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Fund Does Not Rely On  
Small Givers, BGEA Says

BLACK MOUNTAIN, N. C. (BP)--A Billy Graham Evangelistic Association (BGEA) representative has reiterated that the controversial World Evangelism and Christian Education Fund (WECEF) does not rely mainly on gifts of small contributors to BGEA.

Graham Associate T. W. Wilson told Baptist Press in a telephone interview that although WECEF received \$6.6 million from BGEA in 1976 that the amount came mainly from sources other than small contributors.

BGEA and WECEF (a BGEA affiliate) have been embroiled in controversy since a Charlotte Observer story said the \$22.9 million WECEF corpus had been amassed in secret over the past seven years. The Observer said the WECEF accumulation appeared "perfectly legal" and "in fact is normal, good money management." It claimed, however, that some two million contributors to Graham's ministry were not told of the fund.

Graham, who has released at least two statements in the wake of the controversy created by the Observer's report, has called the report "grossly misleading." He said WECEF "is not a complete secret...It's entire holdings and a list of its gifts to other evangelical organizations was no secret." He said it has been on file with the Internal Revenue Service since its beginning in 1970 and that its IRS Form 990 report of assets "is public information."

In his most recent statement, Graham said: "WECEF has been on the public record since its inception--open for all to inspect--but it has not been publicized.

"For one thing," he continued, "we felt it was scriptural (not to brag about resources). For another thing, extensive publicity, we knew, would mean we would be inundated with requests for help which we could not begin to meet. We already knew of far more projects that we could support, and we did not want to have to divert money from worthy projects to employ staff to handle such requests."

Wilson said Graham's latest statement makes his position clear on sources of WECEF funds and that WECEF does not rely mainly on small contributors, as does BGEA. The statement said:

"As the years passed, we began to see the tremendous need for a special fund to help undergird evangelical ministries throughout the world to a greater extent than we were able to do.

"Our board of directors also felt that we should take steps to insure the wise, long-range investment of gifts which came to BGEA from time to time in the form of stocks, trusts, estates, foundation grants and a certain amount of undesignated funds," the statement said.

"A fairly large percentage of gifts we receive have no designation. People are giving to us to act as stewards of the Lord's money and to invest in His Kingdom as God directs."

WECEF, Wilson said, relies mainly on large contributors--mainly estates--although some monies may come from designated and undesignated gifts from other contributors.

Graham's most recent statement said that WECEF was founded to make the long-range investment of gifts and that it: is a legally incorporated and non-profit foundation registered with IRS, is administered by a board of trustees "of some of America's outstanding Christian businessmen," has no full-time employees and that no board member benefits financially from it, is committed to benefit projects in missions and evangelism and Christian education, is audited annually by "a nationally recognized auditing firm," invests its funds "in a prudent manner" to "be good stewards," and is the only foundation or fund with which BGEA is affiliated.

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He said WECEF is helping to build training center in missions and evangelism at Wheaton College and a Bible training center for laymen in North Carolina. WECEF, he said "is committed to help fund both these projects...However, we do not have the full resources needed to build these two great projects and also meet the needs of many other important projects that we now help.

"We need your increased financial support if this work is to continue," he said.

Earlier in his statement, Graham spoke of the BGEA's concern for integrity. "Since the beginning of our evangelistic ministry, we have been deeply concerned about the financial integrity of our work."

He said concern over the image of financial abuses by evangelists caused BGEA, at its inception, to set up a board and a non-profit organization, stop the practice of living off "love offerings" and put every member of the staff, including Graham, on fixed salary, channeling all funds through BGEA.

"In 1950 (when BGEA was formed), this was a new concept in this type of evangelism--we were determined to have total financial integrity," Graham said.

He said all finances of BGEA are under the supervision of a 25-person board of directors, that books are audited each year by "one of America's largest accounting firms," and that a special two-year study by a prominent law firm (which specializes in non-profit organizations) "reported that they had rarely found an organization with higher standards and better financial control than ours."

When BGEA was founded, Graham said, "we not only prayed that God would provide the finances necessary for our own direct ministry of evangelism but that He would entrust us with enough financial resources to help missions and other evangelical projects throughout the world.

"We determined to 'tithed' all funds which were given to us for evangelism and dedicate this 'tithed' to help other ministries which supported evangelism, missions and Christian education. We felt at the time that it was both scriptural and that God would honor our motives.

"God has honored this commitment for more than a quarter century," he said. "We have been able to help seminaries, Bible schools, mission hospitals, scholarships for overseas students, relief work, missionaries, evangelists, and evangelical periodicals throughout the world.

"We have given small and large amounts to hundreds of Christian groups that were being used by God across the world. For example, we help support a halfway house for prisoners in Mexico, a tuberculosis clinic for nomads in the Middle East carried on by devoted missionaries, and a graduate seminary and colleges in several countries of the Far West.

