.' He said among individual congress delegates he had discovered a 'great amount of ecumenical interest.'

Another major difference in the two, continued Shearin, was that Vatican Council II made 'a greater emphasis on openness to the world, and towards church involvement in social action.' The priest, the Rev. William Joseph Manseau of Wellesley, Massachusetts, said their appearance at the congress, under whatever title, was 'a significant first.' The editor classified his coming as being in the role of a journalist. Manseau was at the congress as an observer.

Asked to evaluate Billy Graham's evangelistic ministry, Manseau said, 'It is a beautiful gift from God. Billy Graham speaks to the people in the street in a way that is quite captivating. He does it in the world, walking the streets of Soho in London, or in Times Square.'

'He goes among the people and talks about Jesus' love for them. One reason they are alienated is that no one loves them.' Manseau told of a lay group he is associated with in 'Catholic' life in Canada and the Western U.S. 'We have a storefront church in Boston,' he said. 'Every Wednesday evening we have a Bible service; we read the Bible, pray, sing, and preach.'

'It might be considered a low-key pentecostal service. We have door-to-door visits to ask people to read the New Testament and to share with them our Christian life.' He explained this approach 'espoused the programme of the Vatican Council.'

He said, 'The whole church is focusing on the Bible.'

Touching on authority of the Bible, a frequent reference in congress speeches and discussions, Shearin said a Vatican Council pronouncement 'teaches that the Bible is the ultimate authority and Catholic life must be regulated by the Bible. There is strong support for the idea that all revelation is in the Bible, that tradition is simply the church meditating on the Bible.'"

Dr. Carl McIntire, President of the International Council of Christian Churches, who by the way was shut out as a press representative at the Berlin Congress, in his book *Outside the Gate* points out that the Jesuits are adept at the sort of fellowship provided at the Berlin Congress. "It is a function of the Jesuit ministry to participate.

Cardinal Bea, in charge of Christian unity for the Pope, is a Jesuit, and he is perhaps the finest example of the implementation of the Jesuit principles in the twentieth century.

Representing the Roman Catholic Church at Berlin were Father John B. Shearin, editor of the *Catholic World*, who likened Graham's meeting to the Vatican Council in that 'the spirit of Pope John hovered over it; Billy Graham was physically, palpably, and inescapably present, speaking admirably and holding together forces which would unquestionably have exploded in all directions save for his presence.' Father Shearin also said, 'The doctrinal unity at the Vatican Council found no parallel at the Berlin Congress.'

The second Roman Catholic observer, Father William Manseau, assistant pastor of All Saints Catholic Church, Roxborough, Massachusetts, commented upon the ‘respectful love’ manifest in the conference.”

Dr. McIntire points out that the only Catholics who should have been in attendance at a World Conference on scriptural evangelism are those Catholics who have been converted and can testify to how they have left the Roman Catholic Church with its superstition, idolatrous mass, and worship of the Virgin. We fully endorse these remarks of Dr. McIntire.

Of course, no word of condemnation of Rome was permitted at the congress, but Carl Henry and Dr. Graham conspired to insult the fundamentalists, and Henry called Dr. McIntire an “evangelical gadfly”, and also recommended that he should walk towards the Iron Curtain, the Berlin Wall, and then keep walking. This is a good example of ecumenical love: a love that hates the fundamentalists who honour a Virgin-born Saviour, and a love that brings into its bosom the servants of the Roman Antichrist.

Priest Manseau, one of the delegates to the congress, or observers to the congress from the Church of Rome, said in an interview with the Toronto Daily Star that his activities have the approval of the ecumenical commission of Boston’s Catholic Archdiocese, and the blessing of Richard Cardinal Cushing. He further stated, “Mr. Graham doesn’t represent church spires and stained glass windows, but goes amongst the common people talking about the love of Jesus for them.” The Toronto Daily Star, November 19th, continues, “Father Manseau noted approvingly that a Catholic publication in England recently suggested that some day the Catholic Church may canonize the Baptist evangelist, making him Saint Billy.”

GRAHAM IN ZAGREB, YUGOSLAVIA

In The Christian and Christianity Today, July 14th, 1967, Dr. J. D. Douglas reports on Dr. Graham’s visits to Milan and Zagreb. In Zagreb in Yugoslavia a meeting was held “on a piece of land owned by the Roman Catholic Church, and overlooked by an army hospital administered by that church. Morning and afternoon services between them drew over 7,000 people.

“The weather cleared up by the afternoon and the sun was shining when Dr. Graham mounted the temporary rostrum with Dr. Branko Lovrec who had shared the work of interpretation with Dr. Horak. Back on the platform also were Orthodox, Roman Catholic and Lutheran clergy, who thus missed none of Dr. Graham’s three meetings in Zagreb.” The report goes on to close by stating that everyone linked hands to sing some verses of “Blest Be the Tie That Binds.” “This truly ecumenical occasion was seen not least in one group of five clergy, hands linked. It consisted of a Roman Catholic, a Lutheran, two Orthodox and a Presbyterian minister.” Of the Saturday evening service the paper reports, “After the service the Roman Catholic Archbishop greeted him, that is Billy Graham, warmly, said how much he had appreciated Dr. Graham’s coming, and wished God’s continuing blessing on his ministry. Many others surged round to shake his hand and it was some time before he could make his way through the crowd outside to his cars.”

ROMAN CATHOLIC COLLEGE BELMONT ABBEY CONFERS HONORARY DEGREE ON DR. GRAHAM

The Gaston Gazette, Wednesday November 22nd, 1967, a photostat copy of which appears in the section of this book "Documents Reproduced for Evidence", stated that after receiving the Honorary Degree of Doctor of Humane Letters, D.H.L., from the Roman Catholic Abbey, Graham noted the significance of the occasion: "A time when Catholics and Protestants could meet together and greet each other as brothers, whereas ten years ago they could not." Graham also said that he knew of no greater honour a North Carolina preacher reared just a few miles from here (Charlotte) could have, than to be presented with this degree. "I'm not sure that this couldn't start me being called Father Graham," he facetiously added. He concluded his message with these words, "Finally, the way of salvation has not changed. I know how the ending of the book will be. The gospel that built this school, and the gospel that brings me here tonight is still the way to salvation."

These statements by Dr. Graham reveal just how far he has travelled down the Romeward road. First of all he says that he knows of no greater honour than to receive a degree from a Roman Catholic institution. This is an awful confession, and if an honour of this sort is to Dr. Graham the highest point that he could aim for, then his vision is most certainly marred by the darkness of Popery itself. A true minister of the gospel would regard the greatest honour to be the honour of walking in God's will in such a manner as to receive not the plaudits and commendation of men, but the blessing and benediction of heaven.

Again Dr. Graham confesses that the gospel that built a Roman Catholic Abbey is the same gospel that he preaches and that it is still the way to salvation. What a confession! What a revelation! What a tragedy! The gospel of Jesus Christ as revealed in the New Testament has no common ground whatsoever with the false gospel of the Roman Antichrist. The gospel that Rome teaches comes under the condemnation of the apostolic writer Paul when he says, "Those that preach another gospel," (and Rome's gospel is most certainly another gospel) have to receive the anathema, the eternal curse of God Himself.

DR. GRAHAM AND THE WORLD COUNCIL OF CHURCHES

Without a doubt the aim of both the National Council of Churches in America and the World Council of Churches on an international level is the final unity of all churches with the Roman Catholic Church. One of the first presidents of the World Council of Churches, Lord Fisher of Lambeth, at that time the Archbishop of Canterbury and head of the Anglican Communion, said that "if the Pope wanted to come in as chairman of a general council of churches, we would be glad to welcome him." Both the leaders of the World Council of Churches and the National Council of Churches in America have made it clear that they want final union with the Roman Catholic Church. Dr. Rolland Rasmussen, Pastor of Faith Baptist Church in Canoga Park, California, in his message, 'Reasons why I cannot support Billy Graham', delivered at Bob Jones University on February 15th, 1966, reports, "Billy Graham was asked in 1948 what he thought the World Council of Churches would do when they met that summer. He said, 'I believe they will elect the Antichrist!' In 1961 he said that the World Council of Churches, New Delhi Assembly could be another Pentecost. Times have changed, but God's word never changes."

The Ecumenical Press Service, July 14th, 1966, headed its story, “Billy Graham tells D.I.C.A.R.W.S.,” which stands for the Division of Inter-Church Aid, Refugee and World Service, “that he sees new ecumenical spirit.” The story reported, “London: Dr. Billy Graham, American evangelist, said here that he sees a new spirit in the world which he believes can be attributed to the ecumenical movement. He spoke to the concluding session of the summer meeting of the World Council of Churches Division of Inter-Church Aid, Refugee and World Service (D.I.C.A.R.W.S.).”

Dr. Graham had been conducting a month-long evangelistic campaign in London, in which he had preached to congregations totalling one million people. The D.I.C.A.R.W.S. meeting coincided with the end of the campaign.

“There is a new spirit of working together in the world, and this is true of my own relationships with churches,” Dr. Graham said. He told the committee that he was a man with an evangelical message and an ecumenical heart.

Dr. Graham recalled that he had attended the W.C.C.’s Third Assembly at New Delhi in 1961, and he hoped he would have the privilege of being at the Fourth Assembly at Uppsala, Sweden, in 1968. As a matter of fact, Dr. Graham was at the Fourth Assembly at Uppsala, Sweden, and was heard to remark in public to the Archbishop of Canterbury, Dr. Ramsey, “God bless you, Sir.” For Dr. Graham to wish the Archbishop of Canterbury (the notable traitor who is doing his best to undermine the Protestant foundations both of the British Throne and the National Church) God’s blessing is of course a revelation of Graham’s thinking, of Graham’s theology and of Graham’s ecclesiastical way. Certainly it is a way that seemeth right unto a man, but the end thereof are the ways of death.

