

Seeing through a Glass Darkly: Forces Shaping the Future of *The Alabama Baptist*

Final of four papers presented during “*The Alabama Baptist: Reflecting on Its Ministry*” symposium

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This paper proposes to examine some of the forces within society, the denomination and the local church which may impact the future of *The Alabama Baptist* and its service to Baptist Christians in Alabama and beyond.

Whenever one talks about the future, it is important to offer observations and comments with a sense of humility. None of us are prophets nor children of prophets, to paraphrase the famous words Amos said to Amaziah as recorded in Amos 7:14. What the future holds we do not know. What we see, we see through a glass darkly to use the Apostle Paul’s analogy from 1 Corinthians 13. Our perceptions may be distorted, our analysis wrong. Ultimately our confidence is in the God who holds the future and not in a clear and certain word from God about what the future will be.

But God does not leave us without direction as we look forward. Guideposts for this journey come from many areas including the academy, current circumstances, sound judgment and God’s Holy Word.

Foundational to this presentation is the teaching that the church — in all of its denominational expressions, including Baptists on which this paper will focus — is a volunteer organization. Yes, the church is the Bride of Christ. It is the creation of God. But the decision to identify with the church is a voluntary decision. Article III of the “2000 Baptist Faith and Message” states, in part, “In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God” Article IV titled Salvation begins with the affirmation that “Salvation involves the redemption of the whole man and is offered freely to all who accept Jesus Christ as Lord and Savior”

Phrases like “endowed with freedom of choice,” “a free choice toward sin” and “salvation freely offered to all who accept” all point toward a church composed of people who voluntarily choose to accept God’s gift of salvation. Historically this understanding has been called the Believers’ Church. That point is stressed because it indicates some of the academic insights about volunteerism apply to the church and to Christian denominations just like they apply to secular organizations.

An article in the March 2015 edition of *Nonprofit Quarterly* made the case that volunteers are motivated primarily by values. For Baptists those values are the values proclaimed by the Christian gospel. The motivating force for Baptists and for Baptist-related entities like The Alabama Baptist, Inc., begin there. Shared values cause one to voluntarily identify with the

Baptist denomination, financially support Baptist causes and to invest one's time, talents and energy in this part of the Body of Christ.

A number of studies about the dynamics of volunteerism reached similar conclusions. First, volunteers who engaged an organization, including a church, are energized by understanding how their contributions help achieve the shared values of the individual and the organization. Second, volunteers must know their contributions are important and appreciated because the contributions help meet a need based on the shared values.

All of this speaks to the importance of communications.

Those who study the dynamics of social networks use the terms *bridging* and *bonding*. Bonding promotes connections as a result of time spent with other volunteers. This could be a sports team, a Bible study or a music group, for example. Bridging promotes common ties for those separated by distance and other diverse factors such as age, gender, economic standing and education. Bonding can rely on physical contact. Bridging relies primarily on various means of communication to overcome the variables of geography and the rest.

Since its founding in 1843, *The Alabama Baptist* has been a communications tool to bind Alabama Baptists together through bridging. The ministry lifted up common values, made people aware of needs related to those values, provided a venue for discussing those values, expressed appreciation for those involved in promoting those values. The paper overcame distance, social standing, educational differences and more as it helped connect Alabama Baptists for missions and ministry by providing news, information, inspiration, analysis and opinion. It was a bridge over which readers could walk to be united with others who shared common values but who lived in distant places.

The contributions of communications — like those provided by this ministry to Alabama Baptists — are essential to the ability of any volunteer organization to work together. Some social scientists go so far as to contend that without this binding influence of communication, a diverse voluntary organization cannot long endure. That is one reason Baptist historian Wayne Flynt places *The Alabama Baptist* among the most important and influential forces impacting Alabama Baptists in all of its history.

In more modern times this ministry has continued to connect Alabama Baptists in missions and ministry. That is why all the studies to date show that churches that provide the state Baptist paper for their active resident families give more to missions, participate more in denominational activities and pray more pointedly for Baptist causes beyond the local church. In a volunteer organization, information is fuel that keeps the organization functioning.

During the Civil War, content of *The Alabama Baptist* (then called the *Southwestern Baptist*) might rightly be called propaganda instead of news. Propaganda is designed to affect's people's perceptions about the present and the future. Propaganda is created with the intention of manipulating the reader's beliefs and actions to support the goals of the one initiating the communication.

