THE EFFECTIVENESS OF THE HANDS ON PROGRAM IN ATTAINING THE STATED GOALS OF THE INTERNATIONAL MISSION BOARD: A QUANTITATIVE STUDY

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Jeffrey Martin Gayhart

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APPROVAL SHEET

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Jeffrey Martin Gayhart

Read and Approved by:

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Brian J. Vickers

Date _____

To Rachel,

my love,

my best friend,

my wife.

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LIST OF ABBREVIATIONS

AG	Assemblies of God
ANOVA	Analysis of Variance
BGR	Baptist Global Response
BSU	Baptist Student Union
CCC	Campus Crusade for Christ
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
CPM	Church Planting Movement
FCA	Fellowship of Christian Athletes
FMB	Foreign Mission Board of the SBC
HMB	Home Mission Board of the SBC
IMB	International Mission Board of the SBC
ISC	International Service Corps
IVCF	Intervarsity Christian Fellowship
IWC	International World Changers
LMCO	Lottie Moon Christmas Offering
NAMB	North American Mission Board of the SBC
NAME	North African and Middle Eastern peoples
OM	Operation Mobilization
RMSEA	Root Mean Square of Approximation
SBC	Southern Baptist Convention
SEA	Southeast Asian peoples
SEM	Structural equation modeling

SFMF	Student Foreign Missions Fellowship
SIL	Summer Institute of Linguistics
SRMR	Standardized Root Mean Residual
STM	Short-Term Missions
SVM	Student Volunteer Movement
VIM	Volunteer Involvement in Missions
WMU	Women's Missionary Union
YFC	Youth For Christ
YWAM	Youth With A Mission

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PREFACE

The process of earning a Ph.D.—and it is a process—requires time, dedication, perseverance, a little intelligence, and the help, support, and encouragement of many people. My supervisor, George H. Martin, has been a great friend and mentor to me as our relationship developed over my time at Southern Seminary. From bluegrass festivals to Indonesian villages, he has been a faithful guide throughout my seminary career and he will continue to help guide me throughout my missions career. Professor M. David Sills has been a great teacher of cross-cultural missions and a great encourager of God's call on my life to go to the nations. Professor Brian J. Vickers has helped me see the intersection of music, art, culture, theology, and missions in a way that will continue to teach me in the years to come. I am grateful to these men for their friendship, mentorship, and encouragement.

Without the approval and interest of Mike Lopez of the IMB Student Ministry Team, this project would not have happened. Mike approved my participation in the Hands On program in 2009 even though I was over the age limit. In the fall of 2012, Mike approved the idea for this research and offered any help he could provide. Thanks again for the opportunity to serve, Mike. Les White and Chip Tobey of the IMB's Research Team provided the expertise and survey tool to assess the Hands On participants. Also, Jim Berwick, IMB archivist, helped me immensely with the historical phase of the writing. Jim was able to locate meeting minutes and other data that helped put flesh and bones on the early chapters. Thank you to Mike and the entire IMB team for their help throughout the process.

The research needed to complete this project required expertise that I did not have but that I was willing to gain in the process. Professor Susan S. Skidmore, of Sam

Houston State University, is a great friend and a wonderful teacher in the area of statistical analysis. She helped me through the survey development process and the data analysis phase. Susan, your help, friendship, and patience is a treasured blessing. Thank you!

When one is pursuing a Ph.D. it is a blessing to have good counsel. My wife, Dr. Rachel Faith Gayhart, gave me first-hand advice from her days as a doctoral candidate at Texas A&M University. God has blessed me with a woman who is as smart as she is beautiful and her ability to forgive and forget bodes well for me. In addition, she has also provided the needed push (when necessary) as this dissertation was the last hurdle before we could move into a foreign mission context.

The only reason I mention my Lord and Savior, Jesus, last is that He is the One who undergirds all that has been written before. He provided the time, the place, the opportunity, the funds, the friends, the family, and the desire to pursue this degree. How can one ever say enough? So, I will simply say, "Thank you" to Him. May He bless this work and all who participated in it.

Jeffrey M. Gayhart

Bryan, Texas

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CHAPTER 1

INTRODUCTION

Short-term mission (STM) trips have become the de facto mission experience for evangelical individuals in the United States. In "Taking Wolves Among Lambs: Some Thoughts on Training for Short-Term Mission Facilitation," Karla Ann Koll writes, "Whatever we might think of short-term trips as a way to participate in mission, it is clear that such experiences have become part of, if not the primary focus of, international mission involvement by many U. S. churches."[1] While financial support for—and interest in—long-term missions has dropped over the last thirty years, STM involvement has continued to grow.[2]

In 1999, over a half-million North American evangelicals participated in STM trips.[3] In the year 2000, short-term missionaries made up over 70 percent of all overseas mission personnel.[4] Within the next three years, the number of STM project participants had doubled to over one million.[5] By 2005, 1.6 million American adults were crossing

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[1]Karla Ann Koll, "Taking Wolves Among Lambs: Some Thoughts on Training for Short-Term Mission Facilitation," *International Bulletin of Missionary Research* 34, no. 2 (2010): 93.

[2]For the decline in long-term mission support and participation, see Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 212-13; Fred W. Beuttler, "Evangelical Missions in Modern America," in *The Great Commission: Evangelicals and the History of World Missions*, ed. Martin Klauber and Scott M. Manetsch (Nashville: B&H Books, 2008), 128; Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Waynesboro, GA: Paternoster, 2000), 18-20; Robert J. Priest, *Effective Engagement in Short-Term Missions: Doing it Right!* Evangelical Missiological Society Series, no. 16 (Pasadena, CA: William Carey Library, 2008), 3ff.

[3]Scott Thompkins and Sandy Thompkins, "The Short Term Explosion," *Moody* 101 (2000): 13; David C. Forward, *The Essential Guide to the Short Term Mission Trip* (Chicago: Moody Press, 1998), 14, 36.

[4]Michael J. Anthony, ed., *The Short-Term Missions Boom: A Guide to International and Domestic Involvement* (Grand Rapids: Baker Books, 1994), 237.

[5]Roger P. Peterson et al., *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries* (Minneapolis: STEMPress, 2003), 7; Roger Peterson, "Innovation in Short-Term Mission," in *Innovation in Mission: Insights into*

borders each year on STM trips. Studies show that 30 percent of *all* teenagers in the United States has embarked upon some sort of religious mission trip or service project.[6] Dennis Massaro writes, "As a modern-day phenomenon, the short-term missions movement has spanned the globe and has provided opportunities for thousands of individuals to experience, for a brief time, the world of missions."[7]

What is Short-Term Missions (STM)?

Developing a comprehensive definition of STM is difficult given the variety of STM options offered by various religious organizations.[8] In "The Role of Short-Term Mission Teams in the New Centers of Global Christianity," Stephen Offutt broadly defines STM engagement as "groups of people who take trips with religiously motivated objectives."[9] While seeking to be inclusive, Offutt's broad definition does not lend clarity to the STM discussion. In *Short-Term Mission*, Brian M. Howell allows the ones engaged in STM to define or categorize their trip as STM.[10]

In "Short-Term Missions are Bigger Than You Think: Missiological Implications for the Global Church," Rolando W. Cuellar seeks to define STMs in a comprehensive manner. He writes, "By definition, STM is the mobilization of the church in the power of the Holy Spirit to join in God's action in the world. Its purpose is to

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Practical Innovations Creating Kingdom Impact, ed. John W. Reapsome and Jon Hirst (Tyrone, GA: Authentic, 2007), 55.

[6]For research into STM participation, see Christian Smith, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 53-54; Stephen Offutt, "The Role of Short-Term Mission Teams in the New Centers of Global Christianity," *Journal for the Scientific Study of Religion* 50, no. 4 (December 2011): 798; Robert J. Priest et al., "Researching the Short-Term Mission Movement," *Missiology* 34, no. 4 (2006): 432.

[7]Dennis Massaro, "Short-term Missions," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 873.

[8]For example, one can see the wide-range of STM trip options offered at www.shorttermmissions.com. They advertise 1855 short-term mission trips available from 103 organizations.

[9]Offutt, "Role of Short-Term Mission Teams," 797.

[10]Brian M. Howell, *Short-Term Mission: An Ethnography of Christian Travel Narrative and Experience* (Downers Grove, IL: IVP Academic, 2012), 47; Howell's definition is not very helpful for this study, but he does help illustrate the difficulty in defining STM.

announce God's kingdom through brief trips with specific ministerial activities."[11] Cuellar helps clarify the distinction between STM and STM trips by defining STM as the "mobilization of the church." However, even in this definition, Cuellar leaves various terms ambiguous, such as "brief trips with specific ministerial activities," because a precise definition is almost impossible.

The stated duration of STM trips varies widely among different authors. The most common time span has been found to be between two weeks and four years. Unfortunately, this time span would not include many STM trips that are a week (or less) in duration.[12] Kraig Beyerlein, Jenny Trinitapoli, and Gary Adler report the median time of an STM is eight days.[13] Cuellar recognizes the ambiguity of defining a specific time span for STM. He writes, "It seems that no one knows how long this missionary activity should last or how to differentiate, for definition's sake, the limits or parameters for short- or long-term missions."[14] For the purposes of this study, an STM trip is defined as an evangelical mission trip, for Great Commission purposes, with duration of up to one year.[15] Note the lack of geographic or cross-cultural constraints in STM parameters. One

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[11]Rolando W. Cuellar, "Short-Term Missions are Bigger Than You Think: Missiological Implications for the Global Church," in *Effective Engagement in Short-Term Missions*, 278.

[12]Among those who characterize an STM project as less than one year are the following: Offutt, "The Role of Short-Term Mission Teams," 799; Priest et al., "Researching the Short-Term Mission Movement," 431. Some authors define an STM project with a timeframe up to two years. For example, Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*, Encountering Missions (Grand Rapids: Baker Academic, 2005), 16; Peterson, Aeschliman, and Sneed, *Maximum Impact*, 65-114 have 777,600,000 potential variations of STM type and duration based on eight criteria with a multiplicity of sub-categories.

[13]Kraig Beyerlein, Jenny Trinitapoli, and Gary Adler, "The Effect of Religious Short-Term Mission Trips on Youth Civic Engagement," *Journal for the Scientific Study of Religion* 50 , no. 4 (2011): 781.

[14]Cuellar, "Short-Term Missions are Bigger Than You Think," 281.

[15]The term "evangelical mission trip" is commonly understood as a group of people traveling to a specified location—national or international—for a specified amount of time to engage the local population for Great Commission purposes, particularly evangelistic outreach and/or service projects with an evangelistic emphasis. This study affirms this understanding of the term "evangelical mission trip." In "Missio Dei or 'Missio Me'?" Roger Peterson prefers to describe rather than define STMs. He writes that "three simple STM descriptors are swift, temporary, and voluntary." Short-termers are usually volunteers who are sent swiftly for a designated amount of time; see Roger Peterson, "Mission Dei or 'Missio Me'? Using Short-Term Missions to Contribute Toward the Fulfillment of God's Global Purpose," in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne

does not have to cross great geographic or cultural divides to engage in STM.

These STM opportunities have been greatly influenced by technology, Western culture, and the desire for immediate gratification versus long-term investment. The freedom to travel great distances in a relatively short time has opened the door for worldwide STM involvement.[16] Massaro affirms, "This rapid growth [in STM participation] is due in part to modern travel that allows individuals to journey to the remotest areas of the world in a relatively short time."[17]

The aforementioned explosive growth in STM participation has met with joyful supporters, heated skepticism, and measured criticism.[18] George Robinson acknowledges that "much harsh criticism has been dealt towards short-term missions (STM) recently, and some of it justified."[19] Supporting the necessity and veracity of STM, Roger Peterson, Gordon Aeschliman, and Wayne Sneed argue in *Maximum Impact Short-Term Mission* that well-intentioned churches have birthed "structures *limiting* involvement rather than facilitating involvement."[20] They counter that STM should be

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(Pasadena, CA: William Carey Library, 2009), 753.

[16]Ease of travel is listed in numerous resources regarding STM participation growth. A number of authors have documented or noted the increased STM participation spurred by the ease of contemporary travel. J. Mack Stiles and Leeann Stiles, *Mack & Leeann's Guide to Short-Term Missions* (Downers Grove, IL: InterVarsity Press, 2000), 21; Michael S. Wilder and Shane W. Parker, *TransforMission: Making Disciples Through Short-Term Missions* (Nashville: B & H Academic, 2010), 32-34; Pocock, Van Rheenen, and McConnell, *Changing Face of World Missions*, 26; Forward, *Essential Guide*, 12.

[17]Massaro, "Short-term Missions," 873.

[18]A measured criticism of STM involvement is characterized by Brian M. Howell, "Mission to Nowhere: Putting Short-Term Missions into Context," *International Bulletin of Missionary Research* 33, no. 4 (2009): 206. An example of joyful support of STM is Jenny Trinitapoli and Stephen Vaisey, "The Transformative Role of Religious Experience: The Case of Short-Term Missions," *Social Forces* 88 , no. 1 (September 2009): 124, 138; Beyerlein, Trinitapoli, and Adler, "The Effect of Religious Short-Term Mission Trips," 798. An example of skepticism of STM trip validity is found in Terence D. Linhart, "They Were So Alive!: The Spectacle Self and Youth Group Short-Term Mission Trips," *Missiology* 34 (2006): 459. In Guthrie, *Missions in the Third Millenium*, 85-91, Guthrie acknowledges the criticism of STM trips and offers suggestions for more successful STM engagement; acknowledging the validity of criticism, several STM participants and agencies formulated the "Seven Standards of Excellence in Short-Term Missions." More information is available at http://www.soe.org/explore/about/history/ [on-line]; accessed 19 March 2013; Internet. See also, Ken Walker, "Agencies Announce Short-Term Mission Standards," *Christianity Today* 47 (2003): 30.

[19]George G. Robinson, *Striking The Match: How God is Using Ordinary People to Change the World through Short-Term Missions* (Franklin, TN: e3 Resources, 2008), 20.

[20]Peterson, Aeschliman, and Sneed, *Maximum Impact*, 28. Emphasis original.

incorporated into a church's mission strategy.

A common criticism of STM is: "Many career missionaries feel that short-term missionaries lack real commitment and endurance."[21] In "How Short-Term Missions Can Go Wrong," Glenn Schwartz asks the question, "Why do negative experiences occur in short-term missions?"[22] Alex G. Smith assesses the "obstacles and weaknesses" of STM. In "Evaluating Short-Term Missions: Missiological Questions," Smith writes that cultural imperialism, ethnocentrism, and lack of contextualization are three areas of concern.[23]

Schwartz adds that some STM practitioners dismiss the need for cross-cultural training. He writes, "One of the more disturbing trends in short-term missions today is an anti-intellectual attitude that 'simply going' is the important thing."[24] With this anti-intellectual attitude, the critics of STM are provided with the proof needed to cement their anti-STM bias. Some critics have suggested short-term teams *not* engage in evangelism—often one of the primary activities of evangelical short-term teams.[25] Despite the criticism and challenges, mission agencies have had to consider and engage the STM movement or suffer the consequences of ignoring a significant paradigm shift in mission engagement.[26]

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[21]Massaro, "Short-term Missions," 874.

[22]Glenn Schwartz, "How Short-Term Missions Can Go Wrong: Two Awesome Problems," *International Journal of Frontier Missions* 20, no. 4 (2003-04): 29.

[23]Alex G. Smith, "Evaluating Short-Term Missions: Missiological Questions," in *Effective Engagement in Short-Term Missions*, 43-45.

[24]Schwartz, "How Short-Term Missions Can Go Wrong," 31.

[25]Evangelism and construction are two of the most common (popular) activities for STM teams. The arguments against STM evangelistic outreach include lack of cultural training, lack of evangelistic follow-up, and proliferation of a foreign religion, i.e., "American Christianity." Offutt, "The Role of Short-Term Mission Teams," 802-03; Paul Jeffrey gives a negative report of a mission team handing out $50 per family in U.S. money (single mothers excluded) in a Honduran context, despite protests from local leaders. See Paul Jeffrey, "Short-Term Mission Trips: Beyond Good Intentions" *Christian Century* 118, no. 34 (2001): 5-6.

[26]Pocock, Van Rheenen, and McConnell, *Changing Face of World Missions*, 247; Forward, *Essential Guide*, 13-14.

College Students Embrace the Modern Missions Movement

Ralph Winter has defined "three eras," along with their respective paradigm shifts, that encapsulate the expansion of the modern missionary movement. These paradigm shifts caused missionaries and mission agencies to look to new frontiers of service. Student mission involvement is a key element throughout the three eras. The first era is the beginning of the modern missions movement. The second era is the development of independent, indigenous mission agencies. The third era is an era of ethnographic study.[27]

Since the beginning of the modern missions movement in the United States, student involvement has been an integral part of mission advance. Some of the earliest American missionaries were either college students or were called to missions while in college. For example, David Brainerd is one of the most famous early American missionaries. He was expelled from college and with no ministerial prospects served among Native American tribes until his untimely death.[28]

The early American evangelical church focused mission efforts on home missions, but a "group of college boys" stimulated interest among American evangelicals in international missions.[29] These young men, who were attending Andover Theological Seminary and Williams College, helped birth the first American foreign mission society. The "Haystack Prayer Meeting" took place in August 1806 while the attendees took shelter from a rainstorm under a half-eaten haystack.[30] Ralph Winter writes, "When the

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[27]Ralph D. Winter, "Four Men, Three Eras, Two Transitions: Modern Missions," in *Perspectives*, 264-66.

[28]For a snapshot of Brainerd's life, see R. Pierce Beaver, "The History of Mission Strategy," in *Perspectives*, 231-33; For a more complete picture of Brainerd's life and ministry, see David Brainerd, *The Life and Diary of David Brainerd*, ed. Jonathan Edwards (Chicago: Moody Press, 1949); Brainerd would be considered a "home" missionary in today's parlance.

[29]William R. Estep, *Whole Gospel Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman & Holman, 1994), 27-28; Douglas A. Sweeney, *The American Evangelical Story: A History of the Movement* (Grand Rapids: Baker Academic, 2005), 88. Prominent members of these "college boys" were Samuel J. Mills, Jr. and Adoniram Judson.

