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NOTE TO EDITORS: This story can replace BP release of 12-1-86 headlined "Liberian Confesses Murdering Missionary Mother, Daughter." It is based on information available by (BP) production time Dec. 8.

Police To Present Evidence  
In Missionary Murders

By Marty Croll

*N-FMB*

SANNIQUELLIE, Liberia (BP)--Police were to present their case Dec. 6 in Sanniquellie, Liberia, against the man who has admitted the murder of a Southern Baptist missionary and her daughter.

Investigators were to tell a Liberian grand jury sitting in the Nimba County courthouse why Benjamin M. Morris, 32, should come to trial next month in the murders of Libby Senter and her 10-year-old daughter, Rachel.

Key evidence includes written and recorded confessions that resulted after missionary George Senter told Morris he forgave the man for killing his wife and child and asked Morris to confess.

A verbal confession came Nov. 28 after George Senter asked to speak with Morris privately. "Looking face to face in Ben Morris' eyes, he put his hand on Morris' shoulder and told Ben he forgave him," said Bradley Brown, administrator for the 67 Southern Baptist mission workers assigned to Liberia. "It was amazing. When George began to tell Morris what he wanted him to do, very soon he began to cooperate and give the facts."

In the confession, Morris said he committed the murders after Mrs. Senter intervened to prevent him from molesting her daughter. Morris, a Liberian the missionaries had befriended, had worked around the Senters' home Nov. 25 before coming back that night to ask for a place to sleep.

Brown said Morris, a 1979 graduate of Liberia Baptist Theological Seminary, wrote his confession in flawless English for the joint security office in Yekepa, a mining town in northeastern Liberia where the Senters live. The office coordinates law enforcement between local and national police and a private security force working under the Liberian American Mining Company (LAMCO), an iron ore mining firm in Yekepa.

Morris was apprehended Nov. 27 at a checkpoint about 20 miles from the Liberian border, the day after he allegedly stabbed Mrs. Senter and Rachel. When arrested he was wearing Mrs. Senter's tie-dyed shirt and George Senter's blue jeans and was carrying shorts and shoes from the Senter home, Brown said.

Missionary Earl Williams discovered the bodies in the Senter home Nov. 26. Brown, notified in Monrovia, made the four-hour drive to Yekepa and spent most of the next six days alongside Senter working with police and making necessary arrangements.

Mrs. Senter and her daughter had been dead since between 2 a.m. and 4 a.m. Williams found them later in the morning. Senter had driven to Monrovia Nov. 25 to pick up their 15-year-old son, Philip, so the family could celebrate an American-style Thanksgiving holiday together in Yekepa.

The murder represents an isolated incident of a man who "gave himself over to wickedness," said Brown. "Liberians all over the country feel terrible about it. It has been a matter of national shock and dismay ... an embarrassment to them." For such a thing to be done in Liberia by a Liberian against innocent persons such as the Senters is deeply felt by all, Brown added.

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Monrovia's leading newspaper, the Daily Observer, covered the funeral service Nov. 30 and published a story and a series of photos. The Observer planned to publish the full text of Brown's funeral sermon.

Senter and his son are scheduled to leave Liberia Dec. 17 for a month-long furlough in the United States. They will arrive in Greensboro, N.C., Dec. 18, but plan to return to Liberia Jan. 19.

Senter, who grew up in North Garden, Va., is assigned as a field evangelist and has been working to start and strengthen churches in about 20 villages around Yekepa. Mrs. Senter actively participated in her husband's work. The Senters had lived in Yekepa since they became foreign missionaries in 1980.

Two days after the funeral Senter drove his son back to Monrovia, where he attends American Cooperative School. The next day the missionary returned to his work and the Yekepa home his family has lived in for six years.

Senter told Brown one of the hardest things for him had been passing Rachel's empty room and missing her customary good-night kiss.