News is expected to provide a truthful, accurate and balanced account of the topic being covered. News provides a service by covering subjects relevant to the general public or a particular audience. News intends to provide information. Propaganda attempts to influence a reader's views. News attempts to minimize bias. Propaganda intentionally introduces bias. News strives for accuracy. Propaganda strives for a predetermined outcome.

The Alabama Baptist was so identified with the Southern cause during the Civil War that at war's end, the editor was arrested by the Union army and forbidden to publish anywhere in the state.

For most of its history, however, *The Alabama Baptist* has attempted to provide honest and fair reporting. Printed in the paper each week are Jesus' words recorded in John 8:32, "You shall know the truth and the truth shall make you free." Sharing manipulative and intentionally biased or misleading information would be sinful in light of Jesus' words. It would elevate personal or organizational agendas above the agenda of Christ to grow Christian disciples able to make responsible decisions of their own free will based on truthful information presented in a fair and unbiased manner.

Historically Baptists have believed in the priesthood of believers and *The Alabama Baptist* was exhibit A of a theological commitment to personal priesthood. Baptists believe in the worth and dignity of every believer. We have rejected a hierarchy of believers where some are entitled to information and others are not. Trust has been placed in the whole body of believers under the direction of God's Holy Spirit, not in a small cluster of individuals who decide for the rest of the body.

From that basic commitment came the adage, "Tell the truth and trust the people." That is why the state Baptist paper was charged with writing about all parts of the Baptist body of believers and the church at large. And that is why the ministry was set up as an independent entity so it could tell the truth about every part of the Baptist body and the denomination would be protected from temptations by would-be-messiahs to be manipulative and controlling with propaganda-like information.

When we talk about the future of *The Alabama Baptist* we are talking about more than the future of a Baptist entity. We are really talking about the future of Baptist commitment to the priesthood of believers and to open and participatory denominational governance.

Because of the nature of the Baptist church as a Believer's Church, because of the importance of communication in a diverse body of believers, because of the importance of truth being lifted up within the denomination and because of a theological commitment to priesthood of believers and participatory denominational governance, the question about the future of *The Alabama Baptist* is an important one. If this entity does not provide the contributions outlined above then the contributions must come from another source or the nature of the denomination will be drastically changed.

Unfortunately it seems we are already experiencing some of that drastic change in the nature of the denomination and each change threatens the vitality of *The Alabama Baptist*.

Personal priesthood was once considered a birthright of each believer but the fervor of that commitment seems to be fading. In local churches, governance is increasingly vested in elders, in leadership teams, in pastors. Participatory governance by church membership is seen as inefficient, subject to manipulation by a power figure and as unrepresentative because it reflects the desires of only those present at the time of decision.

Nationally a debate is brewing about whether or not democracy is the best form of government. But Baptist churches have been having that debate for at least a decade. Democracy is based on the value of each individual, a bedrock of the Christian faith for we believe God placed his image in each individual. But other voices discount the value of full participation and would place

governance in the hands of a limited number. Increasingly these voices are having sway in Baptist circles and the result is the emergence of hierarchical systems of governance and the abandonment of participatory governance so long a mark of Baptists. Not only does that fly in the face of Baptist historical theological commitments, it indicts the ability of God's Holy Spirit to work in the lives of believers without direction from the pastor or some other human source of authority.

Other pastors have expressed a desire for information that anchors their beliefs and prejudices. They do not want to read nor do they want members of their churches to read anything that might challenge their already established views or theological conclusions. This is a preference for material more akin to propaganda than news and information.

A blight of religious indifference also seems to hang over Baptist Zion. About 20 years ago churches began withdrawing from denominational participation to focus on local ministries. Some call this phenomenon cocooning. When this happens a church does not need a communication channel to accomplish bridging with other parts of the Baptist body. Instead the churches concentration on bonding. Being part of the larger body is no longer a shared value. The result of this process has been widespread indifference to most causes beyond the local church and has already led to a restructuring of the Baptist denomination.

Consider that Alabama Baptist membership has been declining for the past 15 years. Total membership has declined from 1,131,854 in 2003 to 946,714 in 2016, a decline of 16.4 percent. Resident membership has declined from 978,812 in 2002 to 675,757, or a 15.3 percent decline. At the same time Southern Baptist Convention (SBC) membership has declined 6.3 percent.