[30]David M. Howard, "Student Power in World Missions," in *Perspectives*, 307; Estep, *Whole*

Haystack Five demanded to be sent as foreign missionaries (America's first), they precipitated the founding of the American Board of Commissioners for Foreign Missions in 1810 when they threatened to go under a British agency if American churchmen refused to provide an American agency."[31]

Throughout the rest of the nineteenth century, the modern missions movement blossomed within the confines of the United States of America and pushed far into the world. Winter writes, "A vast women's missionary movement had surged to new heights after the War between the States, symbolized by the formation of the Women's Union Missionary Society in 1860."[32] All of this nineteenth century missionary fervor culminated in the 1886 formation of the Student Volunteer Movement (SVM). Through a D.L. Moody revival meeting at Mt. Hermon, Massachusetts, John R. Mott helped form and lead the Student Volunteer Movement in 1886, which led the way for student mission involvement into the twentieth century.[33]

The Southern Baptist Convention Slowly Embraces STM

A product of the nineteenth century modern missions movement is the Southern Baptist Convention (SBC) and its international mission agency the Foreign Mission Board (FMB). The FMB of the SBC has slowly embraced the idea of STM as a supplement to career (long-term) missionary work.[34] Prior to the 1960s, the FMB had

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Gospel Whole World, 27-28; Winter, "Four Men, Three Eras," 267.

[31]Ralph Winter, "The Student Volunteers of 1886, Their Heirs, and the Year 2000," *International Journal of Frontier Missions* 2 (1985): 156; Beaver, "History of Mission Strategy," 233.

[32]Winter, "The Student Volunteers," 163.

[33]John R. Mott, *The Evangelization of the World in This Generation* (New York: Student Volunteer Movement for Foreign Missions, 1900), 1; Sweeney, *American Evangelical Story*, 96; Ben Harder, "The Student Volunteer Movement for Foreign Missions and Its Contribution to Overall Missionary Service," *Christian Higher Education* 10 no. 2 (2011): 141; for a brief biographical sketch of Mott and other players in the SVM, see Todd Ahrend, *In This Generation: Looking to the Past to Reach the Present* (Colorado Springs, CO: Dawson Media, 2010).

[34]For a survey of The Southern Baptist Convention's history, see Robert A. Baker, *The Southern Baptist Convention and Its People, 1607-1972* (Nashville: Broadman Press, 1974); William Wright Barnes, *The Southern Baptist Convention, 1845-1953* (Nashville: Broadman Press, 1954); Jesse C.

given little thought to short-term mission opportunities.[35] In the early 1960s, the board developed two missionary service tracks that would change the nature of its missionary involvement—the Missionary Associate track and the Journeyman track.[36]

The Missionary Associate track would be open to those "who feel led to bear their Christian witness overseas, who normally could not be appointed due to age or educational requirements but who because of specialized training and/or experience are well qualified to meet urgent, specific needs where only the use of English is necessary."[37] Within two months of approving the Missionary Associate track, the FMB appointed its first Missionary Associate, a nurse, to Nigeria. Within the next several months, a dozen Missionary Associates were serving with the FMB, and many more followed.[38]

In April 1964, the Journeyman program was developed and adopted to help the FMB create interest among and engage those recent college graduates who might be interested in career mission service.[39] Initially, a Journeyman would commit to two years

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Fletcher, *The Southern Baptist Convention: A Sesquicentennial History* (Nashville: Broadman & Holman, 1994). A more critical look at the SBC can be found in John Lee Eighmy, *Churches in Cultural Captivity: A History of the Social Attitudes of Southern Baptists* (Knoxville: University of Tennessee Press, 1972). The two mission boards of the Southern Baptist Convention have undergone name changes in recent years. Initially, the International Mission Board (IMB) was called the Foreign Mission Board (FMB). The FMB changed its name to the IMB in 1997. Hence, for historical accuracy, the author will use FMB for all pre-1997 references and IMB for post-1997 references.

[35]For the most recent and comprehensive historical treatment of the International Mission Board, see William R. Estep, *Whole Gospel Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman & Holman, 1994). A slightly older look at IMB missions can be found in Winston Crawley, *Global Mission: A Story to Tell: An Interpretation of Southern Baptist Foreign Missions* (Nashville: Broadman Press, 1985). For an edited volume on Southern Baptist mission history, see Baker James Cauthen, *Advance: A History of Southern Baptist Foreign Missions* (Nashville: Broadman Press, 1970). An older listing of significant dates in IMB history can be found in Lynn E. May, *A Resume of Significant Events in the History of the Foreign Mission Board of the S.B.C.* (Nashville: Executive Committee, Southern Baptist Convention, 1963).

[36]The implementation of the new missionary tracks is documented in these works. Eugene L. Hill, "Administering Southern Baptist Foreign Missions," in *Advance*, 71; Estep, *Whole Gospel Whole World*, 308; Crawley, *Global Mission*, 151.

[37]Foreign Mission Board, "Foreign Mission Board Meeting Minutes October 10, 1961," (Richmond, VA: FMB, 1961), accession number 1758 [on-line]; accessed 23 January 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[38]Estep, *Whole Gospel, Whole World*, 309.

[39]Foreign Mission Board, "Mission Minutes, October 12, 1964" (Richmond, VA: FMB, 1964),

of service with the FMB while serving alongside career missionaries. Candidates were screened based on college transcripts, health history, and personal references. If the candidate passed the initial screening, he or she would be invited to a group screening conference. At that conference, the candidate would be assessed in a variety of situations that would show his or her ability to interact with others, problem-solve, utilize stress management, retain a sense of humor, and reveal the candidate's spiritual motivation.[40] The Journeyman program was deemed a success from its very inception.[41]

The Journeyman program has been in operation for over forty years with a few changes. Today, a Journeyman commits to two years of service with the IMB with an option of a third-year. Also, young married couples with no children are able to serve as Journeymen. Over the past forty years, over 5,500 college graduates have served as Journeymen with the IMB all over the world. The IMB website claims, "In recent years, more than 35 percent of all IMB Career missionaries have previously served through the Journeyman or ISC programs!"[42]

Based on the definition in this study, neither the Journeyman nor the Associate track would qualify as an STM trip. These programs, while not STM trips per se, were important forerunners of the current climate of STM acceptance in the IMB. Since the development of the Journeyman program, the IMB has fully embraced the idea of STM as a pathway to career missions.

The FMB paradigm shift from utilizing only career missionaries to welcoming

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accessed from International Mission Board Archives via IMB Archivist.

[40]Foreign Mission Board, "Mission Minutes, April 12, 1966" (Richmond, VA: FMB, 1966), accessed from International Mission Board Archives via IMB Archivist.

[41]Foreign Mission Board, "Mission Minutes, December 9, 1965" (Richmond, VA: FMB, 1965), accessed from International Mission Board Archives via IMB Archivist. From the notes: "The launching of the missionary journeyman program in 1965 has been one of the memorable developments of the year. Young people who have gone in this new category of service are proving their value to the mission fields. Reports from very [*sic*] hand indicate the wisdom of launching this new venture in missionary service."

[42]IMB, "Journeyman: Whatever It Takes" [on-line]; accessed 23 January 2013; available from http://going.imb.org/2to3yr/journeyman.asp; Internet. ISC refers to the International Service Corps.

short-term missionaries to the mission field was fully realized through the adoption and implementation of Bold Mission Thrust in 1976. Through a series of committees and consultation meetings, the FMB recognized a need for strategy refinement and bold advance.

The committee process began in 1970 with the formation of a special committee called the "Committee of Fifteen." This committee was tasked with reviewing all SBC agencies and recommending changes. Through the FMB's interaction with the Committee of Fifteen, a Missions Challenge Committee was formed to address the specific needs of the FMB.

After all the committee meetings and consultations, the FMB made a special report to the 1976 Southern Baptist Convention. The FMB reported that it had "addressed itself intensively to a study of plans for work and the outlook for the future."[43] The report continued,

> This study [results] in a fresh challenge to Southern Baptists to press forward in the remaining quarter of this century with bold new plans. It is fully anticipated that Southern Baptists will respond to a new thrust in mission advance both by increased giving through the Cooperative Program and the Lottie Moon Christmas Offering and by earnest prayer that the Lord of the harvest may thrust laborers into his harvest.[44]

Crawley writes, "The carefully developed plans of the mission boards and the report of the Challenge Committee were adopted by the Convention at Norfolk in 1976. These plans for advance became identified as Bold Mission Thrust."[45] The "Bold New Thrusts in Foreign Missions, 1976-2000" highlighted ten aspects of the FMB's study. As listed in the SBC *Annual* the ten highlights were,

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[43]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-six One Hundred Nineteenth Session One Hundred Thirty-First Year Norfolk, Virginia June 15-17, 1976* (Nashville: Executive Committee, Southern Baptist Convention, 1976), 98. The SBC annual meeting reports have changed naming convention several times. For clarity, the SBC annual reports are listed in chronological order in the bibliography.

[44]Ibid.

[45]Crawley, *Global Mission*, 64-65.

1. Great over-arching objective: To preach the gospel to all the people in the world:
2. 100 percent increase in missionary staff—more than 5,000 by the year 2000;
3. Missionaries at work in at least 125 countries as God may lead;
4. Accelerated tempo of volunteer lay involvement overseas—up to 3,000 per year needed now, and up to 10,000 per year by the year 2000;
5. Greatly expanded efforts in evangelism—major thrusts in urban area and among students and other young people;
6. Tenfold multiplication of overseas churches—with concomitant increases in baptisms and church membership;
7. Extraordinary efforts in leadership training—through strengthened seminaries, theological education by extension, and lay leadership training;
8. Vastly increased use of radio, television, and publication on mission fields, and penetration via mass media of areas not presently open to missionary activities;
9. Accentuated attention to human need—through health care, disease prevention, benevolent and social ministries;
10. Vigorous, appropriate, and prompt response to world hunger and disasters.[46]

The fourth highlight, regarding "volunteer lay involvement overseas," opened the doors for STM involvement on a massive scale.

In August of 1979, the FMB met in Glorieta, New Mexico to discuss the new Volunteer Involvement in Missions (VIM) program. The resulting VIM implementation guide includes the following statement:

> The positive attitude of the Foreign Mission Board toward Volunteer Involvement in Missions is reflected in the Total Missions Thrust strategy adopted by the board in January 1976 and recommended and adopted by the Southern Baptist Convention in June 1976. One of the objectives of Total Missions Thrust is "increased tempo of volunteer involvement overseas."[47]

Throughout the 1980s and well into the 1990s, the VIM department mobilized, trained, and placed thousands of Southern Baptist mission volunteers. These volunteers were paving the way for increased student involvement in overseas missions. In 1998, the VIM department was dissolved, ostensibly because the flood of SBC mission volunteers rendered the VIM department obsolete and mobilization and operational duties were passed to other teams.[48]

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[46]Ibid., 112-13.

[47]"Volunteer Involvement in Missions Through the Foreign Mission Board" (Glorieta, NM: FMB, 1977), accessed from International Mission Board Archives via IMB Archivist.

[48]For example, in 1998, the college and youth mission responsibilities were combined into one

Encouraged by successful implementation of the Journeyman program and emboldened by Bold Mission Thrust, the FMB continued to develop and implement various student-based initiatives to interest college students in international missions.[49] For example, in 1979, the Baptist Student Union (BSU) Student Missions Program "was expanded to include semester missions opportunities for Baptist college students."[50] In its first fifty years of using student missionaries, from 1947 to 1997, the FMB appointed less than two thousand student missionaries total for overseas STM engagement.

After 1997, the number of student missionaries increased dramatically with more than eight thousand students serving with the IMB in 2004 alone. These types of semester-long opportunities paved the way for the current variety of STM offerings from the IMB, which includes the Hands On program. From 2005-2012, the IMB Student Missions team welcomed 35,500 short-term missionaries for service in their various programs.[51] The Hands On program, developed in 2007 and implemented in January 2008, has sent over one thousand students overseas in its short history.

Purpose

This dissertation will research the effectiveness of the Hands On program in attaining the stated goals of the IMB via a quantitative study of Hands On participants.[52]

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department under the Church and Partner Services Division with Mike Lopez serving as director. Information about the VIM dissolution was provided via email correspondence with Mike Lopez of the IMB Student Ministry team, 11 November 2012.

[49]Early student initiatives were aimed at seminary students. The FMB approved a Seminary Student Missions Program on July 2, 1974. Foreign Mission Board, "Mission Minutes, December 10, 1974," (Richmond, VA: FMB, 1974), accessed from International Mission Board Archives via IMB Archivist.

[50]The BSU mission program expanded from an eight to ten week assignment to a semester-long service opportunity. Foreign Mission Board, "Mission Minutes, November 6, 1979," (Richmond, VA: FMB, 1979), accessed from International Mission Board Archives via IMB Archivist; Foreign Mission Board, "Mission Minutes, February 14, 1984," (Richmond, VA: FMB, 1984), accessed from International Mission Board Archives via IMB Archivist.

[51]Information about the number of STM student missionaries used by the IMB was provided via email correspondence with Mike Lopez of the IMB Student Ministry team, 15 October 2012. This total includes all student STM missionaries.

[52]A brief overview of the Hands On program can be found at IMB, "Hands On" [on-line]; accessed 31 December 2012; available from http://www.thetask.org/handson; Internet.

In an attempt to engage more students and to serve as a feeder program for the Journeyman and career mission service tracks, the Student Ministry department of the IMB developed the Hands On program in 2007. This program launched with fifty-one participants in January 2008.[53] Since the beginning of the program, the IMB has appointed over one thousand Hands On students.

Throughout the implementation and execution of the Hands On program, the Student Ministry team has not had the opportunity to study the effectiveness of the program in reaching stated goals. This dissertation seeks to remedy the lack of research into the Hands On program.

The stated goals of the Hands On program are (1) To meet the field strategy to see a multitude from every language, people, tribe and nation knowing and worshipping our Lord and Savior Jesus Christ, and (2) To give students and young adults a way to serve as short-term missionaries; opportunities to share their faith with the nations; and mentored missions experiences under the supervision and guidance of veteran career field missionaries.[54]

From these goals, five research questions were developed. These five research questions will serve as the focus of this study into the effectiveness of the Hands On program in reaching the stated goals of the IMB. The five questions are as follows:

1. How is the Hands On program a product of the Southern Baptist mission ethos, as well as, a natural progression of the student mission movement and the STM explosion?

2. Is the Hands On program helping program participants discern their missionary call?

3. Are Hands On program participants being used to further the mission strategy of the IMB?

4. Is the Hands On program equipping and enabling program participants to share their

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[53]Phil Nelson, "Church and Partner Services Committee Report," in Minutes of the International Mission Board Meeting, November 5-7, 2007 (Springfield, IL: International Mission Board, 2007), accessed from International Mission Board Archives via IMB Archivist.

[54]IMB, "Hands On Goals and Provisions," provided via email by Mike Lopez, IMB Student Ministry Team.

faith while in the program and after returning home?

5. Are veteran career field missionaries mentoring Hands On program participants?

This study will use quantitative research methods to explore and answer these questions in an attempt to determining Hands On program effectiveness.

Background

My initial interest in international missions comes from an odd source. After college, I was employed as a carpenter and electrician with "Walt Disney's World on Ice." Ten days after graduating from Middle Tennessee State University, I was on a plane to Seoul, South Korea for a six-month tour of Korea and Japan. I was fortunate to continue with Disney for about eighteen months. During this time, we toured South Korea, Japan, Taiwan, Singapore, Malaysia, New Zealand, Australia, Hong Kong, and China. As one who had never traveled internationally, God used this time in secular employment to open my eyes to the nations.

Years later, God called me into ministry and I immediately sensed that I could (and should) serve as an international cross-cultural missionary. I started to realize that the years of business travel had started preparations for future cross-cultural mission service. God confirmed this calling on my life through my initial years of seminary. In the spring of 2008, I was asked to participate in a unique mission team opportunity—a bluegrass band.

At the Southern Baptist Theological Seminary, J. D. Payne had suggested to George Martin that a bluegrass band would be an effective evangelistic outreach strategy on an upcoming short-term mission trip to Newfoundland, Canada. This trip would take a team to work with North American Mission Board (NAMB) church planters who were starting a new work in Canada. George Martin's son, Paul, was tasked with forming this band and through a series of events "The Long Run Players" was born.

The Long Run Players—Paul Martin, Matt Shirley, Cameron Beckerdite, Sarah Martin, and myself—initially formed as a one-time mission service opportunity. As

we performed in Newfoundland, we realized the opportunity we had to serve God's international mission in a unique way. Through George Martin, we explored further mission opportunities with the IMB.

The Long Run Players applied to the Hands On program in January 2009. We were initially rejected due to the advanced age of the singer/bass player. The age parameters for Hands On are 18-29 years of age, and I was 37 at the time of application. I turned 38 by the time we left for East Asia.

Most of the participants with whom we were acquainted applied as individuals and were accepted and placed onto teams. We came into the program as a fully formed team with around eighteen months of ministry experience together. We were accepted and sent to Taiwan to work with the mission team in and around the city of Taipei. During our time in Taiwan, we served in various ministry locations and capacities—evangelism, outreach, English classes, preaching, teaching, and music. Our time in Taiwan took us from Taipei to Taichung to Tainan (and several points in between) to serve with missionary personnel and some non-IMB agencies.[55] My Hands On experience was, overall, very positive with some challenges along the way. Through this experience, my call and desire to serve as an international missionary has been confirmed and strengthened.

Initially, I approached Mike Lopez, of the Student Ministry Team at the IMB, about this research idea in September 2012. He was enthusiastic from the start, and he said this research would help him in administering the program and in seeking donors for future work. He intimated that he needed this research done, but had neither the funds nor the personnel to answer the questions posed by the Hands On program.

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[55]Our IMB supervisors had working relationships with various non-IMB entities in Taiwan. Through their contacts, we were able to spend a day at the Home of God's Love, a faith-supported Christian orphanage in Luo-Dong. Also, we played an annual benefit for a crisis pregnancy center in Tainan, Ray of Hope.

Limitations and Delimitations

I recognize this study is limited by several factors. Via the Internet, the research instrument was presented to all the participants of the Hands On program since its inception. The IMB Student Ministry Team, using the last-known email address for each participant, made initial contact with the program participants. However, with the fluidity of email addresses and the transient nature of the participants—college-age students—the sample size had the potential to be smaller than desirable. Also, with this instrument being presented anonymously, the Hands On participants may not have had sufficient motivation to respond. Thus, the primary limitation has to do with the responses of Hands On participants and the resultant sample size.

This study is delimited by several factors relating to the genesis and nature of this research. The Student Ministry Team wanted to gain information pertinent to improving the Hands On program from the research. This project is intended to facilitate this team's understanding of Hands On effectiveness. Thus, the research proceeded with the recognition that, though many useful and interesting questions could be asked, the most fruitful research is that which focuses on the needs of the Student Ministry Team. In regards to the Hands On participant's experience, this study did not attempt to understand fully every aspect of his or her term of service. Rather, this study was delimited to the participant's experience in light of stated goals and outcomes of the Student Ministry Team to help determine how future service could be enhanced through communication of the stated goals and assistance in reaching said goals.

