THE HISTORICAL DEVELOPMENT AND FUTURE OF
THE SOUTHERN BIBLE INSTITUTE

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This study represents qualitative, historical research. The study documented the origins, milestones, and development of the Southern Bible Institute in Dallas, Texas. This study provided data leading to a better understanding of the impact of segregation on the African American religious community in Dallas, Texas. Data from this study also shows how African Americans responded to segregation in the area of theological higher education through the establishment of the Southern Bible Institute. The research methodology was heavily dependent on oral data from various sources and pertinent data were extrapolated from oral history interviews and historical, internal and external institutional documents. Analysis was based on accuracy, consistency and authenticity. Triangulation was the method used to determine the accuracy and authenticity of the oral interviews. The data were also analyzed for extrapolating factors that lend themselves to inclusion on an institutional assessment. Based on the factors extrapolated from the data and from a strengths, weaknesses, opportunities, and threats (SWOT) analysis, an internal institutional assessment checklist was created to assist the leadership in evaluating various aspects of the school. It was concluded that the future seems bright for the Southern Bible Institute, but it is recommended that the administration leverage off identified strengths and establish a plan for addressing the weaknesses noted as a result of this study. The Southern Bible Institute warrants further research that will use the factors identified in this study as the basis for quantitative studies that will clarify the impact of particular factors on institutional growth.
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CHAPTER I
INTRODUCTION

The United States of America has a long history in higher education, but one area of its history that has not been exhausted through research involves higher education for African Americans. Specifically, higher education for African Americans in the area of Theology or Biblical Studies presents numerous opportunities for further research. Soon after the enslaved African Americans were freed in 1863 as a result of signing the Emancipation Proclamation, the government provided land grants through the Morrill Acts of 1862 and 1890, for the establishment of public institutions of higher education for White and African Americans (Landsberg, 2004). African American ministers recognized the need to formally study the Bible. Due to segregation in the south, African American ministers were not afforded the opportunity to attend white seminaries. As a result, many African American ministers spent time studying the Bible in small group settings. In some instances, educated African American ministers spent time teaching the uneducated ministers. Even though these ministers were creative in their pursuit of education, there was still a need to establish a formal institute to train African Americans in the exposition of the Bible. In Texas, this need resulted in the establishment of Dallas Colored Bible Institute in 1927 known today as Southern Bible Institute (“Southern Bible Institute Course Catalog”, 2001). The establishment of Dallas Colored Bible Institute occurred three years after Dallas Theological Seminary was organized in 1924.

Edmund H. Ironside, a young white man, was instrumental in the establishment of Southern Bible Institute. At the time of the establishment of Southern Bible Institute,
Ironside was a student at Dallas Theological Seminary. He agreed to teach three young African American ministers in his home. As a result, the class size grew, forcing the students to relocate to a larger meeting site. Ironside served as the institute’s first president. In 1941, Ironside died and was succeeded by Rev. Lester E. Huber who was classified as the “Superintendent” of Southern Bible Institute. In 1945, Huber resigned to return to Africa and was succeeded by Dr. Henderson S. Fox. In 1971, Fox retired and was succeeded by Dr. Gordon R. Mumford (“Southern Bible Institute Course Catalog”, 2001). In 2005 Dr. Martin Hawkins became officially the fifth president in the history of Southern Bible Institute and the institute’s first African American president.

The institute has undergone a few name changes. The institute was founded in 1927 as the Dallas Colored Bible Institute; the name was later changed to the Southern Bible Training School in 1941. Currently, it is Southern Bible Institute. The purpose of Southern Bible Institute is to train African American men and women in the scriptures (Mumford, 1998). The institution realizes the need for pastors, missionaries and Sunday school teachers to understand the Bible in order to effectively minister (“Southern Bible Institute Course Catalog”, 2001).

Statement of the Problem

The problem of this qualitative study was documenting the historical evolution and future of the Southern Bible Institute (SBI).

Purposes of the Study

The purposes of this qualitative study were to;

(1) document the origin and milestones of Southern Bible Institute;
Research Questions

1. What have been the development milestones of Southern Bible Institute?
2. What is the institution’s current profile and competitive market?
3. What have been the curricula at Southern Bible Institute?
4. How many people have graduated from Southern Bible Institute?
5. What have been the revenue streams over the years?
6. Where have Southern Bible Institute’s graduates located?
7. How have the graduates of Southern Bible Institute used their learning to impact their communities, jobs, and ministry efforts?
8. Why has Southern Bible Institute not pursued accreditation?
9. Is there still a need for an institution such as Southern Bible Institute?
10. What is the institution’s strategy for surviving and thriving in a limited and highly competitive market?
11. How has the institution addressed technological changes?
12. What have been the career paths of the majority of Southern Bible Institute’s graduates?
13. How have students found out about Southern Bible Institute?
14. Why have students chose to attend Southern Bible Institute?
15. What are some of the strengths of Southern Bible Institute?
16. What are some of the weaknesses of Southern Bible Institute?
17. What are some of the areas that Southern Bible Institute needs to focus on to remain relevant?
Significance of the Study

Segregation prohibited African Americans from receiving quality theological training and thus contributed to their congregations’ receiving misinformation about the Bible. As result, African American ministers were forced to adapt and overcome the barriers of segregation. This motivated many African American ministers, who were committed to presenting the Bible with clarity and accuracy, to create Bible classes. The Bible classes laid the foundation for the formation of Bible institutes.

This study sought to provide information on the evolution, history and milestones of Southern Bible Institute and to examine the institution’s current profile as well as provide data on the institution’s graduates and their current efforts in their communities. This study also discusses the impact of the institution’s graduates in their communities and addresses the need for an institution such as Southern Bible Institute. The study also includes information about why Southern Bible Institute has not pursued accreditation and presents the institution’s strategy for surviving and thriving in a limited and highly competitive market. Finally, this study describes how the institution’s leadership plans to address or adapt to current/future technological changes in higher education.

This study provides data leading to a better understanding of the impact of segregation on the African American community and how African Americans have responded in the area of theological higher education through the establishment of Southern Bible Institute. Data from this study provide documentary evidence regarding the backgrounds of a sample of the institute’s students and thus, provide information on the student market for this type of institution. Data presented in this study also provide
insight into the institute’s leadership plans for addressing technological issues of the twenty-first century.

Operational Definitions of the Study

For the purposes of this study, the following terms are used as defined below:

1)  *Historical Development:* A gradual and progressive change in structure and operation.

2)  *Theology:* The study of God and the relation between God and the universe; and the study of religious doctrines and matters of divinity.

3)  *Biblical Studies:* Studies focused in keeping with or according to the Bible; extensive and intensive, formal studies of biblical scriptures.

4)  *Institute:* A school set up for studies in a particular field or a short teaching program established for a group concerned with a special field of work (in this case, the “institute” was established for training Black ministers who didn’t meet the educational background requirements to enter seminary or were denied admission because of their racial heritage).

5)  *Qualitative Study:* In this case, the term “qualitative study” is used to denote an historical research study using data collected from both primary and secondary sources and oral history interviews.

6)  *Admission Requirements:* The educational or schooling experience needed for one to be qualified for entering an institution of formal or higher learning.

7)  *Equal Educational Access:* The freedom (without regards to race, religion, gender, nationality or ethnicity) to apply to and evaluated by objective and fair criteria in seeking admission to a higher education institution.
8) *African American, Black, Colored or Negro:* synonymous terms for describing an individual or ethnic group of people.

9) *Deputation:* a person who represents and promotes Southern Bible Institute by traveling and making contacts with potential financial sponsors.

**Limitations of the Study**

This study was limited by the availability of data sources. The data sources used included: (1) Southern Bible Institute’s publications, documents and yearbooks; (2) interviews with board members, faculty, administrative personnel, alumni and current students at Southern Bible Institute; (3) interviews and articles by people who are not employed by Southern Bible Institute; (4) legal documents and archives related to the Institute’s activities.
CHAPTER II

REVIEW OF RELATED LITERATURE

Educating African American Ministers

The education of African American ministers in the United States is a subject that has been little researched. Numerous books address the profession of ministry and the education of blacks in general, but most do not specifically address issues pertaining to the professional education of black ministers. The majority of the hurdles African Americans faced were primarily in the south and due to the institution of slavery. This does not imply that African Americans residing in the northern states did not encounter more than their share of hurdles due to the color of their skin.

African Americans have faced many hurdles and opposition since being forcibly brought to America as slaves. Even though there were some free black men and women residing in America during the period when slavery was at its highest point, the number of free men and women was extremely small. Some free Blacks resided in the northern states, while the majority of America’s black population resided in the southern states as slaves. Many of the blacks who resided in the north sought and received education, but those residing the south risked their lives to be educated because educating slaves prior to the Civil War was illegal in the southern states (Frazier, 1974).

Blacks have had to overcome many forms of racism. Institutions of higher education have been established specifically to educate African Americans in various fields of study. As a result, the black population has, and continues to be, better educated. With better-educated congregations, it is essential that black ministers pursue
higher education, specifically theological higher education, to be credible and effective in the pulpit and the church’s classrooms.

Slaves, Worship and African American Ministers Education

The majority of African Americans were not introduced to the New World, America, by choice. Instead, they came on ships in chains as slaves as early as 1619 (Filler, 1998). Negro slaves were compelled to make adjustments to their new status, which exposed them to social proscription, economic limitation, and spiritual domination. Slaves lacked any control over their lives. They were sold like any other property and considered less than human. Slaves were denied the rights that come with citizenship. They were not allowed to own property or participate in government affairs such as voting or running for office. Many whites in the south considered slaves as being incapable of mental discipline through formal education (Mays & Nicholson, 1969).

Worship continues to play an important role in the African American community and is the major focus of the church. “The church has been the largest and probably the most influential organization among Negroes for more than a century. It also is one of the few institutions owned by blacks” (Daniel, 1969,13). “Worship among slaves began as an unconscious imitation of the white church, but it soon developed a characteristic of its own” (Mays & Nicholson, 1969, 138). During the antebellum period in the south, Negroes served and worshipped God under close scrutiny and supervision. As a general rule, if more than five slaves assembled, a white person had to be present (Frazier, 1974). To cope and survive, Blacks developed techniques which were represented by the Negro spirituals. These spirituals were created to enable slaves to
adjust to their new conditions in America, and they were used to communicate essential survival information. The spirituals embodied a variety of feelings such as joy, sorrow, hope, and despair and through them slaves were able to endure suffering and survive. Worship in the form of spirituals and hymns also preceded the use of the formal service. Since the emancipation of enslaved blacks, the form and manner of worship in Negro churches has gradually and continued to evolve. As the black congregations’ education level continues to increase, there have been efforts to improve the services of worship to appeal to the intellect as well as the emotions. More sermons are carefully developed in an attempt to be thought provoking (Mays & Nicholson, 1969).

The spirituals, along with other published songs and hymns, are still widely used; but no longer is there absolute dependence upon memory. The music in most urban churches is now led by choirs, and accompanied by instruments, including organs and orchestral pieces (Mays & Nicholson, 1969, 139).

Negro ministers in the south during the colonial and antebellum periods were limited in what they could preach, because the potential existed that the established order of things could be upset if Negro ministers preached too much about freedom (Woodson, 1972). In many cases, “there was some question concerning the propriety of Negroes preaching to whites,” (Frazier, 1974, 31) which occurred periodically. There was even opposition to whites and Negroes worshipping together (Frazier, 1974). In any case, mixed race worship services that empowered blacks to preach to whites was a point of contention for whites in the south during that time period.

Clergymen to the slaves either came from the slave population, the slave master, or white ministers in the area. Despite the difficulties and dangers of educating slaves, thousands of slaves learned to read and write. Many slaves who served as ministers
were uneducated even though by 1860 about 5 percent of the slaves had learned to read (Anderson, 1988). As a former slave, William Henry Heard recalled:

We did not learn to read nor write, as it was against the law for any person to teach any slave to read; and any slave caught writing suffered the penalty of having his forefinger cut from his right hand; yet there were some who could read and write (Anderson, 1988, 16).

Between 1800 and 1835, most of the southern states enacted legislation making it a crime to teach Negroes to read or write. In other words, slaves lived in a society where literacy for them was forbidden by law and education symbolized a skill that contradicted the status of slaves (Anderson, 1988). Although many of the black ministers who were allowed to preach had minimal education, they were excellent orators.

Within the first thirty years of the twentieth century the Negro population averaged 10 percent of the total population of the United States, but the Negro clergymen averaged slightly less than 17% of the total clergymen population. It is evident that the ratio of Negro clergymen tended to be appreciably higher than the ratio of the black population (Mays and Nicholson, 1969). There are numerous reasons for this, but the most logical reason is the fact that the Negro was restricted professionally to ministry and teaching.

In spite of the age and historic importance of the Negro ministry, the academic training of the ministry has undoubtedly been less emphasized than that of other leading professions. This is less true today than formerly, because the Negroes held more generally than they now do to the belief of their day that the minister was specifically ‘called’ of God, and that if God ‘called’ him, he needed little or no academic preparation. It was believed that God would see to it that the ‘anointed one’ was in every respect equipped for his task. The opportunity for academic preparation was not always available to the Negro minister (Mays & Nicholson, 1969, 40).
This is a primary explanation of why the academic training of black ministers is much lower today than that of white ministers. Other reasons might include factors such as financial constraints, meeting seminaries admission requirements and managing their time while serving as bi-vocational pastors in many cases.

Institutions Educating African American Ministers

Blacks have, since their arrival as slaves in the United States, come to realize the benefits and importance of a formal education. The limitations of slavery and legislation in the south prohibited many blacks from obtaining this type of education. Even though the majority of the reconstruction efforts commenced after the defeat of the Confederacy, reconstruction efforts were initiated during the early days of the war as the Army, federal government and various voluntary agencies came in contact with Negroes slaves who were considered war contraband and had to determine how to handle this unique form of contraband (Butchart, 1980). The years following the Civil War were very important to Negroes throughout the United States regarding the opportunity for education, but specifically the post Civil War years had a greater impact on the former slaves residing in the southern states (Butchart, 1980). As indicated earlier, various voluntary agencies were created during the war, and they became key players during the reconstruction period.

Many societies and agencies were formed to assist the government with the reconstruction efforts such as the Freedmen’s Bureau and the American Missionary Association (AMA). These agencies played an important role in establishing schools for freedmen during and after the Civil War. For example, the American Missionary
Association was one of the largest agencies. There were numerous smaller agencies and societies that represented various religious denominations. But they followed the lead of the American Missionary Association by sending missionaries into the South to provide uplift to the formerly enslaved blacks and their children through religion, education and material assistance. The establishment of the schools for Blacks was intended to assist them in their transformation in society as freed men and women. Between the years of 1865 and 1870, the American Missionary Association was solely responsible for founding several prominent black colleges such as: Atlanta University (1865); Fisk University (1866); Howard University (1867); Talladega College (1867); Hampton University (1868); and Tougaloo College (1869) (Roebuck and Murty, 1993). Other smaller missionary agencies and the Freedmen’s Bureau also developed similar schools for freed blacks. Within the years of 1865 and 1890, more than two hundred black private institutions of higher education were founded in the South with the assistance of various missionary groups (the American Missionary Association, as well as Methodists, Congregationalists, Baptists and Presbyterians) and churches from the northern states and the Freedmen’s Bureau. Even though the titles of these institutions included words such as “normal,” “college,” and “University,” they were, by and large, elementary and secondary schools. Many of these institutions received limited financial support and were founded with haste. By 1900, a large number of the black institutions founded by various societies and agencies ceased to operate (Roebuck and Murty, 1993).

These institutions, run and staffed by northern missionaries for black students, were different from other American colleges in terms of expectations and quality of students. Most were begun to teach former slaves to read and train black clergymen. Most became de facto teachers colleges because of the small pool of
clerical students and the great demand for black teachers. However, a number-
including Atlanta, Fisk, Howard, Leland, Lincoln, Shaw and Wilberforce- initiated
college departments by or before 1872 (Dubois and Dill, 1910).

Among the private Historically Black Colleges established between 1865 and 1890, only
40 exist now. There is not known documentation that establishes a relationship between
Southern Bible Institute and any of the historically black private and public colleges.

Atlanta University founded in 1865 in Atlanta, Georgia; Fisk University founded in
1866 in Nashville, Tennessee; Talladega College founded in 1867 in Talladega,
Alabama and Tougaloo Institute founded in 1869 in Tougaloo, Mississippi are
considered among the most important church schools founded during this period. The
American Missionary Association established all four of these schools (Roebuck and
Murty, 1993).

The Arkansas Agricultural, Mechanical, and Normal College began as a branch’
Normal School (two-year curriculum) in 1873 at Pine Bluff, Arkansas. Morehouse
College in Atlanta, Georgia, was originally established in 1867 as the Augusta
Institute in Augusta, Georgia. Morehouse was initially supported by the American
Baptist Home Mission Society, which was also instrumental in founding Virginia
Union University (1865) in Richmond, Virginia; Shaw University (1865) in
Raleigh, North Carolina. The Methodist Episcopal Church founded Rust College
(1867) in Holly Springs, Mississippi, and Morgan State College (1866), now
known as Morgan State University, in Baltimore, Maryland (Law and Clift, 1981).

Among the public historically black colleges and universities established between 1866
and 1890, only 16 are in existence now. One of the 16, Cheney State College (1837),
located in Pennsylvania was created prior to the Civil War. Howard University, a
privately founded institution that currently receives some public financial support, is
considered one of the most prominent black colleges among black private and public
institutions of higher education (Daniel, 1969). At some point in their history almost all
of these institutions of higher education had special courses or departments created to aid in the training of ministers and candidates for the ministry (Daniel, 1969).

One of the most unique institutions for educating African American ministers is the Interdenominational Theological Center (ITC) in Atlanta, Georgia. This institution is a federation of six denominations as compared to Southern Bible Institute a “free standing” unaccredited independent operating institution. Prior to the founding of the Interdenominational Theological Center, each denomination had a religion department or a school of religion as part of the college or was established as a Bible college or seminary. For example, Morehouse College began as a training school for Baptist ministers in Augusta, Georgia and later moved to Atlanta, Georgia and became known as Morehouse College. After the move to Atlanta, Morehouse kept its School of Religion. Through the mutual agreement of Dr. Benjamin E. Mays, the president of Morehouse College at that time, and Dr. Harry V. Richardson, the president of the ITC, Morehouse School of Religion became the Baptist constituent member of the ITC.

Turner Theological Seminary was founded in 1894 as a Department of Religion in Morris Brown College in Atlanta, Georgia. Its mission was to train ministers to serve in the African Methodist Episcopal Church. The Morris Brown College’s Trustee Board authorized Turner Theological Seminary to become a founding constituent of the ITC in 1958. The Methodist Episcopal Church founded Gammon Theological Seminary in 1883 as the Biblical Department of Clark University/College in Atlanta, Georgia. In 1887 it became an independent institution and was considered the major source for training Negro ministers. Gammon was one of the few accredited schools specifically for training Black ministers (Richardson, 1981). Phillips School of Theology was founded in 1944 at
Lane College in Jackson, Tennessee to train Christian Methodist Episcopal (CME) ministers.

In 1959, Phillips School of Theology became a founding member of the Interdenominational Theological Center (ITC). Johnson C. Smith Theological Seminary was established in 1867 and was one of the ten Presbyterian Church theological institutes. This institution was established as part of the North Carolina Freedmen’s College. In 1969, this seminary became a part of the consortium of the six seminaries known as the Interdenominational Theological Center. Charles H. Mason Theological Seminary was established in 1965 by the Church of God in Christ. This seminary became a constituent seminary of the Interdenominational Center (ITC) in 1970.

The Lutheran Theological Center in Atlanta (LTCA) has had close relationship with the ITC. In 1997, the Lutheran Theological Center in Atlanta (LTCA) moved to the Interdenominational Theological Center’s campus to strengthen the relationship between the two organizations and encourage African American leadership in development in the Evangelical Lutheran Church of America. It is evident that many leaders over the years have worked closely together to form what is now known as the Interdenominational Theological Center (ITC) so that African American ministers can receive a quality theological education (ITC’s History WWW).

African American ministers continue to attend predominantly black institutions that offer curriculum that train them for the ministry and there also has been a slight increase of blacks enrolling in predominantly white seminaries, Bible colleges and institutes. It is believed that African American ministers are acting on their knowledge of
the need to continue to receive education to effectively communicate to a growing and increasingly educated congregation.

The Black Church and the Role of the African American Minister

The black church, over the years, has served as the nucleus for the black community. For example, according to Mays, the black church has served as a place for social gatherings, a training ground for future black leaders, a place where the uneducated can receive education, a headquarters for planning Civil Rights strategies, a temporary home for those who find themselves homeless and of course, the primary location for worshipping and praising God through music, prayer, and preaching (Mays and Nicholson, 1969).

Prior to the Civil war, black churches provided opportunities for the members to bond socially free from white control. After the enslaved blacks were emancipated, black churches supported the needy through various benevolent programs (McQueen, 2000). The black church has a distinctiveness that cannot be duplicated. The worship style is full of life and the congregation tends to show more emotion than members of other racial groups. The black church has, in the past, furnished the masses with an opportunity for self-expression unlike any other organized entity. Those that are members of black churches are not limited to menial roles within the church because of their lack of education or lowly professional positions in society. There is a freedom, to relax or be yourself, within the black church that is unmatched.