"We have also provided scholarships for seminary and college students from the Third World, help for refugees from Uganda, and thousands of scholarships for Bible school, seminary and college students to the Schools of Evangelism in connection with all our major crusades around the world," he said.

Graham also said that most people did not realize that "we helped sponsor and pay for world conferences on evangelism, such as the Berlin Congress on Evangelism (1966) and the historic Lausanne International Congress on World Evangelization (1974)...We have either totally paid for, or helped in part, at least a score of evangelistic and missionary conferences in many other areas. We gave substantial financial help to the Pan African Christian Leadership Conference in Nairobi last December."

He noted he guaranteed that any designated gift will go "100 percent where you want it to go," citing, as an example, an "emergency relief fund" set up several years ago to help victims of disasters throughout the world in the name of Christ, with nothing deducted for administrative expenses.

Lutheran Pastor Tells Of  
Soviet Rights Violations

By Carol Franklin

WASHINGTON (BP)--Soviet officials terrorize all citizens as a matter of policy, according to an exiled Latvian Lutheran minister who emigrated to Sweden from the Soviet Union in March of this year.

Speaking through an interpreter, Hugo Maksimilians Grivans, a Lutheran pastor in Latvia prior to Soviet and Nazi occupation in the 1940s, said, "The Soviets want to keep all people in terror because they fear expression of belief. They must have submission to authority."

Grivans, who had previously been denied permission to leave the Soviet Union, asserted, "If my case had not gotten publicity and open protest I doubt I would be here. The public and the government must work together. We shouldn't go too far and attack maliciously but rather speak the truth in love, not withholding any of the truth. Publicity has helped in every case."

He served two terms in prison and slave labor camp in the Soviet Union totaling 16 and a half years before being released in 1966. He said he was refused permission to resume his ministry because he would neither conform to official guidelines nor agree to work for the KGB, the Soviet secret police.

In an interview with James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, Grivans responded to questions about the legality of the actions of dissenters in the Soviet Union.

"I have not broken any laws to my understanding," he said, "but the government's interpretation of the law has made me guilty."

In 1945, Grivans said he was charged, after four months of interrogation before any charges were formally filed, with making his congregation sing a fascist hymn. On Latvian Independence Day, he said, he incorporated the words of the national anthem, "God Bless Latvia," in his closing prayer. The anthem had been outlawed.

Grivans also stated that Soviet citizens may be arrested to prevent them from breaking the law.

During his interrogations, Grivans said that his questioners prevented him from sleeping and would not allow him to close his eyes. "They were trying to make me insane," he said.

"In the labor camps the work was hard but not beyond the limits of endurance. There were instances of starving but God was merciful and I had enough to eat," he said.

Grivans' family fled to Sweden when the Germans occupied Latvia in 1944. He hoped to join them but was prevented for over 30 years. He said he was released from prison finally in 1966 but was denied permission to emigrate seven times. He said he was even refused permission to go to his son's funeral in Sweden in 1974.

He now lives on a pension provided by the Swedish government and help from fellow Latvians already established there.

Pastor Says Sermons Are  
Downfall of Preachers

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8/16/77

LOUISVILLE (BP)--The problem with preachers today is that they preach sermons, according to D. E. King, pastor of a large black Baptist church in Chicago, Ill.

King, on the campus of The Southern Baptist Theological Seminary this summer as visiting professor of preaching, said during an interview here that "the early Christian preachers preached Christ--we preach sermons.

"One of the great deterrents to preaching today is the preparation of a literary masterpiece which we prepare to suit the people instead of to glorify God," King asserts.

The most important key to true preaching, says King, is a genuine call of God to the preaching ministry.

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"A person has to be first called to preach...and unless he receives a call from God, he can never preach regardless of the discourses he prepares," the visiting professor explains.

Pastor for more than 10 years at Chicago's 1,300-member Monumental Baptist Church, King has preached at spots around the world, including the Baptist World Alliance in Argentina and in the Soviet Union.

He delivered the Mullins Lectures in Preaching at Southern Seminary in 1973, and has preached at the Louisville school several times.

King believes that preaching "is not the gathering of a lot of words and sentences into a discourse--it is the overflow of one's devotional life."

He urges preachers to develop their sermons from the Scripture rather than from commentary material--"he may end up with a comment on the commentaries"--and to preach with a minimum of notes or none at all.

"The difference of preaching without a manuscript is that you're free and you have revelations while you preach that you wouldn't have with a manuscript," King indicates.

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(BP) Photo will be mailed to Baptist state papers.

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Guatemalan Journey Makes  
Impact on Baptist Men

By Darrell W. Wood

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NASHVILLE (BP)--In the early morning on February 4, 1976 the earthquake struck the central Guatemala highlands with devastating impact.

Within minutes the country was caught up in chaos, a nightmare of death and destruction. Out of a population of nearly six million people, the "terremoto" took a terrible toll: 23,000 killed, 70,000 wounded, and over a million left homeless.

Forty-five Baptists were killed, including two pastors and the two children of another pastor. Sixteen of the 43 church buildings belonging to Baptists were destroyed, as well as 400 homes of Baptist families.