On December 4th, 1966, the Miami Beach Daily Sun carried a headline “National Council of Churches asks Catholics in.” The story read, “The National Council of Churches — in one of the most dramatic developments of the ecumenical movement — has invited the Roman Catholic Church to add its endorsement of essential belief in the Council’s constitutional preamble.

“Roman Catholics in the past have sent observers to the conferences.

“If they accept the offer they will now be afforded a voice in the Council’s policies; but the Roman Catholic Church would neither be a member nor have a vote in Council affairs.

“Several members of the audience were fearful that the invitation would be embarrassing to ourselves, and to them.

“Dr. R. H. Edwin Espy, board secretary, said the Roman Catholic Church did not want to ask for closer association but did want the Council to extend its offer.

“Bishop Wesley Lord, chairman of the committee offering the resolution, commented that, ‘This is not something out of the blue.’ He said that greater co-operation was ‘in line with the spirit of the time in which we live.’

“John Coventry Smith of New York summed up the development of closer ties by saying, ‘I think that when someone courts another both know when they are ready to pop the question.’”

That was reported on December 4th, 1966. On December 6th, 1966, Billy Graham at the National Council of Churches luncheon responded to the introduction by Mrs. Norman Vincent Peale thus: “Ladies and gentlemen — when I was invited to speak here I wasn’t sure whether the programme committee had gotten the right Graham or not, because I was a little overwhelmed. I still am overwhelmed. And I’m sure that I owe, at least in part, this occasion to my long-time friend, and a person whom I admire so much, Mrs. Peale. I don’t know anyone who has done more for the kingdom of God than Norman and Ruth Peale, or who has meant any more in my life — the encouragement they have given me.

(Norman Vincent Peale is the well-known author of *The Power of Positive Thinking* and other books. His definition of faith is not faith in the atoning blood of Jesus or faith in the cross-work of the Lord Jesus Christ, or faith in Christ’s bodily resurrection. The trouble with Dr. Peale is that he does not believe in saving faith in Jesus Christ. He speaks of faith and the how of getting it, and what it will do for a person, but the one thing needful — Christ of the cross and the empty tomb — is found wanting. It becomes a case of any faith being valid which is successful in attaining the well-adjusted life. The accent is most definitely on the ability of the person who is seeking to come into possession of faith. However, Christ’s sacrifice is not the object of faith which results in forgiveness for the individual, as far as Dr. Peale is concerned. There is entirely too much trust in the power of positive thinking, and too little in the power of God unto salvation, which is the gospel of Jesus Christ, the Divine Son of God and Saviour of the world, in the message of Norman Vincent Peale. Yet Graham tells us that he has done more for the kingdom of God than anyone else that he knows. Peale’s message is not the gospel, but is a hotch-potch of psychology without Christ, and without hope, and leads to a delusion and not to God’s salvation.)

Graham continues, “But I am highly honoured to be here to address you. My denomination is not a member of the National Council of Churches, and I am reminded of a man that asked another one on the street (he was trying to do some sort of witness), and he went up to this man and said, ‘Are you a Christian?’ He said, ‘No, thank God, I am a Baptist!’ My wife is a Presbyterian. Her denomination is in the National Council so perhaps I am here by marriage.” Later in his remarks Dr. Graham said, “We need to remind ourselves of such scriptures as Paul wrote to the Corinthians, ‘Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.’ Now some people have interpreted that verse to mean the National Council — that you’re to come out and not touch the unclean thing. (Laughter) That’s not the meaning there; the meaning is the paganism — the evils of the world. Indeed we’re to go into the world, and mingle with the publicans and sinners, but we’re not to participate in the moral and social evils.” A press release from the National Council of Churches at Miami, dated December 5th, read, “Evangelist Billy Graham helped draw a capacity crowd to a discussion on evangelism tonight, held in connection with the National Council of Churches General Assembly.”

“Dr. Graham reviewed for the study group what went on at a recent world conference of evangelical Christians in Berlin.

“He denied there had been efforts at the Berlin meeting to organise a council of fundamentalists in competition with the World Council of Churches.

“Dr. Graham admitted there are basic differences in the approach to evangelism by different segments of Christianity, but observed:

“‘I find to the extreme right and the extreme left the same spirit — an exclusiveness, a hard dogmatism. And I sincerely believe there is room for something in between.’

“He declared the church must be concerned both with winning people to Christ and with social action. ‘People,’ he said, ‘must be converted from the world to Christ, and also from Christ back to the world.’ ‘There is a great section of the church that feels these two conversions go hand in hand, and I am one of them,’ he affirmed.”

It is quite evident that Dr. Graham is now a part of the ecumenical dialogue, and recognised by both the World Council and the National Council as an ecumenical evangelist. He has completed his journey to the ecumenical downgrade. Dr. M. H. Reynolds Jr., the superintendent of the Fundamental Evangelistic Association, commented, “Dr. Billy Graham gave the apostate National Council of Churches a tremendous boost in Miami, and the clear distinctions between truth and error were obliterated by his presence there — by his praise for apostates — by his twisting of scriptures — by his ridiculing of the fundamentalist position, and by his attempts to build a bridge of understanding between the poles of evangelism. Dr. Graham is leading some evangelicals into a closer co-operation and fellowship with the National and World Councils of Churches (whose leaders are false prophets), and this is contrary to the repeated commands of scripture. Dr. Graham is disobeying the Word of God. (Ephesians 5:11; II Corinthians 6:14-18; II Thessalonians 3:6, 14.) The issue is not Billy Graham as a person. The issue is whether or not believers will obey the Word of God or follow men. You must choose, but it is our obligation as a watchman to sound a warning. (Acts 20:17-31; Ezekiel 33:1-11)”

GRAHAM’S LATEST PRONOUNCEMENT

The Christian and Christianity Today of the 5th July, 1968, gave prominence to Dr. Graham’s recent pronouncement concerning Roman Catholics and Protestants. We quote: “Dr. Billy Graham, acknowledging the support Roman Catholics have given to his crusades, declared in San Antonio that Catholics and Protestants are not prepared for organic union.” At a press conference during his crusade in this Texas city, Dr. Graham discussed a wide range of subjects. He was introduced to newsmen by the Rev. Buckner Fanning, Pastor of Trinity Baptist Church. “There is a new climate of understanding and dialogue between Protestants and Catholics,” Dr. Graham declared. “I am much closer to Catholic theology than I am to the extreme liberal theology of some Protestants. But from opinions that I hear expressed during my travels I’d say that Catholics are not ready for organic union, and neither are we. When I say we, I mean Protestants.” During the press conference Dr. Graham expressed his views on church union in the new era of ecumenism. “I don’t think we have to all unite and be one big church to do the work of God,” he said, “but there are areas where we can co-operate.” The evangelist said the Catholic Church had given “tremendous co-operation” in areas where he had held crusades, and added,

“A great part of our support today comes from Catholics. We never hold a crusade without priests and nuns being much in evidence in the audience.”

It is quite evident from this latest pronouncement that Dr. Graham is convinced that evangelism is one of the areas in which he can co-operate with the Roman Catholic Church. He eulogises the Church of Rome and says that Roman Catholics have given him tremendous co-operation in the areas where he has held his crusades, and further he has added that a great part of his support today comes from “Catholics”.

GRAHAM’S SILENCE

Dr. Noel Smith, the editor of The Baptist Bible Tribune, commenting on Dr. Graham’s statement at the Roman Catholic College of Belmont Abbey, Belmont, North Carolina, that things have changed in the last ten years between Protestants and Catholics, says: “There was a time when Protestants protested — protested against every basic and decisive doctrine of the Roman Catholic Church. But today the only people the Protestants protest against are the people who seriously and intelligently believe what a Protestant is supposed to believe. Reformation Day long ago became an offence to most Protestants. Nowadays, Reformation Day is a day for Protestant orators — if you can call the artificial jargon oratory — to tell the audience how much like the Roman Catholics the Protestants are. If Mr. Graham had ever one time in his public life denounced Roman Catholic persecution of Baptists and Protestants would he have received the Roman Catholic hood? (The hood of the Roman Catholic Doctorate which he received.) If Mr. Graham had ever one time in his public life declared that the difference between Roman Catholic Baptism and salvation by personal faith in the Atoning Blood of Christ, was the difference between Hell and Heaven, would he have received a Roman Catholic hood? If Mr. Graham had ever one time in his public life declared that the Inspired Word of God was the sole rule of faith and practice, and that the proposition that tradition was of equal authority in matters of faith and practice was a doctrine of demons, would he have received a Roman Catholic hood? Now before you write us and tell us what ignoramuses and bigots we are, how jealous we are, what pharisaical sectarians we are, you get the book of Acts and read it straight through, and then you compare the evangelism of the book of Acts with the evangelism of Billy Graham. There is a difference between principle and expediency.”

GRAHAM NOT A PROTESTANT

E. J. Grant writes, “Mr. Graham is not a Protestant by any stretch of the imagination. His betrayal of true Protestantism into the hands of such enemies of God as the National Council of Churches, and the old mother of harlots herself, absolutely forbids that he be called a Protestant. He has never had a word of protest against this chief enemy of the true saints of God, but has sent some of his converts into Roman Catholic Churches; also he has spoken in their colleges and he has the commendation of their bishops and of Cardinal Cushing, Boston, Massachusetts. In a crusade meeting in Montevideo he had a Roman Catholic bishop ‘bless’ each convert that came forward! Space forbids or we could tell of many incidents that displayed his double-minded wickedness in ways altogether contrary to God’s way of truth and holiness... ‘A double minded man is unstable in all his ways.’ Never form an opinion of

Romanism by what she is in the U.S.A. Know her history for one thousand years back, and what she is in Mexico, South America and any nation where she holds sway; and more important know what God has to say of this evil system of lying doctrine, and its final end as the mother of harlots in Revelation chapter 18. Go to any of these Roman Catholic countries and see how Roman Catholicism has dulled the minds, heart and conscience of countless millions of souls with ignorance, superstition and poverty.”