The Negro church furnishes the masses an opportunity for self-expression that no other enterprise affords. Not expression in leadership as just described, but release from the restraint, strain and restriction of the daily grind. If Negroes show more emotion than members of some other racial groups, it can hardly be proved that they are by nature more expressive. The explanation lies in the
environment conditions under which they live. This is true because, as the Negro becomes more intellectual and less restricted in the American life, he becomes less expressive in emotion (Mays and Nicholson, 1969).

The role of the Black minister or pastor was complex. The black minister has served as the public face of the Civil Rights movement and was also the primary leader within the walls of the church building as well as a respected leader in the black community. Those in the white community deferred to him for his leadership and understanding of black people when making decisions that might significantly affect blacks. The black minister was a spokesperson for God through the preaching of the word. He was also considered a default spokesperson for the black community regarding social issues. His role far exceeded the general description of the responsibility of pastors in white denominations. Oates provides a good general description of responsibilities of a pastor in his book, “The Christian Pastor,” in which he states that:

You as a Christian pastor think of yourself at your best as being a shepherd of the flock of God a minister of reconciliation whose task is the care of souls in face-to-face relationships with individuals, families, and small groups (Oates, 1982).

The black minister served as a male role model or a father figure for the children of single-parent households where the mother was the only parent. The black minister or pastor shared the same general responsibilities any other minister or pastor serving as under-shepherd to a local congregation. But there was one additional burden that the black minister or pastor has that was unique, this is effectively ministering to a people that carried the wounds and scars from their ancestors’ enslavement and who were continually haunted, on a daily basis, because of the color of their skin. The black minister continually and effectively encouraged, motivated, persuaded and/or
demanded, through the preaching of the word and his application of the principles preached so that his congregation head and saw the word applied, thus proving to them that they could overcome the injustices of the world through Jesus Christ.

As stated earlier, the role of black minister is extremely complex because he is considered a preacher, prophet, proconsul, and promoter within his congregation for Christ. In the community at large, he is considered the voice of the black of the people while functioning in a bi-vocational capacity, in most cases.

The education of African Americans has been, and continues to be, a frequent topic of discussion. During the Colonial and antebellum periods, educating slaves was prohibited by law in the south. Post-Civil War reconstruction efforts opened the doors for blacks to receive formal education without the fear of repercussion. Many public and private historically black colleges and universities were founded during this period. The American Missionary Association was responsible for founding a large number of black institutions of higher education. Many institutions established during the reconstruction period primarily focused on preparing blacks to serve as ministers or to serve as teachers. Even though there has been a slight decrease in the numbers of African American ministers attending predominantly black institutions that have schools of Theology or institutions that offers courses in Biblical studies, there has been a slight increase in the number of blacks enrolling and attending predominantly white seminaries, Bible colleges and institutes. Education continues to be a priority today for black ministers. It is evident in many large black churches as we see an increase in the number of churches that have established various internal educational programs and
institutes to formally educate their members, lay leaders, and persons new to the ministry.

The role of African American ministers is complex because they are faced with a large number of challenges, some of which are unique to the black community. By default, African American ministers have had to be counselors, role models, messengers of the word, respected leaders in their communities, and spokespersons for their race. Throughout the years, African American ministers have had to prove that they are willing to face the challenges presented to them and they possess the internal fortitude to successfully overcome these challenges.

The future of the African American minister seems to be bright regarding education. More African American ministers in rural, as well as urban, areas are seeking to further their theological education. Technology has made it convenient for those who are not located near seminaries, Bible colleges or Bible institutes to be educated via online courses. Receiving education has posed many new challenges for African American ministers. For example, they must be able to present complex theological truths in a manner in which the member with the least amount of education can understand, but challenge the intellect of the members that have advanced degrees. African American ministers are also expected, by the black community, to be able to effectively communicate to the general public on various issues without be perceived as the self-anointed voice of the Negro race. One of the benefits of receiving education is increased credibility of the African American minister among ministers of other races. Only time will tell the total impact that education has had on the African American minister, the black church, the black community, and America.
A Synoptic History of the Bible Institute Movement in America

“The late 1800’s were times of rapid change throughout the world. The twin developments of industrialization and urbanization brought unparalleled opportunities as well as difficulties. In the midst of societal upheaval in Europe and in the United States, there were signs of genuine spiritual renewal on both sides of the Atlantic. The most popular leader of this ‘evangelical’ movement within the protestant church was an untrained lay preacher named Dwight Lyman Moody” (Thigpen, n.d). A.B. Simpson was beginning training classes in Bible and basic ministry skills for young men and women in New York while Moody’s dream of starting a school of some kind in his adopted home town of Chicago had not taken shape yet (Cook, 1930). “Simpson formally organized his school as The Missionary Training College for Home and Foreign Missionaries and Evangelists. The school later moved to Nyack, New York and eventually changed its name to simply Nyack College” (Thigpen, n.d.). “Moody Bible Institute was founded in 1886, by D.L. Moody in Chicago, was the culmination of over a decade of prayer and planning, dating back to the great Chicago fire in 1871” (Sowers 1964).

Simpson provided his educational vision for Nyack Missionary College in a magazine article published in July 1883:

It will not aim to give a scholastic education, but thorough Scriptural training, and a specific and most careful preparation for practical work. It will receive students of both sexes, and at the close of the terms of study will give a Diploma and Certificate to all graduates…The aim of the Institute will be to qualify consecrated men and women who have not received, and do not wish to receive, a regular scholastic education…The students will be afforded the utmost opportunity for testing and putting into practice the principles they study, by being employed in actual Mission work as leaders of meetings, visitors, etc., in the wide field afforded by a great city (Talbot 1956).
Moody’s vision focused on training lay people, not professional clergy. The president of Moody Bible Institute from 1904 to 1934 wrote:

The purpose of Mr. Moody was not to establish a school for ministers or pastors. He thought only of lay workers. He had in mind men and women of advanced years who had been denied schooling opportunities in their youth, but who with a knowledge of the Bible, gospel music, and personal work for souls, might be equipped for better service in their churches, and in the slums and destitute places of our great cities (Cook 1930).

The two primary founders, Simpson and Moody, of the first Bible institutes in North America focused their efforts on training lay people, men and women. The institutions began as non-conventional institutions in response to a need for implementing the “Great Commission” in a conventional manner. Bible Institutes were also developed to meet the demand for providing Christian training for worthy candidates who did not have a college education (Cook 1930). Seminaries fell short in preparing enough ministers to meet human spiritual needs overseas and within the United States (Hakes 1964). These two institutions’ early successes also inspired as well as provide a pattern for the establishment of numerous similar schools (Cook 1964).

The history of the Bible Institute movement in America is an excellent example of the evangelical church reaching out in an innovative way to meet the educational needs of the time. As one looks at the Bible Institute movement in America since 1882, it is not hard to see the parallels between the time and the present. Both were times of economic upheaval and dramatic societal change. Both were times when increasingly the cost of a Christian college or seminary education was out of the reach of the average ‘person in the pew’ who wanted to receive more training in Bible and ministry skills. Both were times when evangelicals found themselves as part of a world, and even a Church, that did not appreciate its zeal for seeking to build the kingdom of God through aggressive evangelistic and missionary efforts. Both were times when biblical illiteracy was on the rise and the need for renewal in the Christian education ministries of the church was great (Thigpen, n.d.).
CHAPTER III
Methodology

This study represents historical research and was heavily dependent on oral data from various resources. The procedures used in collecting data for this historical study were based on the availability of the following categories of sources: (1) Southern Bible Institute’s publications, documents and yearbooks; (2) oral history interviews with board members, faculty, administrative personnel, alumni and current students; (3) oral history interviews and articles by people who were not employed by Southern Bible Institute; (4) legal documents and records related to the Institute’s activities. Southern Bible Institute’s publications, documents, and yearbooks served as primary sources in this study. These sources were thoroughly reviewed and pertinent data were extrapolated. Every available document in this category was reviewed. Interviews with board members, faculty, administrative personnel, alumni and current students also served as primary sources in this research study. Oral history through selective interviews provided useful information for this study. Interviews and articles by groups that were not employed by Southern Bible Institute were classified as secondary sources. Legal documents and records related to the Institute’s activities were classified as primary sources.

The oral history interviews were summarized and are available, verbatim, from the archives and records office at Southern Bible Institute.
Procedures for Collecting Data

Arrangements were made to visit the campus of Southern Bible Institute to review the Institute’s publications, legal documents and yearbooks. Available articles by groups not employed by Southern Bible Institute were reviewed at the appropriate location. Critical documents and photos were copied and/or scanned and placed in the appropriate areas of this research paper. An interview schedule was developed for interviewing board members, faculty, administrative personnel, alumni, current students and outside sources. The researcher conducted interviews with the board members, alumni and outside sources at the location of the interviewee’s choice, but the researcher conducted interviews of faculty, administrative personnel and current students on the campus of Southern Bible Institute. Each person was interviewed separately and recorded on a cassette tape and videotape except for one person who requested to be interviewed via voice recording only. Videotaping interviews served as an alternative method for collecting and preserving the data. All board members, resident and adjunct faculty, who consented, were interviewed. Since the institute has eleven board members and less than twenty-five resident (adjunct) faculty members, the researcher initially determined that attempting to interview all board and faculty members had the potential to enable the researcher to easily identify inaccurate information. But due to reluctance from many potential interviewees, the researcher interviewed a little more than one-fourth of the board members and approximately ten percent of the faculty. Many of the staff and faculty members performed dual roles. Based on information provided in the “Southern Bible Institute Course Catalog”
(Appendix A), the institute employs an average of fifteen part-time instructors. The institute’s leadership provided the researcher access to all of the current students enrolled during the fall 2007 enrollment period. One percent (1%) of these students agreed to participate in the research project. The initial goal of interviewing a minimum of one percent of the current student population was met. In excess of 85% of the people interviewed were alumni of Southern Bible Institute, but based on the data gathered from the interviews regarding the number of graduates of Southern Bible 1% of the alumni population was not accomplished because of the inability to contact potential interviewees, health reasons, or potential interviewees’ personal reservations to participating in a research study. Many of the interviewees could be placed in dual categories such as alumni and board member or Dean of Academics and full-time instructor. Eighty-six percent (86%) of the interviews did not exceed thirty minutes, and only one person opted not to be video taped as well as audio taped.

Procedure for Analysis of Data

All written data were carefully reviewed and analysis was based on accuracy, consistency and authenticity. Triangulation was the method used to determine the accuracy and authenticity of the oral interviews. The data were also analyzed for extrapolating factors that lend themselves to inclusion and an internal institutional assessment checklist was created to assist the leadership in assessing various aspects of the school. A strengths, weaknesses, opportunities and threats (SWOT) analysis was used to assess the institute in chapter five of this research document. This model assesses the organization’s strengths (what an organization can do), weaknesses (what
an organization cannot do), opportunities (favorable conditions for an organization) and threats (harmful conditions to an organization) (Allison & Kaye, 2005). A SWOT analysis is a model commonly used in corporate environments. It provides direction and serves as a basis for assisting the organization’s leadership with accomplishing the organization’s goals and identifying areas of focus when developing strategic plans.
CHAPTER IV

FINDINGS

The problem of this qualitative study was documenting the historical development and future of the Southern Bible Institute (SBI) primarily from oral interviews. The research questions that guided this study were as follows:

1. What have been the development milestones of Southern Bible Institute?
2. What is the institution’s current profile and competitive market?
3. What have been the curricula at Southern Bible Institute?
4. How many people have graduated from Southern Bible Institute?
5. What have been the revenue streams of Southern Bible Institute?
6. Where have Southern Bible Institute’s graduates located?
7. How have the graduates of Southern Bible Institute used their learning to impact their communities, jobs, and ministry efforts?
8. Why has Southern Bible Institute not pursued accreditation?
9. Is there still a need for an institution such as Southern Bible Institute?
10. What is the institution’s strategy for surviving and thriving in a limited and highly competitive market?
11. How has the institution addressed technological changes?
12. What have been the career paths of the majority of Southern Bible Institute’s graduates?
13. How have students found out about Southern Bible Institute?
14. Why have students chose to attend Southern Bible Institute?
15. What are some of the strengths of Southern Bible Institute?
16. What are some of the weaknesses of Southern Bible Institute?

17. What are some of the areas that Southern Bible Institute needs to focus on to remain relevant?

Research Question 1: What have been the development milestones of Southern Bible Institute? Southern Bible Institute was the result of L.G. Foster observing some students, from the recently formed Evangelical Theological College (Dallas Theological Seminary), expounding on scriptures in downtown Dallas, Texas in 1927 (Mumford, 1998). He was intrigued with their command of the scriptures, approached them and persistently attempted to persuade them to teach him and some of his fellow preacher friends who were also black (Mumford, 1998). Due to segregation in the south during that period of time, blacks were not allowed to attend the Evangelical Theological College. Edmund Ironside expressed an interest and agreed to teach Foster and his friends. The developmental milestones have been:

- 1927- Dallas Colored Bible Institute founded (as result of interactions between L.G. Foster and Edmund Ironside)
- E.H. Ironside (son of H.A. Ironside) institute’s 1st president (1927-1941) Appendix B
- 1932- First graduates of Dallas Colored Bible Institute
- 1936- Institute’s leadership purchased its first piece of property (Flora Street Dallas, TX.)
- 1937- Institute is incorporated as Southern Bible Training School
1941- Lester E. Huber became the institute’s 2nd president (1941-1945)

1945- Henderson S. Fox became the institute’s 3rd president (1945-1971)

Appendix B

Henderson S. Fox Institutes the Ironside’s Lectures Series (Table 1)

1971- Gordon Mumford became the institute’s 4th president (1971-2005)

Appendix B

1972- Board of Trustees approved the addition of the Theology program

The institute’s lecture series expanded (Fall- Lincoln’s Lectures &
Spring- Ironside’s Lectures)

1992- Institute reached highest enrollment (591 student body)

1993- Institute’s leadership relocated institution to current location, 7200
South Hampton Rd. Dallas, TX. (Appendix C)

2006 Martin E. Hawkins became the institute’s 5th president and 1st
African American president (Appendix B)

A list of some of the lecturers who have presented at Southern Bible Institute,
over the years, and their lecture topics are included in Table 1. The institute’s archives
did not provide information on the lecture dates or biographical information on the
lecturers, but many are well known in the Evangelical community and many are
affiliated with Dallas Theological Seminary. For example, Dr. John F. Walvoord was
Dallas Theological Seminary’s second president and considered an authority on
Eschatology.
### Table 1

*Southern Bible Institute’s Lecturers*

<table>
<thead>
<tr>
<th>Name</th>
<th>Lecture Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. John Mitchell</td>
<td>“Name of God”</td>
</tr>
<tr>
<td>Dr. Merrill Unger</td>
<td>“Demonism and Tongues”</td>
</tr>
<tr>
<td>Evangelist Sam Dalton</td>
<td>“Person of Christ”</td>
</tr>
<tr>
<td>Dr. Rubin Connor</td>
<td>“World Missions”</td>
</tr>
<tr>
<td>Mrs. Dessie Webster</td>
<td>“Child Evangelism”</td>
</tr>
<tr>
<td>Dr. Charles Feinberg</td>
<td>“The History of Israel in the World”</td>
</tr>
<tr>
<td>Rev. John Grant</td>
<td>“The Life of David”</td>
</tr>
<tr>
<td>Rev. Doug Salzer</td>
<td>“The History and Use of Tracts”</td>
</tr>
<tr>
<td>Dr. John F. Walvoord</td>
<td>“Prophecy”</td>
</tr>
<tr>
<td>Dr. Dwight Pentecost</td>
<td>“The Rapture”</td>
</tr>
<tr>
<td>Dr. Sumner Wemp</td>
<td>“Soul Winning”</td>
</tr>
<tr>
<td>Rev. Eddie Lane</td>
<td>“The Black Family”</td>
</tr>
</tbody>
</table>

(Mumford, 1998)

Research Question 2: What is the institution’s current profile and competitive market? Based on the recent research findings, the current profile is majority African American students, approximately 95% (Glaspie, 2007). The institution’s leadership has been directed by the president to address questions such as this and is in the process of acquiring current software that will assist them with maintaining a student profile.
database. The institute has educated and continues to recruit whites, Hispanics, and anyone regardless of race, who is interested in growing their comprehension of the Bible, to attend the institute. “Everyone is welcome. It does not matter the color, the church…everyone is welcome” (Tillery, 2007)! Throughout the history of the institute, the majority of the students have been male, but within the last few decades the number of females has increased significantly. The current student demographic is 60% of the student population is male and 40% is female (Every, 2008).

According to the current president, if he was forced to initiate a campaign immediately to grow the institute today, he would focus on recruiting from the African American community due to the fact that the institute is currently located in the middle of the African American community (Hawkins, 2007a). Everyone associated with Southern Bible agrees that the institute’s competitive market should not to be limited to one ethic group, but they are aware of the constraints that their current school location presents.

Research Question 3: What have been the curricula at Southern Bible Institute?
During the first twenty years of Southern Bible Institute the curriculum was limited to usage of Scofield’s, *Rightly Dividing the Word*, James Gray’s, *Synthetic Bible Studies*, and H.A. Ironside’s commentaries from Joshua to Revelation (Mumford, 1998). From Scofield’s, *Rightly Dividing the Word*, students received instruction on the following topics: The Jew, Gentile, and the Church of God, The Seven Dispensations, The Two Advents, The Two Resurrections, The Five Judgments, Law and Grace, The Believer’s Two Natures, The Believer’s Standing and State, Salvation and Rewards and Believers and Professors. James Gray’s, *Synthetic Bible Studies* provided the students with an
outline of each book in the Bible and sermon suggestions. It is unclear if each book was taught as a course or if the each topic within each book was taught as a course. There are no records that provide information on the length of each course or if the institute operated on the semester or quarter system during the early period of its existence. Each of the resources the institute used as curriculum during the first twenty years of existence can still be purchased from various used bookstores on-line. Scofield’s, *Rightly Dividing the Word* and Gray’s, *Synthetic Bible Studies* are still in print. H.A. Ironside’s commentaries are available as a part of Logos Bible Software. Southern Bible Institute’s leadership also implemented special lectures during the fall and spring to subsidize the early curriculum (Mumford, 1998). There are no records available at the institute that provides detailed information about the lectures, but according to Mumford, numerous well known and respected Christian leaders presented in person or through video and audio devices for these lectures (Table 1). Based on feedback from the current president, these lectures have not occurred in the recent years of Southern Bible.

In 1957 Southern Bible Institute’s leadership felt that that the relocation of Bishop College to the Dallas area posed the threat to Southern Bible’s student enrollment because Bishop College possessed a respected religion department in the black community (Mumford, 1998). The board of trustees voted to upgrade Southern Bible Institute’s curriculum and granted the Bachelor’s degree in Theology (Th.B.); some board members expressed a desired for Southern Bible Institute to seek accreditation, but the majority of the trustee board voted against the suggestion of seeking accreditation due to the fact that only 60% of the student population at that time
had high school diplomas (Mumford, 1998). To qualify to earn a Th.B. from Southern Bible the student must have had at least two years of college and completed three years of Bible training from Southern Bible Institute (Mumford, 1998). Based on the interpretation of the limited records available, the upgraded curriculum expanded on teaching directly from the Bible and continued to use the earlier mentioned Scofield, Gray and Ironside works, but as textbooks instead of courses. It also can be ascertained that the institute’s leadership divided the various books of the Bible into courses so that the professors could provided more in depth instruction. In 1976 Southern Bible ceased offering the Bachelors of Theology degree (Th.B.) because of the State of Texas stated that schools who were not approved by the Texas Committee on Education were not eligible to issue degrees; as a result, the institute resumed granting diplomas for all programs (Mumford, 1998).

There are no available records or sources that can provide information on when and who initiated what is now known as the “Basic Program” and the “Advanced program.” Based on the institute’s course catalog, the basic Bible program is a forty-eight hours program that can be completed in four years and is divided into two categories day and evening classes (Appendix A). Upon completion a diploma is granted. The advanced program is also a forty-eight hour program that can be completed in four years and is also divided into two categories day and evening classes (Appendix A). The prerequisite to enrolling in the advanced program is the successful completion of the basic program. Upon completion of the advanced program a diploma is also granted. The difference between the two programs is the advanced program is not limited to Bible courses only. The advanced program provides the student with
training on subjects such as: Church History, Preaching & Teaching, Theology (Bibliology, Soteriology, Ecclesiology, Christology, Proper, Angelology, Anthropology, and Eschatology), Church Administration and Bible Study Methods (Appendix A).

Mumford was instrumental in developing and presenting a new program to the board of trustees. The new program was and is known as the Theology Program. This program was approved by Southern Bible’s trustee board in 1972 and it was created to provide the students with greater level of instruction beyond that of the Basic and Advanced programs (Mumford, 1998). The Theology Program is a ninety-six hour program designed for students who possess the capabilities to grasp complex theological concepts quickly. This program includes the courses provided in both the Basic and Advanced program with basic (Greek and Hebrew) language training (Hawkins, 2007b). Until recently a diploma was granted to those who completed this training program, but currently the institution’s leadership is in the process of granting degrees to those who complete this training due to the changes in Texas legislation (Appendix G). The curriculum has not been changed since the inception of the Theology Program in 1972.

