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July 7, 1995

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**SBC Cooperative Program gifts  
up for June and year-to-date**

**Baptist Press  
7/7/95**

NASHVILLE, Tenn. (BP)--Southern Baptist Convention Cooperative Program gifts for the month of June rose 16.84 percent above the same month a year ago and pushed the fiscal year-to-date totals more than 2.5 percent above the previous year, according to Morris H. Chapman, president and chief executive officer of the SBC Executive Committee.

June 1995 gifts totaled \$12,719,960 compared to June 1994 of \$10,886,499, or an increase of \$1,833,461. After nine months of the SBC fiscal year, the total CP gifts stand at \$109,314,279 compared to the previous year of \$106,599,758 or an increase of 2.55 percent or \$2,714,520.

"The gifts from the churches for June, and for the year, are very encouraging," Chapman said. "We are grateful for the continued support for the many ministries of Southern Baptists supported by the Cooperative Program, especially the urgent, strategic advance made possible in helping the people of our world to know that Jesus Christ is Lord."

Designated gifts also rose in June, a whopping 35.25 percent over the previous year's June: \$15,919,773 compared to \$11,770,875 or an increase of \$4,148,898. The totals for the fiscal year-to-date for designated gifts now stands at 2.09 percent ahead of the previous year's total: \$121,703,728 compared to \$119,209,105 or an increase of \$2,494,622.

The SBC program allocation budget runs from Oct. 1 through Sept. 30. The monthly budget requirement is \$11,378,310. The June 1995 CP gifts, compared to the budget requirement, are 11.79 percent over that budget figure. For the year-to-date, the budget requirement is \$102,404,797 but the receipts of \$109,314,279 are 6.74 percent, or \$6,909,481, over the budget requirement for this nine-month period.

The SBC Cooperative Program total includes undesignated receipts from individuals, churches, state conventions and fellowships for distribution according to the 1994-95 program allocation budget.

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The Cooperative Program is Southern Baptists' method of supporting missions and ministry efforts of state and regional conventions and the Southern Baptist Convention. Designated contributions include the Lottie Moon Christmas Offering for foreign missions, the Annie Armstrong Easter Offering for home missions, world hunger and other special gifts.

State and regional conventions retain a percentage of Cooperative Program contributions they receive from the churches to support work in their areas and send the remaining funds to the Executive Committee for national and international ministries. The percentage of distribution is at the discretion of each state or regional convention.

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Baptist colleges' association  
backs commission's petition

By Tim Fields

Baptist Press  
7/7/95

SAN ANTONIO, Texas (BP)--The Association of Southern Baptist Colleges and Schools voted to join the Education Commission in petitioning the Southern Baptist Convention's Executive Committee for additional time and money to facilitate an orderly transfer of programs and services from the commission to the association.

In back-to-back meetings both the members of the Education Commission and the presidents and academic deans of the association said they needed at least until the year 2000 to transfer programs from the commission, which is scheduled to be dissolved under the SBC-approved Covenant for a New Century reorganization plan. The programs will be transferred to the ASBCS which serves 70 institutions including seminaries, universities, colleges, Bible colleges and academies. Association members asked their outgoing president Jerry Hunter, president of Charleston Southern University, Charleston, S.C. to appoint a planning committee "to work with the Education Commission staff in developing plans for a transition from the present structure to one in which the association stands alone."

Stephen P. Carleton, executive director of the Education Commission and executive secretary of the association, told the presidents and deans that "when the Education Commission met the day before, one of the abiding interests they expressed is that we continue the programs and that the Association pick those up. It is my personal pledge, in whatever time the Education Commission has left, to work with you in accomplishing this goal. I have supreme confidence that however great the upheaval may be that you as a group will remain together. I believe in the years to come there will continue to be an association," Carleton said.

The association's appeal for a planned phase-out of the Education Commission and a gradual reduction in funding from the Southern Baptist Convention, was included in a long-range planning committee report adopted by association members.

Tom Corts, president of Samford University, Birmingham, Ala., and chairman of the long-range planning committee, said "There is a very strong feeling that what we have been doing as an association and jointly with the Education Commission has been of great importance and there is real sentiment to continue what we have been doing.

"The maximum dues paid by any member of the association is \$750 and the minimum is \$250," Corts said. The association's budget is currently about \$22,000.

"The problem, of course, is a financial problem," Corts continued. "The budget of the Education Commission has been about \$600,000, of which \$500,000 is from the Cooperative Program, and we would not have those resources at our disposal," he explained.

"We have thought that we could petition them (SBC Executive Committee) for phasing us out over 10 years at 10 percent per year -- that would be ideal. It doesn't appear that's likely to happen, but some sort of staggered phaseout might be possible. Anything we can get would be a real advantage as we shift to a paradigm where the association picks up more of the responsibilities for coordinating our colleges and schools," Corts said.

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The report also called on member schools to offer to provide office space, computer assistance and even part-time teaching salary to help employ an executive director of the association. The report asked members to explore multiple funding sources to underwrite the difference between the annual budget of the Education Commission and the budget of the association.

The report cites the need for the association to assume responsibility for the planning of an annual meeting of the association, continuation of The Southern Baptist Educator news magazine or other publication; a placement service to provide qualified Christian teachers for member schools; and support for Cooperative Services International Education Consortium (CSIEC), which works with the Foreign Mission Board in more than 300 ongoing educational exchange programs in countries where traditional missionaries are not allowed.

Doug Hodo, chairman of the Education Commission and president of Houston Baptist University (a member school), told the presidents and deans that the commission was anxious to help the association in the transfer of programs and services.

"We have asked the executive director and his staff to come up with a plan to help implement this change. The commission has empowered the administrative committee to negotiate with the SBC Executive Committee in working out the details of such a transition," Hodo said.

Dan Grant, president of CSIEC, reported to association members on the progress of the consortium of 44 schools. "Let me express my deep disappointment that the move to a permanent and full time staff for CSIEC has been stalled. The year began with an exciting three-way inter-agency agreement between the Foreign Mission Board, CSIEC and the Education Commission which would have housed a full-time director at the Education Commission," Grant said.

"It was not much comfort or consolation that the (Brister) Committee report included strong words of commendation for what our consortium and our member Baptist colleges are doing. If the messengers to the 1996 Southern Baptist Convention repeat the recent 1995 convention vote to approve the dissolution of the Education Commission, this agreement will be null and void."