As the final climax to this question we will quote the following from a booklet by Dr. C. S. DeVold The 1914 Cause of World War I: “Romanism is not Christianity in any sense, but a gross travesty on religion. It is a poisonous plant, germinated in the hot house of hell, which grows and thrives in wars and corruption. Therefore is it any wonder that humanity groped in the dark for a thousand years? Popery had destroyed all sacred writings and put out the lights of secular education. Yes, Rome still is, and ever has been, the Jezebel of Revelation; the seducer and murderer of the true saints of God. With millions of martyrs waiting the day of God’s judgement that will be meted out to this corrupted system of thinly disguised idolatry and superstition.

With Mexico and most of South America kept in darkness and poverty indescribable; and true Protestant missionaries hated, persecuted and even murdered by the priests of this evil system, when they in love and pity for these benighted people seek to bring the true gospel of our adorable Lord and Saviour to them. And still this counterfeit evangelist will hobnob and cater to this evil system; and worse still lead millions of Christians worldwide on in his evil way by example. That any true Christian will defend such wickedness is utterly incomprehensible to us. The only clue to this will be found in Lot, the father of Moabites and the Ammonites, both by his own daughters — and yet we learn from inspiration that Lot has a righteous soul!”

BILLY’S BACKSLIDING

The Rev. Jack Glass, the leader of the Sovereign Grace Evangelical Baptists of Scotland has issued the following prayer for Billy Graham: “Lord, forgive Dr. Graham for causing division among those who love the Lord Jesus. Forgive him for breaking down the walls of separation from apostasy (II Corinthians 6; Ephesians 5:11; II John 1:10) and thus helping the World Council of Christless Churches. Forgive him for being friendly with modernists who blaspheme the Name of Jesus (II Chronicles 19:2). Forgive him for sending his converts back to the Papal Antichrist. Forgive him for turning the sheep for whom Christ died over to modernistic ministers, who as wolves will tear them asunder. Heal his backsliding. For Jesus’ sake, Amen.”

PART TWO Pitching his Tent towards Rome

In part one we noted how Dr. Graham eulogizes and fellowships with the Roman anti-Christ. Now in part two we want to trace the sad downgrade which brought him to his present place in the camp of the enemies of the Lord.

Dr. GRAHAM'S FUNDAMENTALIST UPBRINGING

Dr. Graham was not brought up in the modernist environment. His was a rigid fundamentalist background.

A BRIEF HISTORICAL SKETCH

We take this sketch from the booklet 'Billy Graham, A Critique', by the Rev. Robert Dunzweiler, professor of systematic theology, Faith Theological Seminary.

BILLY'S EARLY YEARS

'One year after Billy Sunday had 98,264 decisions for Christ in ten weeks in New York City, one year after his pinnacle of success, William Franklin Graham junior was born in Charlotte, North Carolina, on November 7th, 1918. The Graham family belonged to the Associate Reformed Presbyterian Church, and Billy had memorized the Shorter Catechism by the time he was twelve. He was outwardly religious, but was more interested in baseball, cars, and other things that interest most young people.

'At sixteen under Mordecai Ham, Graham and his friend Wilson were converted in Charlotte, in the fall of 1934. The following summer they both became salesmen for the Fuller Brush Company, and Graham sold more brushes during the three months summer vacation than any other salesman in North Carolina. After graduation from high school Billy played semi-professional baseball for \$10 a game for a brief period. His parents wanted him in the ministry. His mother prayed daily to this end.

FROM BOB JONES TO WHEATON

'Billy was finally persuaded to enter Bob Jones College in Cleveland, Tennessee, now Bob Jones University in Greenville, South Carolina. He remained only 4 months. He was still set upon becoming a baseball player, and could not seem to get down to work. His parents then sent him to Temple Terrace Independent Bible School in Temple, Florida (now Trinity College) where he turned from baseball to the ministry of preaching as a life work. The Dean of the Bible School helped him a great deal in that respect. While Billy was holding a revival in a small Baptist Church near the school, it was discovered that he had never been immersed, so he and his 81 converts went down to the river together to be baptized. Shortly afterwards he was ordained a Baptist Minister, and graduated from the Bible Institute in June 1940.

During the summer of 1940 he held revivals in York, Pennsylvania, and Toccoa, Georgia. Then in the fall he entered Wheaton College as a sophomore majoring in anthropology.

POST-GRADUATE DAYS

‘Two months after he graduated from Wheaton, Billy married Ruth McCue Bell, daughter of Dr. L. Nelson Bell, a returned Presbyterian medical missionary. Seeking the most advantageous opportunity of service for the Lord, Billy decided to apply for service in the military chaplaincy. In order to get pastoral training, which was one of the requirements for the chaplaincy, Billy accepted a call to pastor a church of about 90 members in Western Springs, Illinois. Here he began a radio broadcast called, ‘Songs in the Night’. The Programme featured George Beverly Shea, the King’s Carolers and Billy Graham.

YOUTH FOR CHRIST EXPERIENCE

‘In January 1945 Torrey Johnson asked Billy to come with Youth for Christ, which was to be formally organized for the first time at Winona Lake in the summer of 1945. This connection gave Graham the experience, the contacts, the reputation necessary for his later rise to prominence. He became Youth for Christ’s first full time traveling representative. In 1945 Billy spoke to rallies in almost every State of the Union, counted 7,000 decisions and met Cliff Barrows, who joined him together with George Beverly Shea to form the nucleus of their team. In 1946 Billy traveled all over Europe organizing Youth for Christ rallies. In 1947 Dr. W.B. Riley asked Graham to be his successor as the President of Northwestern Schools. Billy accepted, but put the schools’ running into the hands of T.W. Wilson and Jerry Beavan, while continuing his evangelism. In 1947 Graham became first Vice-President of Youth for Christ International. However since the organization was by this time rapidly developing, his services became less and less needed for the setting up of the Youth for Christ rallies in various places, and he found more and more time for independent evangelistic meetings. Between 1947 and 1949 Graham held two or three week revivals in Grand Rapids, Michigan; Charlotte, North Carolina; Des Moines, Iowa; Augusta, Georgia; Modesto, California; Miami, Florida; Baltimore, Maryland and Altoona, Pennsylvania. Then suddenly, in the fall of 1949, Billy Graham became front page news.

THE LOS ANGELES CRUSADE

‘The Christ for Greater Los Angeles Committee invited Graham to conduct a three week revival in Los Angeles. This committee was composed of fundamentalist pastors, the local Youth for Christ unit, the Christian Business Men’s Group, and the Christian Veterans Group. The Stars Christian Fellowship, a group which was composed of some Hollywood personalities, also lent its support. Stuart Hamblen plugged the meeting also in his radio broadcast. For three weeks Graham preached on sin and judgment, and the need for revival. By the end of the third week attendance had reached 100,000, with 1,500 conversions reported. The committee extended the meetings for a fourth week. In that week two significant events took place which changed the course of the meetings, and the course of the great evangelistic efforts. The first was a telegram sent by William Randolph Hearst, the head of the Hearst chain of newspapers, to all the editors of the nation-wide chain. The telegram said simply, ‘Puff Graham.’ Puff Graham, or give him wide coverage in newspaper terms. The second event was Stuart Hamblen’s announcement over his radio broadcast that he had been converted by Graham, and that he was going to sell his string of racehorses. Then in the fifth week Louis Sam Rainey, a former Olympian Track Star and World War II hero was converted in the meetings.

‘During the sixth week the associated press picked up the story and spread it over the nation. ‘Time’ magazine wrote it up comparing Billy Graham with Billy Sunday. Next, Jim Vaus, wire tapper, perjurer, associate in crime with gambler, Mickey Cohen, was converted, and gave his testimony from the platform. Later he confessed his perjury to the Los Angeles police, and of course that again was carried all over the nation. Graham then tried to see and convert Mickey Cohen himself which brought further headlines. The crusade was extended a seventh and then an eighth week. United Press and International News Service gave it nation-wide coverage. ‘Life’ magazine, ‘Newsweek’ and ‘Quick’ ran feature stories. By the end of the crusade 350,000 had attended, 2,703 had made decisions for Christ, and Graham was a celebrity. He became known all over the nation in that short period of eight weeks. The rest of the story is well known.

FROM BOSTON TO PORTLAND

‘From Los Angeles Graham went to Park Street Church in Boston Garden at the invitation of Dr. Harold Ockenga, and then to Columbia, South Carolina, where Kerby Higbe, star pitcher for the New York Giants, was converted, where Governor J. Strom Thurmond, Senator Olin Johnston and Supreme Court Justice Jimmy Byrnes sat on the platform, and where Willis Haymaker joined the team as Crusade Director. After a tour of New England, Graham went to Portland, Oregon in July 1950, where he transformed his revival company into a nation-wide enterprise. If the Los Angeles meeting was the most important, certainly Portland, Oregon was the second most important crusade that the Graham ministry had known in its beginning stages. There were three very important things that Graham did in Portland. He began a nation-wide broadcast called ‘The Hour of Decision’, he formed the Billy Graham Evangelistic Association, and he entered the motion picture business by filming the Portland Crusade.

SUCCEEDING CRUSADES

‘From there Billy went across the United States, and then across the world, having great campaigns in London, and in Glasgow, and then again in London.’

Dr. GRAHAM A FUNDAMENTALIST AT THE BEGINNING

Undoubtedly, Dr. Graham was a fundamentalist at the beginning of his ministry. He had received his training in what, at that time, could have been called leading fundamentalist schools. Never did he make any suggestion that he had any leanings towards the modernistic school, or towards the high church schools which had definite bias towards the Roman Catholic Church. He neither leaned towards modernism, condoned modernism or fellowshiped with modernists. This perhaps can be best seen in his relationship with Bob Jones University, and with Dr. Bob Jones Senior, the founder of the University, and Dr. Bob Jones Junior, its President.