It is also important to mention, in this section, information on the institute’s faculty. Documents pertaining to the faculty were limited to what Mumford provided in his unpublished thesis about Southern Bible Institute and Charles Reed, a 1961 Southern Bible Institute graduate, accounts of the faculty. During the early years of Southern Bible Institute Edmund Ironside was the sole instructor and also performed all of the administrative functions for the institute (Mumford, 1998). There are no available records that provides information on when and who Ironside solicited from Dallas
Theological Seminary student population to assist him with teaching the students at Southern Bible Institute. Dallas Theological Seminary’s upper class students were solicited to teach at Southern Bible because of the following reasons: Edmund Ironside’s affiliation with Dallas Theological Seminary, the students’ knowledge of the scriptures and their commitment to accurate Bible exposition.

During the years Fox served as president, he also was the principal instructor for Southern Bible Institute while performing all of the other administrative functions (Reed, 2007a). Later in his tenure as president he hired full-time and part-time instructors from the senior class student population of Dallas Theological Seminary for short periods of time prior to their transitioning to church ministries and other teaching ministries (Mumford, 1998). At that time the school did not impose any type of credential requirements for teaching, but its pool of instructors was limited to Dallas Theological Seminary’s instructors, local Dallas Theological Seminary alumni and upper class students (Reed, 2007a). Some of the Dallas Theological Seminary student instructors included: Gordon Mumford (1953-1956), Howard Hendricks (1950), L.W. Hanely (1952), Russell Jones (1953-1954), and Kenneth McKinley (1956-1959) and Harold Hoehner (1963) (Mumford, 1998).

During the years Mumford served as president of the institute he continued the practice of soliciting faculty support for Southern Bible Institute from Dallas Theological Seminary’s instructors, local alumni and upper class students. He also started soliciting faculty support from Southern Bible Institute’s alumni and The Criswell College faculty and senior students. Charles Reed was the first alumni of Southern Bible Institute to serve as faculty at the institute (Reed, 2007b).
The majority of the current faculty continues to be affiliated with Dallas Theological Seminary, but the numbers of alumni from Southern Bible Institute who serve as faculty and staff at Southern Bible Institute continues to increase (Appendix N). The institute’s current leadership continues to solicit highly qualified candidates to serve as faculty. It is also important to note that majority of the faculty is part-time and get minimum financial compensation, if any at all, due to the institute’s limited resources. “The faculty chooses to teach at Southern Bible because they have been sent by God to do so and therefore financial compensation does not drive their decisions (Hawkins, 2007b).” Southern Bible Institute’s current president stated that as the school grows and potentially seek accreditation there will be a need to require specific credentials for potential faculty members.
Research Question 4: How many people have graduated from Southern Bible Institute?

Based on data acquired from the Oral Interview Subjects, the general consensus was estimated in excess of 1000 students have graduated from Southern Bible Institute since its inception. According to the institute’s records a total 2,152 students have graduated between the years of 1932 – 2007 (Table 2).
Figure 2. Southern Bible Institute’s 1st graduating class 1932 (Southern Bible Institute’s archives, reproduced with permission).
Table 2

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Created by Michael J.F. Cooks © 2007 compiled from numerous archived enrollment sources
Research Question 5: What have been the revenue streams of Southern Bible Institute?
The institute’s records were limited in providing information of Southern Bible Institute’s revenue streams possibly due to the school’s filing system. According to a couple of Southern Bible Institute’s employees, the previous president, Mumford, personally maintained the financial records of the institute and contacted potential donors. Historical donor information has been lost over the years. According to a current trustee...
board member, it has been the policy of the trustee board, since the inception of the institute, to empower the president with total freedom to manage the daily financial activities of the institute, the financial records and each president was chartered with the responsibility of soliciting funds from potential donors to keep the institute operational.

Early in the history of Southern Bible Institute, H.A. Ironside was instrumental in assisting the first president, Edmund Ironside, acquire financial support for operating the institute through H.A. Ironside’s ministry contacts and his position as pastor of Moody Memorial Church in Chicago, Illinois (Mumford, 1998). Edmund Ironside also solicited financial support through issuing a promotional pamphlet (Appendix M). H.S. Fox was responsible for establishing a “deputation” program for the institute. Deputation, in this context, is defined as a person who represents Southern Bible Institute by traveling and making contacts with potential financial sponsors (Mumford, 1998). Fox annually traveled 8,000-12,000 miles across the country during the summer months to collect funds for the institution by speaking at churches of former Southern Bible Institute instructors and Dallas Theological Seminary graduates (Mumford, 1998). During the years Mumford served as president the deputation responsibilities were shared by other individuals such as C.L. Reed and Norman Shick and travels were greatly reduced (Mumford, 1998). Mumford did not limited potential donors to former Southern Bible Institute’s instructors and Dallas Theological Seminary graduates. He and the two other individuals solicited support from predominate black churches, white churches and various denominations such as: Baptist, Methodist, Presbyterian, Brethren, Pentecostal and Bible churches (Mumford, 1998). During the latter years of Mumford’s presidency deputation trips were eliminated. The current president, Hawkins, has been able solicit
funds from some of his contacts made while serving as executive pastor of Oak Cliff Bible Church in Dallas, TX. Southern Bible Institute has continued to benefit from random donations of individuals who were aware of the institute and its mission.

Southern Bible Institute is an example of a faith based institution because based on records available for review there was no indication that the institute has any type of endowment. Over the years the majority of the revenue was from deputation trips, individual donors and anonymous donors. The general consensus from the oral interviewees is that during the early years of the institution white donors gave because they viewed the institution as one would view a mission field and they viewed the president as a missionary. Currently, the majority of the stream of revenue to operate the institute is from book sales, student tuition and random individual donations. The other streams revenue is from alumni, random small businesses such as Millet Printers in Dallas, Texas and monthly donations from various churches of Southern Bible Institute’s graduates such as: Mount Olivet Baptist Church, Pleasant Hill Missionary Baptist Church and Whiterock Missionary Baptist Church.

Research Question 6: Where have Southern Bible Institute’s graduates located? The majority of the graduates are located in the Dallas, Texas metroplex area, but there are graduates serving the Lord all over the United States (Thompson J.P., 2007). The institute has periodically published yearbooks for the students. The yearbooks usually included personal information about current students such as: a picture, name, address, phone number and a synopsis of their ministry within their local church. The majority of the graduates minister as pastors in small local churches, assistant pastors youth ministers. The other graduates serve their local churches as Sunday school instructors
and superintendents, Deacons and Evangelists (Johnson, D., 2007). Appendix D provides excerpts from a yearbook. The Alumni Affairs Office was created, two years ago, to maintain communications with Southern Bible Institute’s graduates (Johnson, D., 2007). “We are doing a lot of purging…pulling data. We have an administrator…and an Alpha system…everyone is listed. A lot of addresses we have are not current so we have to lay the groundwork” (Johnson, D., 2007). The institute’s recently created Alumni Affairs Office has been tasked by the president with the responsibility of creating an electronic database of all the living graduates. One of the challenges they are facing is reconciling alumni information that is inaccurate, purging deceased alumni, and transferring information from various hardcopies to an electronic format.

Research Question 7: How have the graduates of Southern Bible Institute used their learning to impact their communities, jobs, and ministry efforts? All participants in the research study agreed that the graduates are using their learning in numerous ways to impact their communities, jobs and ministry efforts. “Many of them are pastors, school teachers, Sunday School teachers, and evangelists. They’re just using it always through ministry and throughout the city, and again, one of the great things about the African American church, now, is that it does recognize Staff. There was a time when ministers operated ‘solo’, but now ministers realize that they need a staff. Southern Bible Institute has been able to provide Biblical training to those who are gifted to serve as church staff members” (Thompson, J.P., 2007). “I am a deacon at New Birth Baptist Church in Dallas, Texas…I teach the Men’s Adult Sunday School class, and some of the information and learning that I have received here in the last three years has been very
helpful to me in teaching and leading other men as well as sharing the Word in my community and on the job” (Byrd, 2007). Men who have attended Southern Bible have made such an impact, through their actions, that others, church members, friends, co-workers, and unschooled ministers, have inquired about or enrolled at Southern Bible for additional Biblical training (Jones, D., 2007). Some of Southern Bible Institute's current students are exploring the possibilities of creating learning centers to teach children who have learning disabilities but, using a Biblical curriculum and relying on the Spirit of God to make learning a reality (Vanison, 2007). N.L. Robinson, a graduate of Southern Bible, is an excellent example of a minister who has impacted the community. He is the senior pastor of one of the largest predominately African American churches in the Dallas, Texas metroplex area. As a result of his sound Biblical training in combination with his leadership ability, Mount Olive Baptist Church has many ministries that have impacted the community such as a day care, senior citizens’ complex, credit union, elementary school, high school and the church also supports a homeless shelter (Butler, 2007).

Research Question 8: Why has Southern Bible Institute not pursued accreditation? “In 1975, Texas legislators passed laws regulating the granting of degrees. This was aimed at excluding so-called degrees for a fee from ‘degree mills.’...The laws made it difficult for small schools to be accredited with the Texas Educational Committee...However, schools such as Southern Bible Institute could continue as before, but only grant diplomas, and not common degrees. Southern Bible Institute before had offered and granted Theology Bachelor Degrees” (Mumford, 1998, 35). In 1977 one of Southern
Bible Institute’s board members, Ruben Connor and the institute’s president, Gordon Mumford met with the American Association of Bible Colleges (ASBC) representatives to inquire about the requirements for becoming accredited through their agency; they were informed that the institute needed at a minimum 100 students to enroll full-time, six full-time professors and one half-million dollar annual income (Mumford, 1998). Southern Bible Institute was not able to meet the minimum requirements of the American Association of Bible Colleges (AABC) and continued to function as an unaccredited institution. Another factor that has impacted Southern Bible Institute’s pursuit of accreditation is its strong emphasis on training and exposition of the scriptures. “If you look at different Bible colleges, Bible Institutes and so on…too many of them got involved with accreditation in order to get government help… and that infringes on their ability to pursue theology” (Amstutz, 2007). The school has, and continues to, met the needs of the students and the community in its current state as an unaccredited institution, but as needs change it is important that the school make the appropriate adjustments (Thompson, J.P., 2007). Southern Bible’s current president realizes that accreditation is important and is focused on pursuing this status (Glaspie, 2007). “I think that accreditation is one of the things that God has brought me here for and I want to get the school accredited, but I don’t want to do it at any cost. I want to do it at the right cost so we know what we’re getting into and we know what we are producing” (Hawkins, 2007a). There are at least three local accredited institutions in the Dallas Forth Worth area, The Criswell College, Dallas Baptist University, and Dallas Theological Seminary, who accept hours from Southern Bible Institute’s graduates on an individual basis (Hawkins, 2007a).
Research Question 9: Is there still a need for an institution such as Southern Bible Institute? “The Negro, private, church-related college has special significance because its history is unique. The private and church related Negro college sprang into existence at a time when the vast majority of people had no faith in the educability of the Negro people” (Mays, 1960a). There is still a need for an institution such as Southern Bible because it is an institution that caters to many people who might not ever have the opportunity to attend college for a variety of reasons for example: limited finances, learning disabilities, lack of a high school diploma or GED (Reed, 2007b). Southern Bible Institute provides people with “basic Bible” education and many of the people who attend Southern Bible Institute are extremely active in their local churches thus needing a sound basic Biblical foundation to function well in their local churches (Reed, 2007b). Southern Bible Institute provides an educational alternative for those who have not completed high school, but are “called to the ministry” as well as those who have limited financial resources. The majority of Southern Bible Institute’s students are in their late 30’s, 40’s and 50’s and have not had any formal education for years; therefore, the instructors are very patient and tend to slowly walk the students through difficult theological doctrines (Beal, 2007). The institute has, and continues to impact the lives of numerous students. Those who enroll in courses at Southern Bible and acquire the basic tools, a Bible, Bible dictionary and a concordance tend to depart the institution with a wealth of Biblical knowledge and are able to function well in the ministry (Thompson, H., 2007). From a spiritual perspective, there is definitely a need for an institution such as Southern Bible due to the reality of those who teach false doctrines and mislead people (London, 2007). Southern Bible is needed because of its history of
providing sound Biblical training, it provides an opportunity for non-traditional students to receive an education and its tuition is reasonable for those who have limited financial resources.

Research Question 10: What is the institution’s strategy for surviving and thriving in a limited and highly competitive market? The institution’s strategy for surviving and thriving in a limited and highly competitive market is based on two key factors: 1) praying and trusting in God to provide, financially and physically, since the institute is a faith based organization that has existed without an endowment for eighty years, 2) growing the student base (Hawkins, 2007a). Of course the institute’s leadership is aware that there is a need to clearly understand the market demands and position the school in such a way that it sufficiently addresses those demands (Glaspie, 2007). On the other hand the institute’s leadership looks at Moody Bible Institute as an example of success because of its commitment to keeping focused on its original purpose for existing (Amstutz, 2007). Southern Bible Institute’s low tuition cost has been an instrumental strategy in its surviving and thriving in this market; it is priced at a cost that an hourly employee can afford and many of Southern Bible Institute’s students are not salaried professionals (Johnson, D., 2007). Some of Southern Bible Institute’s leadership do not believe that the market is as limited as one would think. It seems as if the local community in South Dallas is very familiar with Southern Bible and the institute is well respected regarding the quality of education that one receives there because many of the pastors of the local churches in the south Dallas area are Southern Bible Institute graduates (Beal, 2007). The general consensus from the oral interviewees is
that the institute needs to continue to provide solid Biblical training at a reasonable cost and continue to be viable and competitive.

Research Question 11: How has the institution addressed technological changes? It was difficult gathering primary sources of data from the institution due to the lack of a central storage location and the lack of converting historical data into an electronic format for easy access. The institute is making significant strides to address technological changes since the inception of the Hawkins administration. A quick assessment of administrative tools revealed that the institution's technological resources are extremely dated. There were only two computers in the entire facility and data were stored on Microsoft DOS (Hawkins, 2007a). The Hawkins administration has acquired in excess of thirty-five computers and a computer lab has been created for student use. The phone system has been upgraded to make the institute more accessible to potential students (Hawkins, 2007a). The institute has also created a website. Administrators within the institute have started converting critical information to electronic databases and are also learning how to extrapolate data for promoting the institute, conducting analysis and providing critical answers for the president (Hawkins, 2007a). The president realizes that there are numerous technological tools that can assist the institute in increasing its quality of service, but technology does not make an institution successful; sound Biblical training, solid teaching and quality students are keys to a successful institute (Hawkins, 2007a). Hawkins is in the process of exploring the establishment of a co-operative relationship with DELL Computers as a technology ally for Southern Bible Institute (Hawkins, 2007a).
Research Question 12: What have been the career paths of the majority of Southern Bible Institute’s graduates? The majority of the male graduates tend to pursue the pastorate and the female graduates pursue opportunities as evangelists, Sunday school instructors, children ministers as well as missionaries (Hawkins, 2007a). It is important to understand that the majority of the students who enroll at Southern Bible are already active or seasoned in the ministry; unlike many of the students who enroll at various seminaries straight from a four year institution or after a couple of years in the corporate world (Thompson, H., 2007). The profile of the typical Southern Bible graduate is a person in the late 30’s with a family; they usually enroll at the institute to get formal Biblical training and while they are enrolled at the institute they implement the training at their local church (Beal, 2007)

Research Question 13: How have students found out about Southern Bible Institute? Word of mouth was the primary method of finding out about Southern Bible Institute. “I found out about it from my friend next door back in 1957 when I started preaching. He said, ‘well, Charlie, if you’re going to preach, you need to go to school.’ Then he told me about Southern Bible. I got on his case about staying next door to me and not saying anything about Southern Bible (Reed, 2007b).” We get the majority of our students from other students promoting the institute (Tillery, 2007). “I had been a member of Mount Olive for a couple of years and then realized that God truly had a calling on my life and when I accepted that calling…Pastor Robinson suggested that I get some biblical training and informed me that he was a graduate of Southern Bible. Once I investigated
the institute, I found it very attractive and enrolled (Glaspie, 2007).” Another graduate heard about Southern Bible from a co-worker at Texas Instruments. She and her husband attended and graduated from Southern Bible in 2000 (London, 2007). Fifty-seven percent (57%) of the oral interviewees who attended the institute became familiar with Southern Bible Institute through a recommendation from a church representative and 43% became familiar with the institute through word of mouth from a co-worker, friend or local resident. Based on the response of the oral interviewees directly affiliated with Southern Bible Institute, it was evident that everyone was proud to be associated with Southern Bible Institute and they were eager to testify to the benefits of attending Southern Bible Institute.

Research Question 14: Why have students chose to attend Southern Bible Institute? Forty-five percent (45%) of the students and alumni chose to attend Southern Bible Institute because of the its reputation for teaching sound Biblical doctrine, 33% chose to attend because of the desire to receive formal Biblical training, 11% chose to attend because of the economic feasibility of the institute and 11% chose to attend because of the convenient location of the school.

Research Question 15: What are some of the strengths of Southern Bible Institute? According to the Oral Interview Subjects, solid Biblical instruction was most important of all the strengths. Table 3 provides a comprehensive list of Southern Bible Institute’s strengths according to the oral interviewees’ responses.
Research Question 16: What are some of the weaknesses of Southern Bible Institute?

The weakness that concerned the Oral Interview Subjects the most was lack of advertisement. Table 3 also provides a full list of weaknesses based on the oral interviewees’ responses.

Table 3

<table>
<thead>
<tr>
<th>Southern Bible Institute Oral Interview Subjects’ Assessment of the Institute’s Strengths &amp; Weaknesses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Strengths</strong></td>
</tr>
<tr>
<td>Solid Biblical Instruction</td>
</tr>
<tr>
<td>Increasing Enrollment</td>
</tr>
<tr>
<td>Class Flexibility</td>
</tr>
<tr>
<td>Institutional Leadership</td>
</tr>
<tr>
<td>Sensitive Instructors &amp; Staff</td>
</tr>
<tr>
<td>Institution’s Longevity</td>
</tr>
<tr>
<td>Open Enrollment Policy</td>
</tr>
<tr>
<td>Affordable Tuition</td>
</tr>
</tbody>
</table>

Research Question 17: What are some of the areas that Southern Bible Institute needs to focus on to remain relevant? The majority of the Oral Interview Subjects, 29%, agreed that formal advertising is the most important area for the institute’s leadership to
Second most important areas that Southern Bible Institute need to focus on in order to remain relevant were accreditation and continued solid Biblical training 21% (Table 4).

Table 4

<table>
<thead>
<tr>
<th>Southern Bible Institute Oral Interview Subjects’ Assessment of the Institute’s Areas of Focus to Remain Relevant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accreditation</td>
</tr>
<tr>
<td>Continued Solid Biblical Training</td>
</tr>
<tr>
<td>Formal Advertising</td>
</tr>
<tr>
<td>Consistent Cash Flow</td>
</tr>
<tr>
<td>Offering Degrees</td>
</tr>
<tr>
<td>Community Involvement</td>
</tr>
<tr>
<td>Continued Recruitment of Quality</td>
</tr>
<tr>
<td>Professors</td>
</tr>
</tbody>
</table>

One-hundred percent (100%) of the Oral Interview Subjects were high school graduates. Fifty percent (50%) of the Oral Interview Subjects had education beyond high school at institutions other than Southern Bible. Fourteen percent (14%) of the Oral Interview Subjects were affiliated with Dallas Theological Seminary. Forty-Two percent
(42%) of the Oral Interview Subjects were Texas natives and the remaining fifty-eight percent (58%) were from various parts of the United States. Eighty-Six percent (86%) of the Oral Interview Subjects were minorities (Table 5).

Table 5

*Southern Bible Institute’s Oral Interview Subjects Biographical Information*

<table>
<thead>
<tr>
<th>High School Graduates</th>
<th>100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>College Graduates (other than SBI)</td>
<td>50%</td>
</tr>
<tr>
<td>Dallas Theological Seminary Affiliation</td>
<td>14%</td>
</tr>
<tr>
<td>Texas Natives</td>
<td>42%</td>
</tr>
<tr>
<td>Minorities</td>
<td>86%</td>
</tr>
</tbody>
</table>

The majority of the Oral Interview Subjects, 42% (Table 6), were alumni of Southern Bible. It is also important to note that many of the Oral Interview Subjects were classified in multiple categories; for example, one of the Oral Interview Subjects was a member of the Trustee Board and an alumnus of Southern Bible Institute.