Before he left Yekepa Dec. 1, Brown took a few minutes to talk with Morris, who attended the Liberian seminary during the time Brown was seminary president. Morris told Brown he had repented for the murder and made peace with God.

"He seemed very remorseful, no arrogance, no expression of that kind of hatred," Brown said. During his confession, Morris had indicated he didn't want to live after what he said he had done, Brown added.

Morris grew up in the Monrovia area with guardians and later moved to Yekepa, where he attended Vocational Training Institute for an education in electrical work. While Morris lived in Yekepa, Earl Williams baptized him and helped him get into seminary.

Morris put his electrical training to use when he attended the Baptist seminary and graduated with a good academic record, Brown said. He accepted a job teaching at Ricks Institute in Monrovia, a school run by Liberian Baptists.

But Morris was dismissed from that position and later left another position in a village church school. Both departures came after accusations concerning molestation of female students, Brown said.

Later, Morris told people he had experienced a change in his life and wanted to go back to Nimba County where he believed he could serve God.

Returning to Yekepa about six weeks ago, he contacted Williams. Williams tried to help him start a ministry as an itinerant evangelist and teacher in a Nimba County village. But because most of Williams' work centers around Yekepa, where he is pastor of Mount Nimba Baptist Church, Williams enlisted the help of Senter, who works with the village churches.

"Naturally Earl Williams and George Senter wanted to take him at his word, and they befriended him," Brown said. "Both were trying to help him."

Morris spent several evenings in the homes of both the Williamses and the Senters. But then Senter found him a place to stay in Redeemer Baptist Church about three miles away. Senter spent a day building him a bed and said he would pay him for various odd jobs at the Senter home, Brown said.

The day before the murder, Senter saw Morris on the road as the missionary drove by on his way to Monrovia to get his son. He considered stopping to tell Morris he would be gone and not to go to the Senter home, but he drove on. Morris did go to the Senter home, and he worked there that day washing windows until 4 p.m. He came back later saying he needed a cooking pot. At 11 p.m. he returned a third time. Mrs. Senter apparently let him in and—as the Senters had done in the past—allowed him to sleep in Philip's empty bedroom. The murders followed.

After the murders, Morris said he took Mrs. Senter's keys and locked the home from the outside. According to his own confession, Morris discarded the keys and his own clothes outside after changing into the Senters' clothes, Brown said. Near the house, police later found the clothes, the Senters' passports and some letters from a Baptist youth group in High Point, N.C.

A picture of Morris from the seminary yearbook had been publicized throughout the country before his arrest. Baptist youth in the town of Karnplay, about 30 miles from Yekepa, knew Morris and identified him as he was caught apparently trying to flee the country, Brown said.

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SBC Statistics Point  
To Slow Progress

By Jim Lowry

N-BSSB

Baptist Press  
12/8/86

NASHVILLE, Tenn. (BP)—Statistical projections for Southern Baptists this year offer encouragement for continuing progress, but programs and contributions are not increasing as boldly as might be hoped.

The most noteworthy good news for 1985-1986 is baptisms, which are projected to post an increase of 3.8 percent, or 13,341, to an estimated total of 364,412. This increase comes on the heels of three consecutive years of decreases from a 1982 high of 411,000.

Information was compiled by the research services department of the Southern Baptist Sunday School Board, preliminarily based upon responses to the denominations uniform church letter, which contains statistical information about Southern Baptist churches for the period from Oct. 1, 1985, through Sept. 30, 1986.

A key statistical projection area, Woman's Missionary Union enrollment, also traded a loss for a gain in 1985-86. Brotherhood and Sunday school enrollments are predicted to decline slightly after increases in 1984-85.

Although total receipts in Southern Baptist churches topped \$4 billion for the first time in 1985-86, mission expenditures are projected to have the smallest percentage increase, 4.1 percent, since 1970.

Church membership is projected to increase by 0.9 percent, or 130,378, to a new total of 14,616,781. This compares to a 1.0 percent in 1984-85 and consecutive increases for 60 years.