BILLY GRAHAM AND BOB JONES UNIVERSITY

The following are extracts from Billy Graham’s letters to Dr. Bob Jones Senior, and Dr. Bob Jones Junior.

March 14, 1944, to Dr. Jones Junior

‘The Lord is certainly blessing the testimony of Bob Jones College. You may rest assured that in any way I can help or boost the College I shall do so. I am absolutely sold on what it is doing and what it stands for.’

July 9, 1946, to Dr. Jones Senior

‘I also remember Bob Jones College and you can rest assured that I boost it at every turn. I am sure that there is much interest created in many places because of the recommendations that I have given to Bob Jones. I recommend it above every other college and institution in the land; I want to say to you personally, that I love you as few men and you have meant a great deal in my life. I shall never forget the few days that I spent in Bob Jones College which was at the very beginning and helped mold my ministry, for which we are seeing some fruit today.’

January 16, 1947, to Dr. Jones Junior

‘You may be sure of our constant prayers and interest in all that happens at Bob Jones. I want you to be personally assured of my love and loyalty to you, Dr. Bob Senior, and all that Bob Jones College stands for. I count it a sincere privilege to have had some early training there.’

November 10, 1948, to Dr. Jones Senior

‘As that is the opening week of school and there are so many announcements of adjustments to be made I am going to ask that our own men handle chapel in the first three days, and if you would kindly give us Thursday and Friday mornings in chapel, which would be Thursday 23rd and Friday 24th. This all means a tremendous readjustment of our programme at that particular time. However we are absolutely thrilled with the possibility of having our students hear you. I hope you bring some of your messages on loyalty etc.’

January 4, 1949, to Dr. Jones Junior

‘I had to leave Christmas Day for Urbana, Illinois, where I spoke at the InterVarsity Foreign Missions Conference. It was the first time I have been with the InterVarsity Fellows. They certainly have a “snooty” outlook on life. Why they ever invited me to speak I don’t know, but I am sure that some of the things I said will make it a certainty that they will never invite me back.’

February 19, 1949, to Dr. Jones Junior

‘Please believe me, we love you and your dad with all our hearts. We are trying to do here in the great Northwest what Bob Jones University has done 1,200 miles away. We borrowed a couple of your rules the other day, griping is not tolerated at Northwestern. Hope you don’t mind.’

December 29, 1949, to Dr. Jones Senior

‘Just a note to say that I deeply appreciate your counsel, advice and help in the past few days. Your counsel means more to me than any other individual in the nation. Your long years of experience not only as an evangelist, but as an educator of Christian young people, makes you as it were the model towards which we are patterning our lives.’

October 23, 1950 to Dr. Jones Senior

‘Please believe me also I need your advice and counsel and covet your long years of experience to guide me across the many pitfalls. The Devil is attacking on every side. Modernists are beginning to write letters against me. Articles are beginning to appear in certain papers attacking the things for which I stand. This is all to be expected. I need your friendship, confidence, love, prayers, counsel and advice more than you know. Anytime you have a word for me I would appreciate you dropping me a line. All of us young evangelists look up to you as a father. Please give my love to Dr. Bob Junior, there is no man in the world that I love better than I do him. You may rest assured that if the Lord should take you home first I shall stand by Bob with everything I have.’

December 27, 1951. Copy of letter Billy Graham wrote Dr. Chester Tulga. Copy sent to Dr. Jones Senior.

‘Mr. Tulga, this is an hour when our nation is standing at the crossroads. If you are going to hurl stones hurl them at the world, flesh and Devil. Hurl them at the modernists, but please let’s not hurl stones at each other. I beg of you that we love each other. None of us will ever agree on everything, but we do agree on the fundamentals. My separation and my theology have not veered one iota from that of W.B. Riley.’

{Tulga had criticized Bob Jones University’s presentation of Shakespeare, and also Billy Graham’s Hollywood Campaign.}

June 3, 1952, to Dr. Jones Senior

‘My entire desire is to remain in the centre of the will of God, and to go from day to day as He directs and leads. The modernists do not support us anywhere. We have never been sponsored by the Council of Churches in any cities except Greensboro and Shreveport. We have never had a man on our committee that denied the Virgin Birth, the vicarious atonement, or the bodily resurrection.’

These extracts from Dr. Graham’s letters to Dr. Bob Jones Senior, and to Dr. Bob Jones Junior, reveal that Dr. Graham in the early days confessed himself to be a fundamentalist, and a separatist in the line of the great fundamentalist movement in the U.S.A.

HOURLY OF DECISION INTERVIEW WITH DR. BOB JONES JUNIOR

In December 1951 Billy Graham interviewed Dr. Bob Jones Junior on his Hour of Decision Broadcast:

Billy Graham: — ‘Ladies and Gentlemen, from time to time we have the privilege of bringing on the Hour of Decision outstanding personalities. We have had a Governor and a Mayor, and other outstanding personalities; and tonight we have one of the leading Christian educators in the entire world, Dr. Bob Jones Junior, President of Bob Jones University. Bob Jones University is a school which I went to fifteen years ago, and it was there that I first learned about evangelism. It was there that I first received my passion for the souls of men, and began to realize the desperate need of a world outside of Christ. Also I think you have already heard on the programme Cliff Barrows is a graduate of Bob Jones University. Here on this beautiful campus, one of the loveliest campuses in the entire world with gorgeous buildings, where 3,000 young people are trained, many for Christian service. Dr. Bob we

are delighted to have you with us tonight on the Hour of Decision. As I look over this campus, I understand that it only took 14 months to build these buildings; and it's a brand new campus for Bob Jones University. Tell us a little about it will you? We are delighted to have you.'

Dr. Bob Jones: 'That's right, Billy. We began here 5 years ago. I mean, this is our fifth year on the new campus. Eighteen buildings built in 14 months at a time when you couldn't get materials or anything else. There are many miracles back of this campus. I'll tell you about them sometime.'

Billy Graham: 'Well thank you, and we certainly would like to hear about them, because they certainly must be miracles if they can be built in 14 months. Ladies and Gentlemen, I read in the "Christian Herald" magazine, and other magazines that you have read, that Bob Jones University is the most unusual university in the entire world. Dr. Bob, what makes it so unusual?'

Dr. Bob Jones: 'Well Billy, Bob Jones University has been called the world's most unusual university for a number of reasons. We have here a strange combination of high academic standards, culture with good old fashioned discipline, and a strong emphasis upon the fine arts and evangelism. It's a combination that's very rare these days. We give music, speech and art without additional cost, because we want to train young people to serve the Lord with talents along that line, and we send out all our students as soul winners. We say whether they are going out in full-time ministry, or to be doctors, or lawyers, or school teachers, as Christians their first emphasis is to win people to Jesus Christ, and for that reason, as well as because of our very progressive approach to modern educational methods, we have been called the world's most unusual university.'

Billy Graham: 'And certainly it is. I think anybody coming to this beautiful campus would agree. The second question I would like to ask Dr. Bob — I understand that you have more young people studying for the ministry than any school in the world, more than any seminary, more than any university or college, and certainly that's unusual in itself. Why do young people come from all over the world to study for the ministry here at Bob Jones University?'

Dr. Bob Jones: 'Well Billy, 1,200 young men who are studying for the ministry here represent about 150 denominations, and all sections of our great United States, as well as all parts of the world. They come here because they want the practical emphasis which we give along with a fine theological training. We give them a good deal of Bible. These boys in the weekends and during the summer have to get out and do extension work. They have to preach at least one sermon, and it has to be a new sermon every week.'

Billy Graham: 'That's difficult.'

Dr. Bob Jones: 'It's awfully hard on a young preacher.'

Billy Graham: 'Old ones too.'

Dr. Bob Jones: 'They have to interview men about their souls, visit in homes, and all of that serves as a sort of apprenticeship in the profession of the ministry, and we send them out with a little special twist. My father, who founded the University, is Chairman of the Board, and an evangelist for all those years, puts it this way, 'We teach them how to load the Gospel gun and to shoot it.' They say that the business

of the preacher is to win souls to Jesus Christ, and everything else is secondary to that. And so the training sends them out to be soul winners and good witnesses, and they want that training.'

Billy Graham: 'One of the most unusual things, and one of the thrilling things is just what Dr. Bob has said. I have noticed that every time you meet a student from Bob Jones University, not only does he know the Word of God, and know theology and all the academics, but also he knows how to tell it. He can stand up before an audience and tell it. Something else unusual here, and that is that it's become a great Christian film centre. Dr. Bob tell us about this most unusual film centre that you have at Bob Jones University. Certainly there is nothing else like it in the world.'

Dr. Bob Jones: 'Well Billy, we feel that these days we have got to use every means possible to get out the Gospel. So a little over 1 yr. ago we instituted Unusual Films to produce films high in quality technically, to preach the Gospel. That reminds me, you know a programme like this, is a wonderful opportunity for some folks to hear about the Lord, who would never hear otherwise. It seems to me that television is going to afford us in the next few years, if the Lord tarries, one of the greatest means of getting the Gospel out. I would like to congratulate you because you have had the foresight and the vision to undertake this special ministry. I hope God's people will support it and realize what an opportunity it is. I want to congratulate you.'

Billy Graham: 'Well thank you, Dr. Bob Jones. It's a delight to have you on the Hour of Decision, and we hope that you will come back real soon. God bless you. It's wonderful in these days of secular and materialistic education to see a great university that stands for the Gospel of Jesus Christ, not only old fashioned Americanism that we so desperately need today, but is injecting into our society young men and women that take their stand unashamedly for the Gospel of Jesus Christ. It is wonderful to have had you.'

This interview puts beyond doubt Dr. Graham's original fundamentalist convictions.