One of the churches hit hard by the earthquake was Templo Bautista Damasco (Damascus Baptist Church) located in Guatemala City.

Almost a year to the day after the quake occurred, two crews of 15 men each from Nashville's Woodmont Baptist Church performed a mission impossible. They rebuilt the Damascus Baptist Church in 10 days. By Guatemalan standards, the Baptist men--mostly professionals without much construction experience--did the equivalent of 10 months' work in the two short weeks they were on the site.

The shock waves of the earthquake and its aftermath have made a great impact on the lives of many--including the 30 Nashville men. Their lives will never be the same because of their bold journey into mission involvement--especially perhaps the life of one, Harry Rowland, who returned several months later with his family to attend the dedication service at the new church on August 14.

The challenge that catapulted the Woodmont men into this mission project was a casual comment by A. Clark Scanlon, furloughing missionary from Guatemala.

Following a deacon's meeting one Monday night at Woodmont, Scanlon turned to Bill Sherman, pastor, and deacon chairman Willard Sledge and said, "I wish we could take about a dozen Woodmont men to help in reconstruction in Guatemala."

The response was overwhelming. Within a short time, 60 volunteers had signed up. Based on critical skills needed for the project the church's missions committee finally selected two 15-member teams.

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Each crew, outfitted with blue hard hats furnished by the Tennessee Baptist Convention, consisted of three block masons, three carpenters, one electrician, one contractor, one physician, one interpreter, and five helpers for masons and carpenters. One crew worked the first week and was replaced during the second week by the other crew.

After careful planning, coordination with Eugene Grubbs of the Southern Baptist Convention (SBC) Foreign Mission Board in Richmond, clearance work with the Brotherhood Department of the Tennessee Baptist Convention, and scheduling with the Guatemala Baptist Mission, the go-ahead was given. Because of a budget overage in 1976, Woodmont approved funds for financing the project.

When the Nashvillians arrived at La Aurora International Airport, Guatemalan customs officials processed them quickly because of planning of Southern Baptist missionaries Herb Billings and Harry Byrd, coordinator of the Guatemala Baptist Mission (organization of Southern Baptist missionaries).

The Woodmont men represented the 23rd crew of Baptist laymen to help in the reconstruction efforts after the earthquake, but the first group to work in Guatemala City.

Over 300 Southern Baptist men had gone before the Woodmont bunch. Most of their construction work consisted of rebuilding churches and private homes in the villages and back country. Because of strict building codes in the city, and the pressing needs in the hard-hit hill country, the earlier crews were unable to help churches such as Damascus.

After the men arrived on the work site, they learned that they would be working under a national contractor, Don Julian, and three Quiche Indian laborers, Juan, Victor, and Arrello.

Only the language skill of Scanlon, the Spanish interpreter, and the patient diplomacy of construction supervisors, Art Piepmeier and Rowland, saved the project from sure disaster.

The first week's crew cleared the site, dug footings for the foundations, built forms for columns, and started the walls. The second week's crew finished the forms and poured the steel-reinforced concrete columns, completed the block walls for the 20-by-60 foot structure, and built and raised the trusses for the roof.

On the last day of construction, the first sheet of corrugated tin was nailed into place over the sanctuary. The following Sunday, Demetrio Camey, pastor, and his people gathered under a permanent roof in their new, earthquake-resistant house of worship.

The Nashville men had worked 10 to 12 hours a day for 10 days to complete the Damascus Baptist Church. This staggering effort is perhaps best expressed by the sign seen on the door of the ramshackle squatter's shack next door to Damascus: "Juntos reconstruiremos" ("Together we shall rebuild").

The same spirit of determination is evident throughout Guatemala as the people have struggled to survive and build back after the quake. Funds, building materials, food, medicine, clothing, shelter, and a positive witness from lay and missionary personnel through the Southern Baptist Foreign Mission Board have contributed greatly toward this cause.

Thanks to Southern Baptists and their response with disaster relief, the national relief motto, "Guatemala esta en pie" ("Guatemala is on its feet"), has special meaning for the Baptists of Guatemala today.

As the men from Woodmont completed the work they had been called to do, they had a sense of "mission accomplished." On the way to the airport for their return to Nashville, the men sensed new significance in the entrance sign at the local Baptist seminary: "salvos para servir" ("saved to serve"). They had truly served as a vital part of the Southern Baptist Convention's "Bold Mission" plan to win the world to Christ.

But ringing in their ears and hearts above the roar of the jet engines as they winged their way home were missionary Harry Byrd's parting words: "You came to help build a church building, but you have done more; you have helped build a church."

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Darrell W. Wood, a former missionary to Hong Kong, is editor of youth Sunday School materials at the Baptist Sunday School Board, Nashville, and chairman of the missions committee at Woodmont Baptist Church. He accompanied a crew from the church to Guatemala.

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(BP) Photos mailed to Baptist state papers.