Table 6

*Southern Bible Institute Oral Interview Subjects’ Affiliation Information*

<table>
<thead>
<tr>
<th>Board Member</th>
<th>Faculty/ Staff</th>
<th>Alumni</th>
<th>Student</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>36%</td>
<td>36%</td>
<td>42%</td>
<td>14%</td>
<td>7%</td>
</tr>
</tbody>
</table>

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CHAPTER V
SUMMARY OF FINDINGS, DISCUSSION OF FINDINGS,
RECOMMENDATIONS, AND CONCLUSIONS

Summary of Findings

Southern Bible Institute was founded in 1927 because of the persistence of one African American man, L.G. Foster, and his desire to present the word of God with clarity; without the willingness of another man, Edmund H. Ironside, the institute would not have become a reality. Southern Bible Institute was founded at a time when segregation was prevalent in the south and African Americans could not attend white institutes. The purpose of Southern Bible, according to Article II, Section I of the current Constitution is: “Southern Bible Training School is to train men and women of any race, not necessarily prepared with high academic training, in the truth of the Holy Scripture. Realizing the great need for all men is an understanding of the Word of God, the School is endeavoring to train pastors, missionaries, and Sunday School teachers for more effective service in their churches, regardless of their denominational affiliation” (Appendix E).

The institute is 80 years old and is currently operating under the leadership of its fifth president and first African American president. Each president has been instrumental in fulfilling the institute’s purpose. The institute has, over its history, moved several times and its name has evolved from Dallas Colored Bible Institute to Southern Bible Training School and it is now known as Southern Bible Institute. The institute is not accredited, but its leadership is researching the requirements, burdens and feasibility of accreditation. Due to the fact that the institute also caters to a unique
consumer base, those who might not be prepared with “high academic training”, but “called to the ministry,” there is still a need for Southern Bible. Since the institute is a faith based organization, its leadership strategy of praying and trusting God to provide proves to be prudent strategy and has been successful for 80 years. The institute’s leadership is aggressively addressing technological changes by upgrading phones, acquiring computers and developing databases to store and analyze critical data.

The current profile of the institute’s student body continues to be majority African American even though the institute has had a few white students attend and has provided opportunities for Hispanic ministers to receive Bible training in Spanish. According to records, approximately 2152 students have graduated from Southern Bible Institute. The majority of the graduates tend to remain in the Dallas metroplex area, but there are a small number of graduates who have moved to various parts of the United States. A number of students attend Southern Bible Institute while working full-time jobs. Upon graduation, Southern Bible Institute’s students utilize their training at their jobs, churches and in their communities. The majority of the male students are pastors, in most cases bi-vocational, or seek to serve as pastors or assistant pastors. The female students tend to pursue opportunities as evangelists, Sunday school instructors, Children ministers and missionaries upon graduation.

Over the history of the institute, many students have benefited from receiving instruction from some of the most gifted Bible instructors in the world such as: Harry A. Ironside, Howard G. Hendricks, Harold Hoehner, Harold K. DeVries, Harold Berry, Merrill Unger, Dwight Pentecost, Sumner Wemp, Eddie Lane, John Walvoord and numerous Dallas Theological Seminary junior and senior students to name a few.
Discussion of Findings

A strategic planning tool referred as a SWOT Analysis (strengths, weaknesses, opportunities and threats) is used in the discussion of findings on the historical development and future of Southern Bible Institute. A SWOT Analysis involves determining the objective of the venture or project and identifying the internal and external factors that are favorable and unfavorable to achieving that objective. Strengths are classified as internal attributes that enables an organization achieve the objective ("What do we do well?"); weaknesses are classified as internal attributes that prohibits or is harmful to an organization achieving the objective ("Where can we improve?"); opportunities are external conditions that are helpful to achieving the organization’s objective ("What changes are taking place in our environment that might allow us to better achieve our mission?"); and threats are external conditions that can hinder an organization’s ability to achieving the objective (What changes in the environment do we need to guard against or prepare for in doing our work?) (Allison and Kaye, 2005). The objective of Southern Bible Institute is to train men and women in the scriptures.

Table 7 contains Southern Bible Institute’s SWOT Analysis findings based on data gathered from oral interviews and primary source documents.
## Table 7

**Southern Bible Institute SWOT Analysis**

<table>
<thead>
<tr>
<th>Strengths</th>
<th>Weaknesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost effective for students</td>
<td>Need for curriculum review/revisions</td>
</tr>
<tr>
<td>Solid Biblical instruction</td>
<td>Maintaining consistent cash flow</td>
</tr>
<tr>
<td>Increasing enrollment</td>
<td>Inadequate technology resources</td>
</tr>
<tr>
<td>Flexible class schedules</td>
<td>Implement public advertising/marketing</td>
</tr>
<tr>
<td>Institutional Leadership</td>
<td>Needs accreditation to offer degrees</td>
</tr>
<tr>
<td>Sensitive Instructors &amp; Staff</td>
<td>Physical plant needs upgrades</td>
</tr>
<tr>
<td>Institution’s Longevity/ tradition</td>
<td></td>
</tr>
<tr>
<td>Open Enrollment Policy</td>
<td></td>
</tr>
<tr>
<td>Has the Acreage for facilities expansion</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Opportunities</th>
<th>Threats</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population growth in the Dallas metroplex</td>
<td>Lacks endowments</td>
</tr>
<tr>
<td>Growing number of smaller churches</td>
<td></td>
</tr>
<tr>
<td>Growth in the Hispanic community</td>
<td>Lacks accreditation</td>
</tr>
</tbody>
</table>

Southern Bible Institute’s strengths are numerous according to the data gathered from Oral Interview Subjects. The subjects interviewed indicated that the top strength of Southern Bible Institute is its commitment to sound Biblical instruction. The institute has also enjoyed a consistent increase in enrollment in each decade of its existence. 100% of the Oral Interview Subjects who were alumni or students agreed that it was important to them that the institute provided a full range of day classes as well as night classes for those who work full-time or are bi-vocational. It is evident that the institution’s current leadership is a strength based on some of the changes Southern Bible has recently undergone such as building remodeling, upgrades to the phones and the installation of computers. The new president has verbally relayed his vision for the institution. Some of the Oral Interview Subjects expressed that the patience of the institution’s faculty and
staff was and is instrumental in their success in the classroom at Southern Bible. The institute’s longevity and tradition of graduating people who have a command of the Word of God is another key strength. The institute has benefited from an increase in enrollment, through word of mouth, based on this strength. The institute’s open enrollment policy has enabled many people, who would not ordinarily have an opportunity to attend a seminary, an opportunity to get Biblical training at a reasonable cost. The institute also has room for growth since it is located on a 12 acre lot.

The institute’s area of weaknesses can negatively impact the leadership’s ability to achieve stated objectives. According to one of the Oral Interview Subjects, the institute’s leadership needs to review the curriculum to determine if there are areas that need to be removed, modified, or added. If curriculum concerns are not addressed it will impact enrollment. The institute is a faith-based organization, but from a leadership perspective, the president is concerned about maintaining a consistent cash flow. According to the president, 70% of the institute’s income comes from external donations. Another weakness the institute’s leadership is addressing is acquiring technological resources. Prior to the present administration, the institute functioned with minimum technological tools such as copiers and typewriters. As a result, the institute’s students were not exposed to many tools that could assist them in their ministry effectiveness. The current administration is in the process of installing technological resources such as a computer lab and is providing instructors with the technological tools they need. According to findings from the Oral Interview Subjects, regarding areas to focus on to remain relevant (Table 4), 29% agree that the lack of formal advertisement is a key weakness of Southern Bible. The institute relies solely on word
of mouth to recruit students. Many of the past subjects referred to Southern Bible as the “best kept secret…” Also, some potential students, with undergraduate degrees, have chosen to attend other Bible colleges and Seminaries because Southern Bible currently only offers diplomas (Appendix F). There is no record of the number of students the institute has lost due to offering only diplomas. The institute has been at their current location, 7200 South Hampton Road, Dallas, Texas, since 1993 and according to the president the building needs upgrades. Even though this is characterized as a weakness, the institute’s leadership is addressing the needed building improvements and many areas of the campus have been upgraded (Appendix C).

The Dallas, Texas metroplex area is experiencing tremendous growth and Southern Bible is in the position to benefit as a result. In order for Southern Bible to benefit from the growth in the area, the institute’s leadership needs to aggressively employ formal methods of publicizing/promoting the institute. The institute’s leadership is in a position to capitalize on other opportunities for growing its enrollment by developing cooperative agreements with small churches in the community. It is important that the leadership develops, grows and encourages communication with small church pastors. In the past, Southern Bible has provided ministry training for Hispanic ministers. It is not clear if the institute continues to actively provide ministry training for Hispanic ministers in Spanish, but this is a prime area for the institute’s leadership to pursue in order to increase and diversify the enrollment.

The institute has survived for 80 years, but there are two major threats to its ability to continue achieving its objective. The two threats are the lack of endowments and being unaccredited. The institute is a faith-based organization, but according to the
president, the leadership would like to receive funds on a consistent basis. Receiving funds regularly will enable the leadership to develop and implement a strategic plan with a reasonable level of confidence. Accreditation is another threat that has the potential to hinder the institute from achieving its objective. Early in the Mumford administration the leadership explored obtaining accreditation status, but did not meet the minimum requirements (Mumford, 1998). Currently the Hawkins administration has begun exploring accreditation, but does not want to become accredited at any cost (Hawkins’ 2007a). Becoming an accredited institution has the potential of assisting the institution’s leadership in increasing the enrollment because it will enable students to easily transfer credits to other accredited institutions. Being unaccredited has caused the institute to miss out on enrolling some students. Accreditation is an important leveraging point when promoting the institute to prospective students.

Recommendations

The Hawkins administration is in leadership at critical juncture in the history of Southern Bible Institute. The Dallas, Texas Metroplex area is growing at a rapid rate and small churches are being established at an astounding rate. It is critical that the president verbally and in a written format present his short term (1-2 years), mid-term (5 year), and long-term (10-15 years) plans for the institution to the board, staff and students concisely and clearly (a “vision” statement that provides the basis for an Strategic Long-Range Plan for Southern Bible Institute). In order to grow its enrollment, the institute’s leadership will need to aggressively focus on formal marketing/publicity efforts. The president might want to pursue securing the volunteer (free) help of a
professional in Public Relations to devise a plan and initiate an advertisement effort. The Hawkins administration should also continue establishing strong relationships with the community and churches in its area. The president should to continue to recruit strong adjunct professors and increase the number of full-time professors. Southern Bible Institute’s leadership needs to leverage off their long-term relationship with Dallas Theological Seminary as well as their relationship with The Criswell College and Dallas Baptist University when seeking potential instructors. The institute’s leadership is starting to improve its technological position, but there is still a need for additional electronic media devices. The institution’s leadership must consider acquiring a mainframe and securing the services of an Instructional Technology specialist to assist with transferring critical data. The institution has created a website and must establish electronic methods for implementing registration, on-line classes, and student information. The library needs additional space and the institute’s leadership should consider securing the services of a “retired” librarian, in a part-time capacity, to assist the current librarian. It is also critical that the institution’s leadership ensure that a specific archive area and system is established to maintain historical documents or seek and secure an archival partnership with another institution that has an appropriate historical document preservation archival facility, to ensure the proper preservation of its important historical documents.

The recommendations noted earlier are impossible to implement without finances. Now is an opportune time for the current president and board of trustees to embark on a high profile Capital Campaign to acquire funds to support the recommended actions. Based on data reviewed during this study, it is unclear if the
institute keeps a record of the high dollar donors or donor agencies. It is critical that the institute’s administration store electronic data on all donors, if that is not current practice. The lack of finances has the greatest potential for hindering Southern Bible from accomplishing its objective.

Pursuing accreditation is a worthy goal, but the president must make sure that the institution’s identity does not suffer as result of becoming accredited. Accreditation should be pursued, but it should be pursued carefully and thoughtfully. Recently, the state of Texas Supreme Court ruled that higher education officials do not have authority over seminaries in Texas (Appendix G). The implication of that ruling results in allowing unaccredited seminaries and Bible Institutes to issue degrees instead of diplomas without penalty. Therefore, Southern Bible is not obligated to pursue accreditation in order to award degrees.

An institutional assessment checklist was created by the researcher to serve as a tool that can be used by the institution’s leadership to guide the assigned committee as they conduct an internal review of the institute (Appendix R).

Conclusions

Southern Bible Institute is an excellent school with a rich history. It was founded at a time when segregation, in the south, prevented African Americans from attending white institutions. Southern Bible Institute survived for 80 years with limited funds and resources and continues to provide quality education to many African Americans and other minorities in ministry who ordinarily would not be accepted into many institutions of higher education. Southern Bible is a non-denominational faith based institute in its
truest form and defies common institutional operation methodologies by continuing to successfully function without government assistance or endowments.

Its instructors are dedicated to providing sound Biblical training and committed to the survival and success of Southern Bible. This is evident because many of them provide their teaching services to the institute for free or below market value. The current president is committed to ensuring that the institute makes significant technological advances. He is also committed to promoting Southern Bible Institute’s services to a broader market. Under the current president’s leadership, significant technological advancements have occurred and the institute is starting to reap the benefits.

The future seems to be bright for Southern Bible, but the current administration must aggressively leverage off the strengths and immediately establish a plan for addressing identified weaknesses. Southern Bible Institute is considered by those familiar with it as the “best kept secret in the Metroplex.” It is time for Southern Bible to move from the shadows of secrecy into light of public knowledge.
APPENDIX A

SOUTHERN BIBLE INSTITUTE COURSE CATALOG
SOUTHERN BIBLE INSTITUTE
7200 S. HAMPTON ROAD
DALLAS, TEXAS 75232-3746
TELEPHONE: (972) 224-5481
FAX: (972) 224-9517
E-MAIL: sbi@airmail.net
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PURPOSE & HISTORY

The purpose of Southern Bible Institute is to train men and women principally of Afro-American, in the truth of the Holy Scripture. Realizing the great need of all men is an understanding of the Word of God, the School is endeavoring to train pastors, missionaries, and Sunday School teachers for more effective service in their churches, regardless of their denominational affiliation.

HISTORY

The Southern Bible Institute had its beginning in 1927 under the guidance and leadership of Dr. Edmund H. Ironside, who at the time was a student of the Dallas Theological Seminary. Dr. Ironside began with three young men students whom he taught in his home on St. Joseph Street. As the school grew, it occupied rented quarters on Helen Street, College Street and on Flora Street. The Lord then made available a building located on the corner of San Jacinto and Leonard Streets which was purchased.

Founded under the name Dallas Colored Bible Institute, the original Board of Directors was formed with Dr. H. A. Ironside as Chairman and Dr. Edmund H. Ironside became the First President.

After years of sacrificial service to the School, during which time the name had been changed to the Southern Bible Training School, Dr. Ironside was called home by the Lord he loved and served so well in August, 1941.

Upon the death of Dr. Edmund Ironside, Rev. Lester E. Huber was appointed Superintendent and served until 1945 when he resigned to return to Africa as a missionary.

On June 1, 1945, Dr. Henderson S. Fox began duties as President.

In the summer of 1948 three lots were purchased at 1415 Fleetwood Street and a building was erected. In 1956 two lots adjoining on the rear, fronting on Bank Street, were purchased. In May 1976, Southern Bible Institute moved to 930 S. Buckner which tripled its land size and building space.

August, 1993 SBI moved to its current 12 acre campus with 27,000 square feet of building. For the price of $1,150,000.00 which God has blessed SBI to complete the debt payment in March, 1999.

From a beginning of individual teaching of all classes by Dr. Edmund Ironside, the school has grown to the point classes are being held both Day (Day School began in 1954) and Evening with a resident faculty supplemented by upper classrooms and graduate students of Dallas Seminary.

After the death of Dr. H. A. Ironside, Dr. C. F. Lincoln was elected as Chairman of the Board (1951-1971), Jack Rittlemeyer was Board Chairman (1971-1989), Jack Lincoln was Board Chairman (1989-1997). Dr. Robert D. Reed is presently Board Chairman (1997-).

Dr. Henderson S. Fox retired in June, 1971, and Dr. Gordon R. Mumford was appointed president in July, 1971.
DOCTRINAL BELIEFS

We believe:
In one God, manifest in three persons, Father, Son, and Holy Spirit, co-equal and co-eternal.
In the perfect humanity and the perfect Deity of the Lord Jesus Christ. His substitutionary death on the cross, His burial, His bodily resurrection, and His premillennial and second coming for His saints.
In the personality of the Holy spirit, and full recognition of His work in this age are reproving, convicting, sealing, baptizing, instructing, indwelling, and filling.
In the Bible as the Infallible Word of God, and that, "All Scripture is given by inspiration of God."
That Salvation is by grace through faith; it is a gift of God unmerited on our part. That we are redeemed only through the shed blood of Christ on the cross.
That all those who have accepted Christ as their personal Saviour are born again and are members of the Church, which is the body and Bride of Christ regardless of membership in any local organized church or denominations.
In the eternal security of the believer.
In the personality of Satan. That he was created perfect but fell through pride and became the originator of sin, and the enemy of God, and that he is the "god of this world."
In the fall of man by believing Satan, and his condemnation as a sinner, which includes all mankind.
In the eternal punishment of those who reject so great a salvation, and the Lord Jesus Christ, the Son of God.
That though the saved person may have occasion to grow in knowledge of his position and power, he is as soon as he is saved absolutely complete in Christ and is in no way required by God to seek a so-called second blessing or second work of grace.
That the saved person retains his sin nature which is not removed in this life, but that provision is made by the Spirit for daily victory over sin and may be appropriated and is effective to those who do so.
That some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues never was the necessary sign of the baptism of the Spirit, and that while all healing is of God, men today do not possess such a gift.

RELATION TO CHURCHES

Southern Bible Institute is an independent, interdenominational school seeking to work closely with local churches. In recent years the school has had as many as nearly a score of denominations represented in its student body, and several hundred various local churches have had members in study here.

GIFTS, BEQUESTS, and ANNUITIES

Southern Bible Institute is not endowed and no denomination or church group supports it. The school relies on the Lord and His people, both churches and individuals, who believe in this ministry for its support.
Since student costs in no way pay but a fraction of school cost, S.B.I. encourages the gifts, bequests, annuities, or other common methods of giving from friends to the school.
Every gift is acknowledged by an official receipt and is deductible in accord with regulations of Internal Revenue Service for tax purposes.

Wayne & Frances Tillory
Mail Supervisor
Secretary & Bookstore Manager

Lisa Richardson
Registration Secretary
PERSONNEL

BOARD OF DIRECTORS

Rev. Robert D. Reed, Chairman ........................................ Alumnus, Educator, Pastor
Mt. Moriah Baptist Church
Rev. Willie Adams ................................................................. Alumnus, Assistant Pastor
Mt. Olive Baptist Church
Rev. David Amstutz ............................................................... Pastor
Town North Bible Church
Rev. E. L. Burrell ................................................................. Alumnus, Pastor
Evangelist Temple Baptist Church
Rev. Michael D. Glasper ......................................................... Minister of Christian Education/Missions
Mt. Olive Baptist Church
Rev. Eddie L. Lane ................................................................. Alumnus, Author, Educator, Pastor
Sibawey Bible Church
Mr. David Millet ................................................................. President
Millet The Printer, Inc.
Dr. Gordon R. Mumford ....................................................... Educator, Pastor, President
Southern Bible Institute
Rev. George Pryor ............................................................... Alumnus, Educator, Pastor
New Birth Baptist Church
Dr. Charles L. Reed ............................................................... Alumnus, Educator, Pastor
Pleasant Hill Baptist Church
Dr. Norman L. Robinson ....................................................... Alumnus, Senior Pastor
Mt. Olive Baptist Church
Rev. James P. Thompson, Jr. .................................................. Pastor
Mt. Olive Baptist Church

BOARD OF REFERENCE

Willard M. Aldrich, Th.D. ...................................................... Educator
Multnomah School of the Bible
Sam Dalton ................................................................. Black Evangelist
Nationally known bay evangelist
Alden A. Garnett, Th.D. ....................................................... Educator
Southeastern Bible College
Douglas B. MacConkie, Th.D. ................................................ Educator
Philadelphia College of Bible
John F. Walvoord, Th.D., D.D. ........................................... Educator
Dallas Theological Seminary

FACULTY

Herbert Thompson, SBI Theology Diploma, Th.B., M.C.E., Th.D. .......... Dean of Students
Charles R. Leslie, Jr., B.A., Th.M. ........................................ Assistant to the President

Ron Anderson, B.A., Th. M.
Don Bryant, SBI Basic & Advanced Diplomas, ETTA Certificate
Roben S. Conner, Sr., SBI Diplomas, M.A.B.S., M.R.E., D.D., Ph.D.
David L. Griffith, A.A., B.A., M.A.
Robert Hodge, SBI Basic & Advanced Diplomas, B.S.
Gwen McLane, SBI Basic & Advanced Diplomas
Richard Montgomery, SBI Diploma, B.A., M.A., M.C.E.
Ben G. Pergues, B.S., M.C.E.
George Pryor, SBI Diploma, B. Rel. & Phil, D.D.
Michael Pryor, SBI Diploma, A.A., B.A., M.A.
Charles L. Reed, SBI Diploma, Certificate, D.D.
Mac E. Sargent, SBI Basic & Advanced Diplomas, Th.B., D.D.
Johnny C. Smith, SBI Diploma, B.A., M.A.B.S.
Brian Thomas, SBI Theology Diploma

Generally 15 part-time teachers assist resident faculty, coming from upper Dallas Seminary and successful alumni pastors.