DR. W.B. RILEY'S SUCCESSOR AT NORTHWESTERN SCHOOLS

Dr. W.B. Riley was a great Baptist Fundamentalist leader. He was associated with Dr. T.T. Shields of Canada, and Dr. J. Frank Norris of Fort Worth, Texas, in fighting the apostasy among Baptists on the North American Continent. He was the founder of the Northwestern Schools, and has been described by Dr. Bob Jones Senior as "an old time fighting orthodox preacher." Dr. Riley personally selected Dr. Graham to follow him as President of Northwestern Schools, and there is no doubt about it whatsoever that, at that time, Dr. Graham was a plain and outspoken fundamentalist. At the time of his appointment as President of Northwestern Schools, Dr. Bob Jones Senior and Dr. Bob Jones Junior recommended to Dr. Bob Jones University Board, that the Board confer upon Billy Graham an Honorary Doctor's Degree. The recommendation was accepted, although Billy Graham was a very young man, and the degree was conferred upon him. This shows what the fundamentalist leaders themselves thought of Billy Graham and his future. The 'Pilot' the magazine of the Northwestern Schools in April 1951 on page 222 carried a box advertisement over the signature of the President of the Schools, Dr. Billy Graham. The advertisement read, 'A special word: We sincerely regret that the ad. on the back cover of the March issue of the 'Pilot' carried an advertisement of a book by Dr. Harry Emerson Fosdick. This

completely slipped the attention of the advertisement department. The 'Pilot' represents the orthodox, conservative, fundamental logical position. We do not condone or have fellowship with any form of modernism. Dr. Fosdick's position is well known as that of an extreme modernist. We do not commend his writings to our reading public.' Mark the signature below this was that of Billy Graham.

The announcement proves conclusively that Dr. Graham by practice, public confession, and by the folks which he fellowshiped with, was an outspoken fundamentalist leader at this particular time in his ministry.

LETTER TO DR. JOHN R. RICE

The following is an extract from a letter which Dr. Graham wrote to Dr. John R. Rice, the evangelist editor of the 'Sword of the Lord', a weekly evangelistic newspaper. The letter is dated May 10th 1952. Dr. Graham wrote:

'Contrary to any rumours that are constantly floating about, we have never had a modernist on our Executive Committee, and we have never been sponsored by the council of churches in any city, except Shreveport and Greensboro, both small towns where the majority of the ministers are evangelicals. I do not think you will find any man who has sat under my ministry in any of these campaigns who would testify that I ever pulled a punch. I deeply appreciate your friendship and fellowship in the promotion of the cause of our blessed Lord Jesus Christ.'

THE LOS ANGELES CAMPAIGN

In the Los Angeles campaign, the campaign which brought Dr. Graham into prominence across the United States, and launched him as an international evangelist across the world, he stuck rigidly to his fundamentalist principles. Dr. Bob Schuller, the minister of Trinity Methodist Church, Los Angeles, and editor of the 'Methodist Challenge' is quoted in a brochure published by Dr. G. Archer Weniger, minister of the Foothill Boulevard Baptist Church in Oakland, California, as follows:

'Dr. Bob Schuller indicates that the Los Angeles Campaign, where God's hand of approval was laid on Graham was sponsored exclusively by the fundamentalists. The 'Methodist Challenge', October 1957, page 3, edited by Dr. Schuller, in a feature editorial, 'Jones's Rice Grain Issue' — states in part, None of the great evangelists had ever before accepted the sponsorship of the modernists. Billy himself had not only refused to hold a campaign under their sponsorship, but had openly declared that he never would. In his Los Angeles Campaign, I personally saw and heard him turn down, politely decline the approval and the co-operation of the church federation which represented the federal council, now the national council.'

NO CO-OPERATION WITH ROME

In published correspondence between Jerry Beavan and Dr. R. T. Ketcham (available at 431 S. Dearborn St., Chicago 5, Ill.) we have the following from Dr. Beavan's pen in a letter of April 20, 1951.

'Further, that you should give any credence to the idea that Mr. Graham would ever turn over any decision cards to the Roman Catholic Church seems inconceivable. Even if such an action should take

place, can you imagine the reaction of the Roman Catholic Clergy? I cannot believe that you gave that rumour (for such it must have been) much thought?’ In a letter to Dr. Ketcham on Nov. 6, 1950, Mr. Beavan said, ‘Certainly Dr. Graham does not encourage converts to go to either Catholic or modernistic churches.’

NO LINK WITH MODERNISTS

In a letter to Dr. Ketcham of April 20, 1951, Mr. Beavan said, ‘I recall that you suggested that Mr. Graham insisted — or demanded — that modernists be represented on the committees which sponsor the campaigns in which he is engaged. May I say that I have known intimately the members of the committees in all of these campaigns during the past eighteen months. I do not know of one member who might be termed ‘liberal’ in any sense of the word.’

WORLD COUNCIL IN LEAGUE WITH ANTI-CHRIST

In a significant statement in 1948 at a luncheon in Milwaukee — where he was a speaker at the fundamentalist ‘Conservative Baptist Association’ annual convention, Dr. Graham was asked by some CBA leaders: ‘What do you expect the World Council of Churches to do this August when you visit Copenhagen?’ His answer: ‘I believe they are going to nominate the Anti-Christ.’

LETTER TO DR. BOB JONES SR.

In a letter sent to Dr. Bob Jones Sr., dated June 3rd, 1952, Billy said:

‘My entire desire is to remain in the centre of the will of God, and to go day by day, as He directs and leads. The modernists do not support us anywhere. We have never been sponsored by the Council of Churches in any cities, except Greensboro and Shreveport. We have never had a man on our committee that denied the virgin birth, the vicarious atonement, or the bodily resurrection.’

This was officially Dr. Graham’s position.

NEW YORK

A tragic change however was slowly but surely coming.

An executive committee was formed in New York to sponsor a crusade in that city. A number of so-called modernists were elected to the committee including Dr. John Sutherland Bonnell.

The presence of these modernists disturbed Evangelist Jack Wyrzten and other prominent New York fundamentalist leaders. They drew up a petition and requested that all the co-operating ministers and the executive sign a doctrinal statement.

The statement read:— ‘We recommend to the committee of 100 that we associate ourselves with the evangelist (Dr. Graham) in presenting to the public the basic doctrinal faith upon which the Crusade will speak to the hearts and minds of our city — that this include the Bible as inspired of God and the only infallible rule of our faith and practice, the deity and virgin birth of our Lord Jesus Christ, the vicarious and substitutionary atonement wrought by Him on the

Cross, His bodily resurrection from the dead and the salvation which is ours by faith in Him alone.'

Dr. Bonnell said he could not conscientiously sign, and he and 26 others resigned. Dr. Graham then said that the committee no longer represented the churches of New York City and that he would not come except certain conditions were fulfilled. One of these was 'the programme of an ecumenical spirit.' The matter of a crusade in New York at that particular time was then dropped.

In 1954 however Dr. Graham received two invitations to hold a New York Crusade. One invitation came from a group of well known evangelical leaders under Evangelist Jack Wyrzten and the other from the Protestant Council of New York City.

Dr. Graham accepted the invitation from the Protestant Council. That was the decision which has led the great evangelist away from the old paths and into the fellowship of Christ-blaspheming apostates and the emissaries of the Papal-Anti-Christ.

Dr. Bennet the eminent lawyer commented:

'His main committee in New York consisted of 140 men and women, only about 20 of whom are known as fundamentalists; all the rest are reputed to be modernists, liberals, infidels, or something other than fundamental. His executive committee consists of 15 men, of whom perhaps 5 may hold to the fundamentals of the Faith, and the others are reputed not to be fundamental.'

Billy Graham in the 'Herald of His Coming' December 1956, called the modernists, liberals and infidels 'Godly men seeking to reach New York's vast population with a testimony of the risen Christ.'

The evangelist had commenced his downgrade — a downgrade which would eventually lead him to stop emphasising salvation through the blood of Christ. (See Documents reproduced for evidence.)

HARRINGAY, LONDON

The evidence of this crusade is given in its official record, 'Harringay Story' by Frank Colquhoun. It is quite clear from this record that Dr. Graham would have been happy to have had the crusade sponsored by the British Council of Churches which includes Anglo-Catholics, modern apostates and unitarians in its membership. The Council however did not respond to Dr. Graham's willingness. The policy however of the evangelist was clear. Mr. Colquhoun states explicitly that the policy was to gain the support of all churches. 'The key to the Greater London crusade was the co-operation of the churches and their ministers. Without their support it would have been practically impossible to carry through a campaign of this size and character, and even if the task had been attempted there would have been no means of conserving and consolidating the results.' 'Every endeavour was made,' repeats Mr. Colquhoun, 'to gain the interest and confidence of the clergy and ministers, both of the Church of England and of the Free Churches.' Mr. Colquhoun is not hesitant about this policy; indeed, he believes that it is one of the secrets of the success of the Graham Crusades. 'Unquestionably one of the secrets of the success attending Billy Graham's crusades in the United States is the way in which he has

worked hand in hand with the churches. He has made it his policy to sponsor a church-centred evangelism.'

In a leaflet entitled 'Co-operative Evangelism at Harringay', Mr. Michael Boland makes the following points: —

The Real Motive for Co-operation

We do not have to look far. Dr. Ramsey has already been quoted as commending Billy Graham because, "he claims to preach the first steps of Christianity and to say 'now, for the rest, go on to one of the churches'." This note, in fact, recurs repeatedly in the statements of non-evangelical sponsors of the crusades. They are unanimous in applauding Billy Graham for sending "inquirers" and "converts" back into the churches. It is clear that if they felt any need for Billy Graham it was not to redress the balance in their theology, as Dr. Ferm suggests, but to fill their churches. A few examples will illustrate this.