Method

This study of the effectiveness of the Hands On program began with a historical overview of the SBC, the IMB, STM strategy, and student STM involvement. This historical context is provided to gain a greater understanding of the IMB's strategic and operational shift from employing only long-term missionaries to also using short-term missionaries as supplementary personnel on the mission field. In addition, a brief

historical overview of the development of STM engagement in the broader Christian community further explains the willingness of the IMB to facilitate and welcome STM partners. This research includes primary source material housed at the IMB Archives and Records Services. Primary source material includes *SBC Proceedings*, FMB meeting minutes, and personal correspondence. Much of this information has been digitized and is available through online databases.

After placing the Hands On program in a historical context, research efforts turned to a quantitative study anchored by a survey. The survey instrument was developed through collaborative efforts with my supervisor, George Martin, a statistical advisor, Susan Skidmore, Les White and Chip Tobey of the IMB Research department, and Mike Lopez of the IMB Student Ministry Team. The researcher's personal experience with the Hands On program informed much of the initial survey development.

During survey development, the researcher had an educated guess as to the importance of various aspects of the Hands On program, based on the researcher's personal experience with the program. For example, due to his personal experience with a difficult supervisory situation while serving with Hands On, the researcher hypothesized the mentoring aspect of Hands On would prove to be extremely impactful to the students. Also, the researcher assumed the work—i.e. evangelism—would impact the participants' feeling of usefulness and, hence, their overall perception of the Hands On program.

A survey pilot was conducted prior to data collection with a small sample (3-5 people) of Hands On participants. The data collection aspect of this study was conducted through an online research instrument provided to Hands On participants.

Following collection, the quantitative data was analyzed with structural equation modeling (SEM).[56] SEM is a multivariate technique that allows for the modeling of variables in a way that more closely mimics reality. Univariate statistics are

[56]Structural equation modeling (SEM) was suggested by my statistical advisor, Susan Skidmore.

able to model only one outcome variable at a time, while multivariate statistics allow for multiple inputs and outcomes to be modeled. As stated by Thompson, "Univariate methods are generally inappropriate in the presence of multiple outcomes variables."[57] This analysis method can be used to hypothesize "causal relationships among variables" and to test those causes.[58] SEM proceeded in the two-step fashion described by Anderson and Gerbing.[59] So the measurement model was specified before the full model was tested.

In addition to SEM, two other analytical methods were employed, where appropriate, for additional data analysis. Paired t-tests and analysis of variance (ANOVA) were used for comparison commensurate with their respective strengths and design. The statistically significant analyzed data was reported in the results section.

The reader will see this research method played out over the course of this dissertation through the following chapters. Chapter 1 has introduced the research question by examining the current state of short-term missions (STM) and the Foreign Mission Board/International Mission Board's (FMB/IMB) methodological embrace of STM. Alongside the study of STM and the IMB is the introduction of a particular STM opportunity offered by the IMB, called Hands On. The research problem itself is presented as a quantitative study of the effectiveness of the Hands On program. Finally, the chapter concludes with a review of relevant literature and an explanation of the research methodology employed in this study.

Chapter 2 provides a historical study of the FMB/IMB and its embrace of new methodologies, particularly STM. The initial history provides a context for later

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[57]Bruce Thompson et al., "Evaluating the Quality of Evidence From Correlational Research for Evidence-Based Practice," *Exceptional Children* 71, no. 2 (2005): 188.

[58]This SEM definitional material was found [on-line]; accessed 23 April 2012; available from http://www.statsoft.com/textbook/ structural-equation-modeling/; Internet.

[59]James C. Anderson and David W. Gerbing. "Structural Equation Modeling in Practice: A Review and Recommended Two-Step Approach," *Psychological Bulletin* 103, no. 3 (1988): 411-23.

methodological changes within the IMB. The chapter continues with an overview of the FMB's initial use of college students for STM assignments, which blossomed into the Journeyman program. The chapter concludes by relating the FMB's adoption of Bold Mission Thrust as impetus for a more robust student mission strategy, including Hands On.

Chapter 3 reviews the history of STM and student missions. This chapter explains how the early histories of the SBC and student missions/STM movement parallel one another chronologically but not methodologically. This chapter describes the student missions/STM movement as a historical phenomenon that both informs the IMB's strategy and benefits from the IMB's methodological embrace. Even though historical events and changing attitudes eventually opened the mission field to student involvement, this chapter recalls the reality that all early missionaries were career missionaries. Also, this chapter surveys the technological and sociological advances that opened the world to shorter-term missionaries. This chapter concludes with critiques of STM involvement and responses to those critiques.

The final two chapters focus on the results, analysis, and answers to the research problem. Chapter 4 includes the results and findings of the quantitative data collection and analysis. Chapter 5 concludes the study with discussion of the results, recommendations for the Hands On program, and suggestions for further research.

CHAPTER 2

THE INTERNATIONAL MISSION BOARD: FROM RICHMOND TO RANGOON

The Southern Baptist Convention (SBC) was born out of a controversy between northern and southern Baptists over the issues of slavery, appointment and support of slaveholding missionaries, and the distribution of mission funds between northern and southern home mission works.[1] In the mid-1830s and 40s, northern abolitionists gained control of the Triennial Convention, located in Boston, and they were intent on eliminating slaveholders from foreign mission service.[2] William R. Estep writes, "On April 24, 1844, the Triennial Convention convened in the city and church where it began thirty years before. Some feared it would be its last. Unfortunately, this was no baseless fear. The first national Baptist body founded on a shared vision now

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[1]The history of the founding of the SBC, with the mentioned controversies, can be accessed in various sources, including the following. Robert Andrew Baker, *The Southern Baptist Convention and Its People, 1607-1972* (Nashville: Broadman Press, 1974), 153-59; idem, *Relations between Northern and Southern Baptists* (Fort Worth , TX: Privately Published, 1948), 35; M. Wendell Belew, *A Missions People: The Southern Baptist Pilgrimage* (Nashville: Broadman Press, 1989), 17-22, 81; Winston Crawley, *Global Mission: A Story to Tell: An Interpretation of Southern Baptist Foreign Missions* (Nashville: Broadman Press, 1985), 30; John Lee Eighmy, *Churches in Cultural Captivity: A History of the Social Attitudes of Southern Baptists* (Knoxville: University of Tennessee Press, 1972), 3; Jesse C. Fletcher, "The Beginnings," in *Advance: A History of Southern Baptist Foreign Missions*, ed. Baker James Cauthen (Nashville: Broadman Press, 1970), 3; Henry C. Vedder, *A Short History of the Baptists* (Philadelphia: American Baptist Publication Society, 1891), 345-49; George B. Taylor, *Life and Times of James B. Taylor* (Philadelphia: The Bible and Publication Society, 1872), 151; Edmund Franklin Merriam, *A History of American Baptist Missions* (Philadelphia: American Baptist Publication Society, 1900), 53-55.

[2]Rufus B. Spain writes, "In 1814 Baptists from all parts of the country organized the 'General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions,' usually called simply the General Convention, or the Triennial Convention because it met every three years." Rufus B. Spain, *At Ease in Zion: Social History of the Southern Baptists 1865-1900* (Nashville: Vanderbilt University Press, 1967), 5-6. The systematic takeover of the Triennial Convention by northern abolitionists is documented in the following sources. Southern Baptist Convention, *Proceedings of the Southern Baptist Convention held in Augusta, Georgia, May 8th, 9th, 10th, 11th and 12th, 1845* (Richmond, VA: H. K. Ellyson, 1845), 17-18; Southern Baptist Convention. Board of Foreign and Domestic Missions, *Southern Baptist Missionary Journal*, vol. 1 (Richmond, VA: Board of Foreign and Domestic Missions of the Southern Baptist Convention, 1846) 3-4; O. K. Armstrong and Marjorie Moore Armstrong, *The Baptists in America* (Garden City, NY: Doubleday, 1979), 187; Robert G. Torbet, *A History of the Baptists* (Valley Forge, PA: Judson Press, 1950), 303.

faced dissolution over the slavery issue."[3]

The Foreign Mission Board: The First Hundred Years (1845-1947)

In response to the abolitionist's successful campaign for control of the Triennial Convention's Foreign Mission Board, Baptists in the south formed the SBC in 1845 with the primary goal of promoting and funding mission work.[4] Since the majority of Baptists in the south were not in the slave-owning class, Estep writes that the Baptists in the south needed a "*more compelling motive*" than slavery to form a separate convention.[5] In the first one hundred years of the SBC's existence, it survived an American Civil war, two world wars, two depressions, and numerous internal controversies.

Laying the Foundation: 1845-1871

From the very beginning, the SBC communicated and acted upon its intentions

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[3]William R. Estep, *Whole Gospel Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman & Holman, 1994), 49. Estep notes, "The official name was the 'General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.' It became more widely known as the Triennial Convention since it met every three years" (76).

[4]Belew, *A Missions People*, 81-82; Regina D. Sullivan, *Lottie Moon: A Southern Baptist Missionary to China in History and Legend*, Southern Biography Series, ed. Andrew Burstein (Baton Rouge, LA: Louisiana State University Press, 2011), 31; Baker, *The Southern Baptist Convention*, 167. Spain, *At Ease in Zion*, 9; Torbet, *History of the Baptists*, 309; Benjamin Franklin Riley, *A History of the Baptists in the Southern States East of the Mississippi* (Philadelphia: American Baptist Publication Society, 1898), 210-11.

[5]In his address to the convention, William B. Johnson argued, "The Constitution we [the Southern Baptist Convention] adopt is precisely that of the original union . . . . We recede from it no single step." William B. Johnson, "An Address to the Southern Baptist Convention," in *Proceedings 1845*, 19. Jesse C. Fletcher writes, "This last statement is important. It puts the fundamental drive for the Convention on the missionary enterprise. Baptists in the South were hungry to do missions." Fletcher, "The Beginnings," 22. While the slavery issue was important to Baptists in the south, it was one of several factors, which fed the desire to separate. The fledgling SBC was formed to allow Baptists in the south their right to engage in foreign missions without hindrance from the northern Foreign Mission Board. Fuller relates the reality of slave-holding ideals in the South among Christians. See A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South*, Southern Biography Series, ed. Bertram Wyatt-Brown (Baton Rouge, LA: Louisiana State University Press, 2000), 212-27. Manly defends the rights of slaveholders in the South as part of their Christian duty and the hierarchy of God's creation. Many Baptists in the south defended slavery, but it was not the only factor in the decision to separate.

in regards to foreign and domestic missions.[6] Article II of the SBC constitution states the convention was formed to "promote" foreign and domestic missions. The Constitution reads,

> It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose, such portions of the Baptist denomination in the United States, as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the Churches.[7]

To help accomplish the stated end of promoting foreign and domestic missions, the SBC immediately formed two mission boards that would serve those purposes. The Home Mission Board (HMB) was based in Marion, Alabama while the Foreign Mission Board (FMB) was headquartered in Richmond, Virginia.

The stop-and-start nature of the FMB's beginning belied the future of this worldwide missionary society. Neither opposition, nor controversy, nor financial distress could derail the FMB's ultimate destiny. Estep writes, "One thing is for certain, Southern Baptists were in the missions business. However, it remained to be seen if the convention would meet expectations or even survive."[8]

Search for a leader. The first task of the FMB managers was to select a Corresponding Secretary who would serve as the "executive officer of the board."[9] During a fruitless and frustrating search that included six refusals to serve, the FMB

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[6]Despite the slavery issue's damage to national Baptist mission cooperation and fellowship, Estep argues, "The missionary imperative . . . precipitated the call for a consultative convention in Augusta, Georgia." Estep, *Whole Gospel, Whole World*, 55, emphasis original. Robert A. Baker writes that Baptists in the south struggled to determine "how to unite independent churches into an effective denominational structure without overwhelming the autonomy of the local congregations." Baker, *The Southern Baptist Convention*, 161.

[7]Robert A. Baker, *A Baptist Source Book: With Particular Reference to Southern Baptists* (Nashville: Broadman, 1966), 117-22; From the "Preamble and Constitution of the Southern Baptist Convention," Southern Baptist Convention, *Proceedings 1845*, 3.

[8]Estep, *Whole Gospel, Whole World*, 75.

[9]Foreign Mission Board, "Foreign Mission Board Meeting Minutes May 20, 1845," (Richmond, VA: FMB, 1845), accession number 437 [on-line]; accessed 11 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Estep, *Whole Gospel Whole World*, 61.

finally contacted James B. Taylor, who was pastor of Grace Street Baptist Church in Richmond, Virginia. Taylor, a former secretary of the Triennial Convention, reluctantly accepted the post on the condition that "no competent individual can be found." After asking one more individual and receiving a seventh refusal, the board managers enthusiastically accepted the tepid response of Taylor.[10]

The FMB expands the work. Despite the lack of a permanent Corresponding Secretary, the FMB did not hesitate to conduct its primary business—foreign missions. While searching for a secretary, the board selected China as its first field for mission engagement.[11] Almost immediately, several young men offered their services as foreign missionaries to the Southern Baptists.[12] In addition, some missionaries appointed by the Triennial Convention wished to switch their services to the SBC.[13]

While Taylor was serving his initial term of service with the FMB, the agency's board selected Africa as its second area of international focus.[14] The first

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[10]Foreign Mission Board, "Foreign Mission Board Meeting Minutes December 29, 1845," (Richmond, VA: FMB, 1845), accession number 459 [on-line]; accessed 10 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Eugene L. Hill, "Administering Southern Baptist Foreign Missions," in *Advance: A History of Southern Baptist Foreign Missions*, ed. Baker James Cauthen (Nashville: Broadman Press, 1970), 26; Estep, *Whole Gospel Whole World*, 61-65; Baker, *Southern Baptist Convention*, 204; Baker, *Source Book*, 122; Torbet, *History of the Baptists*, 306; Belew, *A Missions People*, 82-83.

[11]Foreign Mission Board, "Foreign Mission Board Meeting Minutes June 30, 1845," (Richmond, VA: FMB, 1846), accession number 449 [on-line]; accessed 11 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Belew, *Missions People*, 82.

[12]Foreign Mission Board, "Foreign Mission Board Meeting Minutes November 3, 1845," (Richmond, VA: FMB, 1845), accession number 457 [on-line]; accessed 11 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Foreign Mission Board, "Foreign Mission Board Meeting Minutes March 27, 1846," (Richmond, VA: FMB, 1846), accession number 461 [on-line]; accessed 11 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Southern Baptist Convention, *Southern Baptist Missionary Journal*, 23. Early SBC missionary candidates were George Percy and S.C. Clopton for China and B. J. Drayton for Africa.

[13]Southern Baptist Convention, *Southern Baptist Missionary Journal*, 6-12; Estep, *Whole Gospel, Whole World*, 62-64; Baker, *Southern Baptist Convention*, 204-05. I. J. Roberts and J. L. Shuck, missionaries to China, each moved from other mission agencies to serve with the FMB. In addition, John Day, missionary to Africa, moved from the northern Board to the FMB.

[14]Foreign Mission Board, "Foreign Mission Board Meeting Minutes February 22, 1846," (Richmond, VA: FMB, 1846), accession number 460 [on-line]; accessed 11 December 2012; available

missionary to Africa, John Day, was appointed in 1846. He previously served under the auspices of the Triennial Convention and chose to switch his service to the newly formed FMB.[15] In 1848, the Board sent B. J. Drayton, a member of the First African Baptist Church in Richmond, to Africa as its first appointee sent from America.[16] By 1859, the FMB could report to the SBC meeting that a "good foundation" had been laid in China and Africa.[17]

The War between the States. Shortly after the 1859 SBC Convention, the national political climate drastically changed. Unhappy over trade restrictions and abolitionist sentiment in the north, South Carolina seceded from the Union on December 20, 1860. On April 1, 1861, Union troops fired on Fort Sumter, South Carolina.[18] The War Between the States (Civil War) had begun.[19]

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from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Merriam, *History of American Baptist Missions*, 62; Southern Baptist Convention, *Southern Baptist Missionary Journal*, 4-5.

[15]Foreign Mission Board, "Foreign Mission Board Meeting Minutes May 6, 1846," (Richmond, VA: FMB, 1846), accession number 465 [on-line]; accessed 11 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[16]Baker, *Southern Baptist Convention*, 205; Taylor, *Life and Times of James B. Taylor*, 178; Polson, "Study of the Contributions of James Barnett Taylor," 80.

[17]Southern Baptist Convention, *Proceedings of the Seventh Biennial Session of the Southern Baptist Convention, Held in the First Baptist Church, Richmond, Virginia, May 6th, 7th, 8th, 9th and 10th, 1859* (Richmond, VA: H.K. Ellyson, 1859), 91. After Taylor's acceptance of the Corresponding Secretary post, he was tasked with making a tour of the South for the purposes of garnering mission support from the churches. See Foreign Mission Board, "Foreign Mission Board Meeting Minutes January 5, 1846," (Richmond, VA: FMB, 1846), id 28bapt_1846 [on-line]; accessed 10 December 2012; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet. The SBC advised Taylor to foster a cooperative spirit between the boards. See Southern Baptist Convention, *Proceedings 1845*, 15, 17; Merriam, *History of American Baptist Missions*, 52. Correspondence between Taylor and the Corresponding Secretary of the Triennial Convention, Solomon Peck, was conducted with gracious unity and cooperation in their shared mission administrative tasks. See J. B. Taylor, "J. B. Taylor to Solomon Peck, 27 April 1846," in *Copy Book of Executive Correspondence* (Richmond, VA: Jenkins Research Library and Archive Center, International Mission Board, Southern Baptist Convention, 1846), n.p. Taylor's initial period of service was to be a six-month part-time term serving only two days a week. See Taylor, *Life and Times of James B. Taylor*, 160, 182. At the end of Taylor's initial term, a committee was appointed to seek a permanent Corresponding Secretary. The committee re-nominated Taylor with unanimous approval. Taylor resigned his pastorate and accepted the permanent position. Among other duties, Taylor served the newly appointed missionaries as their travel agent and personal escort to their city of embarkation. See also, Polson, "Study of the Contributions of James Barnett Taylor," 71.

[18]"A Brief History of South Carolina," South Carolina State Library, [on-line]; accessed 29 December 2012; available from http://www.statelibrary.sc.gov/a-brief-history-of-south-carolina; Internet.