Through the years S.B.I. has enjoyed a continual unofficial relationship with the Dallas Theological Seminary from which it has received over 140 teachers from the upper classroom and doctoral students. Many outstanding teachers across the land and in the mission fields have had early teaching experience at S.B.I.
ADMISSIONS & FEES
APPLICATION PROCEDURE
1. Obtain catalogue and acquaint one's self with the programs.
2. Fill out application form (which is in the center of the catalogue) completely.
3. Bring the application with you to SBI when you come to pay the registration fee. If you would like to mail your application it must be accompanied with a check payable to SBI for the correct amount of the program for which you are enrolling. Be sure you have put the driver's license number of the person who signed the check on the front top of the check. SBI will not enroll you if you mail the application without a check for payment.

The following registration fees are presently in effect.

- Basic Bible Program (Day & Evening) $225.00 per semester
- Advanced Program (Day & Evening) $240.00 per semester
- Theology Program (Day & Evening) $255.00 per semester

Fees may change annually by Board decision.

This catalog is not an official contract. Subject to change without notice.

ACADEMIC REGULATIONS
GRADING SYSTEM

All work is evaluated by the instructor according to the following symbols:
- A - 95-100
- B - 85-94
- C - 75-84
- D - 70-74

EXAMINATIONS

Examination Work. Written or oral examinations may be given by the professor at any time he chooses. However, one week shall be designated at the close of each semester for semester examinations in all subjects. All examinations must be taken at the time specified by the professor.

Make-up Exams. Failure to take examinations at the designated time shall result in a zero for the examination and failure in the subject unless an excuse acceptable to the professor is submitted to him and a date set by him for a make-up examination. This examination shall be taken within two (2) weeks of the time designated for the original examination. In case a student shall fail to make a grade of 70 on any exam, the professor may, if he thinks it advisable, give an opportunity to take the examination a second time within two (2) weeks, but the first exam grade will still be taken into account for the final semester grade. No further make-ups shall be permitted. If the student fails the examination on the second attempt, the subject must be taken over.

Honesty. It is the desire of all concerned that the spiritual life of the school shall be of the highest order. The chief concern is to graduate students who are well prepared. All students are credited with being Christians and are put on their honor in examinations. No answers, books or Bibles shall be used on examinations except as permitted by the announcement of the professor.

Since all are supposed to be Christians and put on their honor, any copying from any source (papers, books, or any other student's papers) shall be strictly dealt with by the office if detected. This is dishonest and unchristian; therefore, this shall result at least in failure in the subject and may result in asking the student not to re-enroll. No fees will be returned to the student in this case.

ATTENDANCE

Due to the fact that this is a school and not simply a Bible class, regular attendance upon classes is absolutely necessary. Failure to attend regularly will result in loss of credit in that subject for that semester.

ABSENCES

Recognizing that circumstances do arise at times to prevent attendance, each faculty member is permitted to excuse a student for only four (4) days total per semester. Absences totaling more than this number shall result in failure to receive credit for that course in that semester. Students are considered tardy during the first 10 minutes of class. If a student shows up to class anything past the first 10 minutes the teacher has the right to mark that student as absent for that day. Four tardies are equal to one (1) absences.

LATE ENROLLMENT

The above rule applies to late enrollment as well as to absences from class after enrollment. So late enrollment is considered in your total 4 days total per semester. This is necessary since the student missed those lectures.

REFUND OF FEES

If registration fee is paid and no classes were attended, the student may ask for the total registration fee back. If any classes were attended (even one hour or one day) then dropped for any reason, NO part of the registration fee will be returned, since it is not a tuition fee.

SPECIAL LECTURES

In the Fall, Lincoln Lectures are in honor of C. Fred Lincoln, Chairman of the Board from 1931-1971. For his leadership in the early years of SBI. In the Spring, Ironside Lectures are in honor of Dr. H. A. Ironside, Chairman of the Board from 1927-1951 and Dr. Edmund Ironside the first president from 1927-1943. This is part of the curriculum for all students in Basic, Advanced, and Theology programs. Reduction of grades if not attended.
BASIC BIBLE PROGRAM

Students may complete the entire 48 hours Basic Bible Curriculum within four (4) years in either the Day or Evening Classes.
*Day Classes: Wed. & Fri. — 9:00 A.M. to 12 Noon
*Evening Classes: Tues. & Wed. — 7:00 P.M. to 10:00 P.M.

A diploma is granted upon completing the following classes. This includes the study of the entire English Bible, 52 Bible Doctrines and 5 courses in Christian Living and Christian Ministry. Each class meets one (1) hour each week.

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<td>Bible 123A</td>
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DESCRIPTIONS

One semester hour of credit is received for each course. Each course described below represents 16 class hours.

BIBLE

Bible 100A - 100B. EXODUS through DEUTERONOMY. First term, Exodus & Leviticus. Second term, Numbers & Deuteronomy.


Bible 102. BOOK OF PSALMS.


Bible 104A - 104B. EPISTLES TO THE CORINTHIANS. First term, I Corinthians. Second term, II Corinthians.


Bible 110A - 110B. THE TABERNACLE. Christ is the Tabernacle as seen in type and symbol. First term, half of the study. Second term, the remainder of the study.


Bible 112. ACTS OF THE APOSTLES.

Bible 113. EPISTLES TO TITUS, PHILEMON, AND JAMES.

Bible 114. EPISODE TO THE HEBREWS.


Bible 118. DISPENSATIONS.

Bible 120A - 120B. ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL. First term, Isaiah & Lamentations. Second term, Jeremiah & Ezekiel.

Bible 121. EPISTLES TO THE GALATIANS & EPHESIANS.

Bible 122. EPISTLES TO THE PHILIPPANS & COLOSSIANS.

Bible 123A - 123B. MINOR PROPHETS. First term, Hosea through Micah. Second term, Nahum through Malachi.


Bible 125. JOSHUA AND JUDGES.

Bible 126. PROPHECY OF DANIEL.

DOCTRINE

TEXT. Major Bible themes by Lewis Sperry Chafer & John F. Walvoord.

Doctrine 1A. Chapters 1-10: The Bible — God's Word, inspired, subject and purpose, a divine revelation. The Trinity, God the Father, God the Son — from His eternity to His resurrection.

Doctrine 1B. Chapters 11-19: God the Son — from His ascension to His return; God the Holy Spirit — His person, advent, and work.

Doctrine 1C. Chapters 20-26: The dispensations, covenants, angels, Satan's person and work, Man's creation and fall.

Doctrine 1D. Chapters 27-32: Sin's character and universality, salvation, sanctification, assurance and security of salvation, divine election.

Doctrine 1E. Chapters 33-41: The church's members, purpose, commission, service, stewardship, worship, organization, ordinance, organism as body and bride of Christ, and rewards.

Doctrine 1F. Chapters 42-52: The Sabbath, Lord's day; Gentiles, Israel and Church in prophecy, judgments, new heaven and earth.

CHRISTIAN LIFE

Spiritual Life A & B. First term, study of the text He That Is Spiritual by Lewis Sperry Chafer. Second term, a consideration of personal devotions, divine guidance, temptation, and other subjects pertinent to spiritual living.

Prayer Life. Study of principles and practice of effective prayer.

PRACTICAL MINISTRY

Orientation. Memorization of the books of the Bible, the use of the Library, the use of a Concordance and Bible Dictionary. The use of Bible notes and references and study methods.

Personal Evangelism. A study of the principles of leading a soul to Jesus Christ for salvation. Memorization of verses of Scripture necessary for proper presentation of the gospel.


ADVANCED PROGRAM

Students may complete the entire Advanced Program curriculum in four years. The Advanced Program class meets on Tuesday and Thursday evenings from 7:00 P.M. until 10:00 P.M. Also, Wednesday and Friday mornings from 9:00 A.M. to Noon. The evening or day school is a prerequisite to this program. This program is a 48-hour course with 2 hours in each of the following classes. This program is available for only those students who have graduated from the Basic Bible Program. Upon completion of the Advanced Program a Bible Institute Diploma is awarded.

FIRST YEAR

Fall
Intro. to Christian Ed.
Old Testament Survey
Theology I/Biblical

Spring
Christian Home
New Testament Survey
Theology II/Soteriology

SECOND YEAR

Church History I
Theology III/Ecclesiology
Mark/Luke

Church History II
Theology IV/Theology Proper
& Christology
Missions

THIRD YEAR

Exegesis of the English Bible
Theology V/Neuropathology &
Anatomy
Christian Ed. of Children

Bible Study Methods
Theology VI/Neuropathology &
Hermeneutics
Christian Ed. of Youth

FOURTH YEAR

Pastoral Ministry
Preaching & Teaching I
Theology VII/Ecumenology

Church Administration
Preaching & Teaching II
Evangelism and Cults

DESCRIPTIONS

Introduction to Christian Education. First year course. History of Christian Education, principles and characteristics of age groups.

Old Testament Survey. First year course. An overview of Old Testament as to periods, relating to books and prophets; a recognition of the development of the plan of redemption and Messianic revelation.

Theology I. First year course. Bibliology: the study of the doctrine of the Scriptures — their origin, revelation, inspiration, authorship and interpretation.

Christian Home. First year course. Study of what a Christian home should be according to the Scripture with the role and function of each member of the family.


Theology II. First year course. Soteriology: A study of the doctrine of salvation in its entirety and relative themes.

Church History I. Second year course. Study of the history of the church from apostolic times to the Reformation.

Theology III. Second year course. Ecclesiology: The study of the church both in the Body of Christ and the local churches.

Mark/Luke. Second year course. An exposition of these two Gospels.

Church History II. Second year course. Study of the church history from the Reformation to the present.


Missions. Second year course. Study of missionary movements, methods, and men in the history of the church with special emphasis on present day missionary work.

Exegesis of English Bible. Third year course. Study of principles and methods for full and sound understanding and expounding of the English Bible.


Christian Education of Children. Third year course. Study of Children’s needs and spiritual education of the child in the home, church and school.

Bible Study Methods. Third year course. Study of principles of method to make a student an independent scholar of the Bible.


SDI’s Student Library is located in the house just north of the main building. Feel free to study and prepare for your classes or check the book out.
Christian Education of Youth. Third year course. Study of older youth characteristics and needs to teach them in the home, church, and school for Christ and Christian principles and faith.

Pastoral Ministry. Fourth year course. Study of pastor's work to assist pastor in his Scriptural and basic functions.

Preaching & Teaching I. Fourth year course. Study of homiletics; preparation of messages and lessons for ministry.

Theology VII. Fourth year course. Eschatology; Study of the doctrines and the "last times"—things revealed as yet unaccomplished.

Church Administration. Fourth year course. Study of forms of church government. Biblical principles and related matters to the functioning of the local church.

Preaching & Teaching II. Fourth year course. A continuation of Preaching & Teaching I with emphasis on practice of these functions.

Evangelism and Cults. Fourth year course. Study methods of means to get the Gospel personally and church-wise to the lost. Cults and a study of principle false teaching to note their characteristics and chief errors and how to refute such.

THEOLOGY PROGRAM

This program (for those desiring more, sooner and capable) consists of 36 hours of Bible, 17 hours of theology, 11 hours of pastoral subjects and 32 hours of related subjects.

The theological course of 96 hours may be completed in the school program by taking 3 class hours a week for 3 semesters a year for 4 years.

This program is for the student who is able and wants to accomplish more faster than our other programs.
DESCRIPTIONS

FIRST YEAR

Fall
11 GEN 2 hrs.
Study of GENESIS.
111 JOH 2 hrs.
Study of the GOSPEL of JOHN.
112 SOT 2 hrs.
SOTERIOLOGY: Study of doctrine of salvation.
113 HOM 1 hr.
HOMILETICS: Structure of Messages.
114 ORI 1 hr.
ORIENTATION: To relate to the student the program, the school, and basic general texts used in this program, as well as good study habits.

Spring
121 EXL 1 hr.
Study of EXODUS and LEVITICUS.
121 NUD 1 hr.
Study of NUMBERS and DEUTERONOMY.
121 ROM 1 hr.
Study of Epistle to the ROMANS.
122 SPI 1 hr.
SPIRITUAL LIFE: Study of principles to spiritually and Christian maturity.
123 HOM 1 hr.
HOMILETICS: Practical exercise in delivery of messages.
124 D&C 2 hrs.
Dispensations and Covenants.
123 PEV 1 hr.
PERSONAL EVANGELISM.

Summer
131 ACT 1 hr.
Study of the book of ACTS.
131 GAL 1 hr.
Study of the book of GALATIANS.
132 PPL 1 hr.
Study of principles of prayer and personal habits of prayer.
133 MSN 2 hrs.
Study of men and movements in missions of church.
134 BIG 1 hr.
BIBLE GEOGRAPHY: Study of Bible lands.
134 BAS 2 hrs.
Study of BIBLE AND SCIENCE, especially earth’s origin, flood, and areas where science has seemed to differ with divine revelation.

SECOND YEAR

Fall
211 JJR 1 hr.
Study of the books of JOSHUA, JUDGES, and RUTH.
211 SAK 1 hr.
Study of the books of I & II SAMUEL and I KINGS.
211 MAR 1 hr.
Study of the Gospel of MARK.
212 BIB 2 hrs.
BIBLIOLOGY: Study of the doctrines related to the Bible itself.
213 PRE 2 hrs.
Study of sermons, and sermon structure of famous preachers.
214 BSM 1 hr.
BIBLE STUDY METHODS: Study of basic principles to make an independent student of the Scriptures.

Spring
221 KIC 1 hr.
Study of II KINGS through II CHRONICLES.
221 EZE 1 hr.
Study of the books of EZRA, NEHEMIAH and ESTHER.
221 COR 1 hr.
Study of I CORINTHIANS.
222 THP 2 hrs.
THEOLOGY PROPER: Study of the Biblical revelation of God.
223 PRE 2 hrs.
PREACHING: Further study on practice of sermon preparation and delivery, speech, and correct English.
224 BSM 1 hr.
BIBLE STUDY METHODS and practice for independent Bible Study.

Summer
231 MPR 1 hr.
MINOR PROPHETS: Study of last 12 books of the Old Testament.
231 ZCO 1 hr.
Study of II CORINTHIANS.
231 HEB 1 hr.
Study of the book of HEBREWS.
234 BSM 1 hr.
BIBLE STUDY METHODS.
234 CHI 2 hrs.
CHURCH HISTORY from apostolic times to the Reformation.
234 BMI 2 hrs.
Study of lives of outstanding leaders in missions.
THIRD YEAR

Fall
311 JOB 1 hr. Study of the book of JOB.
311 DAN 1 hr. Study of the book of DANIEL.
311 MAT 1 hr. Study of the gospel of MATTHEW.
312 ANG 2 hrs. ANGELOLOGY: The doctrine of angelic beings both holy and unholy and Satanology. PNEUMATOLOGY: The study of the person and work of the Holy Spirit.
314 CHI 1 hr. CHURCH HISTORY: from Reformation to the present day.
314 BAR 1 hr. BIBLICAL ARCHEOLOGY: Study of this science as it relates to Biblical persons, places, and facts of the Old Testament.
314 TAB 1 hr. TABERNACLE: Study of person and work of Christ is typified in their revelation from God.

Spring
321 ISL 2 hrs. ISAIAH and LAMENTATIONS studied.
321 TSH 1 hr. I AND II THESALONIANS studied.
322 ANT 2 hrs. ANTHROPOLOGY: The doctrine of man as revealed in God’s Word.
324 BCH 2 hrs. BLACK CHURCH HISTORY in America from the first to the present.
324 BAR 1 hr. BIBLICAL ARCHEOLOGY pertaining to the New Testament.

Summer
331 TPJ 1 hr. TITUS, PHILEMON, and JAMES.
331 REV 2 hrs. The book of REVELATION.
334 CEV 2 hrs. CHURCH EVANGELISM ways and means for local churches to dynamically spread the Gospel.
334 CUL 2 hrs. CULTS: Study of major cults of recent decades and new ones of present days.
334 EBE 1 hr. ENGLISH BIBLE EXEGESIS building on Bible Study Methods, adding aids, references and etc. to enable English Bible readers to fully and accurately interpret a passage.

FOURTH YEAR

Fall
411 PSA 2 hrs. Study of the book of PSALMS.
411 LUK 1 hr. Study of the Gospel of LUKE.
412 ECG 2 hrs. ECCLESIOLOGY: Study of doctrine of the Body of Christ and the local church.
413 PDU 1 hr. PASTORAL DUTIES: Study of principle basic functions and work of a pastor.
414 ICE 2 hrs. INTRODUCTION to CHRISTIAN EDUCATION.

Spring
421 PSS 1 hr. Study of the books of PROVERBS through SONG OF SOLOMON.
421 EPC 1 hr. Study of EPHESIANS, PHILIPPIANS and COLOSSIANS.
421 TIM 1 hr. Studies in I & II Timothy.
422 ESC 2 hrs. ESCHATOLOGY: Study of the doctrine of the last things.
424 CVC 3 hrs. CHILD and YOUTH in the Church.

Summer
431 JEZ 1 hr. Study of JEREMIAH and EZEKIEL.
431 PJW 2 hrs. I & II PETER, I, II, III JOHN and JUDE studied.
432 DSU 1 hr. DOCTRINAL SUMMARY: A concise review of scores of major Bible subjects.
433 PPE 1 hr. PASTORAL PROBLEMS and Ethics studied.
434 FAC 3 hrs. FAMILY and aged in the church.
APPENDIX B

SOUTHERN BIBLE INSTITUTE PRESIDENTS
<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Image</th>
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<tr>
<td>Edmund H. Ironside</td>
<td>(1927-1941)</td>
<td><img src="image1.jpg" alt="Edmund H. Ironside" /></td>
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<td>(1941-1945)</td>
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<tr>
<td>Henderson S. Fox</td>
<td>(1945-1971)</td>
<td><img src="image3.jpg" alt="Henderson S. Fox" /></td>
</tr>
<tr>
<td>Gordon Mumford</td>
<td>(1971-2005)</td>
<td><img src="image4.jpg" alt="Gordon Mumford" /></td>
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</table>
Martin E. Hawkins
(2006- Present)
APPENDIX C

SOUTHERN BIBLE INSTITUTE CURRENT SITE
APPENDIX D

EXCERPTS FROM SOUTHERN BIBLE INSTITUTE 1997 YEAR BOOK
Holding forth the Word of Life...
The President and His Support Staff

DR. GORDON R. MUMFORD
President

DARLENE GARDER
Accountant

LARRY GIPSON
Maintenance Engineer

BRO. & SIS. TILLERY
Bookstore
Faculty
of
Southern Bible Institute

DR. CHARLES REED  
Assistant to the President

REV. HERBERT THOMPSON  
Dean and Faculty

DR. ROBERT REED

REV. ROBERT HODGE

REV. JOHNNY SMITH

DR. VERNON BUSBY  
Dean of Students

REV. CARL GROVER

REV. M. E. SARGENT

REV. RON A. ANDERSON

REV. E. E. ROBERSON

MARICIA BALDWIN

DR. GEORGE PRYOR

REV. TED NORWOOD

REV. RICHARD MONTGOMERY

DR. BERNARD TATE
Congratulations on your 70th Year
from the 1st Year Day Students

“For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16
She is a member of the New Birth Baptist Church where Rev. George W. Pryor is Pastor. She works with the Pastor's Aid, Usher Board and Male Choir.

She attends the True Vine Baptist Church where Rev. Wendell Blair is Pastor. She is the Vice Pres. of Junior Mission, Mass Choir and Outfield Ministry.

She is a member of the Mt. Olive Baptist Church where Rev. N. L. Robertson is Pastor. She is a Deaconess and Sunday School Teacher.

She is a member of the Saint Andrews Missionary Baptist Church where Rev. E. E. Roberson is Pastor. She is the President of the Pastor's Aid, Usher Board, Announcement Clerk and Secretary.

attends the Judea Baptist Church where Rev. Austin Salte is Pastor.

attends the St. Paul Baptist Church where Rev. Michael Braxton is Pastor. He is the 1st Year Day Class Representative.
APPENDIX E

SOUTHERN BIBLE INSTITUTE CONSTITUTION AND BY-LAWS
ARTICLE I  GOVERNMENT

Section I. The government of the Southern Bible Training School shall be executed with strict accordance with the conditions set forth in the Constitution and By-Laws of the School.

ARTICLE II  THE BOARD OF DIRECTORS

Section I. Membership. The membership of the Board of Directors shall comply with ARTICLE III of the Constitution. It shall further be a self-perpetuating Board as clearly outlined in Section IV of ARTICLE III.

Section II. The Meetings of the Board. Regular meetings shall be held on the second Saturday of every other month (odd numbered) as the School or other location designated by the Chairman.

The regular meetings shall be for transaction of any business related to the School and for the hearing of any reports or requests from the President. The President shall normally be in attendance at these meetings with reports and recommendations to the Board. He will not be a voting member.

Called meetings of the Board may be held at any time by the Chairman of the Board. At these called meetings the President of the School may or may not be requested to attend.

Notice shall be given at least one week in advance of all regular meetings of the Board, and as much notice as possible for any called meetings.