Alabama Cooperative Program giving has declined from a high of \$44,958,759 in 2007 to \$38,770,875 in 2016. That is a decline of 13.8 percent.

Extrapolating numbers from SBC statistics based on the percentage of Alabama membership, Alabama Baptist churches have about 205,000 people in Sunday School or small group activities during any given week. Our average worship attendance is about 325,000.

Across the SBC, giving to local churches has increased a total of 2.2 percent in eight years, according to SBC sources. Because of rising expenses, that actually translates into churches having fewer dollars available. Generally speaking churches have fewer members, fewer participants and fewer dollars than they did a decade ago.

The last annual meeting of the Alabama Baptist State Convention featured an important and controversial issue to be discussed. Yet only about one church in 10 chose to send at least one messenger to the annual meeting. Twenty-five years ago when a related topic was before the annual meeting, a record number of messengers turned out. To this writer, the decline in attendance is another sign of indifference toward denominational issues beyond the local fellowship.

At this point there is no indication these trends, which are impacting all Christian denominations in the United States, will not continue.

The Alabama Baptist has been impacted by what is happening in the churches and in the denomination. As the importance of priesthood of believers lessens, as churches become increasingly indifferent to denominational work and identity, and as the preference for propaganda over news increases, the opportunity to perform the binding functions necessary for

any volunteer organization to survive and which this ministry has done for 175 years has become more limited.

And as churches loosen their connection for missions and ministry through the denomination structure and cutback or eliminate the flow of news, information, inspiration, analysis and opinion from the state Baptist paper, the negative patterns only increase. I have seen this pattern work out in church after church during my 50 years in state Baptist papers and now I am seeing it working out in the denomination as a whole. Eliminate the binding functions of communications in a volunteer organization and the organizations begins to fracture or drift apart. It may not be immediately apparent but it is inevitable. This is what the academy teaches and this is what life-experiences confirm.

Even if we were not experiencing the current technological revolution in communication, we would be asking the question about the future of *The Alabama Baptist*. But we do have a technological revolution and its impact must be considered.

The statistics that follow come from a June 1, 2017, report by Pew Research Center for Journalism and Media. I will not attempt to site all the sources of Pew's data but rely on the credibility of Pew Research Center to assure their data is trustworthy.

Anecdotally all of us know circulation of newspapers is trending downward. Pew found that circulation of newspapers — both print and digital — has fallen from a high of 60 million to 35 million in 2016. The 35 million is an 8 percent decline from 2015 Pew said, and there is no indication the decline will stop. Also, print is falling faster than digital which is not a surprise.

When Pew looked at the websites of the 50 largest papers in the U.S. by circulation, they found a total of 11.7 million unique visitors in the fourth quarter of 2016. 35 million newspaper readers and 11 million unique visitors to newspaper websites still leaves a decline of 25 percent in the total number of people reached. In addition, time spent on these websites has fallen steadily over the last five years. In 2016, it was 2.5 minutes, down 5 percent from the previous year.

Pew also found that specialty type weekly newspapers were also declining — down 6 percent from 2015.

In 2006, ad revenue for newspapers (print and digital) was \$49,275,402,572. In 2016 (10 years later), revenue for the same products generated \$18 billion (a 63 percent decline). The 2016 number was down 10 percent from 2015 and the downward trend is expected to continue.

While digital media continues to increase in importance, the bottom line is the overall pie is shrinking whether the pie be circulation, reach, reading time or income. The result is that news nationally is becoming like what we experience in Alabama with Al.com. The prime value is speed — being first with the story. Reporters post stories directly to the web without editing by someone else. This lowers the quality of journalism. Print products like the *Birmingham News* often include the same story twice or more in the same issue. It is not uncommon for stories about an upcoming event to be printed after the event. All of this creates the impression that the quality of journalism is not important and the role of the print edition of newspapers is to provide a container for advertising inserts.

State Baptist papers have followed a similar path. Papers have reduced frequency, cut pages, shrunk staffs and beefed up digital offerings but ministries still have failed. The *Florida Baptist Witness* no longer exists as an entity of its convention. Georgia's *Christian Index* is now a

website. In South Carolina the *Baptist Courier* is a monthly magazine. Virginia's *Religious Herald* combined with what was then Associated Baptist Press and *The Herald* now serves a regional audience rather than a designated state as a monthly magazine.