[19]"Fort Sumter," National Park Service, [on-line]; accessed 20 December 2012; available from http://www.nps.gov/fosu/historyculture/fort_sumter.htm; Internet.

The SBC recognized the formation of the Confederate States of America and altered its Constitution to reflect the political change. In 1861, the SBC resolved to change the term "United States" in the Preamble to "Southern States of North America" and "United States" in Article II of the Constitution to "Confederate States and other Southern States."[20] During the Civil War, the FMB's greatest challenge was raising funds and transmitting those funds to foreign mission fields.[21]

Postwar reconstruction. After the surrender of Lee at Appomattox in 1865, the FMB had much work to do to regain its prewar momentum. Baker reports, "The period of Reconstruction was one of continuing struggle for the Convention and its boards."[22] Prior to the war in 1859, the FMB sounded an optimistic note for the future of foreign mission work. It reported,

> *Resolved*, That in view of the ample resources of our Southern Baptist churches, and the vast fields for missionary labor which, in the providence of God, are now spread before us, we should feel solemnly called upon during the coming year to make the greatest possible efforts, not only to strengthen the missions already established, but to take possession of such new fields as can be occupied to the greatest advantage.[23]

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[20]Southern Baptist Convention, *Proceedings of the Southern Baptist Convention at Its Eighth Biennial Session, Held in the First Baptist Church, Savannah, GA., May 10th, 11th, 12th and 13th, 1861* (Richmond, VA: MacFarlane & Fergusson, 1861), 57; Baker, *Southern Baptist Convention*, 227; For SBC attitudes toward the Confederacy, see also Spain, *At Ease in Zion*, 14-15. Baker writes, "Practically every Baptist state convention in the South passed resolutions favoring the Confederate cause after the outbreak of hostilities."

[21]Belew, *Mission People*, 85; Southern Baptist Convention, *Proceedings of the Southern Baptist Convention Held at Russelville, Kentucky, May 22d, 23d, 24th, 25th and 26th, 1866* (Richmond, VA: Dispatch Steam Presses, Governor Street, 1866), 56; Southern Baptist Convention, *Proceedings of the Southern Baptist Convention Held in the Meeting House of the First Baptist Church, Memphis, Tennessee, May 9th, 10th, 11 and 13th, 1867* (Baltimore: John F. Weishampel, Jr., 1867), 56. The state of Kentucky was noted for giving "not only more than ever before, but a larger amount than any other State." The 1861 SBC *Proceedings* records the FMB's recognition of the "political agitations through which the country is passing." Due to the tenuous political circumstances, the FMB's "receipts rapidly fell off; and it was feared that the Board would be unable to meet the liabilities of the year." See Southern Baptist Convention, *Proceedings 1861*, 47. Throughout the war, FMB missionaries had to find secular work to supplement their missionary salaries. To get the limited funds to the field, Southern Baptists in Baltimore formed a "provisional board" for communication with missionaries, collection of money, and transmission of funds. The Southern Baptists in Maryland, Kentucky, and the District of Columbia provided "timely and liberal contributions" to help supplement the "secular business" in which FMB missionaries had to engage to raise funds for continuance of the work. See Southern Baptist Convention, *Proceedings 1866*, 21.

[22]Baker, *Southern Baptist Convention*, 237, 246. Despite serious financial struggles, the FMB promptly resumed foreign mission work after the war.

[23]Southern Baptist Convention, *Proceedings 1859*, 91. Emphasis original.

Postwar, the FMB's missionary enthusiasm was not dimmed.[24] The "watchword" for the postwar missionary endeavors of the FMB was "*Forward*."[25]

At the 1867 Convention, two major policy changes helped the foreign mission focus of the FMB—a mass meeting focusing on foreign missions and the decision of the SBC to meet annually instead of biennially.[26] J. B. Taylor would continue his role as Corresponding Secretary until eleven days before his death. He resigned on December 11, 1871 and passed away on December 22nd. Estep says that Taylor's greatest contribution to the cause of Christ was his ability, with the help of others, to hold the FMB together and never allowing "the war or denominational strife to eclipse its missionary vision."[27]

Reconstruction and Recovery: 1871-1893

In January 1872, the FMB elected—by unanimous vote—Henry A. Tupper to the office of Corresponding Secretary.[28] Prior to serving with the FMB, Tupper pastored the First Baptist Church of Washington, Georgia for almost twenty years.[29] During Tupper's twenty-one years of service as the FMB's Corresponding Secretary, his most long-lasting contribution to the future of the FMB was the appointment of single female

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[24]Southern Baptist Convention, *Proceedings 1867*, 67. In 1867, the FMB's annual report said, "Even now, with all the blighting influences of the war, it is our privilege to say the Lord hath done great things for us."

[25]Ibid., 68. Emphasis original.

[26]Estep, *Whole Gospel, Whole World*, 107-08. According to Estep, these two changes gave the FMB more opportunity to keep the cause of foreign missions before Southern Baptists.

[27]Ibid., 109.

[28]"International Mission Board Timeline," [on-line]; accessed 3 April 2013; available from http://media1.mediasuite.org/files/86/8656/8656-47289.pdf; Internet; Hill, "Administering Southern Baptist Foreign Missions," 29.

[29]The historical sketch of Tupper's service in Washington, Georgia, is drawn from Estep, *Whole Gospel, Whole World*, 114-16. Despite refusing to receive his resignation on two previous occasions, First Baptist Washington saw Tupper's call from the FMB as from the Lord. Tupper informed his church of his impending departure on February 1, 1872. In a remarkable show of support, the other churches in Washington, Georgia, cancelled services on Tupper's final Sunday so they could attend and hear his last sermon.

missionaries of whom Charlotte "Lottie" Moon is the most famous.

Single. Female. Missionary. At the 1872 SBC meeting, the Committee of Women's Work reported, "We therefore heartily endorse the policy of the Board in sending unmarried women, who have consecrated their lives to the work of missions, into the foreign field."[30] This paradigm shift in personnel appointment would directly affect later mission opportunities for young women within the FMB.[31]

Charlotte (Lottie) Moon's missionary career has become legendary within SBC circles and occasionally fact is hard to separate from fiction.[32] Lottie's younger sister, Edmonia, preceded her in China by one year. Edmonia was appointed in 1872 and Lottie quickly followed. By 1876, Edmonia, who was physically and emotionally unsuited for foreign mission service, had to return home with Lottie as her escort.[33] In 1877, Lottie returned to China.[34] David T. Morgan writes, "It is a great irony that the consistently male-dominated Southern Baptist Convention cannot point to a man in its history as 'the'

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[30]Southern Baptist Convention, *Proceedings of the Seventeenth Meeting of the Southern Baptist Convention Held in the Baptist Church, Raleigh, North Carolina, May 9th, 10th, 11th and 13th, 1872* (Baltimore: John F. Weishampel, Jr., 1872), 35.

[31]In 1849, the FMB had experimented with appointing a single, female missionary to China. Harriet A. Baker was appointed to Canton, China, but returned in 1853 due to health problems and difficulties with other missionaries on the field. David T. Morgan, *Southern Baptist Sisters: In Search of Status, 1845-2000* (Macon, GA: Mercer University Press, 2003), 87-88.

[32]Prior to Lottie and Edmonia Moon's appointment, Tupper had supported the appointment of Lula Whilden, who would serve in China alongside her sister and brother-in-law. Tupper felt Whilden could be appointed as a single, female missionary because she would "have the support and protection of her brother-in-law." See Estep, *Whole Gospel, Whole World*, 119. Edmonia Moon's appointment soon followed in 1872, so that Whilden and Moon would sail for China on the same ship. Both Whilden and Moon were supported by female missionary societies that had started to spring up in the early 1800s, even preceding the founding of the SBC. See Baker, *Southern Baptist Convention*, 247-48.

[33]Southern Baptist Convention, *Proceedings 1872*, 42; Estep, *Whole Gospel, Whole World*, 144-47.

[34]Lottie Moon's life story has been used by authors with agendas to advance their own ideas about her life, her mission theories, and her politics. For example, Sullivan reveals her feminist reading of Moon's life in Regina D. Sullivan, "'Responsible to God and Not to Man': Lottie Moon and Southern History," *Historically Speaking* 13, no. 2 (2012): 21. She writes, "Lottie moon was in the late 19th century the Southern Baptists' most popular and beloved missionary—and she remains so to this day. The irony of this fact is evidenced daily in a denomination that relies on the legend of a remarkable female missionary to raise money for its global mission efforts while maintaining a strict policy of female subservience to men." To be fair, Southern Baptists use Moon's life and legacy, as well, to their own ends. For a longer treatment of Lottie Moon's life, see Sullivan, *Lottie Moon*, 2011.

exemplary denominational figure about whom nearly every other Southern Baptist has heard."[35]

The IMB website reads, "Lottie Moon—the namesake of the international missions offering—has become something of a legend to us. But in her time Lottie was anything but an untouchable hero."[36] Moon was known for her dedication to the people of China, especially the poor and destitute.[37]

Moon's enduring legacy is the annual Lottie Moon Christmas Offering (LMCO) that commemorates her life of service and her dedication to foreign missions. Initially, Moon suggested the week before Christmas as "a time of prayer and offering for world missions" by Southern Baptist women.[38] The LMCO is solely dedicated to supporting foreign missions.[39] Morgan writes that Moon was the catalyst from the mission field that encouraged Southern Baptist women to organize a missionary society of their own.[40]

Woman's Missionary Union (WMU). Female missionary societies were initially founded as auxiliaries to mission agencies so that women could support mission work to indigenous women.[41] In 1872, the Committee on Women's Work "respectfully,

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[35]Morgan, *Southern Baptist Sisters*, 1.

[36]"Who was Lottie Moon?" International Mission Board [on-line]; accessed 9 April 2013; available from http://www.imb.org/main/give/page.asp?StoryID=5524&LanguageID=1709; Internet.

[37]"Lottie (Charlotte) Moon," Southern Baptist Historical Library and Archive Biographies [on-line]; accessed 9 April 2013; available from http://www.sbhla.org/bio_moon.htm; Internet; Estep, *Whole Gospel, Whole World*, 148-49. She initially engaged in educational work, but eventually came to see personal evangelism in the villages as her most important work. Her love for China and her work was evidenced by the fact that she took her first regular furlough after fourteen years in the field.

[38]Baker, *Southern Baptist Convention*, 288; Hill, "Administering Southern Baptist Foreign Missions," 29.

[39]"Lottie Moon Christmas Offering," International Mission Board [on-line]; accessed 9 April 2013; available from http://www.imb.org/main/give/page.asp?StoryID=5725&LanguageID=1709; Internet.

[40]Morgan, *Southern Baptist Sisters*, 132.

[41]Jesse C. Fletcher, *The Southern Baptist Convention: A Sesquicentennial History* (Nashville: Broadman & Holman, 1994), 95; Estep, *Whole Gospel, Whole World*, 119-121; Baker, *Southern Baptist Convention*, 247-48. Tupper led the Board in embracing this type of supplemental support of FMB

but earnestly" urged "the delegates present to take immediate steps to organize Female Missionary Societies in their churches."[42] At the 1878 SBC meeting, the Committee on Woman's Work recommended that state boards organize "Central Committees of women" in each state.[43]

Over the next ten years, the growth, popularity, and strength of women's missionary societies pointed toward a convention-wide organization of some sort.[44] In 1888, the annual SBC meeting was held in Richmond, Virginia. While the SBC men held their meeting, the women met in the Broad Street Methodist Church. Estep records, "On 11 May 1888, the Executive Committee of the Woman's Missionary Union (Auxiliary to the Southern Baptist Convention) was formally organized."[45]

Mexico, Brazil, and beyond. During Tupper's tenure as Corresponding Secretary, he led mission expansion into the mission fields of Mexico (1880), Brazil

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missionaries by welcoming the single female missionaries into the FMB fold while acknowledging their unique support structure. The FMB agreed with Tupper's assessment of the women's missionary societies, and the FMB encouraged him.

[42]Southern Baptist Convention, *Proceedings 1872*, 35. Rufus B. Spain writes, "Although Southern Baptist men surrendered very little authority to the women of the denomination, they welcomed their assistance in support of home and foreign missions and gradually granted them almost complete freedom in leading and conducting their own mission programs. See Spain, *At Ease in Zion*, 170.

[43]Southern Baptist Convention, *Proceedings of the Twenty-Third Session of the Southern Baptist Convention Held with the First Baptist Church, Nashville, May 9-13, 1878* (Nashville: Mayfield, Otley & Patton, 1878), 31-32; Estep, *Whole Gospel, Whole World*, 121; Morgan has the formation of the women's central committees as being approved one year later in 1879 in Morgan, *Southern Baptist Sisters*, 125.

[44]Belew, *A Missions People*, 86; Estep, *Whole Gospel, Whole World*, 121.

[45]Estep, *Whole Gospel, Whole World*, 122; The first official mention of the Women's Missionary Society, Auxiliary to the SBC was made in: Southern Baptist Convention, *Proceedings (Thirty-Fourth Session—Forty-Fourth Year) of the Southern Baptist Convention Held in the Meeting House of the First Baptist Church, Memphis, Tennessee, May 10-14, 1889* (Atlanta: Franklin Publishing, 1889), 111; Hill, "Administering Southern Baptist Foreign Missions," 29. Belew writes, "With the organization of the Woman's Missionary Union in 1888, a new and concerted effort toward missions was felt in the churches. Missions education became a central feature in local churches." Belew, *A Missions People*, 86-87. Morgan, *Southern Baptist Sisters*, 132. Annie Armstrong helped frame the constitution of the Woman's Missionary Union (WMU) and she served as its Corresponding Secretary from its inception until 1906. Morgan writes, "Annie Armstrong was, for all practical purposes, the heart and soul of the WMU during its early years, and the only name that eclipses hers in the whole history of the SBC is Lottie Moon's." The Annie Armstrong Easter Offering for North American Missions is named in her honor. Information about Armstrong found at "Annie Walker Armstrong," Southern Baptist Historical Library and Archive Biographies [on-line]; accessed 12 April 2013; available from http://www.sbhla.org/bio_anniearmstrong.htm; Internet.

(1879), Japan (1889), and new fields in Africa (Nigeria 1874).[46] In addition to the expansion of the work and the introduction of single females to the mission field, Tupper had to deal with internal struggles that caused some soul-searching on the part of the FMB.[47] Shortly after this controversy and the missionary centennial of 1892, Tupper resigned from the Board on May 23, 1893.[48]

Advance with No Money: 1893-1915

The next Corresponding Secretary, Robert J. Willingham, served for almost exactly the same time span as Tupper—twenty-one years and four months. Willingham was appointed in 1893 and served until 1914.[49] Estep writes, "One of the first problems Willingham faced upon arriving in Richmond was the suffocating debt of the Foreign Mission Board."[50] Due to financial uncertainty, the Board did not enter a new country during the first ten years of Willingham's reign. Willingham wanted to strengthen the existing work before extending the FMB any further.[51]

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[46]Southern Baptist Convention, *Proceedings 1889*, 20-21; Estep, *Whole Gospel, Whole World*, 124-32; Brazil and Japan were considered as a potential new mission fields as early as 1859. Southern Baptist Convention, *Proceedings 1859*, 49-50, 85.

[47]Inevitably, a mission agency will encounter some highly qualified candidates who deviate from the theological beliefs of the agency. Tupper had two candidates who were highly regarded but held to beliefs about Scripture inspiration that did not accord with the view held by some FMB members. Hence, the Board rescinded the appointment of these two men. See Estep, *Whole Gospel, Whole World*, 138.

[48]Foreign Mission Board, "Foreign Mission Board Meeting Minutes May 23, 1893," (Richmond, VA: FMB, 1893), accession number 1535 [on-line]; accessed 12 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Estep, *Whole Gospel, Whole World*, 151-53; Hill, "Administering Southern Baptist Foreign Missions," 29-30. Estep reports Tupper left to spend some time writing and teaching while he was still able.

[49]Southern Baptist Convention, *Proceedings (Thirty-Ninth Session—Forty-Ninth Year) of the Southern Baptist Convention Held at Dallas, Texas, May 11-15, 1894* (Atlanta: Franklin Printing, 1894), Appendix A, 2; Hill, "Administering Southern Baptist Foreign Missions," 30-31.

[50]Estep, *Whole Gospel, Whole World*, 162.

[51]Hill, "Administering Southern Baptist Foreign Missions," 31; Estep, *Whole Gospel, Whole World*, 165. In 1903, The Board initiated work in Argentina with the appointment of two recent graduates of the Southern Baptist Theological Seminary. The graduates were Sydney Sowell and Joseph Hart. See Southern Baptist Convention, *Annual of the Southern Baptist Convention 1904 Containing the Proceedings of the Forty-Ninth Session, Fifty-Ninth Year. Held at Nashville, Tennessee, May 13-16, 1904* (Nashville: Marshall & Bruce, 1904), 58-59; Estep, *Whole Gospel, Whole World*, 166. Within five years, Hart and Sowell, on behalf of the Argentine Baptist Mission, issued an invitation to form a national Baptist convention. With the affiliation of an indigenous church founded by an Argentine pastor, the newly formed

Laymen, hard work, and heaven. The foundation of the women's missionary societies prompted a response from Christian men across denominations. In the SBC, The formation of the WMU stirred a missions movement among SBC laymen.[52] By the 1907 SBC meeting, Southern Baptists adopted a resolution to urge laymen to join the SBC missions movement.[53] From this resolution, the Executive Committee of the Laymen's Missionary Movement of Southern Baptists was born.[54]

While the men were expressing some of the same mission fervor as the women, Willingham drove himself to the brink of physical collapse with the incessant demands of the FMB. In addition to losing a son, Estep writes that the constant debt took a toll on Willingham's health.[55] After a stroke in the fall of 1913, Willingham never fully regained his vigor. He fell ill and died five days before Christmas in 1914.

Progress Despite a Lack of Resources: 1915-1932

J. Franklin Love was elected as Corresponding Secretary by the SBC at its 1915 annual meeting in Houston. Willingham's failing health toward the end of his tenure had necessitated a division of labor among three secretaries. At the 1915 SBC, a specially appointed Efficiency Committee proposed the SBC elect the FMB Corresponding Secretary rather than the Secretary being elected directly by the FMB.[56]

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convention gained credibility and new member churches.

[52]Belew, *A Missions People*, 87.

[53]Southern Baptist Convention, *Annual of the Southern Baptist Convention 1907 Containing the Proceedings of the Fifty-Second Session Sixty-Second Year Held at Richmond, Virginia May 16-20, 1907* (Nashville: Marshall & Bruce, 1907), 46. The resolution urged laymen "throughout the South . . . to take prompt action, through Committees or individually, to bring the question of personal responsibility for largely increased giving to the Lord's cause to the thoughtful consideration of the men of our various churches."