In their long-range planning report association members said "it appears best, at least for the foreseeable future, that the association and CSIEC maintain their separate identities, while working in close coordination and mutual support when it is appropriate."

In other action, the association approved a request by Mid-Continent Baptist Bible College, Mayfield, Ky. to become a member of the association. Earlier in the year the University of Richmond in Virginia and Wake Forest University in North Carolina, both long-time association member schools, failed to renew their membership.

Carleton told association members that Mid-Continent, although sponsored by a Baptist association and not a state Baptist convention, was recommended for membership in the association by action of the 1994 Kentucky Baptist Convention. Membership in the ASBCS requires a current or historic tie to a state Baptist convention or the Southern Baptist Convention.

Elected as officers of the association were Ben Elrod, president of Ouachita Baptist University, Arkadelphia, Ark., as president; Pat Taylor, senior vice-president for academic and internal affairs at Oklahoma Baptist University, Shawnee, as vice-president; and Walter Grub, president of the Kings Academy (formerly Harrison-Chilhowee Baptist Academy) in Seymour, Tenn., as secretary.

Association members also passed a resolution expressing appreciation to both present and past members of the Education Commission and its staff.

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Evangelism, church starting,  
ministry named priorities

By Sarah Zimmerman

Baptist Press  
7/7/95

RIDGECREST, N.C. (BP)--Evangelism must be a missionary's priority, church planting his obsession and ministry his goal, Larry Lewis said during home missions week at Ridgecrest Baptist Conference Center.

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The Home Mission Board president said everyday details can easily distract Christians so that they lose their burden for the lost.

"Don't ever lose your concern for a person's soul," Lewis said. "Make people count more than anything. Make witnessing your supreme priority."

Currently, the United States population includes 183 million lost people, Lewis noted. That makes America the world's third largest non-Christian nation, following China and India.

"Because God loves them, he has sent us," Lewis said.

America also needs more churches, Lewis said, noting that more than 400 counties have no Southern Baptist witness. "In every place where there's people, we need a Bible-preaching, witnessing, loving, caring church."

At the same time, Christians should "make ministry our goal," Lewis said. "We must reach out and touch people who hurt in the name of Jesus."

Lewis spoke during a worship service where 30 chaplains were commissioned. The chaplains included 12 in the military, nine in institutions such as federal prisons, eight in health care and one pastoral counselor.

"Chaplains are very much missionaries," Lewis said. "They go places most of us will never go and meet needs and meet people most of us would never meet."

Lewis also introduced "People Count," the theme of the 1996 season of home missions. The term was coined by Arthur Rutledge, HMB executive secretary during the 1960s and '70s.

"People count or Jesus wouldn't have talked about the one out of 99 that went astray," Lewis said. Quoting from a 1900 study of the Southern Baptist Convention's structure, Lewis said, "Not until people in every region and every race have heard the gospel of our Lord Jesus Christ can we say our work is finished."

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Eloise Cauthen lived life  
on higher ground of service

By Mary E. Speidel

Baptist Press  
7/7/95

RICHMOND, Va. (BP)--Eloise Glass Cauthen has found "higher ground."

For the woman who bore the title "First Lady of Foreign Missions" for 26 years, the phrase "higher ground" was more than a euphemism for heaven. It was her way of life.

Friends and family sang the hymn by that name as they paid tribute to Cauthen at her funeral July 3 at Gayton Baptist Church in Richmond, Va., and recalled a life lived on that level of service.

"Higher Ground" also was the title of a 1978 biography Cauthen wrote about her father, Wiley B. Glass (1874-1967), missionary to China.

Eloise Glass Cauthen, 85, died June 29 in Richmond. A former missionary to China, she was the wife of the late Baker James Cauthen, executive director of the Southern Baptist Foreign Mission Board from 1954 to 1979.

"Her heritage was something she valued highly but not something she bragged about," Alma Hunt, retired executive director of Woman's Missionary Union, SBC, said at the funeral. "She was grateful to God for her blessings." Cauthen was born in China to Glass and the former Eunice Taylor, who died of tuberculosis in China in 1914. Later Glass married Jessie Pettigrew, a missionary nurse in China. Cauthen's parents knew well the legendary Southern Baptist missionary Lottie Moon, who worked just 20 miles from her birthplace of Hwanghsien.

After marriage in 1934 Cauthen returned to China in 1939 as a missionary with her husband. They worked in the southern city of Guilin (Kweilin) and in Shanghai in the early 1950s, until all missionaries left China. She also supported Cauthen in his roles as the board's secretary for the Orient for nine years and as executive director (now called president) for 26 years.

"Eloise Cauthen characterized gentleness, but she also had strength of her convictions," Hunt said. "She was a person who walked humbly with her God. As she stands before Jesus Christ, she won't have to face up to what may be the No. 1 sin among us -- gossip."

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"She knew she was created in the image of God, that she was gifted by God and would be accountable for what she had done with those gifts," Hunt added. "And she lived a life of accountability."

Don Kammerdiener, the Foreign Mission Board's executive vice president, paid tribute to Cauthen on behalf of FMB President Jerry Rankin, who was traveling overseas.

"Missions was Eloise Cauthen's passion for 85 years," said Kammerdiener, calling her a "lifelong friend of the Foreign Mission Board," who continued an active interest in its work until her death.

Quoting Acts 26:16, he said her life was "gripped by a heavenly vision, and the world is a better place because she was faithful to that vision."

Kammerdiener recalled Cauthen's words just before she left to teach English for a year at China's Yantai University in 1986, the year after her husband died. It is located in Yantai (formerly Chefoo) where she spent her early years in boarding school.

"Don, do you think I'm just a foolish old woman?" asked Cauthen, then a relatively new widow of 77. "And off she went to China to serve as a volunteer," he recalled.

"I think of her as a kingdom citizen, full of love in whom there was no guile," said Keith Parks, former FMB president and now head of global missions for the Cooperative Baptist Fellowship.

"She did a beautiful job of balancing. On the one hand, she was ... concerned about the world. On the other hand, she was very personal in her orientation. She never forgot the individual."

Parks, who followed Cauthen as the board's chief executive, called Cauthen a "woman of prayer" and "a spiritual encourager -- a female Barnabas." He said his wife, Helen Jean, looked to her as a model and sought her advice in her role as FMB president's wife.