Bishop of London

The then Bishop of London, Dr. J. W. C. Wand said "Dr. Graham served us all well by carefully handing on the names and addresses of enquirers to the ministers and parochial clergy of all denominations." That this represented the view of the Anglican hierarchy is borne out by Dr. Fisher's article in Canterbury Diocesan Notes already quoted. The Archbishop, as we have seen, expressed reservations about Billy Graham's theology. But one aspect of the policy of the Graham crusades warmly commended itself to Dr. Fisher. "One striking feature was the elaborate steps that were taken to pass on all enquirers to the particular Christian body to which each had been in the past or now desired to be attached. Dr. Graham scrupulously wished to attach no one to himself, but to send each one back with new conviction to his or her own church, since only in the fellowship of a church can the Christian life be well nourished and fulfilled."

Dr. Weatherhead

Our final witness is the well-known former minister of the City Temple, London, the preacher-psychiatrist Dr. Leslie Weatherhead. Dr. Weatherhead enjoys a world-wide reputation but his distaste for evangelical (and biblical) theology is plain — for example, in his latest book, "The Christian Agnostic". (See review in next section) It may seem surprising, then, to discover that he too spoke in support of the Crusade.

But for Dr. Weatherhead the theological differences between himself and the evangelist were secondary. "What does fundamentalist theology matter," he explained, "compared with gathering in the people we have all missed, and getting them to the point of decision?" Then significantly he added, "Theology comes much later."

Dr. Weatherhead gave further expression to his views on Dr. Graham and the Harringay Crusade in a sermon preached at Marylebone Presbyterian Church, and reprinted in City Temple Tidings. "I do not personally agree with some of Billy Graham's theology," he admitted, "but accepting as I do the fact of the piety and loyalty to Christ of the most extreme Roman Catholic, I certainly accept the value of Billy Graham's witness and I note two things about him. He does not thrust his theological views on another

person and secondly, though in all denominations ministers have published criticisms of him, he has never once, to my knowledge, lifted his voice or pen to tell us that in his nostrils our theology stinks. He wisely realizes that men are changed by news, not views. He offered them the good news of Christ, and I should have thought that any minister who frequently preaches to small congregations might rejoice that Billy Graham is helping to fill our churches for us. We can teach people theology when we have got somebody to teach.”

Dr. Fisher

It should now be clear why, in 1954, men like Geoffrey Fisher and Leslie Weatherhead, with no love for the evangelical and Biblical Gospel, were ready to sponsor Billy Graham. They were not impelled by a sense of their own spiritual need, but by opportunism. Billy Graham might not, from their point of view, be a very sophisticated theologian, but he was “helping to fill our churches for us”. While the crusade lasted, the evangelist might inculcate the hated fundamentalist doctrines, but it was soon over and then he sent “each one back with new conviction to his or her own church”. Perhaps the doctrinal content of his preaching was unacceptable, but, “we can teach people theology, when we have got somebody to teach”.

Recruiting Sergeant

In other words, Billy Graham to the non-evangelical ministers at Harringay was not a prophet calling them back to Biblical emphases, but a recruiting sergeant, filling their churches for them. He was providing them with congregations in whom they could inculcate their liberal and Anglo-Catholic teachings. They did not look to him for theological or spiritual guidance. They saw him as the one man with the knack of drawing the crowds, and the ability to restore the habit of church-going to a substantial part of the nation. (End of Mr. Boland’s statement.)

WEATHERHEAD’S HELLISH BLASPHEMY

Dr. Weatherhead’s book, “The Christian Agnostic”, published by Hodder and Stoughton Ltd., London, is a publication of the vilest blasphemies against our Lord Jesus Christ. In it he suggests the following hellish alternative to the Virgin Birth:

“I do not ask the reader to accept the Virgin Birth if it offends his intellect. I do not ask him to reject it as impossible, but to hold it ‘sub judice’, awaiting further light, to be a Christian Agnostic about it.

“One explanation of Mary’s pregnancy has been put to me. I owe it to a scholarly correspondent, Mr. G. A. Wainwright, who, until his death in May, 1964, spent a lot of time at Oxford doing research work. He writes of the ‘sacred marriage’ ceremony which was an ancient and widespread custom in the Near East, and indeed is also, as I recall from my own days in India, incorporated in certain Hindu practices.

“In the ceremony of the ‘sacred marriage’ either the high priest or the king played the part of a divine messenger. He was ‘married’ to a virgin with whom he cohabited. The offspring of such a union was regarded as a son of god, or a divine king, a divine personage or an avatar who incarnated god.

“Now Zacharias was the priest in duty in the temple at the relevant time. He ‘executed the priest’s office before God in the order of his course’ (Luke 1:8). We are told that, though old, Zacharias was not impotent, for he made his wife Elizabeth pregnant though she was past the normal time of childbearing. John the Baptist was their son.

“We are also told that after Mary’s visitation from the angel who told her she was to bear Jesus, Mary replied, ‘How shall this be, seeing I know not a man?’ Mary was then reassured thus: ‘The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.’ (Luke 1:35)

We have just seen, on Dr. Barclay’s authority, that every birth was regarded as ‘overshadowed’ by the Holy Spirit, even if a human father also took part. We are then told that Mary entered the house of Zacharias (Luke 1:39–40), stayed there three months, and then returned to her own house (Luke 1:56).

“In such a ‘sacred marriage’ as I have described, a stay of three months was required in the house of the priest, or in the sacred precincts, to make sure that pregnancy was established. This would explain why Mary stayed in the home of Zacharias for three months before returning to her own home. Indeed, what an otherwise strange reaction to Gabriel’s message was her hurried journey into Zacharias’ house. ‘Mary arose,’ we read, ‘and went with haste and entered the house of Zacharias’ (Luke 1:39).

“It is impossible to associate the birth of Jesus with some sordid affair between Mary and an unknown man. The Magnificat breathes the spirit of complete dedication to God on the part of an unsullied worshipper proud to label herself as the ‘slave-girl’ of the Lord. But of course such a process as I have suggested, far from being considered immoral behaviour, would be regarded as the highest degree of spiritual dedication, just as in Hindu circles the most religious act a Hindu father of a girl could perform was to give his daughter as one of the ‘devadasi’ of the temple, where she became what we should label ‘a prostitute of the priests’.

“In ancient thought it would be an immense honour to a woman thus to bear a son, as well as requiring from her a supreme degree of dedication, and my correspondent points out that the expression used by the angel at the Annunciation, ‘Thou hast found favour with God’ (Luke 1:30), is almost identical with the very words Herodotus uses of the Divine Bride at Babylon, where she is called, ‘a woman chosen by the god out of the whole nation’.

“We must allow that among the contemporary Scribes and Pharisees of the Temple in Jerusalem, and among the ecclesiastical authorities, the idea of the ‘sacred marriage’ had disappeared and was disapproved of. But in the ‘hill country’, to which we are specially told Mary went to seek out Zacharias and Elizabeth, decadent forms of religion — as we think of them — continued, just as Hindu practices like Suttee still win approval in jungle villages in India, though both enlightened Hindus and the law of the land have sought to banish them.

Scores of my friends, in their secret hearts, disbelieve in the Virgin Birth, but they have no other explanation of the birth of Jesus to put in its place. Here is another matter for Christian agnosticism; another matter for the mental drawer to which I have referred. It is, of course, a speculation, but for

those who reject the Virgin Birth and are asked what alternative is possible, it seems to me a solution which meets such evidence as we possess.” (pages 61–63.)

OUR COMMENT

The eyes of the true believer can surely see “Made in Hell” stamped right across this statement. Such blasphemous immorality could only be conceived in the satanic mind and propagated by an emissary of the lowest hell. Only a vile brat of the pit of perdition could dare to set down such an alternative. The vileness of the brat is more heinous when he poses as a minister of the Christ he thus blasphemes. Satan transformed into an angel of light in the person of Dr. Weatherhead! (See II Corinthians 11:14.)

Yes, well can we say Judas Iscariot, Elymas the sorcerer and Methodist Weatherhead — *three of a kind*.

DR. GRAHAM QUOTES WEATHERHEAD’S APPROVAL

Dr. Graham stated in United Church “Observer” of July 1, 1966, “I remember during our London Crusade in 1954 I preached a sermon using the story of Jonah as an illustration of the downward course of sin in a man’s life. Dr. Leslie Weatherhead sat on the platform that evening and to my surprise commended my sermon. He later wrote an article commending the way I had dealt with the book of Jonah.”

BISHOP KENNEDY HEADED BILLY GRAHAM’S LOS ANGELES CAMPAIGN IN 1963

Dr. Archer Weniger²⁶ released the following information on Bishop Gerald H. Kennedy:

The first editorial of the Crusade “Church Bulletin News” has this paragraph, “The Crusade General Committee met and unanimously elected Methodist Bishop Gerald Kennedy as their chairman. This is a representative committee with 141 members, at present. Mr. Richard Woike was elected vice-chairman and Rev. James Smith, secretary.”

Bishop Kennedy’s denial of the deity of our Lord Jesus Christ is clearly set forth in one of his books, “God’s Good News” (p. 125) which states:

“The World Council of Churches has reached a formula which seems to be satisfactory to the vast majority of Protestantism. Its statement is that we must think of Jesus as God. Many Christians have come together in a great unity and I would not for one moment make it more difficult by raising stumbling blocks for this unity. I shall continue to urge further co-operation by my own denomination in this Council rather than less, but I am frank to confess that the statement does not please me and it seems far from satisfactory. I would much prefer to have it say that God was in Christ, for I believe the testimony of the New Testament taken as a whole is against the doctrine of the deity of Jesus, although I think it bears overwhelming witness to the divinity of Jesus. I think it is time that we faced the truth that Christians are not going to get together in terms of precise formulation of theological propositions and that the World Council had better put more stress on common practice rather than common creedal statements. Now if someone insists that the divinity of Jesus must be defined exactly, I would have to confess that I cannot do it for myself and it does not seem to me to be possible for others to do it. After all, what is divinity? Is it humanity at its best? Is it the state of being free from sin? How can the divine and the human mix in one person? Where does one begin and the other leave off? What was the status

of our Lord before he was born in Bethlehem? Was his divine nature with him from the beginning, or is it something which was achieved? All these and a hundred other questions could be asked and I do not think they can be answered with any exactness.”