The Annual meeting of the Board shall be in November of each year. At this meeting retiring members of the Board shall be re-elected for three year terms or elected from the Board. The President's Annual Report relative to the enrollment, spiritual, educational, and financial condition of the School shall be submitted at this meeting.

A Chairman, Vice Chairman, and Secretary shall be elected to serve for the ensuing year.

A review of the salary scale of all full time employees shall be presented and recommendations concerning it acted upon.

Section III. A majority of the elected members of the Board of Directors shall constitute a quorum at all meetings.

Absent members shall have the privilege of voting by proxy at any or all meetings of the Board.
C O N S T I T U T I O N

ARTICLE I ORGANIZATION:

The members of the Southern Bible Training School, being duly incorporated by the laws of the State of Texas in 1937 have, by this Constitution, bound and committed themselves to assume all responsibility of maintenance, administration, and promotion of the School. The members constitute a Board of Directors. It is further provided in the following articles the responsibilities and duties of each member of the Board of Directors, President, Faculty, and Students. The Board of Directors as a body shall have control over the educational and spiritual interests of the school.

ARTICLE II PURPOSE OF THE SOUTHERN BIBLE TRAINING SCHOOL.

Section 1. The purpose of Southern Bible Training School is to train men and women of any race, not necessarily prepared with high academic training, in the truth of the Holy Scripture. Realizing the great need for all men is an understanding of the Word of God, the School is endeavoring to train pastors, missionaries, and Sunday School teachers for more effective service in their churches, regardless of their denominational affiliation.

Section II. The courses lead up to the granting of a diploma of graduation and to such degrees as the Board of Directors may determine.

ARTICLE III MEMBERS OF BOARD

Section 1. No person shall be considered eligible to serve on the Board of Directors who is not a Christian of recognized character and in full intelligent agreement with ideals and purposes of the school and with its doctrinal statement as set forth in ARTICLE IX.

Section II. It is required of all Board Members that they shall give the Southern Bible Training School their loyal support, especially by prayer, and to defend it and shield it under all circumstances.

Section III. Recognizing the destructive purposes of Satan it is incumbent on all members of the Board that they pursue the closest fellowship and cooperation in the prosecution of the organization committed into their hands.
Section IV. The membership of the Board shall consist of five as a minimum and nine as a maximum and shall be self-perpetuating. Each member shall be elected for a period of three years with eligibility of re-election at the expiration of his term. The Board membership shall be restricted to men only, one of whom shall be Chairman; one Vice Chairman; and one Secretary. The Secretary shall be charged with keeping an adequate record of the transactions of each constituted meeting of the Board of Directors.

Section V. The Chairman of the Board of Directors shall preside at each meeting. In his absence the Vice-Chairman shall preside.

Section VI. In case of a vacancy, any Board Member may place before the Board the name of any qualified person to fill the vacancy. The Board shall then vote to accept or reject such nominee.

ARTICLE IV THE PRESIDENT

Section I. It is his duty to guard and protect the spiritual atmosphere and life of the school as well as oversee and direct each department of the Institution. He shall be in hearty accord and agreement with the said doctrinal statement and shall be a man of true piety, evangelical and premillennial in belief. The President is answerable and shall give an account of his office to the Board of Directors.

ARTICLE V THE FACULTY

Section I. It is required of those who serve on the faculty of the school shall be Christian men who are sound doctrinally and premillennial in belief. They shall agree in every particular in the doctrinal statement of the school. They shall possess sufficient education to discharge their duties as teachers in this Institution and to maintain its scholastic standing as well as it’s spiritual life.

ARTICLE VI THE STUDENTS

Section I. No requisite educational qualifications are required for admission of a student except the ability to read and write.

Section II. Each student upon enrolling shall fill out an application form supplied by the School and shall pay the required fees before being placed on roll. Acceptance will be based on information received on the application.
ARTICLE VII  PROPERTY AND FINANCES

Section I. In the confidence that since the School is established by God and that the sole purpose of its existence is to execute what seems to be His Will it is believed that He will maintain it both financially and spiritually. Having no denominational nor organized support whatever the school stands, therefore, only upon the basis of Faith. And this, we believe, is not only the most Christian manner of financing, but it is the Will of God that it shall be maintained by Faith and Prayer that we might better realize our dependence upon Him and be free to exercise what we believe to be the Will of God.

Section II. It is the policy of the school to charge no tuition fee, and, as far as possible, to provide text books and other supplies as near cost as possible. Likewise all available funds shall be received and deposited to aid needy students.

ARTICLE VIII  CHRISTIAN ACTIVITY

Section I. It is the purpose of Southern Bible Training School to encourage the prayer life of its students, recognizing that only thus can be realized the high spiritual purpose of the Institution which depends only on the power of God. Each student shall be encouraged to engage in some form of practical work while attending the School. The purpose and policy of Southern Bible Training school is to endeavor to have the spiritual life of the students advance with their scholastic work. This is necessary to hold an even balance and produce well rounded and sane ministers, Bible teachers, and Christian workers.

ARTICLE IX  DOCTRINAL STATEMENT

WE BELIEVE:

In one God, manifest in three persons, Father, Son and Holy Spirit, co-equal and co-eternal.

In the perfect humanity and the perfect Deity of the Lord Jesus Christ, His substitutionary death on the cross, His burial, His bodily resurrection, and His premillennial second coming for His saints.

In the personality of the Holy Spirit, and full recognition of His work in this age as: reproving, convicting, sealing, baptizing, instructing, and filling.
In the Bible as the infallible Word of God, and that, "All Scripture is given by inspiration of God."

That salvation is by grace through faith. It is a gift of God unmerited on our part. That we are redeemed only through the shed blood of Christ on the cross.

That all those who have accepted Christ as their personal Saviour and who are born again are members of the Church, which is the Body and Bride of Christ regardless of membership in any local organized church or denomination.

In the eternal security of the believer.

In the personality of Satan. That he was created perfect but fell through pride and became the originator of sin, and the enemy of God, and that he is the "god of this world."

In the fall of man by believing Satan, and his condemnation as a sinner, which includes all mankind.

In the eternal punishment of those who reject so great a salvation, and the Lord Jesus Christ, the Son of God.

That though the saved person may have occasion to grow in knowledge of his position and power, he is as soon as he is saved absolutely complete in Christ and is in no way required by God to seek a so-called second blessing or second work of grace.

That the saved person retains his sin nature which is not removed in this life, but that provision is made by the Spirit for daily victory over sin and may be appropriated and is effective to those who do so.

That some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues never was the necessary sign of the baptism of the Spirit, and that while all healing is of God, men today do not possess such a gift.
APPENDIX F

SOUTHERN BIBLE INSTITUTE DIPLOMA
Southern Bible Institute

This Certifies that

Having creditably completed the Course of Study prescribed by the Board of Directors
and in evidence of

Spiritual and Intellectual Attainments

is hereby granted by this Institution this

DIPLOMA

In Witness Whereof, we have hereunto affixed our names at Dallas, Texas

this 6th day of May A.D. 2001

[Signatures]

President

Chancellor D.D., D.B.S.

Chairman Board of Directors

[Signatures]

Secretary Board of Directors
Seminary says Texas violating its religious rights

By The Associated Press

03.04.01

FORT WORTH, Texas — A tiny seminary banned from awarding degrees because it lacks state-approved accreditation says Texas is violating its religious rights.

Tyndale Theological Seminary filed an appeal Thursday with the State Court of Appeals, after Judge Paul Davis ruled last month that the school must pay $170,000 in fines for awarding 34 diplomas.

However, the judge removed $3,000 in fines levied against Tyndale for using the word "seminary" in its name.

Last year Fort Worth-based Tyndale, which has about 350 students, filed suit in Travis County against the Texas Higher Education Coordinating Board. It said the school would be fined for issuing theological degrees without being accredited by one of three state-recognized organizations.

The Southern Bible Institute of Dallas and the Hispanic Bible Institute of San Antonio also joined the suit.

"This is a serious violation of religious freedom," said Kelly Shackelford, an attorney for the nonprofit Liberty Legal Institute in Plano who is representing Tyndale. "They've taken a principle that applies to secular education but is totally not applicable here."

State law prohibits the unaccredited schools from calling themselves seminaries or granting degrees including the words bachelor, master or doctor. The Legislature passed the law in 1975 as a way to shut down diploma mills.

The education coordinating board says it must regulate unaccredited schools to protect consumers from fraud and ensure the legitimacy of degrees.

Leaders of some of the state's largest seminaries and religious-affiliated schools support the state law.

"We are a conservative, confessional institution, and we have not found that our accreditation has caused us to compromise our Biblical convictions," said Kenneth Hemphill, Fort Worth-based president of Southwestern Baptist Theological Seminary, which has more than 4,000 students.

"We have found accreditation valuable in that it provides accountability for the institution and credibility for those looking for graduate theological work," Hemphill said. "It is important to have standards of quality."

Shackelford said a ruling on his appeal may come later this year.

Meanwhile, Tyndale and the other two seminaries in the lawsuit will continue offering classes but will not award degrees. The schools will not seek accreditation because they oppose state rules on their curriculum, professors and school’s financial status, Shackelford said.

"We'll keep fighting this because it's going to impact every seminary in the state," he said. "We find it a little frightening that the state thinks it has control over seminaries."
State can't restrict seminaries, Texas high court rules

Coordinating board violated institutions' rights, justices rule

08:35 AM CDT on Saturday, September 1, 2007

By TERRENCE STUTZ / The Dallas Morning News
 tstutz@dallasnews.com

AUSTIN – The Texas Supreme Court ruled Friday that state higher education officials have no authority over seminaries in Texas, ending several years of litigation over state efforts to restrict the operations of three seminaries in Dallas, Fort Worth and San Antonio.

The high court said the Texas Higher Education Coordinating Board violated the constitutional rights of the institutions by preventing them from issuing degrees in theology and calling themselves seminaries.

Writing for the court, Justice Nathan Hecht said state education requirements affecting the institutions "impermissibly intrude" upon religious freedom protected by the U.S. and Texas constitutions.

"Since the government cannot determine what a church should be, it cannot determine the qualifications a cleric should have or whether a particular person has them. Likewise the government cannot set standards for religious education or training," the court said, citing the establishment clause of the First Amendment, which prohibits government from establishing an official religion.

The coordinating board initially took action against Tyndale Theological Seminary in Fort Worth in 1998, ordering the conservative nondenominational school to quit issuing degrees and stop calling itself a seminary because it had not been accredited by the state nor had its curriculum and professors approved by the state.

The school also was fined $173,000 for operating in violation of Texas education laws, prompting HEB Ministries Inc. – a church that oversees the seminary – to file suit against the state in 1999.

Two other seminaries that faced similar restrictions – the Southern Bible Institute in Dallas and the Hispanic Bible Institute in San Antonio – joined the suit later.

"This decision is a huge victory for all seminaries not only in Texas but nationwide," said Kelly Shackelford, chief counsel for the Liberty Legal Institute, which represented the Texas seminaries in the case.

"The state has no authority or competence to control the training of pastors and ministers, and the Supreme Court rightly held so. This ruling now gives freedom to many small seminaries that had been quashed by an attempted government takeover of religious teaching and training."

A spokeswoman for the coordinating board said the state agency had no immediate comment on the ruling and will

Consider its legal options after reviewing the decision.

Eight justices agreed in part with the opinion and five supported all aspects of the ruling.

In the decision, Justice Hecht wrote that state higher education officials had gone to great lengths to ban "diploma mills" from operating in the state. The term refers to alleged institutions of higher education that operate without government approval and issue fraudulent or worthless diplomas to students.

Current law allows the state to prohibit private institutions from issuing diplomas and from using in their official names words such as "college," "university," "seminary," "school of law," "school of medicine" and similar terms. "Seminary" was added to the list of restricted terms in 1997.

Coordinating board officials cited those statutes when they took action against Tyndale — educating 300-350 students — for not obtaining accreditation by a recognized agency and for failing to obtain a certificate of authority from the board.

The problem, according to the Supreme Court, is that state law — when applied to theological seminaries — "clearly and excessively entangles the government in matters of religious instruction." That entanglement, the court said, makes enforcement of those provisions in the law unconstitutional.

In addition, the court said that the prohibition against use of the term seminary was a violation of the schools' First Amendment rights, noting that the word primarily refers to a religious school. Justices noted that the coordinating board could not cite a single secular seminary in the nation.

Mr. Shackelford predicted that the decision would encourage some seminaries that have been reluctant to fight the state to expand their operations in Texas.

"The shackles are off, and they are free to teach without government interference," he said. "I think they will flourish now."

Internal Revenue Service

Southern Bible Institute
830 S. Buckner Blvd.
P.O. Box 17734
Dallas, TX 75217

Gentlemen:

Our records show that SOUTHERN BIBLE INSTITUTE is exempt from Federal Income Tax under section 501(c)(3) of the Internal Revenue Code. This exemption was granted April 1953 and remains in full force and effect. Contributions to your organization are deductible in the manner and to the extent provided by section 170 of the Code.

We have classified your organization as one that is not a private foundation within the meaning of section 509(a) of the Internal Revenue Code because your are an organization described in section 170(b)(1)(A)(ii).

If we may be of further assistance, please contact the person whose name and telephone number are shown above.

Sincerely yours,

Theresa Helms
FIRST READ TAX EXAMINER
APPENDIX I

ADDITIONS TO ARTICLES OF INCORPORATION (1980)
ARTICLES OF AMENDMENT
TO THE ARTICLES OF INCORPORATION

Pursuant to the provisions of Article 4.03 of the Texas Non-Profit Corporation Act, the undersigned Corporation adopts the following Articles of Amendment to its Articles of Incorporation which amends the period of duration of the existence of the Corporation from fifty (50) years, to perpetual.

1. The name of the Corporation is Southern Bible Training School.

2. The following Amendment to the Articles of Incorporation was adopted by the Corporation on the 4th day of August 1980:

   Article Two of the Articles of Incorporation which reads "The period of existence of this Corporation shall be fifty (50) years", is hereby amended to read as follows:

   ARTICLE TWO

   The period of existence of this Corporation shall be perpetual.

3. The Amendment was adopted in the following manner:

   The Amendment was adopted at a meeting of the Board of Directors held on the 4th day of August 1980, and received the vote of a majority of the Directors in office, there being no members having voting rights in respect thereof.

DATED: 8-22-80

SOUTHERN BIBLE TRAINING SCHOOL

BY: Gordon R. Humpard
(Its President)

And

BY: Charles L. Reed
(Its Secretary)

VERIFICATION

STATE OF TEXAS
COUNTY OF DALLAS

I, Barbara Bachman, a Notary Public, in and for said County and State, do hereby certify that on this the 22d day of August, 1980, personally appeared before me, Gordon Humpard, being duly sworn, declar-
signed the foregoing document in the capacity therein set forth, and that the statements therein contained are true.

In witness whereof, I have hereunto set my hand and seal of office the year and date before written.

[Signature]

Notary Public in and for
Dallas County, Texas
My Comm. Expires 12-31-81

STATE OF TEXAS
COUNTY OF DALLAS

I, [Name], a Notary Public, in and for said County and State, do hereby certify that on this the 20th day of August, 1980, personally appeared before me [Name] being duly sworn, declared that he is the Secretary of Southern Bible Training School, and he executed the foregoing document, and that he signed the foregoing document in the capacity therein set forth, and that the statements therein contained are true.

IN WITNESS WHEREOF, I have hereunto set my hand and seal of office the year and date before written.

[Signature]

Notary Public in and for
Dallas County, Texas
My Comm. Expires 12-31-81
The State of Texas
Secretary of State

CERTIFICATE OF AMENDMENT

FOR

SOUTHERN BIBLE TRAINING SCHOOL
CHAPTER NUMBER 071769

THE UNDESIRED, AS SECRETARY OF STATE OF THE STATE OF TEXAS,
HEREBY CERTIFIES THAT ARTICLES OF AMENDMENT, ULY SIGNED AND
VERIFIED, HAVE BEEN RECEIVED IN THIS OFFICE AND ARE FOUND TO
CONFORM TO LAW.

ACCORDINGLY THE UNDESIRED, AS SUCH SECRETARY OF STATE, AND
BY VIRTUE OF THE AUTHORITY VESTED IN HIM BY LAW, ISSUES THIS
CERTIFICATE AND ATTACHES HERETO A COPY OF THE ARTICLES OF
AMENDMENT.

DATED SEP. 9, 1980

THE STATE OF TEXAS

[Signature]
Secretary of State

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APPENDIX J

CORRESPONDENCE DURING E.H. IRONSIDE SCHOOL YEARS
January 23rd, 1927.

My dear Mr. Ironside:

...that a note to report that while in the book room at the Central YMCA building yesterday, Edmund asked me concerning some courses in Bible study which he might take by correspondence. I told him it would be far better if arrangements could be made for his wife to attend store on certain hours of the day, and let him come to the college for such studies as he might choose, and that for his own sake as well as for his father's sake everything in the college was available and free. He seemed very much moved by this, and I think will again come of our work next week with the new term. I shall do everything in my power to encourage him along these lines as I believe it is going to be a great spiritual blessing to him and open the door to greater usefulness in the future.

In the meetings with Dr. Sibbelton this week we are having a very gratifying attendance, and I am telling Colonel every night to tell the people about the new book room. Even with this it is going to be a matter of time and great patience to establish an agency in this locality, but count on us to do anything we can, and command us freely, for we shall take pleasure in complying with any wish you may have.

I wish you could know how much we count you one of the most vital factors in this venture of faith, and how much we depend upon you. I am glad to report that we have paid expenses out of receipts since December 1st, and in addition, by two extra gifts, we have been able to pay off over $2500 of indebtedness. The offerings from the two conferences in Florida were a great encouragement to us.

We have had a little scare with Jack Mitchell taken to the hospital with diphtheria, but there are as yet no further cases. God is graciously watching over his own.

Most cordially yours,
P. S. I am sorry that Ed has taken up with these notions regarding the ordinances. He certainly did not get any such encouragement from his brief contact with our College. I wish he could be led to see that it is quite unreasonable for a man of his training and experience to arrive at a final conclusion on a subject which has engaged the greatest and most devout scholarship of the past generations. This is much like our friend Roland Bingham who decided he would settle the question as to whether the church went through the tribulation or not and was one day on a railroad train and in two or three hours of his own unique research he decided the question finally and all satisfactorily. I wish Ed could be prevailed upon to discontinue striking at the courses of Theology which are taught here. He sat in, a few hours, in the early part of Theology and apparently took great offense at what was said concerning the Sovereignty of God, and he has branded this as "fatalism" or "hyper-calvinism". Of course, his testimony coming out of a class, passes for something and constitutes just one more of the difficulties which I have to carry. It is probably better not to say anything to him, for I question very much whether his mind will be changed so long as the impression abides.

I am expecting to go on to Racine from the 10th and hope I may have an opportunity to see you for a moment. There is a possibility that the time may be changed. However, I would welcome a word from you with a little more suggestion as to the attitude of our friends. I want you spoke with regard to the possibility of a building here and any suggestions you may make to me as to how I may deal with the situation there. The College is moving forward with tremendous blessing. We have a great body of students this year and the new members of the faculty are most satisfactory.

With the same abiding love,

[Signature]

[Date]
Feb 23, 1920

Mr. H. A. Ironside,
49 Tanner St.,
Arlington Heights, Mass.

My dear Mr. Ironside:

I am very grateful indeed to you for the "Valentine". We would like many such and to have every day "Valentine Day", but the Lord is good, and allows us in no way to suffer. I am sure it has been a great joy to you to raise a little money for the college, and I congratulate you and thank you, for I know you have spoken a good word for your own institution. I have written Mr. Gilliam, and am enclosing you a carbon copy of the letter.

We are anticipating your coming. Mr. Oatcliffe is getting on very well. I would be glad to know the exact dates you have in mind for outside work while you are here. Dr. Stone, of the East Dallas Church, asked me this morning if I thought that you might be secured for some ministry there. I have also suggested that you had I undertake the conference at Galveston should they decide to set up their own program without the Moody Institute management. They would like the week immediately preceding Easter.

Everything is moving on well. I think Ed is enjoying his work more now than at any time before. I remember you in prayer, and I do appreciate all your love and interest in the college. With very much love,

Yours in Him,

L. H. Sink.

President.
APPENDIX K

MUMFORD CORRESPONDENCE
September 30, 1988

To Whom It May Concern:

Southern Bible Institute was formed in 1927, to train men and women of any race, not necessarily prepared with high academic training, in the truth of the Holy Scripture, and train Pastors, Missionaries, etc.

See Attached letter of determination - tax exempt status.

The operation of the curriculum consists of full-time and part-time staff and teachers. Teachers are not required to wear any uniform, though they are required to be dressed with (coat & tie). Professors on campus are Ministers of the Gospel, who usually wear suits. (See accompanying handbook).

Information provided by Southern Bible Institute.

Yours truly,

Gordon R. Mumford, D.D.
President

GBW/nh
March 7, 2000

Dr. John F. Walvoord
3000 Swiss Avenue
Dallas TX 75204

Dear Dr. Walvoord,

This is to confirm our telephone conversation with you. SBI invites you to be our commencement speaker, Sunday, May 7, at 3:00 p.m. The graduation will be held at Mt. Olive Baptist Church in Arlington (please find enclosed a map for directions).