In his eulogy, her pastor, Darrell Boggs, told how Cauthen left First Baptist Church of Richmond, where she was a member for 40 years, to work with the mission congregation which became Gayton Baptist Church.

"At a time when others might back away from commitment, she chose to throw herself into this new body of believers" in 1989, said Boggs.

When people asked her why she made this move at her age, she replied, "God isn't finished with me yet." She worked with babies and toddlers.

"It would be impossible to spend any time with her, to look at her smile and the twinkle in those blue eyes ... and walk away not knowing there's a loving, caring God," Boggs added. "She shared so openly her faith by simply who she was." One she led to faith in Christ was Mary Ella Bowers Gibson, who met the Cauthens while a college student. "Her influence on my life was immeasurable," Gibson, a retired missionary, said as she stood by the grave at Richmond's Hollywood Cemetery.

"You may take her body, but her heart will be with us all around the world until Jesus comes," Brazilian Baptist leader Nilson Fanini said at the funeral.

"I truly thank God for her," said Mary Ann Merritt, daughter of former missionaries Dewey and Betty Merritt.

She told of hearing about the Cauthens as a missionary kid in Africa and later of visiting in Cauthen's home after Merritt returned from her own volunteer teaching stint in China.

Before they went to bed that night, Cauthen asked to pray with Merritt and then knelt beside the bed, commenting:

"This is my favorite position."

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EDITORS' NOTE: The Cauthen family requests memorial gifts be made to the Baker and Eloise Cauthen Missionary Support Fund at the Southern Baptist Foreign Mission Board; the Vision Fund of Woman's Missionary Union; Golden Gate Baptist Theological Seminary in Mill Valley, Calif.; or the building fund of Gayton Baptist Church in Richmond, Va. (BP) PHOTOS (four horizontal and one vertical) mailed to state Baptist newspapers 7/5/95 by Richmond bureau of Baptist Press. Outlines available in SBCNet News Room.

EDITORS' NOTE: The following coverage of the Fifth International Conference on Jewish Evangelism (four stories) by Europe and Middle East Correspondent Mike Creswell may be used individually or as a package or series.

Jewish evangelism conference  
held within sight of Bethlehem      By Mike Creswell

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7/7/95

#### JERUSALEM (BP)--Reach Jews for Jesus?

The very question can start arguments, especially in Jerusalem, the Holy City which will celebrate the third millennium of its existence later this year.

But Jewish evangelism was a passionate topic when about 175 evangelists, pastors, teachers and other church workers from six continents met here in late June. They attended the Fifth International Conference on Jewish Evangelism held by the Lausanne Consultation on Jewish Evangelism. The conference is a branch of the large Lausanne Committee for World Evangelization which encourages Christians to evangelize the world.

They met without incident at a hotel conference center within sight of the village of Bethlehem, though organizers prepared for potential protests. Little publicized to avoid attracting local attention, the conference was the first held in Israel since such meetings began in 1980. Half a dozen Southern Baptist representatives in Israel took part.

Conference participants heard some three dozen papers on topics related to Jewish evangelism. Some contrasted first century church life and New Testament teachings with today's scene, especially in Israel where Messianic Jews who follow Christ are growing steadily. About 40 Messianic Jewish congregations across Israel now have several thousand members.

Many believers of Jewish background say they are trying to be true to New Testament teachings as they maintain a distinctively Jewish identity while following Jesus, or "Yeshua," as they call him in Hebrew.

Among their distinctives: They use the word "congregation" instead of "church," worship on Saturdays -- mostly in homes -- and avoid denominational labels. They have only a loose affiliation among themselves and most lean toward charismatic worship styles.

Only a few members follow Jewish dietary laws, but most observe Jewish holidays with a New Testament interpretation reflecting Jesus' influence. They avoid the term "Christian," a tainted word for Jews because of history, and talk instead about accepting Yeshua as Messiah.

But Jewish evangelism has become a global phenomenon. A conference statement, approved with only one abstention, rejoiced at the growth of Jewish evangelistic efforts in South Africa, Russia and Asia.

The statement also addressed reconciliation between Jewish and Arab followers of Jesus and expressed hope for Jerusalem.

Many conference messages explored the Jewish roots of Christianity in the first century: Jesus was Jewish. Paul and the other apostles were Jewish, and they reached out first to the Jews.

"Many of us are concerned to call our largely gentile church back to active recognition of the Jewishness of the gospel and our faith," Jim Sibley, Southern Baptist representative in Israel, told conferees. Some would look for Jewish roots of the Christian faith so they can call us to abandon our burden for the salvation of the Jewish people, he warned. "Nevertheless, in spite of the abuses of some, we must not thereby depreciate or abandon the importance of recognizing, and insisting upon, the Jewishness of our faith."

Others agreed. "The key ... to the resurrection of the biblical faith is a reconnection with the roots of the good news of Yeshua," declared Israeli Joseph Shulam, director of Netivyah Bible Instruction Ministry in Jerusalem. "That's a reaffirmation of Israel as the people of God, a re-evaluation of the whole status of Christianity as a faith that has a universal message that starts in Jerusalem and will reach to the outer parts of the world."

Shulam and several other speakers maintained the Jews have a special place in God's plan for the world but emphasized that the only way for them to be saved is through a relationship with Jesus as Savior.

"The most important thing Israel needs today is salvation," Shulam said. But he lamented that many Christians don't preach to Jews to avoid the label of anti-Semitism. He said it's not anti-Semitic to tell Jews about Jesus because a Jew who accepts Jesus as Messiah doesn't stop being a Jew.

Southern Baptists in the United States also need to become more active in Jewish evangelism, said Fenton M. Ward, pastor of Tarzana Baptist Chapel in Los Angeles. He leads a Jewish outreach group called Project Ingrafting.

"Peter describes Jesus' resurrection as fulfillment of Davidic promises which encapsulate all Israel's hopes for salvation and God's blessing," said Baruch Maoz, an Israeli. "Apart from those blessings, Israel's hope is a lost cause and the people are handed over to the tyranny of a confused and sinful world -- doomed to hope ... and pray without end," said Maoz, pastor of Grace and Truth Christian Fellowship in the Tel Aviv area. He also directs Hagefen Publishing Co., which produces materials for Messianic Jews.