A Unitarian church is one of his favourites . . . Bishop Kennedy makes an ideal general chairman of an ecumenical crusade which is endeavouring to bring a revival to two different religions within Christendom, if we are to judge by his statement on p. 40 of the book, “The Christian and His America”, 1956 (Harpers and Brothers).

“Catholic laymen and priests have inspired me and illuminated my imagination. One of my favourite pulpits is a Unitarian church in Pennsylvania. Let us by all means come closer together in our Councils of Churches, both local and National, but let us glory in, and perhaps boast a little of our diversities, which provide a fellowship for every man regardless of his theological or temperamental tendencies.”

The Los Angeles chairman scoffs at the Second Coming of Christ . . .

In the “Christian Advocate” for March 25, 1954, Bishop Gerald Kennedy complains about the World Council theme for the 1954 Evanston meeting on “Christ, the Hope of the World”. Kennedy wrote: “Stripped of their sophisticated theological jargon, they appear to be talking about the Second Coming, with a few notable exceptions, as if it were the crucial issue facing Christendom. With the exception of a few very narrow sects, this has not been a relevant issue in American Christianity for 25 years. But it does not seem to us that the Christian hope is a mere waiting for a return of our Lord. Is this to be the central theme dominating the Evanston Conference? God forbid . . . I shudder to contemplate the effect on the intelligent laymen of American churches of a great world-wide conference of Christians discussing the Christian hope as if it were dependent on a Second Coming.”

The Virgin Birth of Christ is not an important issue . . .

The San Francisco Examiner for May 6, 1961, reported on a visit of Bishop Kennedy to the area: “I’m for Bishop Pike about 99% of the time . . . I don’t think such theological issues as the Virgin Birth of Christ are the central, important things. On many such questions, like Bishop Pike I say I don’t know.” In the same story it said, “Bishop Kennedy also criticized the use of ‘gossip and innuendo’ by the House Un-American Activities Committee. The Crusade officially endorsed apostate book of unbelief . . . Gerald Kennedy was the one who wrote on the jacket of Dr. Nels F. S. Ferré’s book, ‘The Sun and the Umbrella’, these words: ‘The Sun and the Umbrella’ is a modern parable written in the power and spirit of the New Testament. It cuts right to the heart of our muddled theology. We have stood in need of this clarification of the person of Jesus. If it shocks certain Traditionalists, it will thrill sincere, world-minded Christians. Nels Ferré has given us the clue for a truly universal Christianity.”

BILLY GRAHAM AND TEAM ENDORSE BISHOP KENNEDY’S MINISTRY

In an advertisement in the Shreveport Times, March 7, 1965, we find this Western Union Telegram dated March 4, 1965 from Atlanta, Georgia, addressed to Rev. George Pearce of the First Methodist Church of Shreveport, Louisiana: “Congratulations on selecting Bishop Kennedy to conduct your evangelistic effort Mission of Love with Bill Mann leading the music. We know and respect these men

very highly. May God give you a time of spiritual renewal.” It is signed Billy Graham and Team. (See Documents reproduced for evidence.)

QUESTIONS BILLY DID AND DIDN'T ANSWER

The United Church “Observer” of July 1, 1966, carried an article in which the evangelist was asked to submit answers to 26 provocative questions. Some of these follow: Virgin Birth —

“Q. Do you think a literal belief in the **Virgin Birth** — not just as a symbol of the incarnation or of Christ’s divinity — as an historic event is necessary for personal salvation? A. While I most certainly believe that Jesus Christ was born of a virgin, I do not find anywhere in the New Testament that this particular belief is necessary for personal salvation.”

Capital Punishment — “Q. Many fundamentalists in Canada cite the Old Testament as authority for capital punishment. The United Church and other ‘liberal’ churches believe capital punishment is contrary to the mind of Christ and should be abolished. Do you have a position on this? A. I have not felt obligated to take sides on a subject such as capital punishment over which Christian opinion is divided.”

The word of God — “Q. Do you believe that we who teach that Christ is the word of God and that the Bible bears witness to God’s revelation in him — but that the Bible is full of parable, myth, allegory and is often quite unhistoric and unexact — are false teachers? A. Unanswered.”

BILLY GRAHAM AND MODERNISM

Billy Graham was asked what he thought of the story of Adam and Eve. He replied:

“The story of Adam? How you believe in it doesn’t affect the doctrine. Either at a certain moment in evolution God breathed into one particular ape-man who was Adam, or I believe God could have taken a handful of dust and blowed and created a man just like that.” (“Sunday Magazine”, June, 1966.)

The late Albert Schweitzer was the man who denied the deity of Christ and who said Jesus was an epileptic. Yet Graham says he is not in hell. In the “Sunday Magazine”, quoted above, Graham says:

“There has to be a hell for Hitler or an Eichmann. Hitler and Schweitzer should not be in the same place.”

We disagree with Graham. As far as we are concerned, Hitler and Schweitzer are in the same place, as both were rejectors of the Christ of the Bible.

BILLY GRAHAM REJECTS THE BIBLE AS THE BASIS OF FELLOWSHIP

In his open letter, “Separation or Fellowship” published by The Radio Gospel Fellowship, P.O. Box 72, Denver 1, Colorado, Dr. Graham states his basic view on the doctrine of separation. After making the statement, “There can be no escaping the conclusion that the main stress in the New Testament is upon fellowship rather than upon separation,” he writes:

“I do not believe that the ground of our fellowship is to be the inerrancy of Scripture but, rather, the ground of our fellowship is to be the deity of Our Lord Jesus Christ. I, myself, hold to the verbal inspiration view-point; I think any other position is fraught with danger. However, many of the leading evangelicals, and even fundamentalists when pinned down, do not hold to the verbal inspiration of Scripture. I have accepted my position by faith. Yet I know devout men of God who believe in the virgin birth, the atonement, the resurrection and who have strong evangelistic zeal and passion who do not hold to this particular theory of inspiration . . .

“My position as a ‘proclaimer of the gospel’ is entirely different than if I were the president of a Bible school or the pastor of a church or a professor of theology. While holding a firm theological position, yet in the proclamation of the gospel there is flexibility in fellowship.”

There is another point to remember: that many men are mistakenly called ‘liberal’ or ‘modernist’ by uninformed evangelicals. I have found in my contacts that hundreds of men are warm, Godly men who hold to the essentials of the Christian faith but who for various reasons do not want to be identified with modern-day evangelicalism, its organizations and institutions. Because a man does not walk with us in our various organizations and projects does not necessarily mean he is a modernist . . .

When the inerrancy of Scripture is rejected as the foundation both of faith and fellowship the way is wide open both for recognition of the Church of Rome as a Christian Church and for fellowship with her.

Make no mistake about it the Inspired Word and the Incarnate Word are divinely united and Dr. Graham’s attempt to divorce them is a work of the Devil.

No wonder Dr. Charles Woodbridge, the noted American Bible teacher, warned Dr. Billy Graham in these words:

“If you persist in making common cause with those who deny the Word of God and thus in minimising the sharp line of distinction between those who are loyal and disloyal to the Scriptures, it is my strong opinion that the verdict of Church history will be that you will be known as the great divider of the Church of Christ in the 20th century.”

THE BLOOD OF CHRIST NOT HIS DUTY AND RESPONSIBILITY

(Some time ago, a man from South Carolina wrote to Evangelist Billy Graham and asked him why it was that he did not make more of the blood of Christ in his radio Messages. The letter was answered by W. H. Martindale, “Spiritual Counsellor” at Mr. Graham’s Minneapolis headquarters. The following two paragraphs are from the letter.)

“Your letter to Mr. Graham has come to me for reply. Mr. Graham is pleased with all the mail that comes to him but regrets that, because of his many commitments, he cannot answer your letter personally.

“There are many aspects of the Christian life that Mr. Graham does not touch upon because he does not believe that they are the duty and responsibility of the evangelist. Mr. Graham believes that we are

saved through the blood of Christ, however, this aspect of Christian doctrine he does not emphasize in his messages. This is the duty and prerogative of the pastors.” (See Documents reproduced for evidence).

NOEL SMITH’S TESTIMONY

The testimony of Dr. Noel Smith, editor of the “Baptist Bible Tribune”, is most appropriate here.

“On June 30th, 1959, Evangelist Billy Graham stopped over in New York City en route from abroad to his home in North Carolina. The executive committee members of his New York City crusade, gave a luncheon in his honour at a New York hotel. On July 1, the “New York Times” quoted Mr. Graham as telling the committee members that the New York crusade was ‘like a flea crawling on an elephant’.

“The mistakes made in New York were glaring ones, and we have tried to learn from them,” the “Times” quoted him as saying. “New York was too big. You cannot reach a city like this from one spot.”

“This appraisal by Mr. Graham, crudely contradicts everything that Mr. Graham, Mr. Graham’s publicity organization, and all of Mr. Graham’s ardent supporters wrote and said about that New York crusade at the time it was being held in May–June 1957.

“At that time it was one of the greatest revivals of religion ever held in the history of the world.

“Now according to Mr. Graham, it was ‘like a flea crawling on an elephant.’

“Since I am constantly being denounced as a ‘persecutor’ of Mr. Graham, I think this is an appropriate time to get the record straight.

“In the first place, how have I ‘persecuted’ Mr. Graham?

“I have not done so by criticizing the mass revival. I believe in mass revivals. I ought to; I was converted in one.