Sunday school, the largest program of the denomination, is projected to decrease by 0.1 percent, or 7,961, to a new total of 7,952,835. This predicted loss follows a gain of more than 100,000 last year and a total of six consecutive years of increases.

Church training enrollment is projected to decrease by 0.2 percent, or 3,938, to a new total of 1,965,100. Church training has registered a net gain of 12.2 percent over the last seven years, which include three losses totaling 1.1 percent and four gains of 13.4 percent.

The projected losses for Sunday school and church training of 0.1 and 0.2 percent, respectively, are within the normal statistical sampling error of three- to four-tenths of 1 percent. If the change increases when the final statistical report is released in February 1987, the Sunday school and church training totals could reflect gains instead of losses for the year.

The program of church music is projected to have its 21st consecutive increase, with a 2.9 percent, or 48,654, gain to a new enrollment of 1,726,392. The 1984-85 increase was 0.6 percent.

Enrollment in Woman's Missionary Union is predicted to gain 1.8 percent, or 20,974, to a new total of 1,186,214. This follows a 0.4 percent loss, one of two consecutive losses.

Brotherhood enrollment is projected to drop by 0.8 percent, or 4,590, for 1986, bringing the total to 569,150. Brotherhood previously had a 0.9 percent increase, which was one of seven consecutive increases for the organization of Baptist men and boys.

The projected mission expenditures increase of 4.1 percent, or more than \$25 million, makes the 1985-86 total \$635,705,471. Annual percentage increases for mission expenditures have been between 7 and 10 percent for the last 14 years, including a 7.5 percent increase in 1984-85.

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Total receipts in the SBC are expected to go over \$4 billion for the first time—with the second consecutive 0.6 percent, or \$233 million, increase predicted—to a new total of \$4,119,211,203. Southern Baptists have not suffered a decrease in total receipts since the early 1930s.

Projections for 1986 are based on information from 29,325 Southern Baptist Uniform Church Letters received in the research services department. Estimates are made by comparison of size and location of reporting churches. Researchers estimate the total number of Southern Baptist churches will top 37,000 for the first time when the final statistical report is released.

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	1985 Total	Estimated 1985-86 % Change	Estimated 1985-86 Numerical Change	Estimated 1986 Total
Baptisms.....	351,071	3.8	13,341	364,412
Church Membership.....	14,486,403	0.9	130,378	14,616,781
Ongoing Sunday School enrollment.....	7,960,796	-0.1	-7,961	7,952,835
Church Training enrollment.....	1,969,038	-0.2	-3,938	1,965,100
Ongoing Church Music enrollment.....	1,677,738	2.9	48,654	1,726,392
Ongoing WMU enrollment...	1,165,240	1.8	20,974	1,186,214
Ongoing Brotherhood enrollment.....	573,740	-0.8	-4,590	569,150
Mission Expenditures.....	\$610,668,080	4.1	\$25,037,391	\$635,705,471
Total Receipts.....	\$3,886,048,305	6.0	\$233,162,898	\$4,119,211,203

\*Approximately 37,000 churches should ultimately be involved in Convention final totals available in February, 1987.

December 1986--Research Services Department, Office of Planning and Research, Sunday School Board of the Southern Baptist Convention.

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1986 Baptisms Increase,  
Reversing 4-Year Decline

By Jim Newton

Baptist Press  
12/8/86

ATLANTA (BP)--Preliminary reports indicate Southern Baptist churches baptized 364,000 new believers during 1986, ending a four-year decline in the number of baptisms reported.

If the projections are correct, baptisms reported by SBC churches will increase about 13,000, or 4 percent, over the 351,071 baptisms reported in 1985.

The statistics were announced during the annual national conference for Southern Baptist evangelism directors in a report presented by Clay Price, director of program research for the Southern Baptist Home Mission Board.