The conference statement criticized those who say Jews do not need to hear the gospel:

"Any church or denomination that presumes to say that the Jewish people (or any other people) can be reconciled to God outside of Jesus, does not honor Jesus. They also perpetrate a form of discrimination, no matter how unintentionally.

"We therefore call all Christians to recognize the legitimacy and the urgency of sharing the Good News of Jesus, the Jewish Messiah, with those people from whom and for whom he first came. We urge any Christian who has been persuaded that Jewish evangelism is disrespectful or unloving to consider the need to base love and respect upon New Testament mandates rather than to measure love according to the spirit of this age."

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Shades of the Apocalypse:  
Israeli Jews turn to Christ

By Mike Creswell

Baptist Press  
7/7/95

JERUSALEM (BP)--Do you think Israel will play a role in God's plan for the end of time?

If so, listen up: Specialists in Jewish outreach say Israel's current generation of 20-somethings promises to be the most gospel-responsive in 2,000 years.

At the same time, a new and growing generation of Israeli Jewish believers is sharing the gospel more. The two trends are so unusual some wonder if they could usher in the Messianic age foretold in the Bible.

Promising growth in Jewish evangelism was a recurring theme in the Fifth International Conference of the Lausanne Consultation on Jewish Evangelism in Jerusalem in late June. Many conferees agreed a new generation of Messianic Jewish leaders in Israel is aggressively pursuing evangelistic outreach.

The weekend before the conference, a three-day campaign by almost 200 workers in the north Israel city of Haifa resulted in 600 people hearing the gospel. Forty-five prayed to receive Christ and 100 gave their addresses for follow-up. Avi Mizrachi, an Israeli believer who heads the evangelism committee, called it the biggest -- and best -- campaign they have ever had.

Mizrachi is one of the movement's new leaders who have made such campaigns routine. Later this year, Messianic Jews will mount other outreach efforts at two major rock concerts attended by thousands of young people.

For decades, hundreds of Christian evangelistic organizations have poured workers and money into Jewish evangelism in Israel. Their investment has begun to pay off. Messianic Jews now have more resources and schools, such as King of Kings College in Jerusalem, devoted to Christian education.

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Also, the country has changed. Young Israelis differ from their parents who pioneered the land in the 1950s, Southern Baptist representative Jim Sibley told the conference. Young people in Israel today seem as spiritually unmoored as America's young people in the 1960s and early 1970s, he said.

A counterculture, rejecting materialism and pursuing sexual promiscuity and drugs, is emerging in Israel, he said. "If we're not in the midst of a full-blown hippie movement, we're on the verge of one." One result: Eastern and New Age religion is "fairly widespread" in Israel -- "fueled by growing spiritual hunger and disenchantment with traditional answers," Sibley said.

Shmuel Suran, pastor of a Messianic Jewish congregation in Jerusalem, echoed Sibley. "Sabras" -- people born in Israel -- are much more into secular life and embrace the trappings of America's popular culture, from MTV to McDonald's, said Suran, a New Yorker who came to Israel 20 years ago. "A lot of American music, culture and values permeate youth with Western ideas -- Hollywood especially -- through movies and MTV," he said in an interview.

Examples: Though a non-kosher McDonald's restaurant drew protests when it opened recently, many young Israelis are more likely to buy burgers and say nothing. A Hard Rock Cafe has opened in Tel Aviv. Cable TV now carries a variety of programs, including American reruns and European programs.

Israeli Jews looking to America for influences will likely absorb more values from secular culture than American Judaism. For example, 72 percent of America's 5.5 million Jews identify with a cultural group but only 47 percent with a religious group, said Tuvya Zaretsky, citing a Council of Jewish Federations study. Zaretsky directs the Los Angeles branch of Jews for Jesus.

The same study shows that 63 percent of American Jews have no official ties to any Jewish organization or institution, and few subscribe to Jewish publications or observe Jewish religious practices at home.

Ironically, openness to such Western influences also makes young Israelis easier to approach about the gospel, Sibley said. "Most of them are curious enough and open enough that you can talk to them about spiritual things.

"Messianic Jews in Israel must find ways to reach these young people. They have abandoned reason and all hope of meaning and purpose and now are searching for experiences. What they need is a personal relationship with One (Jesus) who is the Way, the Truth and the Life," Sibley told the conference.

Several other factors are fueling growth, leaders said.

1) Establishment of 40 congregations with as many as 6,000 believers means more Israelis will encounter gospel-believing Messianic Jews.

2) Messianic Jews are better known and accepted. "Even though Messianic Jews are rejected in terms of preaching the gospel, and people don't receive Jesus like in the first century, we're not rejected any longer as people," Suran said. "The first 10 years I was in this country, I was persecuted everywhere I went. In the last 10 years, people just reject the gospel, but they don't reject us. So it's probably leading to the next step where they accept not only us but Jesus and the gospel."

3) Messianic Jews also find acceptance because they support the nation.

Improved recognition has helped the media image of Messianic Jews only marginally, Sibley said. Now most press reports refer to believers as "Messianic Jews," rather than "apostates" as in earlier times. "Nevertheless, defamation, exaggeration and misinformation all too often characterize news reports involving Messianic Jews in Israel," he said.

One sensitive area for Messianic Jews involves legal immigrant status in Israel. Historically, Judaism has held anyone whose mother was Jewish also is Jewish, but Israeli courts have ruled a Jew who accepts Jesus as Messiah is not Jewish. But the would-be barrier isn't carefully maintained and behind-the-scenes efforts by Messianic Jews to gain entry often are successful.

Although outright persecution of Messianic Jews in Israel has declined, it has not been eliminated. During the Haifa campaign, one worker was taken in for questioning by police, then released. Two teams also said city workers tried to intimidate them into ceasing their witness.

Another major event in evangelism within Israel has been the arrival of some half a million ethnic Jews from the former Soviet Union during the past five years. Several workers estimated that at least 3,000 of them have dedicated their lives to Jesus and worship in small house churches.

In the coastal town of Natanya, population about 160,000, about 45,000 Russian immigrants have settled in the past five years, said Evan Thomas, leader of the Bet Asaf Messianic Congregation which has shared Jesus with many of them. Two Southern Baptist representatives help with the congregation.