“I have not ‘persecuted’ Mr. Graham by criticizing the cost of his campaigns, or by criticizing any of his personal habits. Mr. Graham hasn’t got any money that hasn’t been given to him. And since the average American is going to give somebody all his money anyway, he could give it to far worse causes than to Mr. Graham’s work. As for his personal habits, Mr. Graham is clean, wholesome, and honorable.

“I have not ‘persecuted’ Mr. Graham for preaching wherever he can find a place to preach; I would preach in hell if the Lord would stand by me.

“I have not ‘persecuted’ Mr. Graham for not getting the permission from every Tom, Dick, and Harry in the country before he holds a campaign. Nor for refusing to take time to answer every objection that is raised against his ministry.

“Then how have I ‘persecuted’ Mr. Graham?

“1. I have criticized him for praising the Roman Catholic Church all over the world, when at the very same time that church was persecuting my fellow-Christians wherever it had the power to do so; burning their churches to the ground, hounding, and even murdering their pastors. And not a word of protest coming from Bishop Sheen or any other Roman Catholic official.

“2. I have criticized him for refusing to hold a revival unless all the Modernists in town were invited to publicly co-operate, making no public difference between those who believe in Christianity and those who reject it.

“3. I have criticized him for having no real enemies but the Christian people who were responsible for his conversion, for his education, and for the opportunity that came to him to be what he is.

“4. I have criticized him for refusing to stand up like a man and defend, or apologize for, statements he has made in all parts of the world.

“5. I have criticized him for all the encouragement he has given to the creation of the one-world church. And I have criticized him for saying in Honolulu that ‘as far as the truth is concerned’, you can accept the Bible’s account of the Garden of Eden literally or figuratively.”

HIS JUSTIFICATION

“Mr. Graham, his publicity organization, and his supporters have consistently justified Mr. Graham’s compromises with, and concessions to, the enemies of historic Christianity on the ground that these compromises and concessions are producing the greatest revival movement in modern times.

“This was especially true during the New York crusade. It was one of the greatest revivals of all history. Any man who didn’t go along with the ‘press releases’ was a ‘persecutor’.

“And now what happens?

“Mr. Graham comes back to New York two years later and says that the New York crusade was ‘like a flea crawling on an elephant’.

“I do not believe that a flea on an elephant is an adequate compensation for all the compromises and concessions Mr. Graham has consistently made to the enemies of Christianity, and for all the confusion he has created.

“I am opposed to selling the Christian religion down the river of Modernism and ecumenism for a flea.” — “Baptist Bible Tribune” Friday, July 17th, 1959.

“DR. BILLY GRAHAM PLEASES CATHOLICS”

Last five paragraphs of “Billy Graham Pleases Catholics”, by Dr. John R. Rice, as it appeared in December 4, 1964, issue of “Sword of the Lord”:

“In Wheaton, one of our beloved members of Calvary Baptist Church, and still a member of Dr. Handford’s church, is Joe Lowicz. He is a former Catholic, a spiritual, beloved, devoted soul winner. He often wins Catholics.

He talked to a Catholic woman in Glen Ellyn, three miles from us. She was deeply concerned, she wanted to be saved. She promised to come with Joe and his wife to church.

“Meantime, she went to the Billy Graham Campaign meeting in Wheaton College, she went forward, was dealt with in the inquiry room and was sent back to the Catholic Church. When brother Joe Lowicz went to see her again she waved him aside. She said they had told her at the Billy Graham meeting in the counselling room that she was all right, that she need not leave the Catholic Church. She was satisfied with her religion as it was.

“Very likely the counsellor did not mean to go that far, but at least, since the counsellors were strictly forbidden to recommend particular Bible-preaching churches, or to send the cards of Catholics to any such church, the woman got the impression that being a Catholic was enough if she would simply be a good Catholic and she did not need to be born again. That was a tragic mistake, but those who buddy-buddy with Catholics, who never show what is wrong with their evil system, which takes the credit from Jesus Christ and gives it to Mary and takes the credit from the blood and gives it to the priesthood and the church — those who refuse to set inquirers right on those things must give an account to God. Of course, we should love Catholics. We should love Modernists. We should love the infidels. But we ought not to call them Christians and we ought not to condone their rejection of Jesus Christ and their continuing on unconverted.”

FRIEND OF JESUITS

In the “Catholic Herald” of June 3rd, 1966, Dr. Graham is quoted as being a friend of the Jesuits in the U.S.A. No wonder he helps to build up the Roman Catholic Church.

DEPARTURE

Dr. Graham’s tragic departure from the Bible as the basis of fellowship for God’s people prepared the way for his co-operation and fellowship with the Apostate Roman System.

His declared policy of not emphasizing the Blood of Christ as the only way of salvation makes him more than acceptable to Rome with her system of continual masses.

His sending his converts back to Mother Church makes him an able tool of the Jesuits.

His accepting Rome’s honour puts him somewhat under an obligation to that Church and this will be exploited by all the cunning of which Rome is so capable.

His declaration that the gospel he preaches is the same as Rome’s gospel identifies him fully with the system of the papacy.

His endorsement and support of the false ecumenical movement make him an ideal front man for the spearheading of Rome’s ultimate Unity programme.

This chronicle of “Billy Graham and the Church of Rome” makes sad reading. It is a record of a tragedy, a tragedy resulting from compromise with the enemies of Jesus Christ.

When Dr. Graham forsook the old paths of Bible truth he launched himself on a tide which can only end in great sorrow both for himself and those that hear him. The road of corrupt ecclesiastical preferment is always detrimental to the truth of the gospel and the enjoyment and blessing of that emancipating truth.

THE PRACTICE OF SIN, OR THE PRINCIPLE OF SEPARATION?

The Shorter Catechism defines sin as “any want of conformity unto or transgression of the law of God”. The Word of God must be the final court of appeal. To all who are caught up in the unholy Romanising fellowship of the World Council of Churches, the Word of God has plainly spoken. True Christians don’t argue about the commands of Scripture, they obey them. “For to obey is better than sacrifice, and to hearken than the fat of rams.” The choice is clear. Either these men must continue to practise sin or be faithful and separate. The way of the cross is the path for the true servant of God.

THE COMMANDS OF GOD’S PRECIOUS WORD

The Word of God states clearly how we should act in this day of crisis. There is absolutely no uncertainty about its message. You do not need to be in doubt. The Scriptures of Truth are explicit in their teaching on this subject. Let us obey God rather than man. The Bible gives us five great exhortations how we should react to Rome and all Romanisers within the Church and to all who by silence condone their pernicious plans.

1. RECOGNISE THEM

“Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.” — I John 4:1.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them.” — Romans 16:17.

Having tested their teaching by the Scriptures and found them wanting, we have then to mark them or brand them for their apostasy. Failure to do so is sin, for it is wilful disobedience to God’s Word.

2. RESIGN FROM THEM

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” — 1 Tim. 6:3–5.

We are not to associate with them. We are not to co-operate in evangelism with them. Out we must come. Christian, speak out! Get out, and stay out! To disobey is sin and all the preachers who say contrary are opposing the Word of God.

3. REPROVE THEM

Of course, many would like to separate and leave the matter there. The Scriptures, however, tell us our duty after we have ceased to fellowship with apostasy.

“And have no fellowship with the unfruitful works of darkness, but rather reprove them.” — Ephesians 5:11.

We must reprove the apostasy at every turn. Silence is sin.

4. RECEIVE THEM NOT

“If there come any unto you, and bring not this doctrine, receive them not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” — 2 John 10–11.

We are not to throw our homes open to them. We are not to invite them to our Church to address our young people. We are to receive them not. Christian, are you both receiving and supporting the apostasy? If so, you will be a partaker of her plagues. What saith the Scriptures?

“And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” — Revelation 18:4–5.

5. REJECT THEM

“A man that is an heretic after the first and second admonition, reject.” — Titus 3:10.

The apostles and disciples of apostasy must be rejected. The way is clear to the true and faithful believer. The pathway for the Christian is as a shining light. There is no need for hesitancy. God has ordered, we must obey. Like the Reformers, it must be separation for us.

Those of you who are true believers, I have shown you your duty. Do it now for the honour of your great Redeemer. Those of you still unregenerate turn instantly to Christ, for “neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.” — Acts 4:12.

FOOTNOTES

- 1) ‘Dignity and Duties of the Priest’ (Chicago Edition) — page 11.
- 2) *ibid.* — page 26.
- 3) Romans 5:6.
- 4) Hebrews 1:1–3.
- 5) Hebrews 10:12.
- 6) ‘Dignity and Duties’ — page 30.
- 7) *ibid.* — page 28.
- 8) *ibid.* — pages 32 and 33.
- 9) *ibid.* — page 37.
- 10) Article 28.
- 11) Article 31.

- 12) Westminster Confession of Faith, chapter 25, paragraph 6.
- 13) *ibid.* — chapter 29, paragraph 2.
- 14) ‘Notes on the New Testament’ by John Wesley.
- 15) Methodist Articles of Religion (drawn up by John Wesley 1784) — Article 20.
- 16) Baptist Confession of 1688 — chapter 26, paragraph 4.
- 17) The Savoy Declaration 1658 — chapter 26, paragraph 4.
- 18) The Crusader — December 1967.
- 19) Revelation chapter 17.
- 20) Pope John XXIII was the second pope to claim the ‘23rd’. The first John XXIII was such a scoundrel that he had to be deposed.
- 21) ‘Our Sunday Visitor’ — December 22nd 1962.
- 22) See Appendix for these letters and Dr. Jones’ analysis.
- 23) ‘The Position of Bob Jones University in regard to the proposed Billy Graham Crusade in Greenville’ — obtainable from Bob Jones University, Greenville, S. Carolina, U.S.A.
- 24) 1 John 4:1.
- 25) Letter to Mr. Walter Smith, Director of Billy Graham Headquarters, San Francisco, California, U.S.A.
- 26) Minister of Foothill Boulevard Baptist Church, 1530 Foothill Boulevard, Oakland, California, U.S.A.