The *Baptist Standard* of Texas was long the largest publication among Southern Baptists one time topping more than 300,000 in paid circulation. Now it is a website. The highest circulation of *The Alabama Baptist* during my tenure was 115,000. Now it is about 65,000.

In 2006, circulation of all SBC-related state Baptist papers was 1,107,267, according to the 2006 annual. Ten years later, in 2016, reported circulation was 593,500 and that number includes both print and digital subscriptions.

Today, most of the publications with the strongest circulations are publications of the various state boards of missions which primarily promote the programs of the boards and the views of the respective executive directors. Pressure toward this structure is growing in some old line state conventions.

In an interview with Gerald Harris, who oversaw the transition of the *Christian Index* from a publication to a website, Harris said it was difficult to determine how much information about Baptist life was reaching Georgia Baptists under the new arrangement. He opined that younger readers are coming to the *Christian Index* website but whether that translated into information and inspiration that performs the binding function of communications in days past, he was unable to judge.

In addition to changes in delivery preferences, there are more sources of information today than ever before. One study found the primary source of news for Americans today is Facebook which, according to Zephoria Digital Marketing, passed the 200-million user mark in the United States during the past year. What that means is eye witnesses are posting information about what they see or hear in real time. No media organization is now "breaking" a story. Practically every story has been posted somewhere through digital media outlets.

In addition, it is estimated that in the U.S. there are more than 30 million bloggers today — bloggers who update their information at least once a month. Few of these are trained journalists. Most write from their passion or prejudice.

The result of these developments is a lot of information but not all the information is accurate, reliable or balanced. Most of the information meets the definition of propaganda instead of news. It is an account of an event from one perspective. It is an account of an event as the communicator wants it to be or wants readers to believe it was. The information is not verified. It is not double checked. It is not evaluated against other accounts. Some of it is just false.

The information is quick to the public square and therefore creates an initial impression against which others must respond and react in order to present a more thorough report. Unfortunately, even entities with long, historic traditions and reputations for reliable information must battle these circumstances. Today, established channels of communications are often viewed with suspicion and new, unreliable sources of news such as unfiltered blogs and Facebook postings are offered more trusted. This is seen in Baptist life when a lone blogger sitting in a distant state is judged to have more credibility and influence than official SBC or state convention media outlets.

We would be amiss if we failed to acknowledge other forces at play that will impact the future of *The Alabama Baptist*. I want to mention two. The first is the breakdown of the historic partnership between state conventions and the national denomination. Two illustrations make the point. Baptist Press began in the late 1940s to provide news of the national denomination to state Baptist papers and secular media outlets. I was present in the mid-1960s when Wilmer C. Fields, head of Baptist Press at the time, negotiated with the International (then Foreign) Mission Board (IMB) to channel its information through Baptist Press which would distribute the stories to all state Baptist papers and to secular religion editors as a denominational news service. This would be more efficient, he argued, than IMB and other SBC entities sending individual releases to individual outlets. Remember that in the mid-60s each release was mailed with a stamp. BP was a closed network just for other communications channels.

Today, Baptist Press (BP) is an open system available to anyone and exists as a competitor to state Baptist papers. BP posts its stories for all to see and promotes its work to get pastors and lay leaders to come to its website for news and information instead of state Baptist papers or going to state convention outlets. There is still cooperation on some stories but for the most part, BP is a competitor, not an ally of state Baptist papers.

A recent email illustrates that point. On Fri., Jan. 26, at 4:14 p.m. a Baptist Press writer emailed me announcing, "I'm writing a story for publication in Baptist Press (possibly Monday) on why we need Baptist state papers. The news peg for the story is *The Alabama Baptist's* 175th anniversary and the *Biblical Recorder's* 185th. Between now and Monday morning, do you have time to offer a few email comments on important trends among Baptist state papers today and key issues for papers to face moving forward? One issue you might address is why Baptist state papers are still needed in this day and age with so much information available online from SBC entities, state conventions, BP, etc."