In the past year and a half, its membership has swollen with Russians. That's kept Thomas busy setting up training programs for new believers, including some among Ethiopian Jews who recently have settled in Israel.

Often entire families join the congregation. "Many bright young people with potential are coming in. Many are professionals with tremendous zeal for the faith," Thomas said. "Baptisms are quite regular now. ... Each week, literally, we're discovering more believers and more seekers."

Equally significant, Thomas said he feels his congregation is typical of most Messianic Jewish congregations across Israel.

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Holocaust is key factor  
in Jewish/Arab relations

By Mike Creswell

Baptist Press  
7/7/95

JERUSALEM (BP)--The death of 6 million Jews in Nazi German death camps 50 years ago still casts a long shadow over many areas, including the Arab/Jewish conflict in the Middle East.

For Jews, the event is one of pivotal importance in their religious, cultural and political identity, yet many Arabs are hardly aware it happened, according to speakers at the Fifth International Conference on Jewish Evangelism held in Jerusalem in late June. The meeting was sponsored by the Lausanne Consultation on Jewish Evangelism.

"Despite five decades having passed since the liberation of the death camps of the European Holocaust, the trauma remains fresh and continues to blight successive generations," said Evan Thomas, pastor of a Messianic Jewish congregation in Natanya, north of Tel Aviv.

But Arab believer Salim J. Munayer told the conference: "Most Palestinian believers do not know about, nor share the historical experience of Jewish people in Europe, the Holocaust and anti-Semitism. For many, it is an unbelievable story and they feel it has been used against them to justify the mistreatment of the Palestinian people. I encourage Jewish believers to better understand how to impart their history and experiences in a nonthreatening way in reconciliation between two peoples."

Part of the lack of understanding must be traced to ignorance, according to conference speaker Lisa Loden.

"In Palestinian schools in the Israeli Arab sector, the amount of time given to the study of the Holocaust is one lesson in the curriculum," she said. "It has been said that the Arab peoples have no consciousness of the Holocaust. As the Holocaust is a major factor of the collective mentality of the Jewish people, this is lamentable."

But the needs in education cut both ways, she indicated. "On the other hand, how much time is given in Israeli schools to the study of Palestinian history or literature? How much does the Jewish person understand the collective mentality of the Palestinian, when on even official levels often great pains are taken to deny the existence of a distinct Palestinian people?"

Jewish Messianic believer Tsvi Sadan reminded the conference of the Holocaust's ugly realities in Christian/Jewish perceptions. "Nazi soldiers who tortured my father in the Warsaw ghetto and in the death camps of Dachau and Auschwitz were proud of their uniforms, especially their shiny belt buckle with its engraved slogan, 'In God We Trust,'" said Sadan, dean of Messianic College in Jerusalem.

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"Anyone who wishes to discuss the post-Holocaust God and the post-Holocaust Messiah must first accept ... that the 'final solution' was invented and executed by Christian nations, perverse as this may sound," he said.

"The identification of the perpetrators of the Holocaust as Christians and the uniqueness of the Holocaust must both be recognized lest Auschwitz be trivialized and Christians find refuge in the comforting knowledge of man's universally sinful nature," Sadan said.

"How can (Jews) maintain their hope for redemption without the Messiah? The answer must be: They cannot, not at least in the long run," he said.

"So, in a strange way, Auschwitz reinforces the need of the Jewish people to regain their faith in God and hope in the Messiah. Without this, they endanger their very existence and thus risk succumbing to Hitler's wish."

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Arab/Jew conflict solution  
aired at Jerusalem meeting

By Mike Creswell

Baptist Press  
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JERUSALEM (BP)--There's an answer to the age-old conflict between Arabs and Jews: Jesus.

That was the gist of messages from several speakers during the Fifth International Conference on Jewish Evangelism held by the Lausanne Consultation on Jewish Evangelism in late June.

Speakers agreed those Arabs and Jews who have come to a faith relationship with Jesus are the ones most able to work together -- perhaps even in the same room. Yet many problems exist between believers on the two sides, and there's much work to do toward reconciliation.

"Positive steps have been taken in personal relationship building and inter-congregational fellowship, and slowly but surely we're learning to reach out to one another in times of trauma and tragedy," Evan Thomas told the conference in a message on Jewish/Palestinian reconciliation. He is pastor of a Messianic Jewish congregation in Natanya, a city north of Tel Aviv, Israel.

Thomas recently hosted a tour in Jordan for Jewish and Arab believers. "We had this incredible fellowship as we prayed and sang and fellowshiped. Two soldiers came and asked about the Arabic and Hebrew they were hearing from our group. We (told) them we were together in Jesus," he said.

In another case, Thomas told of his stunned reaction to the attack on an Islamic mosque in Hebron by a lone Israeli earlier this year. While Thomas was sitting at home in shock, a friend who is an Arab believer, also in shock, called him. "We wept together over the phone," Thomas said.

Salim J. Munayer, an Arab believer, also spoke on reconciliation. "We should pursue reconciliation despite the political situation and whether or not we agree or disagree. In the process of reconciliation, both sides need to come to terms with forgiving each other and make restitution for all the wrongdoing," Munayer said. He heads an organization called Musalaha, whose purpose is to reconcile the two sides in Jesus.

In some ways, Jewish and Arab believers have cooperated for years. For example, they have held joint meetings at Baptist Village conference center near Tel Aviv. Believers from both cultures prayed and sang together during an evangelistic campaign in Haifa during June, then went out on the streets to share their common faith in Jesus. Jewish and Arab women have been meeting for joint Bible studies and prayer since the 1970s, said Southern Baptist representative Ray Register, who works with Arab believers.

Such joint work has gotten little press because so far the numbers are small. Jewish believers may number as many as 6,000. There are perhaps 800 Arab Baptist believers in the Galilee, "and that's just one group among many," Register said.

As the peace process lurches along, though, any calming influence on the stormy political seas can be crucial. Religio-political forces already are lining up on the question of who will control Jerusalem, a topic in process for 1996.

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Despite much progress, however, leaders acknowledge that many issues still threaten to divide Arab and Jewish believers. Ignorance is one barrier. Munayer told of a Palestinian believer living in the West Bank who found scant welcome from Jewish believers living a few minutes away in West Jerusalem.

"They had no knowledge or even a clue to the real situation that she and many others are forced to live with," he told the conference.