[54]Ibid., 46-47. This laymen's movement was specifically aimed at SBC men, as the women were already heavily involved in foreign missions through the WMU.

[55]Hill, "Administering Southern Baptist Foreign Missions," 32; Estep, *Whole Gospel, Whole World*, 182-83. Estep writes that these external factors led Willingham to a forced rest period that might have delayed, but did not stay, a stroke.

[56]Hill, "Administering Southern Baptist Foreign Missions," 33; Estep, *Whole Gospel, Whole World*, 187-90, 196-98. The FMB had elected its own Corresponding Secretaries since its inception in

Students and cooperative fundraising. The Student Volunteer Movement (SVM) affected the students of the SBC so that "shortly after the outbreak of World War I, new interest in missions became evident among Baptist students."[57] The Baptist Student Missionary Movement was born in 1914 in at Southwestern Seminary in Fort Worth, Texas.[58] The Baptist Student Union (BSU) was created in 1920 and it became a mission of the Baptist Sunday School Board in 1921.[59]

Financial difficulty continued to plague the FMB. In 1919, the SBC adopted the Seventy-Five Million Campaign to deliver the mission boards and Southern Baptist institutions from their lingering debt.[60] On the opening morning of the 1919 SBC meeting, a committee was formed to recommend raising seventy-five million dollars over the following five years.[61] Estep writes, "It became the first convention wide effort at a

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1846. The FMB conceded to the request of the SBC and nominated Love for the post of Corresponding Secretary. Then, the FMB assigned the two remaining secretaries to serve "under the general supervision of the Corresponding Secretary" with essentially the same duties as before. After this division of labor, the Board—on the advice of a committee appointed to study the feasibility of employing field secretaries—appointed three field secretaries based on the geographical sections of the SBC. One year later, the Convention would call for the reduction of FMB staff again, as well as, consolidation of Board periodicals to reduce operating costs and cut into FMB debt. This action did reduce the financial strain on the FMB with the unintended consequences of cutting the FMB off from direct contact with churches, via the periodicals, and mission interest and financial support waned. See Southern Baptist Convention, *Proceedings 1878,* 22. See Foreign Mission Board, "Mission Minutes, June 16, 1915" (Richmond, VA: FMB, 1915), accessed from International Mission Board Archives via IMB Archivist; Estep, *Whole Gospel, Whole World*, 190-91.

[57]Estep, *Whole Gospel, Whole World*, 206. The effects of the SVM is explored in chap. 3.

[58]Baker, *Southern Baptist Convention*, 299-300; Joseph E. Early Jr., *A Texas Baptist History Sourcebook: A Companion to McBeth's Texas Baptists* (Denton, TX: University of North Texas Press, 2004), 250.

[59]Southern Baptist Convention, *Annual of the Southern Baptist Convention 1920 Containing the Proceedings of the Sixty-Fifth Session Seventy-Fifth Year Held at Washington, D. C. May 12-17, 1920* (Nashville: Marshall & Bruce, 1920), 483; Southern Baptist Convention, *Annual of the Southern Baptist Convention 1921 Sixty-Sixth Session Seventy-Sixth Year Chattanooga, Tenn. May 12-17, 1921* (Nashville: Marshall & Bruce, 1921), 502-03; according to Taffey Hall, the Baptist Student Union (BSU) has "roots dating back to 1905 at Baylor University in Waco, Texas." The BSU was developed as a link between "the college and the local church." In addition to Bible studies and community service opportunities, the BSU offered students the opportunity for STM engagement. See Taffey Hall, "Baptist Student Union Collection AR 33," (Nashville: Southern Baptist Historical Library and Archives, 2004), n.p., accessed from International Mission Board Archives via IMB Archivist.

[60]Southern Baptist Convention, *Annual of the Southern Baptist Convention 1919 Containing the Proceedings of the Sixty-Fourth Session Seventy-Fourth Year Held at Atlanta, Georgia May 14-18, 1919* (Nashville: Marshall & Bruce, 1919), 52, 73-74, 81-82.

[61]Hill, "Administering Southern Baptist Foreign Missions," 34-35; Belew, *A Missions People*, 90.

unified financial program and a direct antecedent of the Cooperative Program."[62]

The Conservation Commission of the 75 Million Campaign made its final report at the 1925 SBC meeting.[63] The campaign united Southern Baptists into their greatest concerted giving effort to date, raising fifty-eight million dollars.[64] At the same SBC meeting, the Future Program Commission reported to the SBC its recommendation for funding of SBC interests. Under a section entitled "Plan Better Financial System," the commission recommended, "We recommend that the present and future of Southwide programs of Southern Baptists be known hereafter as 'The Co-Operative Program of Southern Baptists.'"[65] The Cooperative Program was adopted and placed under the direction of the Executive Committee in 1927. Essentially, the Executive Committee was tasked with allocating Cooperative Program funds by working with state associations and determining the proper use of the incoming funds.[66]

The Cooperative Program was a moment of hope for the SBC but the dark days of the Great Depression were looming. Just before the troubles of the Great Depression, Love died in May of 1928.[67] The Board had to scramble to find a

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[62]Estep, *Whole Gospel, Whole World*, 202.

[63]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred Twenty-Five Seventieth Session Eightieth Year Memphis, Tennessee May 13-17, 1925* (Nashville: Marshall & Bruce, 1925), 22. The Commission reported, "All of us were disappointed in that these collections were not greater."

[64]Baker adds, "Although it precipitated a financial crisis, this campaign was not simply a failure. . . . The critical debts caused by the Seventy-five Million Campaign forced the Convention to give immediate attention to financial methods." See Baker, *Southern Baptist Convention*, 402-03.

[65]Southern Baptist Convention, *Annual 1925*, 36. Belew writes, "After several experiments as to a proper stewardship and support of the agencies of the Convention, in 1925 a committee recommended to the Southern Baptist Convention 'the Cooperative Program' of Southern Baptists. Thus began an unusual method of mission support which would prove to be not only a financial base but a strategy for missions." Belew, *A Missions People*, 91-92.

[66]Baker, *Southern Baptist Convention*, 401, 403-04. Baker writes, "It [the Executive Committee] became the fiduciary, fiscal, and executive agency of the Convention in all of its affairs not specifically committed to some other board or agency." Belew adds, "The Cooperative Program has remained unchanged in its basic concepts since its inaugural in 1925. Basically, it is a partnership between state conventions and the Southern Baptist Convention, both have equal opportunity, responsibility and privileges." Belew, *A Missions People*, 91-92.

[67]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Twenty-Eight Seventy-Third Session Eighty-Third Year Chattanooga, Tennessee May 16-20, 1928*

replacement and settled on a man with experience as Love's second-in-command, T. Bronson Ray.[68] Ray was elected Executive Secretary on October 2, 1929—seventeen days before the stock market crash."[69]

Ray's greatest legacy at the Board was his tireless pursuit of missionary education. Early in his FMB career, Ray was the educational secretary for the Board and he oversaw the development of over five hundred missionary educational courses. Despite his years of service, Ray was terminated from the FMB after only three years as Corresponding Secretary.[70] Estep reports that Ray's tenure as Corresponding Secretary was a casualty of the Great Depression.[71]

Renewed Vigor: 1933-1947

Charles E. Maddry was elected Executive Secretary of the FMB on October 12, 1932. He was notified via phone and accepted the appointment within a few days and he began his twelve-year tenure on January 1, 1933.[72] Maddry's first order of business was dealing with the Board's negative financial situation. When Maddry took office in 1933, the Board had over $1.3 million in outstanding debt.[73]

(n.p., 1928), 51.

[68]Hill, "Administering Southern Baptist Foreign Missions," 36-37; Estep, *Whole Gospel, Whole World*, 210. Estep reports the Board asked four men (some of them twice) before recommending Ray as executive secretary.

[69]Estep, *Whole Gospel, Whole World*, 211-12. The FMB renamed the position of Corresponding Secretary to Executive Secretary in 1928. Ray has the distinction of being the first Executive Secretary of the FMB. See Southern Baptist Convention, *Annual 1928*, 34.

[70]Hill writes, "It continued to be Dr. Ray's sad lot to come to the Convention each year and report fewer receipts, more missionary losses, and greater problems than the previous year." See Hill, "Administering Southern Baptist Foreign Missions," 38.

[71]Estep, *Whole Gospel, Whole World*, 211-14.

[72]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Thirty-Three Seventy-Eighth Session Eighty-Eighth Year Washington, D. C. May 19-22, 1933* (Nashville: Marshall & Bruce, 1933), 145; Estep, *Whole Gospel, Whole World*, 224-25.

[73]Belew, *A Missions People*, 91. Eleven days into his first year, the FMB held a meeting and realized its debt would continue to keep missionaries, who had already been furloughed indefinitely, off the field. See Foreign Mission Board, "Foreign Mission Board Meeting Minutes January 12, 1933" (Richmond, VA: FMB, 1933), accession number 2146 [on-line]; accessed 16 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Southern Baptist Convention, *Annual 1933*, 145-48. Maddry had to lobby the banks from collecting imminent interest and

Despite the financial issues inherited at the Board, Maddry was able to appoint new missionaries with the WMU's help. The WMU proposed using "overplus funds" from the LMCO to pay for the appointment and salaries of eight new missionaries.[74] This assistance from the WMU helped the FMB send a message to the SBC that the Board was "still in the mission business."[75]

Regional secretaries and airplane rides. The FMB's greatest administration change during Maddry's tenure was the development of area (or regional) secretaries "for more effective projection and management of foreign missions overseas."[76] Maddry made extensive use of modern transportation as he visited more mission fields than any executive secretary before him. Estep reports that Maddry was in Hawaii on one of his fact-finding missions and preparing to preach three times on Sunday when the Japanese bombed Pearl Harbor on December 7, 1941.[77]

During World War II, the FMB formed the War Emergency Council to advise the executive secretary. The committee "shall have oversight of all matters pertaining to relief work, the bringing home of missionaries from war torn lands and all other matters having to do with emergencies created by the war."[78] In the midst of WWII, Maddry

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principle payments with the promise that full repayment would be made as soon as possible. See Belew, *A Missions People*, 91; Estep, *Whole Gospel, Whole World*, 225-26.

[74]Foreign Mission Board, "Foreign Mission Board Meeting Minutes December March 8, 1934" (Richmond, VA: FMB, 1934), accession number 2183 [on-line]; accessed 17 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[75]Estep, *Whole Gospel, Whole World*, 230-31.

[76]Hill, "Administering Southern Baptist Foreign Missions," 42. At the 1936 SBC meeting, the FMB reported, "To meet this compelling need the Board created the office of Secretary for the Orient, for Latin-America and for Nigeria, West Africa. . . . .These men receive the same salary as a regular missionary and are simply missionaries-at-large. They will spend three years on the field and one year in the homeland." Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Thirty-Six Eighty-First Session Ninety-First Year Saint Louis, Missouri May 14-18, 1936* (Nashville: Marshall & Bruce, 1936), 150.

[77]Estep, *Whole Gospel, Whole World*, 240.

[78]Foreign Mission Board," Foreign Mission Board Meeting Minutes December 22, 1941" (Richmond, VA: FMB, 1941), accession number 2086 [on-line]; accessed 17 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

encouraged the FMB to make "every effort to hold intact and conserve the missionary personnel of Japan, China, and Europe until this war is over."[79] At that same meeting, Maddry asked for a committee to be formed to find his replacement and he announced his retirement effective January 1, 1945. Thus, the Board began the process of choosing a successor and by June 1944 settled on M. Theron Rankin.[80]

Changing Methods with Changing Times (1947-1963)

Now the Board was poised for what later was termed its "golden years."[81] Through a historical sketch presented at the 1946 SBC, the Board reiterated its call and laid out its plans.[82] Hill calls Rankin's plan to secure the financial resources for relief, reconstruction, and rehabilitation a "stupendous task," which came to be known as the "Advance Program."[83] Hill continues, "From the very beginning of his administration, he was moved by one central objective—to advance on all mission fronts."[84]

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[79]Foreign Mission Board," Foreign Mission Board Meeting Minutes October 13, 1943" (Richmond, VA: FMB, 1943), accession number 2092 [on-line]; accessed 17 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet; Hill, "Administering Southern Baptist Foreign Missions," 48-49.

[80]Foreign Mission Board, "Foreign Mission Board Meeting Minutes June 6, 1944" (Richmond, VA: FMB, 1944), accession number 2198 [on-line]; accessed 17 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[81]Belew, *A Missions People*, 93. Belew uses the term "golden years" in reference to the FMB starting in 1942 and running into the present, which was the book's published date of 1989. After WWII, the FMB reported, "In the three years from 1943 to 1945, the Foreign Mission Board appointed one hundred new volunteers. Plans are underway to appoint sixty others in 1946. In addition to touting the necessity of appointing new missionaries, the Board admonished that 'Southern Baptists must do far more to help save the world than we have been doing. In the light of the world's urgent need, the Foreign Mission Board's present program can be seen in it tragic smallness.'" Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Forty-Six Eighty-Ninth Session One Hundred First Year Miami, Florida May 15-19, 1946* (Nashville: Executive Committee, Southern Baptist Convention, 1946), 225.

[82]Southern Baptist Convention, *Annual 1946*, 228. The Board asserts, "Under Dr. Rankin's leadership the Board is planning an enlarged world-program with a secure financial base. We face the big task of relief, reconstruction, and rehabilitation. God has set before us open doors which we must not fail to enter."

[83]Hill, "Administering Southern Baptist Foreign Missions," 50.

[84]Ibid.

A Call for Advance: 1947-1953

Rankin's leadership at the FMB started with celebrating the past—the centennial of both the FMB and the SBC—and then quickly looked to the future. The Board intended to appoint fifty missionaries in 1945, but there were not enough qualified candidates. The Board ran into the same issue with candidates in 1946. J.W. Marshall the Secretary of the Department of Missionary Personnel reported, "This condition must be changed. Recruits for undermanned mission stations around the world must be found."[85]

Extensive advance. In 1945, Rankin authorized a "careful survey of conditions where the war had taken its greatest toll."[86] In 1947, Rankin challenged the Board to think and plan beyond anything ever done before.[87] By 1948, Rankin could report, "The Board has in preparation a world-wide program of extensive advance in 1948 and the years immediately following."[88] Hill summarizes,

> The objectives of the Advance Program were: (1) to strengthen the 119 centers in 19 countries where Southern Baptist missionaries serve, and national Baptists in 6 other countries, (2) to open additional centers in strategic areas, (3) to support centers and projects undertaken directly by native Baptist conventions, and (4) to increase our resources in personnel and finances until we have a missionary staff of 1,750, an annual operating budget of $7,000,000, and an annual capital needs budget of $3,000,000 or a total budget of $10,000,000.[89]

While promoting the Advance Program, the FMB continued to advance in its appointments and scope of work. One of the most interesting aspects of this time period—with far-reaching implications—was that the first student international mission

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[85]Southern Baptist Convention, *Annual 1946*, 229.

[86]Estep, *Whole Gospel, Whole World*, 267.

[87]Foreign Mission Board," Foreign Mission Board Meeting Minutes October 14, 1947" (Richmond, VA: FMB, 1947), accession number 2095 [on-line]; accessed 18 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet. Rankin said, "The time has come for us to challenge Southern Baptists with the outline of a program of world mission commensurate with the faith that 6,000,000 Baptists profess, and with the potential resources which we unquestionably possess."

[88]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Forty-Eight Ninety-First Session One Hundred Third Year Memphis, Tennessee May 19-23, 1948* (Nashville: Executive Committee, Southern Baptist Convention, 1948), 86

[89]Hill, "Administering Southern Baptist Foreign Missions," 52-53.

team was sent to Hawaii in 1947.[90]

The Red menace and dispersion. During this time of Advance, the FMB had to face a new opponent that reared its ugly head after WWII—Communism. The FMB's work in China and other parts of the world was complicated by the surge in Communist governments.[91] Despite this seemingly insurmountable obstacle, the Lord's work continued apace.[92] After the 1953 SBC meeting in Houston, Rankin told his wife that he felt Southern Baptists had bought in to the Advance Program. Within the next two months, Rankin had been diagnosed with cancer. He passed away suddenly on June 27, 1953.[93]

The Vision Continues: 1954-1963

When Rankin died, the Board's president called for a full meeting of the Board for July 9, 1953.[94] Within that meeting, the Board's president, Howard L. Jenkins, stated that he was not going to propose a new Executive Secretary, but he would entertain suggestions. When the discussions closed, the Board decided to defer selection until

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[90]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Forty-Eight Ninety-First Session One Hundred Third Year Memphis, Tennessee May 19-23, 1948* (Nashville: Executive Committee, Southern Baptist Convention, 1948), 113; Email correspondence with Mike Lopez of the IMB Student Ministry team, 15 October 2012. These students were the first "mission volunteers" for the FMB. Note: even though the term "short-term missions" is of recent vintage, the term applies to the earliest mission volunteer teams of the FMB. From that humble beginning, the current Student Ministry Team has deployed over thirty-five thousand students from the years 2005-2012. The next chapter will dig deeper into the phenomenon known as Short-Term Missions (STM) and the impact of students on STM.

[91]Estep, *Whole Gospel, Whole World*, 278-79.

[92]Baker J. Cauthen, "October Report to Foreign Mission Board," in "Foreign Mission Board Meeting Minutes October 13-14, 1953" (Richmond, VA: FMB, 1953), accession number 1879 [on-line]; accessed 18 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet. Baker J. Cauthen, Secretary to the Orient, reported, "Even from behind the Iron Curtain in China come assurances that Christ's work goes on under very difficult conditions." Estep reports that because of the Communist influence in closing China to mission work, FMB missionaries were sent to Formosa (Taiwan), the Philippines, Malaysia, Thailand, Singapore, and Indonesia. Hence, the incursion of Communism in China continued the spread of the gospel to all nations. See Estep, *Whole Gospel, Whole World*, 294-95.

[93]Estep, *Whole Gospel, Whole World*, 283.

[94]Hill, "Administering Southern Baptist Foreign Missions," 58.

October.[95]

At the second day of the October Board meeting, a secret ballot was taken for Executive Secretary. When the ballots were read, Baker James Cauthen was elected. After a time of discussion with Jenkins, Cauthen accepted the post.[96] Cauthen started his twenty-six year tenure as Executive Secretary at the beginning of 1954.