In essence the BP writer asked me to justify the existence of *The Alabama Baptist* in light of the work done by Baptist Press and he wanted this done over the weekend because of his schedule. To me the request showed little appreciation for others, for *The Alabama Baptist* or for the topic he purports to cover. There is little evidence of partnership in that request.

Later, the editor of Baptist Press apologized for the email in question and expressed appreciation for the work of state Baptist papers.

The second example is financial, which has several parts.

Part 1: In the 1980s a SBC study of the Cooperative Program recommended continuing the long-established designation of money allocated for state Baptist papers being considered money allocated as a joint denominational cause — i.e. money spent on ministries that benefited both the SBC and the state convention equally. This recommendation was adopted. It recognized that state Baptist papers were the primary news outlet through which SBC entities told their part of the mission story to Southern Baptists and that state Baptist papers played a key role in promoting all that Southern Baptists did together. During all of my 20 years as editor of *Word & Way*, the Missouri state Baptist paper at the time, the designation of joint denominational causes was included in the state budget.

In the 2010 Great Commission Resurgence (GCR), the idea of partnering with state Baptist papers was omitted and, in fact, the GCR strained the partnership between SBC and state conventions in several ways. I believe many SBC leaders continue to devalue ministries provided

by state conventions including state Baptist papers. This fracture, in my opinion, will only grow larger in the days ahead.

Part 2: It takes a lot of money to provide Baptists with timely news, information they can trust, as well as inspiration, informed opinion and analysis. Churches continue under significant pressures to fund their own ministries. People are giving less to churches and churches are giving less to denominational causes. Frank Page, president of the SBC Executive Committee, told state editors in February 2018 that the average percentage is now 5.16 percent of undesignated receipts going beyond the local church through the Cooperative Program. States, in turn, are giving a larger percentage of Cooperative Program receipts to SBC causes, often at the cost of valuable state-sponsored ministries. Again, Page said this percentage has grown from 34.7 to 40.7 in recent years. State convention entities are being impacted by this trend. In many states, entities receive smaller and smaller percentage allotments from their conventions. If they are fortunate to maintain their percentage of state convention budgets, entities are impacted because of declines in the total amount given. Cooperative Program support has always been important to The Alabama Baptist, Inc., and that support has steadily declined over a number of years.

Part 3: Advertising has been another important financial source. When I entered state paper work, there was an agreement between state Baptist papers and SBC entities that they would advertise in state papers and state papers would not accept advertising from any service or product which competed with those offered by the SBC. That agreement was abandoned some years ago. Today, LifeWay Christian Resources seldom advertises in state papers. They contend they “already have our audience so we are not needed.” One sees more advertising from SBC entities in publications like *Christianity Today* than in *The Alabama Baptist*.

With declining circulation, declining denominational support and declining ad revenue, the issue of financial viability for *The Alabama Baptist* is a serious issue.

Today, *The Alabama Baptist* is known primarily as a religious newspaper but the ministry is not limited to that mode of service. The Certificate of Incorporation describes the ministry as “a religious and education society ... for the service to and education of the membership of the Baptist churches through the state of Alabama.” The Bylaws of the ministry say we are “to interpret events and movements that affect the welfare of the Baptists of Alabama.” Our vision statement calls us to help empower readers to “live out the Biblical concepts of Christian discipleship.”

This may be done through print, digital media, conferences and seminars, curriculum — through whatever medium it chooses to accomplish its legitimate purposes. Already we are a weekly print publication. We also have an electronic version of the print publication. We are a website with current stories available to all. We are an online archives with 18 years of news, information, inspiration and opinion available. We are a blog, a breaking news feed, a social media presence. Last year when a bus carrying students from Mount Zion Baptist Church in Huntsville crashed on its way to the Atlanta airport and one student died, our Facebook story reached more than 65,000 people. That is the same number as our print circulation. The total reach of this ministry may be greater today than any time in its history. Currently, we are trying to add podcasts to our offerings.

In the days ahead, it is likely *The Alabama Baptist* will live in more forms than it currently does.

Given the ever-increasing diversity of Baptists, no one channel of communications will reach all. *The Alabama Baptist* may have multiple websites devoted to specialty content or focused on particular audiences. There could be more than one print product available. Print schedules may be different. The ministry may include a network of specialists and resources helping individuals and churches. Imagination and resources are the only obstacles related to use of technology by this communications ministry.