Speaker Lisa Loden pointed out big differences in how Jews and Arabs are taught. "History and literature are taught with very little regard for the traditions of the other," she said. Her husband, David, co-leads a Messianic Jewish congregation in Natanya. They wrote many songs used by Messianic Jewish congregations. She's also active in women's ministry in Israel.

"In most areas of life and thought, conflict and misunderstanding exist between Jews and Palestinians," she said. "A common faith in Jesus as Messiah and Lord doesn't automatically bring Jewish and Palestinian believers into a commonality of understanding or agreement. One doesn't cease to be a Jew, Palestinian, Arab or Israeli when one becomes a believer in the Messiah."

"The fact that Messianic Jews are, broadly speaking, committed to both the restoration of Israel and aliya (immigration to Israel) stands as an enormous challenge, both practically and theologically, to the Palestinian Christian," said Thomas.

"Will the foundations of relationship between the Jewish Messianic community and the Palestinian Christian community be strong enough," he asked, "to enable us to struggle with the practical and theological issues of land tenure, without being driven apart again? These things will perhaps truly test the mettle of our respective, primary identities in Messiah."

A statement adopted by about 175 conference participants, with one abstention, included these words:

"The heart of evangelism is reconciliation with God and therefore evangelism ought to beget reconciliation between peoples. We rejoice and give thanks for the testimonies of Arab Palestinian Christians and we are blessed to know of ministries of reconciliation between Jewish and Arab believers in Jesus."

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FMB, world ministries group  
sign covenant of cooperation

By Mark Kelly

Baptist Press  
7/7/95

RICHMOND, Va. (BP)--A covenant pledge between the Southern Baptist Foreign Mission Board and a fellowship of overseas missions ministries has been signed to help focus more volunteer resources on strategic overseas missions needs.

The covenant will help groups affiliated with the Fellowship of Baptist World Ministries better support the board's goals overseas. The FBWM is a fellowship of autonomous groups, led by Southern Baptists, that conduct different types of overseas missions ministries, primarily evangelistic and human needs projects. Their ministries regularly involve thousands of Southern Baptist volunteers in overseas projects.

The covenant calls for the Foreign Mission Board to help fellowship groups organize projects around strategic board field requests. FMB President Jerry Rankin and fellowship president Jim Ponder signed the document June 20 during the Southern Baptist Convention annual meeting in Atlanta.

"Here's a group of Southern Baptists who have a heart for a lost world," Rankin said. "We're committed to partnership with them and to mobilizing all the resources of Southern Baptists to fulfill the Great Commission. We can all be more effective by working together cooperatively. That's why we've reached out and made this covenant."

Fellowship of Baptist World Ministries groups also recognize the value of plugging into mission board plans, said Ponder, head of Jim Ponder Ministries, Orlando, Fla.

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"We want to reach as many people for God as we can and use our talents in the best way for God and the work of Baptists," he said. "We're all Southern Baptists and supportive of the Foreign Mission Board. These covenant guidelines will enable us to better meet needs around the world in support of the board's missionary purpose.

"It gives us an opportunity to say that we're in this together, that we want what we do to be a strengthening blessing to the Foreign Mission Board."

Rankin's signature reflects the board's desire to cooperate with God by helping Southern Baptists answer his call to overseas missions, said Avery Willis, the board's senior vice president for overseas operations.

"Coordinating our efforts will help us get maximum strategic benefit from autonomous groups that take people overseas," Willis said. "We believe this will greatly facilitate cooperation and improve results on the field.

"God is moving in the hearts of these people and the volunteers who go with them," Willis said. "We want to facilitate what God is doing among them and on the fields where we work."

Observing the covenant signing were fellowship members Arnold and Betty Tanner of Outreach Evangelism International, Lubbock, Texas; Rudy Hernandez of Rudy Hernandez Evangelism International, Grand Prairie, Texas; John Howard of Reach Out Ministries, Atlanta; Tom and Kay Cox of Tom Cox World Ministry, Mountainburg, Ark.; Larry Walker, ambassador at large for First Baptist Church, Dallas, and his wife, Carmen; Bill Hughes of Keenage Evangelistic Association, Conroe, Texas; and Ted Baird and Gary Baird of International Crusades, Dallas.

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(BP) photo (horizontal) mailed to state Baptist newspapers 7/7/95 by Richmond bureau of Baptist Press. Outline available on SBCNet News Room.

**Zambian Baptist head rejects churches' meeting, resolution**

**By Craig Bird**

**Baptist Press  
7/7/95**

LUSAKA, Zambia (BP)--With the public backing of Zambia's vice president, representatives of more than half of the churches in the Baptist Convention of Zambia met and asked the convention's executive secretary to withdraw her letter blocking work permits for the missionaries.

But the executive secretary, M.B. Kamuwanga, has refused, calling the June 23 meeting illegal and "another skillfully masterminded attempt at destroying the convention structure."

The three pastors who carried the request from the meeting to the executive secretary are now seeking an appointment with Brigadier General G. Miyanda, Zambia's vice president, whose dramatic visit to the meeting resulted in the action the executive secretary is rejecting.

Meanwhile, missionaries apparently are still being granted one-month extensions on their work permits while immigration officials study the case.

Zambians at the meeting accepted an apology from Southern Baptist missionaries over misunderstanding and hurt caused by a court case which arose during the 2-year-old struggle.

That struggle began when executive secretary Kamuwanga and a newly elected executive committee wrote to the immigration office and asked for approval power over any new work permits granted to Southern Baptist missionaries. The mission objected since it is registered separately and the convention has never had that power in the 25 years the two groups have worked together.

An earlier apparent breakthrough, engineered by Vice President Miyanda, granted four-month extensions of the permits if the mission would drop its court case. The deal collapsed June 8 when, on advice of its attorney, the mission withdrew the case but retained the option to reintroduce it.

Miyanda told the missionaries he "felt cheated" that they had not completely dropped the legal action.

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At that point John Faulkner, the Foreign Mission Board's administrator for Eastern and Southern Africa, and the missionaries decided to drop the case completely. They invited the executive committee, associational leaders and one messenger from each of the approximately 500 Zambia Baptist churches to meet June 23 in Lusaka at mission expense to discuss the situation. Other Baptists were welcome to attend at their own expense.