Indigenous churches and Advance. Before becoming the executive secretary, Cauthen was the Board's Secretary for the Orient. In his first report to the Board in 1946, Cauthen expressed his belief in the value of human life over institutions and indigenous churches over imported religion.[97] His board meeting reports and yearly convention addresses were always infused with two main themes: the need for more missionaries and the money to support them. To these ends, Cauthen instituted three mission emphases throughout his career that profoundly impacted the FMB's reach worldwide—World Missions Year, Jubilee Advance, and Bold Mission Thrust.[98]

World Missions Year. In 1954, the SBC appointed a committee of seven to bring recommendations in 1955 for arousing the action of Southern Baptists to increase

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[95]Foreign Mission Board, "Foreign Mission Board Meeting Minutes July 9, 1953" (Richmond, VA: FMB, 1953), accession number 1865 [on-line]; accessed 18 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[96]Foreign Mission Board, "Foreign Mission Board Meeting Minutes October 13-14, 1953," n.p. In his acceptance speech, Cauthen said, "I cast myself upon your prayers. . . . We are laborers together with God, and He is able to do far more than we can ask or think."

[97]Foreign Mission Board, "Foreign Mission Board Meeting Minutes April 9, 1946" (Richmond, VA: FMB, 1946), accession number 2066 [on-line]; accessed 19 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet. Cauthen said, "The war has taught us in the Orient that our best investments in a mission program are not in buildings and equipment, but in human life." He continued, "The objective of missions always is to plant the gospel of Jesus Christ in an area, foster its development to maturity, and then see that work become self-supporting and independent." Cauthen called for a renewed commitment to Advance. He said, "The passing of this great leader calls us all to a rededication to advance in the task of world missions. . . .We thank God for one whose ministry has blessed us so signally, and we dedicate ourselves anew to the task lying before us." Foreign Mission Board, "Foreign Mission Board Meeting Minutes July 9, 1953," n.p.

[98]Estep, *Whole Gospel, Whole World*, 300-01. Bold Mission Thrust will be addressed more fully below.

support for Convention agencies and world evangelization.[99] Estep reports, "The following year (1955), the Committee on World Evangelization brought its report with eight recommendations after which the convention voted to designate the period from October 1956 to the end of the year 1957 as World Missions Year."[100] At the 1957 SBC convention, President C. C. Warren addressed the observance of World Mission Year.[101] World Missions Year was intended as a "launching pad for the Jubilee Advance."[102]

Jubilee Advance. The second of Cauthen's special mission engagement programs was called Jubilee Advance.[103] The program included four years of special emphases with a culmination at the "celebration of the sesqui-centennial of the Triennial Convention at Atlantic City, May 18-24, 1964."[104] The Baptist Jubilee Advance

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[99]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Fifty-Four Ninety-Seventh Session One Hundred Ninth Year St. Louis, Missouri June 2-5, 1954* (Nashville: Executive Committee, Southern Baptist Convention, 1954), 46; Estep, *Whole Gospel, Whole World*, 300.

[100]Estep, *Whole Gospel, Whole World*, 301. For the full Committee on World Evangelization Report, see Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Fifty-Five Ninety-Eighth Session One Hundred Tenth Year Miami, Florida May 18-21, 1955* (Nashville: Executive Committee, Southern Baptist Convention, 1955), 363-67. The FMB reported the appointment of 121 overseas missionaries in 1956, which was the largest annual number of appointments to date, and the appointment of 107 missionaries during 1957. See Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Fifty-Seven One Hundredth Session One Hundred Twelfth Year Chicago, Illinois May 28-31, 1957* (Nashville: Executive Committee, Southern Baptist Convention, 1957), 114; Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Fifty-Eight One Hundred First Session One Hundred Thirteenth Year Houston, Texas May 20-23, 1958* (Nashville: Executive Committee, Southern Baptist Convention, 1958), 206-07.

[101]Warren said, "Our observance of World Mission Year will soon be a matter of history. This observance is serving in a glorious fashion to acquaint our people with the greater task which lies before us." See Southern Baptist Convention, *Annual 1957*, 71.

[102]Estep, *Whole Gospel, Whole World*, 303. At the June 14, 1956 FMB Board meeting, Cauthen reported, "With the beginning of world missions year in October 1956, the Southern Baptist Convention is going into a period aiming toward 1964 as a climactic year." Foreign Mission Board, "Foreign Mission Board Meeting Minutes June 14, 1956," n.p.

[103]At the 1956 SBC meeting, C. C. Warren reported, "At the 1955 Southern Baptist Convention in Miami, it was voted 'to confer with representatives of other Baptist conventions in North America, looking toward a five-year program of advance which will culminate in 1964, the date of the one hundred fiftieth anniversary of the organization of Baptist work on a national level in the United States and North America." Warren continued, "The resulting movement, called the Baptist Jubilee Advance, has as its purpose the dramatization and deepening of the Baptist witness to the world." Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Fifty-Six Ninety-Ninth Session One Hundred Eleventh Year Kansas City, Missouri May 30-June 2, 1956* (Nashville: Executive Committee, Southern Baptist Convention, 1956), 40.

[104]Cauthen reported, "The convention adopted the recommendation that the period 1959-64 be

Committee was formed at the 1957 SBC meeting in Miami.[105] During this time of Jubilee Advance planning and vision casting, Cauthen consistently pushed the Board to ask (and expect) Southern Baptists to rise to the twin challenges of raising more funds for sending missionaries to the nations and of raising up more missionaries to *go* to the nations.[106]

Short-term missionaries welcomed. Prior to the 1960s, the FMB had given little thought to short-term mission (STM) opportunities.[107] With the appointment of Jesse Fletcher as associate secretary of the FMB's missionary personnel department, the board developed two missionary service tracks that would change the nature of the Board's missionary involvement—the Missionary Associate track and the Journeyman track.[108] Beginning in the 1960s, the Board slowly embraced the idea of STM as a supplement to career (long-term) missionary work.

In October 1961, the FMB approved the creation of the Missionary Associate track. The Missionary Associate track would be open to those "who feel led to bear their Christian witness overseas, who normally could not be appointed due to age or educational requirements but who because of specialized training and/or experience are well qualified to meet urgent, specific needs where only the use of English is necessary."[109] Within two months of approving the Missionary Associate track, the FMB

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designated as 'The Baptist Jubilee Advance.'" Southern Baptist Convention, *Annual 1958*, 421.

[105]Southern Baptist Convention, *Annual 1957*, 21-22, 110.

[106]At the February 9, 1956 Board meeting, Cauthen said, "The remarkable growth in financial support and the large response on the part of mission volunteers clearly indicates that we are moving much more rapidly toward a larger world mission undertaking than earlier was thought to be a possibility." Foreign Mission Board, "Foreign Mission Board Meeting Minutes February 9, 1956" (Richmond, VA: FMB, 1956), accession number 1864 [on-line]; accessed 20 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet. Emphasis author's.

[107]See chap. 3 for a more complete definition of short-term missions (STM).

[108]The appointment of Fletcher and his implementation of the new missionary tracks are documented in these works. Hill, "Administering Southern Baptist Foreign Missions," 71; Estep, *Whole Gospel Whole World*, 308; Crawley, *Global Mission*, 151.

[109]Foreign Mission Board, "Foreign Mission Board Meeting Minutes October 10, 1961," (Richmond, VA: FMB, 1961), accession number 1758 [on-line]; accessed 23 January 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

appointed its first Missionary Associate, a nurse, to Nigeria.[110]

Foreign Mission Board Tests Short Term Missions (1963-1976)

During the time of the Jubilee Advance, the FMB set aside 1963 as the year for "Evangelism Through World Missions."[111] With the success of the Missionary Associate track, Fletcher had some credibility built within the Board's power structure. When he was appointed to serve as secretary of the missionary personnel department, moving to this position from his previous position as associate secretary, Fletcher asked Cauthen to guarantee he could implement a "short term program for young college graduates."[112] From this promise, the Missionary Journeyman Program was born and the FMB moved into a closer relationship with STM.

Journeyman Program Created

In April 1964, the Journeyman Program was developed and adopted to help the FMB create interest among and engage those recent college graduates who might be interested in career mission service.[113] The Journeyman Program has been in operation for over forty years with a few changes. Today, a Journeyman commits to two years of

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[110] Within the next several months, a dozen Missionary Associates were serving with the FMB and many more followed. See Estep, *Whole Gospel, Whole World*, 309.

[111]Foreign Mission Board, "Foreign Mission Board Meeting Minutes June 14, 1956," n.p.

[112]Estep, *Whole Gospel, Whole World*, 309.

[113]Foreign Mission Board, "Mission Minutes, October 12, 1964" (Richmond, VA: FMB, 1964), accessed from International Mission Board Archives via IMB Archivist. Initially, a Journeyman would commit to two years of service with the FMB while serving alongside career missionaries. Candidates were screened based on college transcripts, health history, and personal references. If the candidate passed the initial screening, he or she would be invited to a group screening conference. At that conference, the candidate would be assessed in a variety of situations that would show his or her ability to interact with others, problem-solve, utilize stress management, retain a sense of humor, and reveal the candidate's spiritual motivation. See Foreign Mission Board, "Mission Minutes, April 12, 1966" (Richmond, VA: FMB, 1966), accessed from International Mission Board Archives via IMB Archivist. The Journeyman Program was deemed a success from its very inception. From the notes, "The launching of the missionary journeyman program in 1965 has been one of the memorable developments of the year. Young people who have gone in this new category of service are proving their value to the mission fields. Reports from very [*sic*] hand indicate the wisdom of launching this new venture in missionary service." See Foreign Mission Board, "Mission Minutes, December 9, 1965" (Richmond, VA: FMB, 1965), accessed from International Mission Board Archives via IMB Archivist.

service with the IMB with an option of a third-year. Also, young married couples with no children are able to serve as Journeymen.[114] Based on the definition in this study, neither the Journeyman nor the Associate track would qualify as an STM trip. These programs, while not STM trips per se, were important forerunners of the current climate of STM acceptance in the IMB. Since the development of the Journeyman Program, the IMB has fully embraced the idea of STM as a pathway to career missions.

Consultant on Laymen Overseas and Student Recruitment

In January 1970, the Board elected William Eugene Grubbs as the Consultant on Laymen Overseas. Grubbs was to "help Southern Baptists who travel or live abroad to become involved in missions."[115] Grubbs was "asked to coordinate arrangements for persons going overseas on sabbatical leave or as interim pastors for English-language churches."[116]

In addition to helping Laymen serve overseas, the Board instituted a guidance-based ministry for high school and college students. The ministry was created to "offer a three-fold nurture ministry to high school and college-age young people."[117] This ministry had three purposes: (1) to give information regarding mission opportunities and FMB requirements, (2) help students discern a theological interpretation of the mission

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[114]Over the past forty-nine years, over 5,500 college graduates have served as Journeymen with the Board all over the world. The IMB website claims, "In recent years, more than 35 percent of all IMB Career missionaries have previously served through the Journeyman or ISC programs. IMB, "Journeyman: Whatever It Takes" [on-line]; accessed 23 January 2013; available from http://going.imb.org/2to3yr/journeyman.asp: Internet.

[115]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-One One Hundred Fourteenth Session One Hundred Twenty-Sixth Year St. Louis, Missouri June 1-3, 1971* (Nashville: Executive Committee, Southern Baptist Convention, 1971), 116.

[116]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-Two One Hundred Fifteenth Session One Hundred Twenty-Seventh Year Philadelphia, Pennsylvania June 6-8, 1972* (Nashville: Executive Committee, Southern Baptist Convention, 1972), 132-33.

[117]Foreign Mission Board, "Foreign Mission Board Meeting Minutes January 11, 1972" (Richmond, VA: FMB, 1972), accession number 1308 [on-line]; accessed 23 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

call, and (3) "offer guidance and counsel."[118]

Mission Strategy Controversy

In February 1970, the Executive Committee "authorized a Committee of Ten [later changed to fifteen] to review SBC agency assignments made in the 1959 report of the Committee to Study the Total Southern Baptist Program."[119] The authorization given by the Executive Committee enabled the committee to critically assess work of Southern Baptist agencies, including the Executive Committee, and to recommend changes.[120]

Prior to the 1974 Southern Baptist Convention, the Executive Committee received a recommendation from the Committee of Fifteen in regards to the FMB's strategy and funding.[121] In response to the Committee of Fifteen's findings, the Executive Committee proposed "Recommendation 14." The recommendation stated (in part) that "the two mission boards review thoroughly their present mission plans, and consider the implementation of bold new plans where needed, presenting their plans to the Executive Committee in February, 1976, and to the Convention with such recommendations as they deem advisable in June, 1976."[122]

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[118]Ibid., n.p.

[119]Executive Committee of the Southern Baptist Convention, "Committee of Fifteen Records" (Nashville: Southern Baptist Historical Library and Archives, 2011), 2; Estep, *Whole Gospel, Whole World*, 312. Committee members were E. W. Price, Jr. (NC), chairman; Richard L. T. Beale, III (VA); Doyle E. Carlton, Jr. (FL); Owen Cooper (MS); Noble Hurley (TX); J. Lamar Jackson (AL); Norvell G. Jones (HO); John G. McCall (MS); James L. Monroe (FL); H. Franklin Paschall (TN); Guy Rutland, III (GA); Stewart B. Simms (SC); J. Robert Smith (GA); Rheubin L. South (AR); and T. Cooper Walton (MS).

[120]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-four One Hundred Seventeenth Session One Hundred Twenty-Ninth Year Dallas, Texas June 11-13, 1974* (Nashville: Executive Committee, Southern Baptist Convention, 1974), 88; Estep, *Whole Gospel, Whole World*, 312. The Committee of Fifteen reported, ""The Committee of Fifteen met 21 times between 1970 and 1973 and presented its findings and recommendations to the Convention and in a printed report. Most of the recommendations were presented as 'areas of concern' and referred to the agencies for their consideration." Executive Committee, "Committee of Fifteen Records," 2.

[121]Crawley, *Global Mission*, 64.

[122]Southern Baptist Convention, *Annual 1974*, 65.

Foreign Mission Board Boldly Embraces Short-Term Missions (1976-1980)

The FMB paradigm shift from utilizing only career missionaries to welcoming short-term missionaries to the mission field was fully realized through the adoption and implementation of Bold Mission Thrust in 1976. Through a series of committees and consultation meetings, the FMB recognized a need for strategy refinement and bold advance.

Bold Mission Thrust: 1976-1980

The ideal of "bold advance" precipitated the creation of another committee—the Missions Challenge Committee.[123] Based on the Missions Challenge Committee report, the FMB held a Consultation on Foreign Missions, with approximately three hundred people from Southern Baptist churches, international churches, and overseas conventions participating, prior to the 1975 Southern Baptist Convention in Miami Beach.[124]

After all the committee meetings and consultations, the FMB made a special report to the 1976 Southern Baptist Convention. The FMB reported that it had "addressed itself intensively to a study of plans for work and the outlook for the future."[125] The report continued,

> This study [results] in a fresh challenge to Southern Baptists to press forward in the remaining quarter of this century with bold new plans. It is fully anticipated that Southern Baptists will respond to a new thrust in mission advance both by increased giving through the Cooperative Program and the Lottie Moon Christmas Offering and by earnest prayer that the Lord of the harvest may thrust laborers into his harvest.[126]

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[123]Crawley, *Global Mission*, 64. This committee was called "to consider the plans of the mission boards and call the Convention to commitment for the implementing of the new advance plans."

[124]Ibid., 111.

[125]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-six One Hundred Nineteenth Session One Hundred Thirty-First Year Norfolk, Virginia June 15-17, 1976* (Nashville: Executive Committee, Southern Baptist Convention, 1976), 98.

[126]Ibid.

Crawley writes, "The carefully developed plans of the mission boards and the report of the Challenge Committee were adopted by the Convention at Norfolk in 1976. These plans for advance became identified as Bold Mission Thrust."[127]

The "Bold New Thrusts in Foreign Missions, 1976-2000" highlighted ten aspects of the FMB's study. As listed in the SBC *Annual* the ten highlights were

1. Great over-arching objective: To preach the gospel to all the people in the world:
2. 100 percent increase in missionary staff—more than 5,000 by the year 2000;
3. Missionaries at work in at least 125 countries as God may lead;
4. Accelerated tempo of volunteer lay involvement overseas—up to 3,000 per year needed now, and up to 10,000 per year by the year 2000;
5. Greatly expanded efforts in evangelism—major thrusts in urban area and among students and other young people;
6. Tenfold multiplication of overseas churches—with concomitant increases in baptisms and church membership;
7. Extraordinary efforts in leadership training—through strengthened seminaries, theological education by extension, and lay leadership training;
8. Vastly increased use of radio, television, and publication on mission fields, and penetration via mass media of areas not presently open to missionary activities;
9. Accentuated attention to human need—through health care, disease prevention, benevolent and social ministries;
10. Vigorous, appropriate, and prompt response to world hunger and disasters.[128]

The Missions Challenge Committee also requested that the two mission boards "develop as many ways as possible for long and short term involvement of persons in direct mission work."[129] This direct request was first addressed in the area of disaster relief.

Meeting Human Needs with STM

The Board had been involved in meeting human needs for many years, but the mid- to late-70s saw an increased focus on disaster relief as a strategy. The FMB was assigned "medical and benevolent ministries" as a part of its "five programs of work" as given by the SBC.[130] In what became a new missionary strategy, the coordinator for

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[127]Crawley, *Global Mission*, 64-65.

[128]Southern Baptist Convention, *Annual 1976*, 112-13.

[129]Ibid., 54.

[130]Foreign Mission Board, "Foreign Mission Board Meeting Minutes March 11, 1975"

disaster relief, W. Eugene Grubbs, increasingly relied on hundreds of laypersons.[131]

The increased use of laypersons in overseas disaster relief continued to open the door for STM involvement within the SBC.[132] The Board eventually started forming medical disaster teams to be ready for deployment at a moment's notice.[133] Through the development of these early teams, the SBC has become known worldwide for its disaster relief efforts.[134]

Volunteer Involvement in Missions

In August of 1979, the FMB met in Glorieta, New Mexico to discuss the new Volunteer Involvement in Missions (VIM) program. The resulting VIM implementation guide includes the following statement:

> The positive attitude of the Foreign Mission Board toward Volunteer Involvement in Missions is reflected in the Total Missions Thrust strategy adopted by the board in January 1976 and recommended and adopted by the Southern Baptist Convention in June 1976. One of the objectives of Total Missions Thrust is "increased tempo of volunteer involvement overseas."[135]

Throughout the 1980s and well into the 1990s, the VIM department mobilized, trained,

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(Richmond, VA: FMB, 1975), accession number 970 [on-line]; accessed 20 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[131]Estep, *Whole Gospel, Whole World*, 315-16.