Price said his statistics were based on reports from the state evangelism directors, with all but one state reporting. He observed the data is consistent with projections expected to be released a week later by the research services department of the Southern Baptist Sunday School Board, based on partial analysis of Uniform Church Letter reports from local churches.

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The reports indicate baptisms increased in 26 of the 37 Baptist state conventions and decreased in 11 states, Price said. In contrast, 31 of the 37 state conventions reported decreases in 1985.

Ten of the 21 state conventions reported increases of more than 10 percent, Price said. Those states were Puerto Rico, 50 percent; New York, 47 percent; Minnesota-Wisconsin, 36 percent; New England, 33 percent; District of Columbia, 30 percent; Hawaii, 29 percent; Northern Plains, 15 percent; West Virginia, 14 percent; and Missouri, 11 percent.

Robert L. Hamblin, evangelism vice president for the board, expressed gratitude to God for the increase, saying he believed it was a reversal of a trend toward a decline in baptisms.

"My expectations were greater, but I believe we have begun a trend toward reaching more people," he said.

Hamblin attributed the increase to the simultaneous revivals held nation wide last spring called "Good News America: God Loves You," saying the simultaneous revivals "obviously turned it (the trend) around."

Price and Richard Harris, director of mass evangelism for the Home Mission Board, also presented a report on results of the Good News America simultaneous revivals, based on telephone surveys of 760 SBC churches and projected to indicate results for the entire denomination.

The research estimated 145,000 persons made professions of faith during the Good News America revivals, an average of five in each participating church. Of the 145,000 persons who professed faith during the revivals, Southern Baptist churches baptized about 103,000, an average of four baptisms per church, Price said.

The research indicated about 27,000 Southern Baptist churches participated in the Good News America campaign, about 74 percent of all Southern Baptist churches.

Of the 27,000 participating churches, about 8,000, 30 percent, did not report any professions of faith during their revival meetings, the research indicated. Smaller churches were less likely to report professions of faith than larger churches. About 46 percent of the participating churches with less than 100 members reported no professions of faith or baptisms.

The majority of the professions of faith and baptisms occurred in larger churches with 750 or more members, the research indicated. Those churches reported 46 percent of the professions of faith.

More than half the churches felt their Good News America revival was better than the last revival held in their church. Asked what they liked best about the national emphasis on simultaneous revivals, 38 percent of the churches said "cooperation and unity."

About 9,500 churches did not hold a Good News America revival, scheduled nationwide March 16 to April 27, 1986. About half of these did report holding a revival during another time period in 1986.

Only 1,500 churches said they did not know anything about the Good News America emphasis, indicating a high level of awareness, Price said.

Response to the promotional efforts and media campaign that was part of the Good News America revivals was "very positive," the research reported.

Sixty percent of the churches reported seeing the television promotional spots, and 95 percent rated them "good" or "excellent."

Thirty percent of the churches reported hearing the radio spots, and 50 percent said they saw billboards or newspaper ads. About 89 to 92 percent of these churches rated the radio, billboard and newspaper ads good to excellent.

Eighty-five percent of the churches indicated they would participate in nationwide simultaneous revivals if they are scheduled again.

Plans were projected during the national conference of evangelism directors meeting in Atlanta for another nationwide simultaneous revival effort in 1990. Theme for the 1990 campaign will be "Here's Hope: God Cares for You." A logo design for the 1990 Here's Hope revivals was distributed to state evangelism directors during the meeting.

Plans were also made for a "Year of the Laity in Evangelism and Discipleship" emphasis from October 1988 to September 1989, leading up to the 1990 Here's Hope simultaneous revivals.

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Forrest Feezor  
Dies At 94

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Baptist Press  
12/8/86

SHELBY, N.C. (BP)—Southern Baptist statesman and denominational leader, Forrest C. Feezor, died Dec. 2 at Cleveland Memorial Hospital in Shelby, N.C., following a brief illness. He was 94.