About 300 participants heard Faulkner apologize for misunderstanding caused by the court case and the failure to totally withdraw it and for any hurt done "the cause of Christ" by the actions. He said the missionaries had been motivated by a strong desire to continue work in Zambia but were willing to withdraw from Zambia rather than do more damage to Baptist witness.

If the dispute is not resolved, there could be only four Southern Baptist missionaries couples in the country by December.

Only one speaker at the meeting reacted negatively to Faulkner's statement. Speaker after speaker welcomed the apology and announced they were ready to put the problems behind them and move on in cooperative evangelism efforts with the mission.

Faulkner stalled a move to pass a resolution, saying, "I don't want it said we paid your way here so you would do what we wanted. The only purpose of the meeting was to apologize directly to the churches and tell you what the future of Southern Baptist missionaries in Zambia is."

But during the discussion, Vice President Miyanda's personal secretary arrived and asked to meet with Faulkner. Miyanda, who had been invited as an observer, was offering to come "if he could speak or serve as an arbitrator."

"I was overwhelmed by God's timing," Faulkner said. "I went back in and told the meeting that the vice president needs to hear what you're saying and he will be here in 30 minutes. I'm stepping down now and the meeting is yours. You elect a moderator and do as you wish."

By the time Miyanda arrived, a resolution had been passed, without opposition, accepting the apology and telling the executive committee (which had refused as a group to attend the meeting) to withdraw the letter from immigration. Three pastors were appointed to carry the resolution to Kamuwanga and go with her to immigration "this same day."

Miyanda, a Christian who has taken a personal interest in resolving the dispute, was delighted at the action. "I am overjoyed with the resolution that stated the convention has accepted the apology," he said. Zambian pastors applauded when he said he had the power to order the letter withdrawn but had not done so because he did not want to divide the convention. "It's better to sit down and discuss rather than go to law," he said. "The apology shows the missionaries have humbled themselves and are following the Bible."

He said both sides had grievances against the other. Specifically, the mission's taking legal action and the Zambians refusal to forgive. "Don't go to court," he said. "Who has more wisdom than you as Christians? Pray about it! Eventually you will find an answer."

"I was very disappointed the mission did not drop the case completely and we had to read about this fight in the newspapers. That hurts us all. On the Zambian side, harsh words were said that should not have been. We're all making mistakes but you have to have the spirit of accepting apology. If you don't forgive each other, I don't know what you believe. The Bible is our rule book."

As of July 5, Kamuwanga still declined to withdraw the letter and the three-pastor committee has requested an appointment with Miyanda.

In a letter to churches, she said the executive committee "did not attend the June 23 meeting because we strongly suspected it was called precisely to ignore existing convention structure ... (and) arrive at solutions suitable only to the Baptist Mission of Zambia. ... We reject any resolutions from that meeting as illegal and contrary to the Baptist convention constitution."

She said she welcomes the withdrawal from the high court of the court case but insisted the "next step" is for the executive committees of the mission and the convention to meet "to resolve the differences that led to the current impasse which hinder meaningful partnership between us."

Oklahoma Baptists blast plan  
to push for state casinos

By Dave Parker

OKLAHOMA CITY (BP)--Oklahoma Baptist leaders have blasted a plan announced June 26 to bring casino gambling into the state.

That plan was announced by Remington Park owner Edward J. DeBartolo Jr.; John H. Williams, founder and retired board chairman and chief executive officer of Th Williams Cos. of Tulsa, and Dwayne Burrows, vice president of Blue Ribbons Downs in Sallisaw.

The men also announced an initiative petition drive to put the issue to a vote in the November 1996 election.

On June 28, the Oklahoma Horsemen's Association, the group that led the 1982 drive for pari-mutuel betting, came out against the proposal, but the Oklahoma Quarter Horse Association gave "qualified support" to the plan.

In their news conference and in full-page ads published in the Tulsa World and Daily Oklahoman, the men claimed the plan would bring "first class facilities" that cost \$25 million each, "limited locations" in Sallisaw, Tulsa, Oklahoma City and Love County, "16,000 new jobs," a 10 percent up-front gambling tax and "tight restrictions" on the industry.

The ad also claimed casino gambling would provide \$104 million for "education, corrections and local needs." To raise \$104 million, gamblers would have to spend \$1.04 billion per year in Oklahoma casinos.

William G. Tanner, executive director-treasurer of the Baptist General Convention of Oklahoma, said he was not surprised at the petition drive just a year after voters defeated a state-run lottery in May 1994, "because tough moral issues that directly impact our people in a negative manner always have a way of circling and recurring."

Tanner said it was also not surprising that such grandiose promises were mad .

"From my experience, the forces of gambling always present the optimistic, the enhancing and -- as it always turns out -- the totally false picture," he said. "I get weary with the gambling forces always using education as their whipping boy to the extent that it will always 'enhance our public schools,' when, from everything I read, that is not the case."

Tanner said he also has a problem with the moral aspects of gambling.

"Gambling, as a rule, takes its toll from the people who are least- equipped to los ," he said. "Gambling comes in all kinds of disguises, but the end result is always the same: heartache, fragmentation of families and terrible disillusionm nt."

Charles Graves, pastor of Oklahoma City, Quail Springs and president of the BGC0, said he was surprised DeBartolo would support such a plan, but he said that should be expected from people who are only interested in profit-making.

"I never know what goes on in the minds of folks with such massive amounts of self-interest," Graves said. "I am always surprised at the promises they make that they never intend to keep.

"I don't know if they intend to deceive people -- I have no way of seeing into their minds -- but they never have kept their promises yet."

Graves also said he felt like the men think Oklahomans are stupid, because they are using the same arguments used to legalize liquor in 1959, approve pari-mutuel betting in 1982 and pass liquor-by-the drink in 1984.

"This (solving Oklahoma's financial needs) was supposed to have been done by the liquor industry in 1959," he said. "It didn't pan out. It never does."

"They have a very low opinion of the people of Oklahoma, thinking that we could be bought," Graves said. "They make it seem like the most important thing is to jump-start the economy, regardless of how we do it.

"I don't think our people can be fooled."

He said it also does not surprise him that the liquor and gambling industri s used the same tactics.

"Liquor, gambling, they're all joined at the hip," he said. "Their interest is not the people of Oklahoma. Their interest is only in th mselves.

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"It is not surprising that they would like to have casinos on-site with their horse-racing facilities. These people are promoting themselves and putting themselves on line for one reason: to benefit themselves."