[132]The FMB reported 2,866 persons were able to participate in "volunteer involvement projects overseas in 1978." In 1979, the volunteer involvement increased to 3,793 people. See Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-Nine One Hundred Twenty-Second Session One Hundred Thirty-Fourth Year Houston, Texas June 12-14, 1979* (Nashville: Executive Committee, Southern Baptist Convention, 1979), 88; Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Eighty One Hundred Twenty-Third Session One Hundred Thirty-Fifth Year St. Louis, Missouri June 10-12, 1980* (Nashville: Executive Committee, Southern Baptist Convention, 1980), 85.

[133]An example of the medical standby units is described in this meeting of the FMB. See Foreign Mission Board, "Foreign Mission Board Meeting Minutes October 8, 1979" (Richmond, VA: FMB, 1979), accession number 753 [on-line]; accessed 20 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet.

[134]Today, the SBC participates in global disaster relief efforts through several entities, including the North American Mission Board's Disaster Relief and Baptist Global Response. Information on NAMB's Disaster Relief and Baptist Global Response (BGR) found [on-line]; accessed 14 July 2012; available from http://www.namb.net/dr/ and http://www.baptistglobalresponse.com/faq; Internet.

[135]"Volunteer Involvement in Missions Through the Foreign Mission Board" (Glorieta, NM: FMB, 1977), accessed from International Mission Board Archives via IMB Archivist.

and placed thousands of Southern Baptist mission volunteers. In 1998, the VIM department was dissolved and operational duties were passed to other teams.[136]

Within a few years of the adoption of Bold Mission Thrust, Keith Parks succeeded Baker James Cauthen as Executive Secretary of the FMB. Parks was elected unanimously at the August 6, 1979 FMB Board meeting with his starting date as January 1, 1980.[137] Estep writes, "Just as the Advance Program had been the guiding star of Cauthen's administration, Bold Mission Thrust became the inspiration for the global vision of Keith Parks."[138]

Students Sent to the Uttermost Parts of the World (1980-Present)

Encouraged by successful implementation of the Journeyman program and emboldened by Bold Mission Thrust, the FMB continued to develop and implement various student-based initiatives to interest college students in international missions.[139] These semester-long mission opportunities paved the way for the current variety of STM offerings from the IMB. From 2005-2012, the IMB Student Missions team welcomed

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[136]For example, in 1998, the college and youth mission responsibilities were combined into one department under the Church and Partner Services Division with Mike Lopez serving as director. Information about the VIM dissolution was provided via email correspondence with Mike Lopez of the IMB Student Ministry team, 11 November 2012. In 1947, the home Mission Board instituted the Student Summer Mission Program, which was an important forerunner of current student involvement in international missions. See, Southern Baptist Convention, *Annual 1948*, 196.

[137]Foreign Mission Board, "Foreign Mission Board Meeting Minutes August 6, 1979" (Richmond, VA: FMB, 1979), accession number 811 [on-line]; accessed 20 April 2013; available from https://solomon.3e2a.org/public/ws/oldmin/www2/minutesp/SearchForm; Internet. Estep notes the following May (1980) the title of executive secretary was changed to president in Estep, *Whole Gospel, Whole World*, 331.

[138]Estep, *Whole Gospel, Whole World*, 330. Estep continues that Parks was "a part of the administrative team" that helped develop the Bold Mission Thrust program."

[139]Early student initiatives were aimed at seminary students. The FMB approved a Seminary Student Missions Program on July 2, 1974. See Foreign Mission Board, "Mission Minutes, December 10, 1974" (Richmond, VA: FMB, 1974), accessed from International Mission Board Archives via IMB Archivist. For example, in 1979, the Baptist Student Union (BSU) Student Missions Program "was expanded to include semester missions opportunities for Baptist college students. The BSU mission program expanded from an eight to ten week assignment to a semester-long service opportunity. Foreign Mission Board, "Mission Minutes, November 6, 1979" (Richmond, VA: FMB, 1979), accessed from International Mission Board Archives via IMB Archivist; Foreign Mission Board, "Mission Minutes, February 14, 1984" (Richmond, VA: FMB, 1984), accessed from International Mission Board Archives via IMB Archivist.

35,500 short-term missionaries for service in its various programs.[140]

Bold Mission Thrust Continues

In 1976, The Missions Challenge Committee recommended that Southern Baptists "pray, give, and work so that every person in the world shall have the opportunity to hear the gospel of Christ by the year 2000."[141] At the 1980 SBC, the Board reported the foreign mission force exceeded three thousand persons for the first time in FMB history. The Board appointed 332 new missionaries during 1979 with service in 94 foreign fields.[142]

The SBC Executive Committee recommended the 1982-85 Bold Mission Thrust Program Emphasis seek to involve 2,554 newly appointed missionary personnel and 300,000 STM personnel, including Mission Service Corps volunteers.[143] In 1997, the Board reported on the Bold Mission Thrust Emphasis Plan to complete the evangelization of the world by the year 2000. With three years to go, FMB President Rankin encouraged, "Believing the words of Jesus that the gospel will be preached in all the world as a witness to all nations, the FMB is seeking to mobilize personnel and prayer support to focus on the 2,161 unreached people groups of the Last Frontier."[144]

The FMB Changes Its Name and Its Strategic Focus

Despite the controversies swirling in meeting halls and on convention floors,

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[140]Information about the number of STM student missionaries used by the IMB was provided via email correspondence with Mike Lopez of the IMB Student Ministry team, 15 October 2012.

[141]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Ninety-Seven One Hundred Fortieth Session One Hundred Fifty-Second Year Dallas, Texas June 17-19, 1997* (Nashville: Executive Committee, Southern Baptist Convention, 1997), 62-63; Southern Baptist Convention, *Annual 1976* 54.

[142]Southern Baptist Convention, *Annual 1980*, 90.

[143]Ibid., 37.

[144]Southern Baptist Convention, *Annual 1997*, 155.

the mission of the FMB continued unabated.[145] The FMB did lose some career missionaries in the Conservative Resurgence, but the work carried on.[146] When Parks retired in 1992, the search for his successor started immediately and ended with the election of Jerry Rankin as President of the FMB on June 14, 1993.[147] Rankin immediately identified himself with FMB mission strategy to plant "infinitely reproducible churches." And, he stated a desire to continue directing missionaries to the unreached areas of the world while not neglecting the harvest fields.[148]

New Directions. In 1995, Rankin argued for the necessity of a new name in regards because of all the changes happening at the FMB. He said, "We are to become the International Mission Board of the Southern Baptist Convention."[149] However, this

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[145]The late 70s and early 80s saw what is now called "The Conservative Resurgence" within the SBC. In 1978, the SBC saw a rising tide of conservative (some say fundamental) Baptists who desired to reclaim the SBC and redirect its institutions in line with conservative theology. The SBC detractors who denounce the Conservative Resurgence as a "fundamentalist" conspiracy seem to be well represented by these works. For example, see Farnsley II, *Southern Baptist Politics*; Morgan, *The New Crusades*; or Joe E. Barnhart, *The Southern Baptist Holy War* (Austin, TX: Texas Monthly Press, 1986). The main issue in the controversy was the reliability of the Bible. Ellen M. Rosenberg writes, "In 1979 Paige Patterson and Paul Pressler announced their ten-year plan to take over the Convention for the 'inerrantists.' Scholarship had led to heterodoxy and liberalism, they said; the SBC must return to its roots, beyond biblical authority to biblical literalism." See Paige Patterson, *Anatomy of a Reformation: The Southern Baptist Convention, 1978-2004* (Fort Worth, TX: Seminary Hill Press, n.d), 3-4, 7; Ellen M. Rosenberg, *The Southern Baptists: A Subculture in Transition* (Knoxville: University of Tennessee Press, 1989), 191.

[146]In the late 80s, the FMB called for a mid-Bold Mission Thrust evaluation of evangelism and determined that all missionaries should be involved in personal evangelism at some level with seventy percent of the missionary force having the "primary assignment in outreach and church planting." This strategic re-focus was called the 70/30 controversy. See Foreign Mission Board, "Foreign Mission Board Meeting Minutes December 7, 1987" (Richmond, VA: FMB, 1987), accessed from International Mission Board Archives via IMB Archivist; and Foreign Mission Board, "Foreign Mission Board Meeting Minutes April 11, 1988," (Richmond, VA: FMB, 1988), accessed from International Mission Board Archives via IMB Archivist.

[147]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Ninety-Four One Hundred Thirty-Seventh Session One Hundred Forty-Ninth Year Orlando, Florida June 14-16, 1994* (Nashville: Executive Committee, Southern Baptist Convention, 1994), 199.

[148]Ibid.

[149]International Mission Board, "Mission Minutes, Huntsville, Alabama, April 27, 1995," (Richmond, VA: IMB, 1995), accessed from International Mission Board Archives via IMB Archivist. Rankin added, "The nomenclature of 'foreign' was certainly appropriate a century ago in contrast with domestic or home missions. However, in the shrinking global community and era of partnership with Baptists and other Christian entities and societies around the world, it carries a patronizing and condescending connotation that is not in our best interests. 'International' clearly represents the scope of our task on behalf of Southern Baptists."

change would take two more years to implement fully. At the 1997 Board meeting in Little Rock, Arkansas, Carl Johnson, Vice President and Treasurer, reported, "Effective June 19, 1997 the Company will be changing its corporate name to International Mission Board, reflecting a newness and vision and moving away from the sensitivity that some might have related to its former name."[150]

At the 1998 SBC meeting, the IMB reported, "During the past two years it became obvious to IMB executives and to the IMB trustees that changes in focus, structure, and approach would have to take place before God could lead us beyond this level of growth. So major changes were begun in 1997."[151] In 1999, Willis said, "We stand on the threshold of a new millennium. . . . The whole reorganization of IMB called *New Directions* came from the concept of getting ready for the 21st century."[152]

In addition to a new corporate identity, Rankin moved the FMB into a new paradigm with his restructuring of the IMB, focus on ethno-linguistic people groups, and emphasis on Church Planting Movements (CPM).[153] Rankin reported in 2003, "Since

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[150]International Mission Board, "Mission Minutes, Little Rock, Arkansas, April 7, 1997" (Richmond, VA: IMB, 1997), accessed from International Mission Board Archives via IMB Archivist.

[151]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Ninety-Eight One Hundred Forty-First Session One Hundred Fifty-Third Year Salt Lake City, Utah June 9-11, 1998* (Nashville: Executive Committee, Southern Baptist Convention, 1998), 169.

[152]International Mission Board, "Mission Minutes, Wichita, Kansas, September 16, 1999" (Richmond, VA: IMB, 1999), accessed from International Mission Board Archives via IMB Archivist. Emphasis original. In 2000, The IMB reported, "Revitalized strategies directed toward church planting movements that have produced results consistent with God's efforts to be exalted among the nations." See Southern Baptist Convention, *Annual of the 2000 Southern Baptist Convention One Hundred Forty-Third Session One Hundred Fifty-Fifth Year Orlando, Florida June 13-14, 2000* (Nashville: Executive Committee, Southern Baptist Convention, 2000), 162.

[153]An exhaustive history of the development of CPM strategy is not necessary for the topic at hand, but CPM has informed all strategic decisions at the IMB for almost twenty years. Therefore, CPM deserves some mention even if the mention is merely a lengthy footnote. In 1998, Avery Willis, senior vice president of the Office of Overseas Operations, clarified the goal of the new IMB strategic changes at a Board meeting in Del City, Oklahoma. He said, "The destination is a church planting movement. Now that is terminology you have heard but I want to blaze it across your hearts and minds so you will not forget it." Willis continued, "Now, what is a church planting movement? It is the rapid multiplication of churches to the extent that they can reach their whole people group, and move out in missions to someone else." See International Mission Board, "Mission Minutes, Del City, Oklahoma, March 19, 1998" (Richmond, VA: IMB, 1998), accessed from International Mission Board Archives via IMB Archivist. At the 1998 Del City meeting, David Garrison, associate vice president of Strategy Coordination and Mobilization, shared his vision of CPM and how missionaries facilitate CPM. He said, "A realization that the role of a missionary is a catalytic role but it is a servant's role. . . . Our strategy coordinators who are most effective are realizing

implementing a radical shift in strategies and overseas organization in 1997, the IMB has seen unprecedented advances in our global mission."[154]

The "five thousand." In the year 2001, the IMB appointed more career missionaries than at any time in its history.[155] The "magic number" of five thousand missionaries, as designated by Bold Mission Thrust, was met on September 10, 2001.[156] On September 11, terrorists crashed two planes into the World Trade Center and one plane into the Pentagon. A fourth plane, allegedly intended for the Capitol or the White House, crashed into a Pennsylvania field.[157]

Despite the terrorist attacks, the Board held the largest single appointment service of career missionaries in the history of the IMB (124 appointed) in November 2001. With record missionary appointments—both long-term and short-term—the Board

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that their most effective angle is to lead by serving, to be a catalyst for a church planting movement. Garrison literally "wrote the book" on CPM. See V. David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004). In *To the Ends of the Earth: Churches Fulfilling the Great Commission*, Rankin argues for missions that seek to make disciples in the context of the local church. He writes, "Evangelism that results in churches is the kind of evangelism that makes disciples." Rankin continues, "The objective of a church-planting strategy of evangelism is not just an increase in the number of churches. It is to facilitate a rapid reproduction of churches, making the gospel available so that lost people everywhere can come to saving faith in Christ." Jerry Rankin, *To the Ends of the Earth: Churches Fulfilling the Great Commission* (Nashville: Broadman & Holman, 2006), 86-87. Not all Southern Baptist missiologists agree with CPM as the solution to evangelizing the world. M. David Sills writes, "CPM became one of the most prolific [methodologies] because the largest mission agency mandated its use as the golden-key, single-solution strategy for all of its missionaries worldwide." M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), 140. Despite some pushback against CPM, the IMB has continued to tout the CPM methodology. In 2003, Rankin reported, "The primary objective of all we do is to rapidly expand access to the gospel among all peoples through more effective evangelism, discipleship, and church planting that results in increasing numbers of church planting movements." Southern Baptist Convention, *Annual of the 2003 Southern Baptist Convention One Hundred Forty-sixth Session One Hundred Fifty-eighth Year Phoenix, Arizona June 17-18, 2003* (Nashville: Executive Committee, Southern Baptist Convention, 2003), 149.

[154]Southern Baptist Convention, *Annual 2003*, 149.

[155]Southern Baptist Convention, *Annual of the 2002 Southern Baptist Convention One Hundred Forty-fifth Session One Hundred Fifty-seventh Year St. Louis, Missouri June 11-12, 2002* (Nashville: Executive Committee, Southern Baptist Convention, 2002), 136.

[156]The actual number of missionaries was 5,097. See "International Mission Board Timeline," [on-line]; accessed 5 May 2013; available from http://media1.mediasuite.org/files/86/8656/8656-47289.pdf; Internet.

[157]This terrorist attack was the largest single act of terrorism—or war—on American soil by a foreign combatant and the repercussions on international missions have been felt ever since, especially in the areas of travel and freedom of movement.

optimistically speculated the number of career missionaries could exceed eight thousand within ten years.[158] The Board's optimism would be just that—optimism. Reality dictated that the mission force would drop below 5,100 within five years.[159]

Increased opportunities for students. In 1997, the IMB created greater opportunities for students to be involved in international missions, which included "youth and International World Changers (IWC)."[160] These greater opportunities caused the IMB's Student Ministry Team to start developing overseas service requests for students. In 1998, the team had 1,200 assignments to fill. In 1999, IMB missionaries requested the assistance of more than 1,500 college students.[161] At the 2002 SBC, the Board reported,

> In spite of the cancellation of many volunteer projects following the September 11 tragedies, the number of short-term volunteers had already surpassed the 30,000 who went overseas the previous year. In addition to the 3,500 college students participating in volunteer assignments, the number of high school students going overseas increased from 1,800 to more than 3,500.[162]

The Board affirms its desire for these short-term missionaries to desire future career service. It continues, "These future missionaries are being exposed to the needs of a lost world, seeing God's hand at work, and recognizing the potential in their lives of impacting that world for Jesus Christ."[163] In 2003, the Board reported more growth in

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[158]Southern Baptist Convention, *Annual 2002*, 136-37. The Board reported, "The number of new missionaries appointed in 2001 was 1,155. This includes 387 long-term and 768 short-term missionaries. Both of these numbers are the highest ever, and total 251 more than the previous record number, 904 in 1999. This brings the total number of International Mission Board missionaries to approximately 5,100."

[159]Southern Baptist Convention, *Annual of the 2006 Southern Baptist Convention One Hundred Forty-ninth Session One Hundred Sixty-first Year Greensboro, North Carolina June 13-14, 2006* (Nashville: Executive Committee, Southern Baptist Convention, 2006), 225.

[160]Information about the number of STM student missionaries used by the IMB was provided via email correspondence with Mike Lopez of the IMB Student Ministry team, 15 October 2012.

[161]Mark Kelly, "IMB Needs to Double Number of Summer Missionaries in '99," *Baptist Press*, 22 October 1998, [on-line]; accessed 6 May 2013; available from http://www.bpnews.net/BPnews.asp?ID=2618; Internet.

[162]Southern Baptist Convention, *Annual 2002*, 136.

[163]Ibid.

student volunteer missions.[164] In 2005, the Board reported regular correspondence—via electronic newsletter—with more than 5,300 high school and college students to provide them with information about overseas service.[165]

History Yet to Be Written

In 2009, the IMB underwent another reorganization that significantly changed the way it does business. The IMB moved from a "geographic configuration of overseas strategies to nine global affinity groups. . . . This new structure will empower field teams to accelerate getting the gospel to all peoples wherever they are."[166] Shortly after this reorganization, in July 2010, Rankin retired from the IMB after leading for seventeen years. In the interim, Clyde Meador served as president while a successor was found. On March 16, 2011, Thomas (Tom) Elliff was unanimously elected as IMB President.[167]

The future history of the IMB has yet to be lived—and written. Within this future, lies the reality that financial resources continue to be a problem for the IMB. In 2010, the IMB reported, "The year 2009 represents a tragic marker in which Southern Baptists chose not to provide the resources to send and support the missionary candidates being called out of our churches."[168]

Despite the IMB's optimistic 2001 prediction of eight thousand field personnel

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[164]The Board reported more than 4,000 college students and 2,500 high school students worked alongside missionaries in 2002. The IMB also had record appointment of long-term missionaries (258 career, 112 associate, and 42 apprentice.) See Southern Baptist Convention, *Annual 2003*, 150.