Your message will be your choice. SBI expects to graduate 71 students with 2,000 in attendance. I know you will need a stool and this will be provided.

If you need anymore information, please call me at 972-224-5481. Looking forward to God's glory and blessing in this occasion.

Sincerely yours in Christ,

Gordon R. Numford, D.D., Ph.D.

GRM:ft
enclosure
Dear Southern Bible Friend,

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Eph. 6:18

I exhort therefore, that, first of all, supplications, prayers...be made for all men.

I Tim. 2:1

Save us from littleness of heart;
For all men may we boldly plead;
All men in our requests have part,
Father and God, how great the need!

In March Dr. Summer Kemp brought the annual Ironside Lectures on "Prayer". This was a valuable series for students and faculty.

SBI is soon approaching year 2000 graduating commencement service. This will be held at Mt. Olive Baptist Church, 301 W. Sanford in Arlington on May 7, 2000 at 3 p.m. Welcome to all who can come.

SBI expects to graduate 71 students this year. The commencement speaker will be Dr. John F. Walvoord of Dallas Theological Seminary.

SBI is also in preparation for the Summer Semester which will start May 9th. Pray for good enrollment and God’s spiritual blessing on His Word.

Though, at date, all General Fund bills are paid, yet for the month of February less than half of required funds for the month were supplied.

Please be in prayer about this.

Sincerely yours in Christ,

Gordon R. Mumford, D.D., Ph.D.

GRM: ft
October 16, 2003

To Whom It May Concern,

Southern Bible Training School was formed in 1927, to train men and women of any race, not necessarily prepared with high academic training, in the truth of the Holy Scripture. We currently do business as Southern Bible Institute.

See attached letter of determination – tax exempt status.

The operation of the curriculum consists of full-time and part-time staff and teachers. Teachers are not required to wear any uniform, though they are required to be dressed in coat and tie. Deans on campus are Ministers of the Gospel. (See accompanying catalog).

Sincerely yours,

[Signature]

Dr. Gordon R. Mumford
President

GRM:likr
APPENDIX L

PRESIDENT’S REPORT SEPTEMBER 2007
Presidential Report  
September 19, 2007

The case: Heb Ministries, Inc. Southern Bible Institute, and Hispanic Bible Institute
Petitioners,
VS.
Texas Higher Education Coordinating Board and Commissioner Raymond Paredes
respondent.

This monumental case for the schools mentioned above have placed us in a very
different situation as a Bible Institute in Texas.
(1.) It gives us the right to grant degrees, Associates (AA); Bachelor’s Degree (BA),
Master Degree(MA), Doctorate Degree (PhD)
(2.) It also gives us the night to have a seminary with upper level degrees as long as
they are religious of nature
(3.) We can become accreted through the Religious of Spiritual boards to validate our
degrees as being form an accredited institution.

Therefore: SBI is at the unique point of what it wants to offer and what does it require for
what’s being offered.

Decisions by the Board:
What is to be offered:

(1). That our Basic Four Year Bible Class giving 48 hours of bible be given with 12
credit to be added to general studies.

(2). That we would give Basic Bible 4 year degree that would call far 24 hours above the
96 hours already achieved to receive the degree.....

How to Produce

(1). Must have certificate to prove graduation with transcripts to match.

(2). Must be willing to take hours needed to reach goal: AA, BA, BA Theology (12
credits or 24 credits)

(3). Can use other college work to produce the lack of credits received in the program
(4). That special courses be structured with adjoining colleges whether county or four year
to produce the desired credits needed. Also, creating a "Life Experiences" course that
will and can be taught to produce credited material need to accomplish AA or BA status,
(This class would be offered through the Spring Semester to cause graduates to achieve
degree status.

Degrees through Texas and Throughout USA/Canada

AA- Associates of Arts or Science 60 credits

BA. – Bachelor of Arts or Science 120-128 credits

MA. – Masters Degree 30 -60 credits beyond the BA degree

PhD – Doctorate Degree 60 – 90 credits beyond the BA degree

D.Min – Doctorate of Ministry Degree 30 credits beyond Master’s Program
Computer Lab
September 19, 2007

- The Southern Bible Institute is scheduled to open October 2, 2007
- The computer will have posted hours

We will offer three levels of training
  Level 1 – Basic computer training
  Level 2 - Specific Applications
  Level 3 - Certification area

Future usage of the computer lab will include software to enhance student skills in:
  Greek
  Hebrew
  Spanish
  Typing
Administration

- Major project is Bookstore automation getting all products accounted for whether sold

- All accounts are being monitored to make sure spending is done right areas such as (repairs......)

- Building overhaul is being performed in conjunction with the desires of those sending income. $15,000 was given for improvements and roofing repair. Other major items must be addressed:
  - Air conditioning
  - Carpets throughout
  - Sound System
  - Staffing

- Bills are being monitored and paid in a timely manner.
be acknowledged directly to the donors:

Western Book and Tract Co.,
1720 Telegraph Ave., Oakland, Calif.

Miss Mildred Spain,
2717 Holmes St., Dallas, Texas.

E. H. Ironside,
3009 Swiss Ave., Dallas, Texas,
Evangelical Theological College.

Inquiries as to the proposed school will be gladly answered, and as time goes on progress will be reported. If further information is desired send in your name for the mailing list.

ADVISORY BOARD:

Adam Davidson.......... Dallas, Texas.
Dr. J. T. Spangler ....... Amwell, Penn.
Miss Mildred Spain....... Dallas, Texas.
H. A. Ironside........... Oakland, Calif.

Helping to Solve a Great Problem

E. H. Ironside

A Projected Bible Institute for the Colored People of the South
The spiritual needs of the colored people of the South have long been realized by Christians whose privileges have been greater than theirs. But how best to meet those needs is a real problem.

For the past two years Mr. E. H. Ironside (while a student in the Evangelical Theological College of Dallas, Texas), has been carrying on Bible Classes, and classes in practical Christian work among colored ministers, of whom about 18 were on the roll. These men are eager to learn, and greatly appreciate the privilege afforded them. They have not only profited greatly by the instruction given them, but are imparting the truth as they learn it to those to whom they minister.

They are eager for fuller instruction next term, and are anxious to see a Bible Institute started for colored students, to which people of their race may come to learn more accurately the way of the Lord.

A number of white Christians feel this is a call from God, and are ready to help in such an undertaking. If such a school can be opened Mr. and Mrs. E. H. Ironside are ready to devote their time and energy to caring for it.

Your prayers are requested for Divine guidance in regard to this project. It will require the financial help of those interested, as the colored people are too poor to support such an institution.

Contributions can be sent to any of the following addresses and will
APPENDIX N

SOUTHERN BIBLE INSTITUTE’S 80TH ANNIVERSARY CELEBRATION
A Message From The President

To Our Most Cherished Friends and Supporters!

Greetings to you! Excitement and anticipation marks this weekend as we celebrate our 80th Anniversary Celebration Homecoming Gala and begin the new era of God’s provision being “more than enough.”

You have seen the hand of God, going before us and supporting us in record numbers; in fact, allowing us to reach an all-time goal. What a blessing it has been to see you, our supporters, the Board members, faculty, staff, students and genuine friends come out and celebrate with us!

Our prayer is that our Gala, Friends & Family Day and Graduation ceremony will be a blessing to you. It has been such a privilege to serve you as teachers and leaders, and now we have the opportunity to walk alongside you to celebrate our rich history. Your support means so much to me and the staff at SBI.

It is our hope that the joy and fun of this weekend will continue to inspire you to return as a volunteer, giving your time, effort and resources to Southern Bible Institute. We need your involvement if we are to remain a successful institution, producing students that will become great church and community leaders for generations to come.

I could not end this letter without acknowledging the many friends that have worked so diligently to make the Homecoming Gala a reality. I deeply appreciate your commitment to the cause of Christ through SBI. In accordance with Exodus 36:7, may God provide for each of you “more than enough” of everything you need to make your lives more fulfilled in Him. May He also continue to show forth the power of His glory through you in the most extraordinary ways.

In His Love,

Dr. Martin E. Hawkins,
President
Southern Bible Institute
SBI History

Southern Bible Institute is a non-denominational organization that endeavors to train men and women in truth of the Holy Scripture. Established in 1927 under the guidance and leadership of Dr. Edmund H. Ironside, Dr. Ironside began with three young men whom he taught in his home on St. Joseph Street. As the school grew, it occupied rented quarters on Helen Street, College Street, and on Flora Street. The Lord made available a building located on the corner of San Jacinto and Leonard Streets, which was later purchased.

Originally named the Dallas Colored Bible Institute, the original board of directors was formed with Dr. H.A. Ironside as Chairman and Dr. Edmund H. Ironside as the first President. After years of sacrificial service to the School, during which time the school’s name was changed to the Southern Bible Training School. The Lord called Dr. Ironside home in 1941. Upon the death of Dr. Edmund Ironside, Rev. Lester E. Huber was appointed Superintendent. He served until 1945. On June 1, 1945, Dr. Henderson S. Fox began duties as President.

August 1993 SBI moved to its current 12-acre campus with 27,000 square feet of building, for the price of $1.1M. God blessed SBI to complete the debt payment in March 1999.

From the beginning of individual teaching of all classes by Dr. Edmund Ironside, the school has grown to the point where classes are being held both day and evening with a resident faculty supplemented by graduate students of Dallas Theological Seminary.

Dr. Henderson S. Fox retired in June 1971 and Dr. Gordon R. Mumford was appointed President in July 1971 through 2006. Dr. Mumford retired from his position as President and accepted the role of Chancellor. On February 19, 2006, Dr. Martin E. Hawkins was appointed President of SBI.

Under the new leadership of Dr. Martin E. Hawkins, Southern Bible Institute embarks on a multi-year plan to expand the reach of Southern Bible Institute and develop more leaders, pastors, missionaries and Sunday school teachers for effective service in their community and church.
Southern Bible Institute
Present Board Members

Graduate of Southern Bible Institute.
Assistant Youth Pastor of Mt. Olive Baptist Church in Arlington, TX. He and his wife, Laverne, have 4 children.

Graduate of Dallas Theological Seminary.
His parents served 43 years in Sudan, Uganda. As a missionary he directed Educational Bible Institute and taught there for 14 years. He and his wife, Ann, have two children.

Rev. E. L. Burrell is the pastor of the Evangelist Temple Baptist Church. He is an alumnus of Southern Bible Institute from the class of 1968.

Pastor of Beth Eden Missionary Baptist Church. Vice President of Baptist Missionary and Education State Convention of Texas. Served on the National Board of Evangelism for the National Baptist Convention, USA, Inc. Graduate of Southern Bible Institute. He and his wife, Pamela, have 5 children.

Minister of Christian Education at Mt. Olive Baptist Church in Arlington, TX. MBA in Marketing and Finance. Attended Northern Bible Institute. Member of several boards in the Arlington area. He and his wife, Janice, have 3 children.

Rev. Michael Pryor serves faithfully as the pastor of the Third Avenue Missionary Baptist Church. He graduated from Southern Bible Institute in the class of 1991 and is a current faculty member.

Pastor of Mt. Olive Baptist Church. Presently has over 100 deacons, 32 ministers and a multitude of ministries in his church. Involved in many community boards including Arlington Charities, Arlington Mission and Arlington New Beginners. He and his wife, Pearl, have 3 daughters.

Pastor of Mt. Olive Baptist Church as of February, 1994. Responsible for the federal credit union and assisted living for seniors. He and his wife, Lalita Noel, have 4 children.

Was raised on the mission field in Guatemala, Central America. Received his Bachelor's Degree from Wheaton College, Juris-Doctorate from Baylor University, Doctorate of Philosophy from Oxford Graduate School. Presently serves as judge on the Armed Services Board of Contract Appeals. Serves on Dallas Theological Seminary Board of Regents.
Southern Bible Institute
80th Anniversary Celebration

Black Tie Gala
Friday, May 4, 2007 - 7:00 P.M.
Hilton Anatole Hotel
Khmer Pavilion Ballroom

Musical Prelude ................................... SBI Choir
History of SBI ............................ SBI Travelers Theatrical
Presentation

Processional .......................... Board of Directors
Southern Bible Institute

Opening/Welcome ........... Dr. Martin E. Hawkins
President, Southern Bible Institute

"America the Beautiful" .......... Alvin Slaughter
National Recording Artist

Prayer ............................. Rev. Ron Anderson
Professor

Dinner

Recognition of Graduating Class........................
............................................. Dr. Herbert Thompson
VP of Student Affairs, SBI

..................................... Honor Students

.................................... Preacher of the Year

.................................. Special Awards

Introduction of Speaker .......... Rev. Michael Pryor
Pastor, Third Ave Baptist Church

Musical Guest ....................... Alvin Slaughter
National Recording Artist

Speaker ............................... Dr. George Pryor
Pastor, New Birth Missionary Baptist Church

"It's A New Day-The Vision" ... Dr. Martin E. Hawkins
President, Southern Bible Institute

Musical Selection ..................... SBI Choir

Closing Prayer ...................... Rev. Jimmy Johnson
Professor

---

Dr. George W. Pryor has been the pastor of New Birth Baptist Church for over 42 years. He was awarded an honorary Doctorate of Divinity Degree by Southern Bible Institute by Dr. Gordon Mumford in 1986. Dr. Pryor is a pastor, husband and father of four children.

Alvin Slaughter is a loving husband and father. He is a gifted singer-songwriter, a passionate worshiper, successful businessman and a dynamic speaker. Alvin transparently brings a life full of victories and defeats to center stage as a living testimony of God’s power to transform a life once bound by fear, despair and mediocrity, to living a life of faith and purpose. He powerfully sings, speaks, and leads others to a passionate pursuit of God and a fresh experience with the Holy Spirit.
Saturday Speakers

Thurman Perry
Rev. Thurman Perry is a 1959 and 1986 year graduate of the Basic and Advanced Course of Biblical Studies at SBI. He has been the pastor of the Ewing Avenue Baptist Church for some 45 years, is a husband and a father and has been married to his wife Betty for 36 years.

Bernard Tate
Rev. Bernard Tate is the twenty-five year pastor of the Heavenly Vision Baptist Church located in Ft. Worth, Texas. Under his pastorate numerous members have attended and graduated from Southern Bible Institute. He is a former professor and graduate of the Basic and Advanced courses of Biblical Studies. He is a Native of the state of Mississippi.

Musical Guest

Darrell Blair
LaTonja Blair
Pastor Darrell and LaTonja Blair are both natives of Ft. Worth, Texas. Their love for the Lord, his word and his work is greatly evidenced through the genius of the music they produce. As very gifted musical vocalists, parents, and church leaders, they bring a flair of realism and poignancy to the souls of all who hear them. Together, they are more than musical artists, they are an art form.

Friends & Family Day
Saturday, May 5, 2007
Southern Bible Institute Campus

Breakfast

Breakfast ........................................ 8:00 a.m.
Opening Prayer ...................................
Welcome ..........................................
Who Do You Remember?
Guest Speaker .................................... Thurman Perry
Pastor, Ewing Ave Baptist Church
Final Thoughts ....................................
Prayer of Thanks ..................................

Parade

Parade .......................................... 9:30-10:45 a.m.
Classes Begin ...................................
Award Recognition ..............................

Luncheon

Luncheon ........................................ 1:00 p.m.
Opening Prayer ..................................
Welcome .........................................
Who Do You Remember? ......................
Recognition of Classes Represented ....
Great Times: Things To Remember .......
Guest Speaker .................................. Rev. Bernard Tate
Final Thoughts ..................................
Closing Prayer ..................................

Musical

Musical ......................................... 5:00-7:00 p.m.
Welcome ........................................ Denise L. Johnson
Coordinator of Alumni Affairs
Special Musical ... Pastor Darrell and LaTonya Blair Honorees
Rev. Larry O. Johnson, Sr.
Rev. B. R. Daniels
Rev. Johnny Smith
Martin E. Hawkins, Jr.
Rev. Frank Lawson
Final Remarks ..................................
Closing Prayer .................................
Sunday Speaker

Gary Cook

Dr. Gary Cook has been President of Dallas Baptist University since April 1988. The university has grown from 1,859 students in 1988 to 5,153 in 2006. Dr. Cook formerly served on the administrative staff of Baylor University in Waco for ten years. Dr. Cook and his wife, Sheila, have two sons.

Southern Bible Institute
A Tradition of Excellence...A Legacy of Leadership

Southern Bible Institute

Congratulations the 2007 Graduates

Southern Bible Institute

Commencement
Sunday, May 6, 2007 - 3:00 P.M.
Mt. Olive Baptist Church
Arlington, Texas

Master of Ceremony ............... Rev. Louis Laurent
Pastor, Little Flock Baptist Church
Alumnus - Professor

Processional ......................... Congregation Stand

Invocation .......................... Dr. R. L. Ashberry

Special Music ....................... SBI Choir

Scripture ........................... Dr. Michael Delaney

Keynote Address .................... Dr. Gary Cook
President, Dallas Baptist University
Dallas, Texas

Presentation of Graduates .. Dr. Herbert Thompson
Vice President of Student Affairs
Alumnus - Professor
Pastor, Illinois Avenue Baptist Church

Awarding of Diplomas .......... Dr. Martin E. Hawkins
President, Southern Bible Institute

Dedictory Prayer ................... Dr. Eddie B. Lane
Pastor, Bible Way Bible Church
Alumnus

Special Music ....................... Gwen Spencer
Alumnus

Offering and Remarks ..................... Dr. Martin E. Hawkins, President

Remarks ................................ Dr. Robert L. Reed
SBI Board Chairman
Pastor, Mt. Moriah Missionary Baptist Church

Congregational Hymn .... Great Is Thy Faithfulness
Benediction .......................... Congregation Stand

Recessional ......................... Congregation Stand
List of Graduates of 2007

Basic Program
1. Michael Phillip Allen
2. Roderick N. Allen
3. Edward Nana Amouka Atta
4. Birdie Mayes Bailey
5. Ruthie Jean Brookins
6. Thornton Brookins, Jr.
7. Oliver Bernard Cole
8. Domnie Share Devereaux
9. Queen Dixon
10. Earl Gibson
11. Pamela J. Holman
12. Don Hyder, III
13. Bertram Irwin Johnson
14. Tyrone Orlando Keels
15. Frank Douglas Lawson
16. Monderick Lefall
17. Ronald Wayne Leonard
18. Arthur Ray Melton
19. Jimmie Sue Murphy
20. Christopher W. Myles
21. Cleveland Pimpton
22. Charles M. Reed
23. Jettie M. Roberts
24. Betty Jean Rockwell
25. Shirley Diane Savannah
26. Jacqueline D. Vaughn

Advanced Program
1. Willie M. Hardeman
2. Delois Hawkins
3. Eddie Marie Holloway
4. Sharon L. Moore
5. J. L. Newman
6. Valinda King Smith
7. Paul Ross

Theology Program
1. Kenneth DeWayne Braxton
2. Keith Brooks
3. Kyra Leveil Hawkins
4. Sheila Y. Hendrix
5. Elmer G. Rogers
6. David Dwayne West
7. Bernard Tate, Jr.
8. Theodore Anderson
9. Keith Shonard Melton

Biblical Counseling
1. Chester Burns
2. Eddie Burns
3. Regina Burns
4. Kimberlye Chappell
5. Eddie Lindsey
6. Jacqueline Linkford
7. Quella Lucky
8. Kaletha Johnson
9. Denise Pittman
10. Marcia Malone

Child Evangelism
1. Kaletha Johnson
2. Chester Burns
3. Regina Burns
Alumni & Faculty of 2007

Faculty

Hawkins, Martin E.
B.S., Rogers University, 1971;
M.A., Rowan College, 1972;
Th.M., Dallas Theological Seminary, 1980;

Sims, David E.
B.S., University of Kansas, 1979;

Thompson, Herbert
S.B. Theology Diploma, 1982; M.T.E., Th.D.

Adjunct Faculty

Anderson, James Ronald
B.A., Northwestern College, 1963;
Master of Divinity, Central Baptist Theological Seminary, 1967;

Baylor, Glenda
B.A., Bishop College, 1975; M.A.,
Dallas Baptist University, 1991

Beal, Sidney
B.A., Bishop College, 1975; M.A.,
Dallas Baptist University, 1991

Bryant, Don
Deland, Gordon

Delaney, Michael
B.S., Bishop College, 1970; Theology Diploma,
Southern Bible Institute, 1982; M.A.,
Dallas Theological Seminary, 1991; D.Min.,
Dallas Theological Seminary, 2002.

Duncan, George
B.A., San Diego City College, 1981;
M.Div., Southern California Bible College and Seminary, 1983;
Doctorate of Philosophy, Andersonville Baptist Seminary, 1999.

Gonzales, Alexander
B.S., University of California at Los Angeles, 1983;
M.Div., Western Seminary, 1986;

Farmer, Rosemary

Alumni & Faculty of 2007

Hawkins, Cecil
B.A., Bishop College, 1972; Th.M.,
Dallas Theological Seminary, 1981.

Hawkins, Shirley
B.S., Tennessee State College, 1972; M.Ed.,
University of North Texas, 1983.