Graves said he was upset that DeBartolo indicated it was "inevitable" that Oklahoma would eventually get casinos on Indian land.

"It isn't inevitable if the people continue to say no."

In 1994, the horse racing industry argued against a state-run lottery because of the possibility of Indian casinos.

Under the federal Indian Gaming Regulatory Act of 1988, lotteries and casinos are considered "Class III Gambling." States that allow any Class III gambling cannot prevent it on Indian tribal land, and would be required to negotiate a new compact with the tribes. States that prohibit all Class III gambling still can prohibit it on Indian land.

Therefore, allowing a lottery or casino gambling in the state would lead to unlimited casino gambling on Indian land. That gambling would not be subject to state taxes or other regulations.

"What is to prohibit tribes from also opening casinos?" Tanner asked. "If casino gambling is declared legal in Oklahoma, there would be more potential for casinos in our state than any other state in the nation. I, for one, and my other Oklahoma Baptists will agree, do not feel we need that kind of recognition."

Unlike alcohol or drug abusers, whose addictions lead to health problems, accidents, arrests, etc., Tanner said gamblers can lead otherwise normal lives.

"The gambler can go on, without getting treatment, depleting everything he owns, everything his family owns and everything his extended family owns," he said. "The gambler's addiction affects everyone."

Tanner said Oklahoma Baptists will be active in fighting casino gambling.

"There is not any choice but to take a stand," he said. "We have the strength and the power to defeat it, if our people have the mind to. It is too late to say anything after it's over. I hope our people will take a very strong stand against this petition."

"If we as Christians take a passive approach to this and indeed let it happen, we have no one to blame but ourselves," he said. "Stay tuned."

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Southern Seminary v.p.  
accepts Va. Baptist post

Baptist Press  
7/7/95

LOUISVILLE, Ky. (BP)--Thomas F. Mabe, a vice president at Southern Baptist Theological Seminary since 1987, has resigned to become director of development at Virginia Baptist Homes, based in Culpeper.

Mabe has led the Louisville, Ky., seminary's division of institutional advancement, which includes development, public relations and alumni services. After his resignation becomes effective July 31, he will continue his association with the seminary as a consultant.

In Virginia, he will be in charge of securing financial resources for Virginia Baptist Homes' three retirement communities, in Culpeper, Newport News and Richmond. Virginia Baptist Homes is an agency of the Baptist General Association of Virginia.

"I have made this decision primarily for two reasons," said Mabe. "The time for change in career directions has come and the Virginia Baptist Homes has an excellent fund-raising program already in place upon which I can build an expanded program of resources. The second reason ties in with the first in that I need to get closer to my family which needs more personal involvement from me in the next few years."

Southern President R. Albert Mohler Jr. called Mabe a "valued and effective" member of the seminary administration. "While I am sad to see him leave, I certainly understand his desire to live near his family. I look forward to working with him as he continues serving the seminary as a consultant."

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Prior to joining the seminary staff, Mabe, a native of Pulaski, Va., was vice president of the Baptist Medical Center in Kansas City, Mo. He also has been director of development and denominational relations for Virginia Baptist Hospital in Lynchburg, executive director of the Lynchburg Baptist Association and a Virginia pastor.

"Mr. Mabe's skills and knowledge of Virginia Baptists make him uniquely qualified to fill this vital role for Virginia Baptist Homes," said Randall Robinson, president of the Baptist agency. "Having served with him in Virginia in prior years, I am excited about renewing our acquaintance."

Mabe is a graduate of the University of Richmond and Southeastern Baptist Theological Seminary, Wake Forest, N.C. He holds a professional certification from the National Association of Fund Raising Executives.

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Carroll Shaw, retired Southern Baptist missionary, dies in Texas

By Norman Miller

Baptist Press  
7/7/95

DALLAS (BP)--Carroll W. Shaw, retired Southern Baptist missionary to Southern Africa, died July 1 in Dallas.

Shaw, 65, served for 36 years in Rhodesia (now Zimbabwe) and South Africa where numerous churches were planted and countless people found salvation in Jesus Christ.

His evangelistic influence spread across the African continent as he trained nationals in the Southern Baptist Continuing Witness Training program. As coordinator of MasterLife discipleship training, Shaw's work reached many African countries, even as far as Ethiopia. He initiated the translation of MasterLife materials into a variety of African languages, including Afrikaans.

Appointed in 1959, Shaw and his wife, Jackie, served 18 years in Umtali and Salisbury, Zimbabwe, then transferred to Johannesburg, South Africa, where he was missions/evangelism coordinator, 1987-95, and MasterLife development coordinator, 1986-95. He also taught advanced diploma courses in theology to indigenous pastors, 1990-95.

Shaw, born in Vernon, Texas, earned degrees at Howard Payne University in Brownwood, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. Prior to missionary service, he was pastor of churches in Pottsboro, Honey Grove and Coleman, Texas.

"I had my head set on being a doctor, but the Lord had my heart," Shaw once said.

Following marriage and his plunge into full time ministry, Shaw said his "heart became troubled" during missions programs at Southwestern Seminary.

"I stopped going to mission day programs because I was afraid I'd have to walk the aisle and surrender to God's will," he said. "Then in October of 1956, as a Jonah, I could run no longer. When in a mission class, with only God knowing, I gave my heart to foreign missions. At the same time, Africa was placed upon my heart."

In 1964, while living in Umtali, Zimbabwe, Shaw observed, "Umtali is a beautiful little town in a valley. To see the mountaintops aglow with sun while clouds float below is to truly see a work of God. The only thing that mars this beauty is the knowledge that in the villages beyond the mountains there are so many souls whom no one has ever told of God's love for all men."

Shaw is survived by his wife, Jackie; two daughters, Beth Wetton, Dallas and Janean Hardister, Little Rock, Ark.; and three sisters, Veryl Jones, Orville, Calif., Mildred Foreman, Fort Worth, Texas, and Frieda Gillum, Kingsland, Texas.

Funeral services were held July 3 in Dallas at Park Cities Baptist Church. Memorials may be made to the South African Baptist Missions Committee, in care of Park Cities Baptist Church.

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(BP) photo (mugshot) mailed July 2 by Richmond bureau of Baptist Press. Outline available in SBCNet News Room.

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