The more important issue goes back to where this paper began — what will be the nature of the Baptist fellowship in Alabama in the days ahead. Will the indifference toward Alabama Baptist denominational activities continue? Will more and more churches cocoon and concentrate on their own fellowship, their own missions program including supporting their own missionaries and providing their own educational curriculums. Will churches fellowship only with other churches which share the same positions on social and political issues as well as theological positions?

Will Baptists of the future be committed to personal priesthood and participatory governance which makes a reliable source of news, information and opinion necessary as a volunteer organization? Or will Baptists evolve into some form of hierarchical governance where leaders are judged able to handle news and information but others are not. It has been said that “information is power.” That means those with information would be able to use their knowledge and information to manipulate those without access to the same material.

Will Baptists of the future be committed to truth or to propaganda? Baptists continue to be plagued with efforts to control messages and messengers. In my judgment, such efforts are likely to increase. Telling the truth takes more effort than producing propaganda. It is a more difficult task. It costs more than producing propaganda. Communicating truth to an audience is a messy process because every receiver of the information is at a different place and is impacted differently by the information. Telling the truth affirms the value of the individual. Propaganda affirms the value of the sender and is manipulative by definition. Propaganda may or may not be based on truth.

Will there be a state Baptist denomination as it has been known historically or will the state office be an office for receiving and distributing funds, if that? Already many of the ministries historically associated with state conventions have been assumed by the Southern Baptist Convention. Other ministries historically supported by state conventions are now self-supporting.

In these changing circumstances, *The Alabama Baptist* is adaptable. Remember, the charter says this ministry serves “the membership of the Baptist churches throughout the state of Alabama.” The Bylaws charge the ministry to “interpret events and movements that affect the welfare of the Baptists of Alabama.” The vision statement charges the ministry to “help empower Baptists of Alabama to live out the Biblical concepts of Christian discipleship.”

We share news and information of the state and national denomination but the primary focus of the paper is toward individual Baptists — helping them learn how to be Christian disciples in their personal lives, their professional lives and their lives in the community of faith. The majority of the content produced is focused in these directions. The secondary focus is on events and issues impacting Alabama Baptist churches. Denominational news and promotion comes after that.

Throughout its 175 years, the paper has been a vital part of the Alabama Baptist State Convention and I pray that will continue to be so. As long as there is an Alabama Baptist State Convention that values participatory governance and priesthood of believers, the binding work of the state Baptist paper will be needed.

Some are already asking if cutback in communications in Florida and Georgia present an opportunity for *The Alabama Baptist* to expand beyond state boundaries and become a regional paper similar to what it was during much of its early life when it was known as the *Southwestern Baptist*. This is not unprecedented. During the Conservative Resurgence of the of the 1980 and 1990s, the *Indiana Baptist* published a state edition of its paper for at least one other state whose editor was judged not as supportive of the movement as the Indiana editor.

Certainly the days ahead will be challenging. There will be a growing effort by those in powerful places to control the flow of news and information. Traditional news outlets may be brought under the control of those who govern. The reasoning will be for greater efficiency and the wise expenditures of money. That trend is already at work with the result that news outlets are becoming propaganda outlets serving the needs of the governors and not the needs of the governed, to paraphrase a quote from Supreme Court Justice Hugo Black.

But, individual Baptist Christians and Baptist churches will continue to need the benefits offered by this ministry of communications — information and inspiration focused on stimulating individual growth as Christian disciples. If the SBC continues to minimize the binding role of state Baptist papers for the national fellowship, then state Baptist papers may have to redirect their focus on connecting Baptists for missions and ministry. State conventions could benefit from such a change if state Baptist paper were successful in binding readers together for missions and ministries.

Should state conventions also be minimized by the SBC, a focus on partnerships between the state Baptist paper and cooperating associations could provide a revitalization for both parties. Presently connecting for missions and ministries in local communities is a much-neglected opportunity in most Alabama Baptist associations.

And Baptists will always need a trusted voice to present fair, balanced and accurate accounts of events, trends, personalities, movements and institutions. My humble prediction is this ministry will continue in some form or fashion far into the future. What structures the ministry takes remains to be seen but it promises to be as exciting as all the changes of the past 23 years. The benefits of this ministry are too important to the individual Christian, to the local church and to the denomination to simply fade away. If *The Alabama Baptist* does not provide them, something else will.