During his 72-year ministry, Feezor was a pastor, college professor, Texas state convention executive director, evangelist and mission supporter.

Known for his giant, sweeping handshake, Feezor was a native of Lexington, N.C., and a graduate of Wake Forest University and Southern Baptist Theological Seminary in Louisville, Ky. One of eight children raised on a family farm, the tall, robust North Carolinian was called to the ministry when he was 23 years old. He was ordained by Jersey Baptist Church in his hometown.

He simultaneously preached in three churches of Liberty Baptist Association in North Carolina—Jersey, Stoners Grove and Holloways—while teaching public school and attending college. Following seminary graduation, Feezor became head of the Bible department at William Jewell College in Liberty, Mo.

He later was pastor of Second Baptist Church in Liberty before returning to his native state in 1931 to assume the pastorate of Raleigh's Tabernacle Baptist Church. Feezor once said his greatest satisfaction came in seeing people enter into the kingdom of God and then watching them grow as Christians. During his last service as pastor at Tabernacle, he baptized 39 new Christians. One of his final sermons was delivered at Tabernacle Church this year during homecoming services, Oct. 26.

Less than three weeks before his death, Feezor was a messenger to the North Carolina Baptist State Convention in Greensboro. He was president of the that convention in 1942. The following year he was called to the pastorate of Broadway Baptist Church in Fort Worth, Texas.

From there, Feezor went to Waco, Texas, in 1947, where he was pastor of First Baptist Church. Five years later, the son of a North Carolina cotton farmer was elected executive secretary of the Baptist General Convention of Texas—the largest Southern Baptist state convention.

The man with the booming voice served in that capacity until his retirement in 1960. During his retirement years, Feezor was interim pastor of 20 churches in Taiwan, Texas, Minnesota and North Carolina.

In 1973, after 30 years in Texas, Feezor returned to North Carolina, where he and his wife made their home in Shelby.

His wife, Jessica Fuller Feezor, died in 1982 after 54 years of marriage. Surviving their parents are Anne Joy Ballew of Shelby and Forrestine White of Austin, Texas. He also is survived by a sister, Arlene Spencer of Lexington, and five grandchildren.

Funeral services were conducted Dec. 5 at First Baptist Church of Shelby, with burial in Cleveland Memorial Park.

Memorial contributions may be made through the Lottie Moon Christmas Offering for Foreign Missions.

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Baptist Laity Threatened  
By 'Creeping Universalism'

By Jim Newton

F- NMB

ATLANTA (BP)—"Creeping universalism, either professed or assumed, will ultimately strike the death knell for missions and evangelism" in the Southern Baptist Convention, the director of evangelism for Alabama Baptists warned.

Harper Shannon, former president of the Southern Baptist Pastors' Conference and former pastor in Birmingham, Ala., lamented that many Southern Baptist church members believe "some how, some way, some day everyone is going to be saved."

Speaking to Southern Baptist state and national leaders in evangelism, Shannon said the problem is not that universalism is being preached from the pulpit or taught in seminary classrooms, but rather is among the laity.

"You won't hear universalism preached or taught openly from our pulpits or in our classrooms, but I dare you to slip in unaware into some of our Sunday school (Bible) classes and hear what is being said," Shannon said.

"The truth is that for the most part, our (Baptist) people don't really believe that people are lost and going to hell. They believe that a good and just and loving God could not allow such a place as hell to exist."

Shannon noted, however, the Bible does not teach universalism; it teaches eternal retribution and judgment.

"If we ever allow ourselves to believe that people can get to heaven any other way than through personal faith and commitment to Jesus Christ, then there is no place for missions and evangelism," he insisted.

Baptists "need a fresh vision of what it means to be lost without Jesus Christ and what it means to be saved," he said, warning many Baptists do not like to use those words because they do not sound sophisticated.

