

association then became a full regional member of the International Council for Evangelical Theological Education in 1988, which prompted the development of a new constitution and a revised accreditation process, adopted in 1989. This connected the regional association to the global community of theological education.

SPABC existed to facilitate quality evangelical theological education and ministry training among its members and in the South Pacific region through accrediting its members and their programs. It also promoted mutual fellowship and collaboration among its members through biennial conferences, a regularly published newsletter, and relayed communication among members. In 1996, it added a service of tuition assurance for member colleges that needed this protection to meet state accreditation requirements.

With the opening up of state government accreditation in both Australia and New Zealand during the mid-1990s, member colleges gradually achieved this status, which prompted a rethinking of the role of the association in the new millennium. Its focus shifted from accreditation to fellowship and collaboration, while retaining its concern for the evangelical quality of its members. A practical expression of this was the implementation of a biennial principals' retreat, which met alternately with the biennial conference. A name change to the South Pacific Association of Evangelical Colleges (SPAEC) was adopted in 2009 to reflect the broadening identity of current and potential member colleges.

Regardless of these changes in the association, several features have remained constant from the beginning. Its member colleges provide adult education in which the Bible is central to the curriculum because it is the inspired Word of God, effective in equipping God's people for life and service (2 Tim. 3:16–17). They focus on spiritual formation as integral to the training experience so that students grow in the grace and knowledge of Christ (2 Pet. 3:18), as well as develop a heart for global mission. Finally, all colleges have a concern for practical training to help students become effective in ministering to the real world in which they live or to which they are sent.

—LES CRAWFORD

### **SOUTH SUDAN AND CHRISTIAN EDUCATION**

Christianity arrived in South Sudan in early the 20th century. However, much of rural South Sudan remained untouched by the Gospel until the outbreak of the civil war in 1983, when the church experienced both persecution and growth. The largest church in South Sudan is the Roman Catholic Church, followed by the Anglican Church. Other churches are Presbyterian, Church of

Christ, and African Inland. Pentecostal and charismatic churches are the fastest growing churches in South Sudan (Dau 2010).

Most of the clergy who led churches in South Sudan were trained in the diaspora. When they returned to the country, the tasks of reinstalling their families and rebuilding their nation were overwhelming. Today, few local churches have programs to teach Sunday school for children, youth, and other groups. However, many Christian ministry organizations are partnering with local denominations to rebuild churches that were destroyed during the war and to empower the South Sudanese leaders to train believers.

Another problem that the church has faced after the war is that some capable church leaders who were trained in the diaspora have been employed by nongovernmental organizations that needed well-trained local manpower. Consequently, these leaders devote less time to ministry.

South Sudan has a variety of local dialects that have yet to be used in Bible translation. This is a major hindrance to the teaching and training of believers.

Most of the leaders of the South Sudan government are Christians and support freedom of worship. This freedom encourages organizations that want to help South Sudan to go to the country in order to train and empower Sudanese leaders to minister to their own people.

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—FAUSTIN NTAMUSHOBORA

### **SOUTHERN BAPTIST CONVENTION CHRISTIAN EDUCATION**

The Southern Baptist Convention is the largest Protestant denomination in the United States. Southern Baptists reported 16 million members in 2013. They have been involved in church educational ministries since their founding in 1845, as well as establishing a number of institutions of higher education. The Southern Baptist Convention (SBC) promotes Sunday school by publishing educational resources through Lifeway Christian Resources.

### **Contributions to Education**

The SBC has emphasized the primacy of missions and educational ministries from the time it was founded at Augusta, Georgia, in 1845. The delegates who founded the denomination were concerned that opposition to the appointment of slaveholding missionaries by national

Baptist missions organizations would limit such opportunities for people from the South. The SBC provided an alternative means for missions and educational ministries in the South. The Southern Baptist Theological Seminary was established in 1859 as the flagship school for ministerial training. The SBC currently sponsors six seminaries: Southern at Louisville, Kentucky; Southwestern Baptist Theological Seminary at Fort Worth, Texas; New Orleans Baptist Theological Seminary at New Orleans, Louisiana; Midwestern Theological Seminary at Kansas City, Missouri; Golden Gate Seminary at Mill Valley, California; and Southeastern Baptist Theological Seminary at Wake Forest, North Carolina. Mid-America Theological Seminary in Memphis, Tennessee, is an independent seminary that identifies with the SBC, but it is not officially sponsored by it.

The SBC developed a funding mechanism to support its denominational ministries in 1925, called the Cooperative Program. It is a pool of offerings received from member churches and used to fund the denomination's mission and educational ministries. Funds from the Cooperative Program are also given to the six seminaries to supplement their finances.

While the national convention only directly sponsors the six seminaries, Southern Baptists operate a plethora of undergraduate institutions through their state conventions. Most of these are private liberal arts colleges, which are administered by boards of trustees. The trustees are generally appointed by representatives of the state Baptist conventions. In some instances, denominational conflict has resulted in a distancing of state institutions from their denominational sponsors and a renegotiation of the relationship between the academic institutions and the parent denomination. Baylor University in Waco, Texas, and Mercer University in Macon, Georgia, are examples of Southern Baptist entities that successfully changed the structure of their trustee boards to allow more autonomy for the institutions to set the direction of their development and protect academic freedom on campus. Among the undergraduate schools that continue to be closely affiliated with the SBC, Union University in Jackson, Tennessee; Samford University in Birmingham, Alabama; and Houston Baptist University in Houston, Texas, are among the most successful.

### Philosophy of Education

Both Southern Baptist undergraduate entities and the six seminaries generally endorse the convention's statement of faith, *The Baptist Faith and Message 2000*. This document, revised for the third time in the year 2000, is conservative theologically, with a high view of scriptural authority and inspiration. It also takes a conservative position on social issues, such as a pro-life stance on

abortion and the rejection of homosexual relationships. The document and the SBC schools that endorse it also take a firm position against allowing women to serve in ministerial positions. Southern Baptists were engaged in a traumatic denominational struggle over many of these issues from 1979 to 1992, which culminated in conservative factions gaining control over the educational institutions of the denomination by achieving a critical mass of representation on the trustee boards that governed those institutions. Moderates were ejected from leadership roles, and they eventually separated from the SBC, forming the Cooperative Baptist Fellowship in 1992 as a means of furthering their own missions and educational goals.

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—SCOTT CULPEPPER

## SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

### Historical Introduction and Christian Tradition

Southwestern Baptist Theological Seminary is a Christian seminary located in Fort Worth, Texas. It is one of the six seminaries affiliated with the Southern Baptist Convention (SBC). Southwestern was chartered in 1908 by Benajah Harvey (B. H.) Carroll (1843–1914) at Baylor University in Waco, Texas. Previously, the school had incarnations as a religion department as well as a theological seminary with direct ties to Baylor. In 1907, Baylor trustee Carroll suggested that the seminary become an independent entity. After receiving its charter, the seminary remained in Waco and was governed by the Baptist General Convention of Texas.

The school moved to Fort Worth, Texas, in 1910, and was placed under the direction of the SBC in 1925. The seminary currently has two campuses, in Fort Worth and Houston, and extension centers in San Antonio,