Hodge, Robert C.
B.S., Prairie View A&M University, 1955;
M.S. Prairie View A&M University, 1955;
Basic Bible Diploma, Southern Bible Institute, 1963;
Advanced Program Diploma, Southern Bible Institute, 1983.

Johnson, Jimmie S.
B.A., Southern Col University, 1956;
Basic Bible Diploma, Southern Bible Institute, 1997;

Johnson, Larry
Basic Bible Diploma, Southern Bible Institute

Laurent, Louis
B.A., Dillard University, 1974;
Basic Bible Diploma, Southern Bible Institute, 1991;

Lord, Jack
McNeely, George

Diploma in Bible, Philadelphia Biblical University, 1957;
B.A., Houghton College, 1959;

Montgomery, Richard
B.A., Trinity Valley Baptist College & Seminary, 1990;
Th.M., Trinity Valley Baptist College & Seminary, 1991;
M.A., Trinity Valley Baptist College & Seminary, 1994;

Norvell, Kevin

Pegues, Ben
B.S., Dallas Baptist University, 1970;

Powell, Kevin
Abilene Christian University, 1975;
Basic Bible Diploma, Southern Bible Institute, 1992;
Advanced Program Diploma, Southern Bible Institute, 1994;
Creswell College, 2002.
Alumni & Faculty of 2007

**Powell, Nathaniel**
Wayland Baptist University;
M.Div., Southwestern Baptist Theological;
Doctorate of Christian Education, Andersonville Theological;
D.Min., Southwestern Baptist theological Seminary.

**Pryor, Michael**
Theology Diploma, Southern Bible Institute, 1991;
B.A., Dallas Baptist University, 1994;
M.A., Criswell College, 1996.

**Reed, Robert D.**
Advanced Program Diploma, Southern Bible Institute, 1961;
Theology Diploma, Southern Bible Institute, 1965;
B.A., Dallas Bible College, 1973;

**Sargent, Mac**
Basic Bible Program Diploma, Southern Bible Institute;
Theology Program Diploma, Southern Bible Institute.

**Shearer, Ron**
Smith, Leighton
B.A., Old Dominion University, 1979;

**Smith, Johnny**
Jarvis Christian College, 1972;
B.S., Southern Methodist University, 1974;
Basic Bible Program Diploma, Southern Bible Institute, 1980;

**Webb, Eleanor**
M.S., Prairie View A&M University,
Basic Bible Program Diploma, Southern Bible Institute.

**White, Marsh**
Williams, Aaron
B.A., Paine College; Th.M., Dallas Theological Seminary

**Williams, Lance**
Basic Bible Program Diploma, Southern Bible Institute, 1991;
Dallas County Community College, 1993;
University of Phoenix, 2005.

**Young, Earl D.**
Bachelor of Theology, Southwest Bible College and Seminary;
Th.D., Southwest Bible College and Seminary;
Ph.D., Southwest Bible College and Seminary.

“God has provided more than enough”

Exodus 36:7
Bronze
Cornerstone Baptist Church
Greater True Light Baptist Church
Marvin T. II & Debbie Hunn
Kira Lane
Metro Discipling Ministries
Sam's Club Foundation
Whitrock Missionary Baptist Church
Wycliffe Bible Translators
Ashley Properties
Robert C. & Joyce M. Hodge
Ronald E. & Beverly L. Anderson
Beth Eden Baptist Church
Mildred S. Mumford
Pleasant Hill Missionary Baptist Church
Grace Bible Church
Southern Bible Institute Student Fund
John Jr. & Ruth Ewin
Martin E. Hawkins
Marilynn Y. Williams
Staubach Company

Other Supporters
Alethea N. Lyons
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Amy A. Manford
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Ben & Gloria Hook
Bennie Shepherd
Bethel Community Baptist Church
Bethel Union Baptist Church
Bertie Murphy
Berri Bailey
Bil & Mary B. Elmone
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Billy J. & Joyce Bell
Bobbi J. & Sympa L. Turner
Candy J. Holme-White
Catherine Harris
Chandra F. Wed
Charles L. & Enrice M. Reed
Christiand Baptist Church
Clarissa Meenhauer
Cleve & Rosalind Loyal
Clyde & Margaret Starns
Community Baptist Church
Community Bible Church
Community Missionary Baptist Church
Cornerstone Bible Church
Curtis C. & Marilyn J. Coleman
Dallas J. & Weta K. Taylor
Dallas Regional Missionary Baptist Assoc
David E. & Celeste R. Garrison
David E. Sims
David H. Amstutz
David L. King
Debbie Chew
Debra J. Graves
Debra R. Hopson
Debra R. Gray
Debra L. Johnson
DM & O Mig & Fab Inc
Dolores J. Martin
Don Robinson
Don W. Bryant
Donald W. & Mazelle Sneed
Don M. Dock
Dorethy M. Lackey
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Errol & Saritta Saunders
Ed V. Kutz
Ed Wheat
Eddie L. & Leatriz J. Anderson
Edward B. & Dianne Wallace
Edward L. Justice
Elbert M. & Ann M. Morrow
Elgin Fields Jr
Elizabeth A. Hance
Elsie W. Finley
Emma Bassett
Emmett L. Burlin
Esterline Reed
Everson Grad
Faith Bible Church
Faith Family Bible Fellowship
Falls Howard E. Jr.
FE & Ida P. Barline
Felicia C. Watkins
First Baptist Church of Moran
First Baptist Church of Morris
First Thompson Missionary B. C.
Frances A. Sneed
Frances Payne
Frances R. McGill
Friendship Baptist Church
George & Bernie McNeil
George D. Brandley
Gienda M. Bailer
Gladys J. Dierbeck
George & Janie Roseboro
Goldie D. Alexander
Gordon S. Toye
Grace Humford Moo
Grace Baptist Church
Grace Community Bible Church
Greater Edmison Missionary Bible
Grace Chapel Mission
Hayes Curtis
Haywood J. & Warren J. Robinson
HD Jr & Agnes G Douglas
Herbert Thompson
Robert & Martha Tresen
Hollis & Minnie Brazeau
Hope T. Eggs
Huey L. & Helen H. Duke
Hillcrest Ave Baptist Church
Jack H. & Junior L. Lunsford
James E. & Penny S. Wagner
James H. & Doris S. Eldridge
James L. & Doris N. Whyte
James C. Smith
Jeanie Joseph
Jenai Robledo
Jerry & Billie Jean Caldwell
JH & GM Turner
Joe L. Robbins
John & Mildred Gause
John Claus
John R. & Joyce Winner
Special Thanks

Our Special Thanks go to everyone who has helped to make our Homecoming Weekend a huge success.

Our Coordinating Team
Marilynn Williams - Co Chair - Special Committee
Cher Cullors/Leighton Smith - Marketing Team
Dr. Herbert Thompson - Office of Student Affairs
Denise Johnson - Alumni Affairs Division
David Sims/Tyrone Morgan, Sr. - Finance
Janice Williams/Kevin Norvell - SBI History

Southern Bible Institute
Our Board - Faculty
Students - Staff
Alumni - Graduating Class of 2007
Student Choir - Drama Team

Churches - Pastors and Members

Businesses
Bread of Heaven
Millet the Printer
Carpet Cleaner
Already Gear
Hawaiian Falls
Lynne Duncan - Hilton Anatole Hotel
Alvin Slaughter, National Recording Artist
Premier Design - Videography
Frank McCall, Painter
Special Events Coordinator
Otis Darnell, Grounds Maintenance

Photographers
Bobby Jefferson Photography
Ninji Stanley Photography

A very Special Thanks to:
Michael Jolly, Miriam Glover, Henry Hudson, Jr.
Robert Simpso, Kyra Hawkins, Don Hyder
Anron Williams, Ruth Foreman, Olevna Barnett
Leon Simon, Mary Chumbley, Sherry Brown
Suzanne Pitts, Faith Johnson, Effrak Flood
Congratulations
Southern Bible Institute

“God has provided more than enough”

Exodus 36:7

P.D.

“Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,”

Ephesians 3:20
APPLICATION FOR ADMISSION
SOUTHERN BIBLE INSTITUTE

NAME
SPECIAL SECURITY #
DRIVER’S LICENSE #

Check One:
DAY CLASS
EVENING CLASS
BASIC BIBLE STUDY
THEOLOGY

Mr.
Miss

First
Middle

Address
City
Zip

Home Ph.
Age
Number of
Children

Work Ph.
Birth date
Birth Place

Your present employer
Your trade or skill

How long have you lived in Dallas or Ft. Worth area?
Do you intend to return to your birthplace or former area?
How far did you go in school? (through what grade)
Have you taken the Lord as your own personal Saviour?
Give in a few words your testimony of your salvation

Have you been used of God to lead any souls to Christ?

Please check the following that introduced/interested you in SBI:

Student now at SBI
Radio/Newspaper Ad
Former SBI Student
Other (state)

Give the name of the person most responsible for encouraging you to attend SBI:

Give two references as to your Christian Character:

Name
Address
Name
Address

Name of Church where you attend:
Address:
City & Zip:
Phone:
Pastor’s Name:
Denomination:

What is the Total of your Sunday Morning Congregation?
Your Christian Activities: (check those in which you are engaged)

Pastor
S.S. Teacher
Training Union Worker
Associate Minister
Assistant Minister
Mission Worker
Other (state)

Choir
APPENDIX P

SOUTHERN BIBLE INSTITUTE ORIGINAL CONSTITUTION 1937
THE STATE OF TEXAS, COUNTY OF DALLAS.  

"ORIGINAL CONSTITUTION 7/15/37  
Signed, M. E. Sandlin  

We, the undersigned, hereby mutually agree to unite and associate ourselves as a corporation and for such purpose we hereby make, execute and adopt the following Articles of Incorporation.

ARTICLE ONE

The name of the Corporation shall be the "SOUTHERN BIBLE TRAINING SCHOOL."

ARTICLE TWO

The period of existence of this Corporation shall be fifty (50) years.

ARTICLE THREE

The purpose of the Southern Bible Training School is to provide and maintain the highest standard of instruction possible, for the Negro of the South, leading to a diploma or degrees, when the sufficient number of hours and credits are obtained. The number of hours and credits for each course to be determined by the Board of Directors. Those earning degrees shall be required to possess a degree from a recognized standard College or the equivalent. It is further the purpose of this school to teach and defend that body of conservative truth which has been held by Evangelical Protestantism, allowing in inerrant authority of the Scriptures, which are interpreted according to the premillennial system of doctrine as set forth in the doctrinal statement of the school, drawn up by its founder and adopted by the Board of Directors.

ARTICLE FOUR

The Residence of the president of the  

... Dallas, Texas.
ARTICLE FIVE

This is a non-profit, private corporation which has no capital stock, and the estimated value of its goods and chattels and other property is as follows:

Estimated value of office equipment and supplies.......................... $1500.00
Estimated value of school equipment and supplies...................... $1000.00
Total........................................................................ $2500.00

ARTICLE SIX

The names and places of residence of the incorporating members are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City and State</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. H. Ironside</td>
<td>1209-St. Joseph St.</td>
<td>Dallas, Texas</td>
</tr>
<tr>
<td>Dr. James T. Opplerl</td>
<td>3009-Swiss Ave.</td>
<td>Dallas, Texas</td>
</tr>
<tr>
<td>Dr. H. A. Ironside</td>
<td>1609-N. Lasalle St.</td>
<td>Chicago, Ill.</td>
</tr>
<tr>
<td>C. Fred Lincoln</td>
<td>3909-Swiss Ave.</td>
<td>Dallas, Texas</td>
</tr>
<tr>
<td>Harlin J. Roper</td>
<td>3641-Hipplewood</td>
<td>Dallas, Texas</td>
</tr>
<tr>
<td>Ethel Harder Shannon</td>
<td>2407-Brand Ave.</td>
<td>Dallas, Texas</td>
</tr>
</tbody>
</table>

ARTICLE SEVEN

The names and residences of the persons who have been selected as the board of directors to manage the business of this Corporation for the first year are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City and State</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. H. Ironside</td>
<td>1209-St. Joseph St.</td>
<td>Dallas, Texas</td>
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</tr>
<tr>
<td>Harlin J. Roper</td>
<td>3641-Hipplewood</td>
<td>Dallas, Texas</td>
</tr>
</tbody>
</table>
WITNESS our hands, this 1st day of July, A.D. 1937.

Signed, E. H. Ironside
Signed, James T. Smoak
Signed, C. Fred Lincoln
Signed, Harriett Johnson
Signed, Ethel H. Heron
Signed, N. L. Ironside

THE STATE OF TEXAS,
COUNTY OF DALLAS.

BEFORE ME, the undersigned authority, on this day personally appeared E. H. IRONSIDE, JAMES T. SMOKER, C. FRED LINCOLN and HARRIETT J. JOHNSON, known to me to be the persons whose names are subscribed to the foregoing instrument, and acknowledged to me that they each executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE, this 3rd day of July, A.D. 1937.

Signed, W. D. Duncan
Notary Public, Dallas County, Texas.

THE STATE OF ILLINOIS,
COUNTY OF COOK.

BEFORE ME, the undersigned authority, on this day personally appeared H. K. A. IRONSIDE, known to me to be the person whose name is subscribed to the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE, this 1st day of July, A.D. 1937.

Signed, Gladys D. Lang
Notary Public, Cook County, Illinois.
INCORPORATION PAPERS

BEFORE ME, a Notary Public in and for Dallas County, Texas, on this day

L. R. Ironside

____________________________________

_________________________  

L. E. Gurrett, Deputy

The person whose name subscribed to the foregoing instrument, and acknowledged to me, executed the same for the purposes and consideration therein expressed.

Ed. E. Steger, County Clerk, Dallas County

By  

L. E. Gurrett, Deputy

Certificate of Names

Registration of Names

Filed for Registration  

day of  

Certificate No.  

County Clerk

By:  

Deputy

147
State of Texas, COUNTY OF DALLAS.

Know All Men by These Presents:

That, Whereas,

E. H. Ironside

of the County of Dallas, State of Texas, has duly executed this certificate for the purpose of complying with the Acts of the 37th Legislature, which requires the registration of the names of the persons conducting or transacting business in the State of Texas, under other than the real name or names of the individual or individuals, and to certify that the firm name of

Southern Bible Training Schools

of Dallas County, Texas

5556 Flora St., Dallas, Texas

is owned and conducted by the hereinafter named person (and which comes within the registration requirements of said Act, and to further certify, that the name of the individual who will conduct said business as below stands:

<table>
<thead>
<tr>
<th>Name in Full</th>
<th>Postoffice Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. H. Ironside</td>
<td>1209 St. Joseph St.,</td>
</tr>
<tr>
<td></td>
<td>Dallas, Texas</td>
</tr>
</tbody>
</table>

In Testimony Whereof, I have set my hand, at Dallas, Texas, this 28th day of Nov., 1958.

Signed: By: E. H. Ironside.
instrument, and acknowledged to me that she executed the same
for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE, this 2nd
day of July, A.D. 1937.

Signed, Maurine Downs
Notary Public, Dallas County, Texas

NO. 71769

CHARTER OF
Southern Bible Training
School
Dallas, Texas

Capital Stock—$ None
Filing Fee—$ 10.00
Franchise—$ 
Remarks: 50 Yrs.

Filed in the office of the
Secretary of State
This 18th day of July, 1937
Signed, Edward Clark
Secretary of State

0-694-237-3m. Exempt.
THE STATE OF TEXAS
DEPARTMENT OF STATE

I, Edward Clark, Secretary of State, of the state of Texas, do hereby certify that the foregoing is a true and correct copy of the charter of the

SOUTHERN BIBLE TRAINING SCHOOL

with the endorsement thereon, as now appears of record in this Department.

In Testimony Whereof, I have hereunto signed my name officially and caused to be impressed hereon the Seal of State at my office in the City of Austin, this 16th day of July, A. D. 1937.

Signed, Edward Clark
Secretary of State.
APPENDIX R

INSTITUTIONAL SELF ASSESSMENT CHECKLIST
### Institutional Self Assessment check list

<table>
<thead>
<tr>
<th>Not Available</th>
<th>In Progress</th>
<th>Completed</th>
<th>Institutional Self Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>Governance Structure:</strong> Who sets policies for the institution and who is vested with the responsibility of implementing the policies.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A)  <strong>Governing Board:</strong> Make up of it and how members are selected;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>B)  <strong>Administrative Structure</strong> Org Chart: Showing lines of command; line authority staff and supervisory staff;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>C)  <strong>Administrative Staff:</strong> What positions are present and what are their roles and duties.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>Institutional Policies and Procedures:</strong> Handbooks, manuals, booklets containing The operational rules, processes, and procedures governing all staff, faculty, and students.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A)  <strong>Constitution and By-Laws of the Governing Board:</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>B)  <strong>Institutional Catalog</strong> showing mission, goals, program offerings, etc.;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>C)  <strong>Administrative Staff Handbook</strong> including position descriptions, policies governing recruitment and appointment, evaluation policies, procedures, and timelines for formative and summative evaluations of job functions;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>D)  <strong>Faculty Handbook</strong> including all matters relating to faculty governance, recruitment, selection, appointment, rank, tenure, promotional process, and causes and procedures for dismissal;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>E)  <strong>Student Handbook</strong> showing policies and procedures</td>
</tr>
<tr>
<td>F)</td>
<td>Staff Handbook policies and procedures governing non-administrative staff (secretaries, media specialists, building/ground, counselors, etc.).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Institution Mission, Goals, and Effectiveness:** For what purpose was the institution founded, what are its aims, what proof does it have of its effectiveness in achieving its missions and goals (how well does its graduates do on standardized measures of knowledge and skills/standardized test scores).

**Student Demographics:** Who are the students? Where do they come from? Why are they attending this institution? What are their educational levels at admission? What are their career goals? What are their educational levels at completion of the program of study? How are educational levels evaluated before program exit?

**Faculty Demographics:** What are the credential levels of the full and part-time faculty? What is the faculty workload? What types of professional development activities are provided for faculty? How much scholarly output does the faculty produce (writings, presentations, media appearances, etc.)? How does the institution encourage and support scholarly activities? How are faculty recruited, assessed, appointed, and evaluated? What is the independent governance body for faculty affairs (Faculty Senate? Faculty Assembly? Other)? What is the
| **Institutional Resources:** What is the financial status of the institution? What is the worth of its endowment? How does the institution manage its capital? Is there a clearly charted out financial management plan showing how various types of funds are received, stored, disbursed, and accounted for by record? Can the institution prove it has the resources to adequately and consistently support its current programs, students, faculty and staff without incurring debt? Can the institution present documentation that shows a balance in income vs. expenditures for the last 3-5 years of operation or a balanced budget after expenditures? |
| **Internal Assessments of Institutional Effectiveness:** Has the institution’s administrators initiated a “SWOT Analysis” (Strengths, Weaknesses, Opportunities, and Threats) within the last 3-5 years? What were the results of the SWOT Analysis? What changes has the institution make based on the results of the SWOT Analysis? What documented proofs does the institution have that shows it has been effective in meeting its mission and goals? What are the figures on number of students admitted vs. graduation rates? What records does the institution have on the number and percentage of graduates passing external, standardized measures of their knowledge and skill levels? What mechanisms or committees does the institution have for receiving input from the larger
professional and lay community about its mission, goals, programs, and effectiveness (Advisory Councils, Program Revision Committees, Board of Visitors, Preliminary External Self-Study Committees, etc.)? How does the institution track and document its operational and program changes? Who is responsible for supervising, collecting, preserving, and preparing the institution’s records of achievements and challenges (when, why, and how these occurred)?

**Institutional Status Reports:** Who is responsible for initiating and documenting internal and external challenges the institution faces? When and how often are Institutional Status Reports compiled and distributed? What achievements, issues, internal and external situations/challenges are covered in the status report? Who receives copies of the status report and why? How is the status report packaged? Is the report a media presentation (CD/DVD/Web Site/PowerPoint) or a written document? How are status reports preserved (are they archived in the library or other archival site)? Who, besides the chief administrative staff, contributes to the content of the status report and what is the nature and content of their contributions? In terms of its operation, staff, faculty, students, and resources, does the Institutional Status Report clearly address the essential questions of “What, Who, Why, Where, When, and How?”
REFERENCES


Beal, S. (2007, September 13). Interview conducted by Michael Cooks at Southern Bible Institute: Dallas, TX.


Butler, B.L. Sr. (2007, October 7). Phone Interview conducted by Michael Cooks.


Hawkins, M. E. (2007a, September 13). Interview conducted by Michael Cooks at Southern Bible Institute: Dallas, TX.


Reed, C.L. (2007a, September 15). Phone Interview conducted by Michael Cooks.

Reed, C.L. (2007b, September 15). Interview conducted by Michael Cooks at interviewee’s residence: Dallas, TX.


Southern Bible Institute Course Catalog, Revised 2001.


Thompson, H. (2007, September 19). Interview conducted by Michael Cooks at Southern Bible Institute: Dallas, TX.


Tillery, F. (2007, September 19). Interview conducted by Michael Cooks at Southern Bible Institute: Dallas, TX.

Vanison, T. (2007, September 13). Interview conducted by Michael Cooks at Southern Bible Institute: Dallas, TX.