Although he expressed gratitude for the news that projections indicate baptisms by Southern Baptist churches will increase in 1986 for the first time in four years, Shannon said there is both good news and bad news to the data. Preliminary projections report 364,000 baptisms in 1986, an increase of 13,000, or 4 percent over 1985's 351,071.

"The good news is that we baptized more people than we did last year; the bad news is, very few more," he said. "We may have reversed the trend for the past four years, but the bad news is we have fallen far short of our prayerful expectations and hopes. We do ourselves ill if we poke our heads in the sand, like the proverbial ostrich, and pretend it is not a problem."

Shannon said he was proud Southern Baptists are the only evangelical group in the world to average baptizing a thousand people per day for the last 25 years.

Another speaker, Avery Willis of the Southern Baptist Sunday School Board, said although he strongly supported the goal of proclaiming the gospel to every person in the world by the year 2000, Baptists need to understand what an overwhelming task that really is.

He pointed out there were 4.5 billion people in the world when Bold Mission Thrust began in 1976, and there will be 6 billion to 8 billion by the year 2000. Even if "pentecost were repeated every day" and Southern Baptists baptized 3,000 new converts a day—three times the current rate—it would take 5,479 years to baptize the whole world, Willis said.

That means that if Abraham had started baptizing 3,000 people per day, and this was continued every day up to the year 2000, it would still take another thousand years to baptize every person in the world, Willis said.

"It is an overwhelming task," said Willis, a former missionary to Indonesia. "But it's not just a Southern Baptist goal. It is God's goal. It just took Southern Baptists 2000 years to vote on it."

To achieve the goal of proclaiming the gospel to every person in the world, Baptists will have to reach 1 million new persons every day from now until the year 2000, he said.

Southern Baptist Convention President Adrian Rogers of Memphis, Tenn., preached to the evangelism leaders on the keys to a victorious life.

Everyone in the world, Rogers said, wants three things in life: significance, sufficiency and security. Those three things, he said, are found completely only in Jesus Christ. In order to live a victorious life, he said, Christians must recognize their righteousness, rely on God's resources and rest in their relationship to Christ.

Several speakers, including Home Mission Board Evangelism Vice President Bob Hamblin, urged the state and national evangelism leaders to be effective personal witnesses, and to model for others what an effective witness is.

Howard Ramsey, director of the Home Mission Board personal evangelism department, said Southern Baptist lay people do not have the right kind of models in personal witnessing.

Ramsey pointed out that there are 85,000 ordained ministers and church staff members in the Southern Baptist Convention, and if each one were to lead five people to faith in Christ each year, the SBC would have 400,000 baptisms a year.

Willis, Ramsey and Bobby Sunderland, head of the direct evangelism division for the Home Mission Board, supported plans to equip lay people for personal evangelism as part of a nationwide Southern Baptist emphasis on "The Year of the Laity in Evangelism and Discipleship" scheduled October 1988 through September 1989.

In a luncheon meeting, the Fellowship of Evangelism Directors for Baptist State Conventions elected George Worrell, director of evangelism for Missouri Baptists, president. Other officers are Monty McWhorter, associate director of evangelism for California Southern Baptists, vice president; and Dan Agee, evangelism director for Virginia Baptists, secretary-treasurer.

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Missionary Starts Church  
Using New Techniques

By Everett Hullum

F-NMB

Baptist Press  
12/8/86

BOCA RATON, Fla. (BP)—The state of Florida is divided into two parts: the northern part, which is largely southern; and the southern part, which is mostly northern.

Boca Raton is just north of Miami in one of the fastest-growing counties in the United States and one of the nation's most affluent. This is the "goldest" of Florida's Gold Coast, where high-tech companies have large complexes staffed by young, upwardly mobile professionals. Many are transfers from northern states.

Their influence makes South Florida different from the state's northern half, which is more southern in orientation and more Southern Baptist—much more so—in heritage and tradition.

"The people in Boca Raton have New Jersey accents," says pastor/home missionary L.E. Boydston. "This is definitely not a southern community. For Southern Baptists, Boca Raton's as much a pioneer mission field as Portland."

Boydston understands such comparisons.

The 37-year-old came from Oregon to Boca Raton to begin a Southern Baptist church where only one existed for 110,000 people. Suburbs were sprouting like mushrooms—17 are under development; population is expected to top 200,000 by the end of the century.

The only Southern Baptist church, First Baptist, aware of the need for other Southern Baptist churches and encouraged by Florida Baptist and Southern Baptist Home Mission Board church extension planners, gave up six families to begin a mission.

The board designated the project a priority in its new Partnership Program, which links specific areas of church-growth opportunity with special funds.

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The board, the Florida Baptist Convention and Palm Lake Baptist Association put together \$61,800 in funding for use over four years. "We had a church probe in 1982 that identified 42 sites for churches," says David Palmer, the association's church extension director. "Boca Raton was right on top."

Boydston, a church starter in Portland, was offered the challenge of beginning the Boca Raton work. "When I saw the South Florida area, I thought there was incredible potential," says Boydston. "Like Southern California, this is a hub of trend-setting. Southern Baptists need a church to reach the people here," but it couldn't be started by traditional techniques.

Most residents had no church backgrounds. At an early Vacation Bible School, one of the children told Linda Boydston she could not come back because Linda "cussed too much." Linda didn't understand until she discovered the little girl associated the name of Jesus with profanity. "That's the only way she'd ever heard Jesus' name used," says Boydston.

When Boydston arrived in October 1984, the First Baptist nucleus, enlarged to about 30 members under David Palmer's leadership, was meeting in the Italian-American Club.

"They were ready to grow," recalls Boydston. "People had it in their minds that they had to reach their community for the Lord." Nearly 55,000 people, in residences costing \$175,000 and up, lived nearby. But door-to-door visitation was impossible. Boydston found security guards at gates surrounding walled neighborhoods. Admittance was by invitation only.

Boydston began a witnessing class, to help members reach their friends and co-workers.

Then Boydston turned to an Alabama-based company, Direct Mail Gospel Publishing, to produce and mail for him an eight-page newspaper. The mailout, published every six weeks, featured articles on the home, marital relations and how to raise children. But two-and-a-half pages were open for promotion and news of Boca Glades Baptist Church, the new congregation's name. The newspaper, mailed to 10,000 homes in the immediate vicinity, introduced the fledgling church to its neighborhood.

With several computer experts joining the church, Boydston shifted his promotion emphasis from the newspaper; a computer program written by church members now generates personal letters inviting people to attend Boca Glades Church. This is followed by phone calls from women volunteers "with pleasant voices" who reinforce the invitation.

The effort is low-key, but it has been effective.

Within two years, membership hit 185, with 245 in Sunday school. Because of transfers and the lure of Florida's coastline, perhaps 400 different people attend services or events each month. Among Boca Glades' regulars, only a few have come by transfer of letter; of more than 70 baptisms, only 14 were children.

To build a fellowship among "foreigners"—folks with similar educations and ambitions but very dissimilar backgrounds and homeplaces—Boydston has developed a program he calls "MEALS."

"I love acronyms," he admits, smiling. "This one stands for Members Establishing Active Lasting Substructure." And that means, simply, "meals."

Deacons invite families to their homes for meals. The church joins families into groups every three months and encourages them to have pot-luck fellowship dinners; the next quarter, membership of the groups switches. And each Sunday families invite visitors—they're called "guests" and never "prospects" at Boca Glades—home for lunch.

It's all an effort "to build unity; we want to help our people reach out on an informal basis," says Boydston.

So far, that's been dramatically successful, says Palmer: "It's our most effective and fastest-growing church start. Church starting here faces unusual difficulties. We can't legally meet in homes, we can't use office buildings; the one exception is the schools—but that can change overnight."