[165]Southern Baptist Convention, *Annual of the 2005 Southern Baptist Convention One Hundred Forty-eighth Session One Hundred Sixtieth Year Nashville, Tennessee June 21-22, 2005* (Nashville: Executive Committee, Southern Baptist Convention, 2005), 196.

[166]Southern Baptist Convention, *Annual of the 2010 Southern Baptist Convention One Hundred Fifty-third Session One Hundred Sixty-fifth Year Orlando, Florida June 15-16, 2010* (Nashville: Executive Committee, Southern Baptist Convention, 2010), 174. The nine affinity groups are American Peoples, Central Asian Peoples, East Asian Peoples, European Peoples, Northern Africa and Middle Eastern Peoples, South Asian Peoples, Southeast Asian Peoples, Sub-Saharan African Peoples, and Deaf Affinity.

[167]Erich Bridges, "Elliff Elected Unanimously to Lead Int'l Mission Board," *Baptist Press*, 16 March 2011, [on-line]; accessed 6 May 2013; available from http://www.bpnews.net/BPnews.asp?ID=34848; Internet.

[168]Southern Baptist Convention, *Annual 2010,* 175.

within in ten years, SBC churches did not provide the resources to continue building the missionary force. Hence, drastic measures had to be taken in the form of a reduction in force. The IMB continues, "After sending out more than 900 new God-called personnel in 2008, and reaching a record level of 5,624 overseas personnel, the IMB is having to cut back to no more than 5,000 missionaries by the end of 2010 to maintain fiscal responsibility and stay within available resources."[169]

With this reduction in career missionaries, the IMB is relying even more on STM volunteers as supplements to long-term personnel. As will be seen in the next chapter, college students have been willing mission volunteers since the beginning of mission work in North America. The exuberance exhibited by students willing to serve was fostered and welcomed by other mission agencies, with the SBC's mission agencies reacting a little slower in regards to college students. Eventually, the IMB embraced the youthful eagerness for international STM service in a big way. The Hands On program is an excellent example of the IMB's embrace of student STM engagement.

[169]Ibid.

CHAPTER 3

COFFINS, CRATES, AND BACKPACKS: STUDENTS AND SHORT TERM MISSIONARIES CHANGE THE WORLD

In the last fifty to sixty years, short-term missions (STM) has developed into a phenomenon requiring close study and careful conversation. Prior to the 1950s, STM engagement was not even considered a possibility by some mission sending agencies.[1] Stan Guthrie writes, "Short-term ministry is an option few other generations of Western Christians, much less their non-Western counterparts, ever considered."[2] Guthrie notes that William Carey went to India for over thirty years without a return to England. And, missionaries to West Africa would pack their belongings in "wooden coffins, never expecting to return to their homeland."[3]

As mentioned in chapter two, the first STM team to serve with the Foreign Mission Board (FMB) of the Southern Baptist Convention (SBC) was a team of eleven college students who were sent to Hawaii in 1947.[4] These students were the first "mission volunteers" for the FMB. From this inauspicious beginning, the FMB has slowly embraced the STM movement. More importantly, the inclusion of college students in an FMB project recognized and helped validate the contribution of students to American

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[1]This assertion about STM engagement assumes the STM definition given by the author. For a definition/description of STM, please refer to chap. 1.

[2]Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Waynesboro, GA: Paternoster, 2000), 86.

[3]Ibid.

[4]Southern Baptist Convention. *Annual of the Southern Baptist Convention Nineteen Hundred and Forty-Eight Ninety-First Session One Hundred Third Year Memphis, Tennessee May 19-23, 1948* (Nashville: Executive Committee, Southern Baptist Convention, 1948), 113; Email correspondence with Mike Lopez of the IMB Student Ministry team, 15 October 2012. Note: even though the term "short-term missions" is of recent vintage, the term applies to the earliest mission volunteer teams of the FMB. See chap. 2, pg. 38.

missions.

College students had long been on the front lines of American missions, but their contribution had been limited to long-term service after completion of studies. Times were changing in the world of mission engagement, and the opportunities for STM engagement during one's school years was an opportunity too good to pass up. With cultural changes and technological advances in the 1960s, STM engagement became a possibility for high school, as well as, college students.

Trying to accurately catalogue the history of student and STM engagement within the American missions context is an almost impossible task.[5] Thousands of STM trips happen each year and tracking down each instance of STM would be well beyond the scope of this work. Despite the breadth of STM and student mission engagement, this chapter will recount the rise of student mission involvement in the modern American missions movement with particular emphasis on college students. In addition, this chapter will look at the genesis and development of the current STM craze and how the two streams—student mission involvement and STM engagement—intersect. This historical review will help place the Hands On program into its proper historical context.

History of Students and STM

In the twentieth century, STM engagement has become an increasingly common avenue of mission engagement for American Christians.[6] Until the 1950s, the few groups that were sent out as STM teams were seen as anomalies rather than the norm. Roger Peterson writes, "Just one generation ago, most missionaries thought of a

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[5]Peterson et al. give a concise explanation of why attempting an exhaustive STM history would be extremely difficult. See Roger P. Peterson et al., *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries* (Minneapolis: STEMPress, 2003), 241.

[6]Kraig Beyerlein, Jenny Trinitapoli, and Gary Adler, "The Effect of Religious Short-Term Mission Trips on Youth Civic Engagement," *Journal for the Scientific Study of Religion* 50, no. 4 (2011): 781-82.

short-term mission as a two- to four-year commitment to overseas ministry."[7] Robert J. Priest affirms this multi-year idea of missions in *Effective Engagement in Short-Term Missions: Doing it Right!* He writes, "Historically missionaries were expected to serve for life. But in 1949 the Methodist Board of Missions approved a revolutionary program where recent college graduates . . . were appointed for three-year terms of service in specific countries."[8]

The current cultural attitude toward any type of long-term commitment would categorize these "short term missionaries" (who served for two or three years) as "long-term."[9] The timeframe for a mission trip—due to technology, particularly air travel—has shrunk from years to weeks. Furthermore, recent Christian STM engagement almost requires one to test a geographic location for a sense of calling. Guthrie adds, "Diving into the deep end of world missions without putting at least a toe in the water is unthinkable to most boomers."[10]

Long before the current STM craze, early mission efforts in the American colonies focused on Native Americans.[11] Eventually, students, particularly college students, became involved in the modern American missions movement and helped shift focus to include foreign lands. David M. Howard argues that the "beginning of overseas interest on the part of the Church [in the United States] can be traced directly to student

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[7]Roger Peterson, "Mission Dei or 'Missio Me'? Using Short-Term Missions to Contribute Toward the Fulfillment of God's Global Purpose," in *Perspectives on the World Christian Movement: A Reader*, 4th ed., ed. Winter et al. (Pasadena, CA: William Carey Library, 2009), 753.

[8]Robert J. Priest, ed., *Effective Engagement in Short-Term Missions: Doing it Right!* Evangelical Missiological Society Series No. 16 (Pasadena, CA: William Carey Library, 2008), i.

[9]Ibid. Anecdotally, I was speaking with a career IMB missionary and he said the current service average for IMB missionaries is 7-8 years. He said he thought the younger missionaries get a "seven-year itch" and start looking for alternatives when the work gets hard and the "honeymoon period" wears off. This missionary grew up on the field and has served for 30+ years.

[10]Guthrie, *Missions in the Third Millennium*, 86.

[11]For example, see R. Pierce Beaver, "The History of Mission Strategy," in *Perspectives*, 231-33.

influence."[12] Based on such an assertion, one could argue that American mission history is actually American student mission history.

Career Missionaries Only

Protestant mission efforts in North America began in the early 17th century with the New England mission to the American Indians.[13] Charters given to colonizers provided for the conversion and discipling of the native peoples.[14] R. Pierce Beaver records, "The Puritan planters of Massachusetts declared that ministry to the Indians was the 'principle end' of the founding of their colony."[15]

Eliga H. Gould argues that the mission to the American Indians was selectively successful with little or no lasting results. Gould writes, "As in the nineteenth century, Protestant missions to indigenous peoples featured prominently in the rhetoric of Britain's early modern expansion."[16] Gould continues that the entire British American religious climate had a great impact on Britain's understanding of mission, but the initial missionary work of the colonists was less than successful.[17] Contra Gould's claims of ineffective witness, Douglas A. Sweeney notes, "They [the American colonial home mission societies] exerted a weighty moral force on the formation of the new nation, but

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[12]David M. Howard, "Student Power in World Missions," in *Perspectives*, 306. Howard even traces the start of American international missions to *one student*—Samuel J. Mills, Jr.

[13]Beaver, "History of Mission Strategy," 231-33; for an overview of missions to American Indians, see Bradley J. Gundlach, "Early American Missions from the Revolution to the Civil War," in *The Great Commission: Evangelicals and the History of World Missions*, ed. Martin Klauber and Scott M. Manetsch (Nashville: B&H Books, 2008), 69-75.

[14]Stephen Neill, *A History of Christian Missions*, 2nd ed. rev. ed. Owen Chadwick (Hammondsworth, Middlesex: Penguin Books, 1986), 191-92. Charles I granted a charter to the colony of Massachusetts that included the statement that the principle end of the plantation was to "win and incite the natives of the country to the knowledge of the only true God and Saviour of mankind and the Christian faith."

[15]Douglas A. Sweeney, *The American Evangelical Story: A History of the Movement* (Grand Rapids: Baker Academic, 2005), 82.

[16]Eliga H. Gould, "Prelude: The Christianizing of British America, " in *Missions and Empire*, The Oxford History of the British Empire Companion Series, ed. Norman Etherington (New York: Oxford University Press, 2005), 20.

[17]Ibid., 38.

none of these groups made much of a difference overseas."[18]

John Eliot, Thomas Mayhew Jr., and David Brainerd labored among the native tribes with varying degrees of success. Their labors and writings inspired future missionaries, including William Carey.[19] Eliot felt his first calling to the native peoples through the seal of the Massachusetts Bay Colony, which pictured a native "echoing the Macedonian's plea: 'Come over and help us.'"[20] Eventually, he gained a working knowledge of a native dialect and would make "fortnightly visits" to preach and teach to a gathering of natives. Through this ministry, Native Americans came to saving faith in Jesus and Eliot would settle them in "Praying Towns" with a "civil covenant to receive religious instruction and abide by certain rules."[21]

Eliot subscribed to an indigenous language principle and he made preaching the central aspect of his mission.[22] He spent fourteen years translating the Bible into Algonquian and teaching the natives to read it. The decade after translation was one of great spiritual harvest, but King Philip's War (1675-78) would wipe away almost all of Eliot's mission work. One criticism of Eliot was his lack of long-term presence among the native tribes. Hinkson writes of Eliot, "For all this 'Apostle to the Indians' was able to accomplish among the natives, he was ever only a part-time missionary, with the bulk of his energies expended upon the English Roxbury congregation."[23]

Beginning in 1643, Mayhew preached and taught on Martha's Vineyard. The

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[18]Ibid., 88.

[19]Neill, *History of Christian Missions*, 192-93; See David Brainerd, *The Life and Diary of David Brainerd*, ed. Jonathan Edwards (Chicago: Moody Press, 1949); Timothy George, *Faithful Witness: The Life and Mission of William Carey* (Birmingham, AL: New Hope, 1991); Sweeney, *American Evangelical Story*, 87; for Gould's negative assessment, see Gould, "Prelude," 21-22.

[20]Jon Hinkson, "Missions among Puritans and Pietists," in *The Great Commission*, 25. The bulk of this biographical sketch of Eliot, Mayhew, Jr., and Brainerd comes from Hinkson's essay.

[21]Ibid., 25-27.

[22]Ibid., 25. Eliot published the first book ever written in an American Indian language.

[23]Ibid., 29.

island's isolation protected his mission work from the ravages of war that destroyed much of Eliot's work on the mainland. Like Eliot, Mayhew gathered converted Indians into their own congregations and praying towns. Unlike Eliot's praying towns, Mayhew's survived with little outside threat or influence. In 1657, Mayhew and an Indian convert sailed for England to never be heard from again. Mayhew's father carried on his work for the next twenty-five years. At one point, Martha's Vineyard housed around sixteen hundred professing Indian Christians.[24]

Brainerd had a different missionary method and lived among the Native Americans, as much as he could. Brainerd died young and inspired countless missionaries through the posthumous publication of his diary—*The Life and Diary of David Brainerd*.[25] Brainerd's service through devastating illness elevated faithfulness over fruitfulness as the goal of the missionary. Hinkson writes that Brainerd's life story "made success irrelevant if only the course of self-denial be endured."[26]

Through his writings, Brainerd became a "patron saint" of the modern missionary movement.[27] Joseph Conforti quotes E. A. Payne, who writes that William Carey regarded *The Life and Diary of David Brainerd* as almost a "second Bible."[28] Hinkson writes about the later missionary movement, "Many a novice missionary would

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[24]Ibid., 30-31.

[25]Hinkson argues Thomas Mayhew, Jr. was the most successful Puritan missionary, but Brainerd was the most famous. See Hinkson, "Missions among Puritans and Pietists," 31-34. Jonathan Edwards oversaw the diary's publication in 1749. One must note Brainerd's young age, especially in regards to this chapter's focus on college student's mission involvement. Brainerd was a college-aged young man when he began his mission service. He was expelled from college for an intemperate remark about a professor and had no opportunity to serve as a pastor and he decided to go to the Native Americans as a missionary.

[26]Ibid., 33-34. As evidence that Brainerd's faithfulness may have affected his fruitfulness in a positive way, one of Brainerd's early converts testified that Brainerd was willing to suffer for them so they could hear and believe that Jesus suffered for them, as well.

[27]Joseph Conforti, "David Brainerd and the Nineteenth Century Missionary Movement," *Journal of the Early Republic* 5, no. 3 (1985): 316; Sweeney, *American Evangelical Story*, 87.

[28]Joseph Conforti, "Jonathan Edward's Most Popular Work: 'The Life of David Brainerd' and Nineteenth-Century Evangelical Culture," *Church History: Studies in Christianity and Culture* 54, no. 2 (1985): 193.

set off to the field armed with Bible and Brainerd."[29]

This seventeenth to late eighteenth century mission work in the American colonies (and new republic) was preparatory for the impending expansion of the modern missionary movement. Unfortunately for the cause of international missions, "The frontier settlements and the Indians absorbed all their [mission agencies'] resources."[30]

Students Are Ready and Able to Go: The Beginning of Student Mission Work

The expansion of the modern missionary movement has developed through paradigm shifts that caused missionaries and mission agencies to look to new frontiers of service. Ralph Winter referred to these paradigm shifts as "three eras."

The modern missionary movement. The first era is the beginning of the modern missions movement—characterized by William Carey. The second era is the development of independent, indigenous mission agencies—characterized by Hudson Taylor. The third era is an era of ethnographic study ushered in by Cameron Townsend and Donald McGavran.[31]

Each of the paradigm shifts in the modern missions movement relied heavily on student involvement.[32] Stephen E. Burris built off of Winter's phraseology and uses the term "waves." Burris writes, "Each wave was produced by a paradigm shift that not only changed the focus of mission work, but also helped clarify the unfinished task of world evangelization. Each paradigm shift sought to touch regions untouched by previous

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[29]Hinkson, "Missions among Puritans and Pietists," 33.

[30]Beaver, "History of Mission Strategy," 233.

[31]Ralph D. Winter, "Four Men, Three Eras, Two Transitions: Modern Missions," in *Perspectives*, 264-66.

[32]Fred W. Beuttler shows that the post-World War II complexity and sophistication of missions required higher levels of education. This higher education might not be necessary to serve on the field, but "advanced anthropological and linguistic techniques" were applied to help the "furtherance of gospel ministry." See Fred W. Beuttler, "Evangelical Missions in Modern America," in *The Great Commission*, 125.

missionary activity."[33]

The initial "era" or "wave" of Protestant missions in the nineteenth century was not so much the actual beginning of foreign missions as it was a realization in the Western church that the Great Commission was still applicable in modern times.[34] The pointed words and heartfelt conviction of an English Baptist pastor lit the match that started the missionary fires of the "The Great Century."[35] William Carey was a "just a cobbler" whom God used to light the way for millions of foreign missionaries through his writing and life example.[36] Winter writes, "The nineteenth century is thus the first century in which Protestants were actively engaged in missions."[37]

Since the beginning of the modern missions movement in the United States, student involvement has been an integral part of mission advance. The earliest American missionaries were either college students or were called to missions while in college.[38] H. Wilbert Norton writes, "Students have been in the vanguard of the North American church's missionary outreach."[39] The early American evangelical church focused mission efforts on home missions, but a "group of college boys" stimulated interest among

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[33]Stephen E. Burris, "Modern Waves of Expansion," in *Completing the Task: Reaching the World for Christ*, ed. Edgar J. Elliston and Stephen E. Burris (Joplin, MO: College Press Publishing, 1995), 94.

[34]In Ralph D. Winter, "The Kingdom Strikes Back: Ten Epochs of Redemptive History," in *Perspectives*, 226, Winter writes, "The year 1800 marks the awakening of the Protestants from two-and-a-half centuries of inactivity, if not theological slumber, in regard to missionary outreach across the world." Missionaries from Europe had been travelling for years to America, Africa, the Caribbean, and other areas sharing the gospel of Jesus Christ. The Moravians were a big part of this early missionary force.

[35]Christian historians such as, Kenneth Scott Latourette, *A History of the Expansion of Christianity* (Grand Rapids: Zondervan, 1970) and Neill, *A History of Christian Missions*, have identified the "Great Century" of modern missions as 1792-1914. In addition, the above historians, including Sweeney, *American Evangelical Story*, 87-88, note the nineteenth century was a time of spiritual awakening and conversion that gave rise to the modern missions movement.

[36]George, *Faithful Witness*, 6.

[37]Ralph D. Winter, "The Two Structures of God's Redemptive Mission," in *Perspectives*, 251.

[38]Most notably, one finds David Brainerd in the home mission category.

[39]H. Wilbert Norton, "The Student Foreign Missions Fellowship Over Fifty-five Years," *International Bulletin of Missionary Research* 17, no. 1 (1993): 17.

American evangelicals in international missions.[40]

From Haystack to Hindoostan. In August 1806, several college friends took shelter from a sudden rainstorm under a half-eaten haystack. While waiting out the storm, they prayed and covenanted together to give their lives to missions. This seemingly innocuous meeting was later dubbed the "Haystack Prayer Meeting."[41] From that impromptu meeting, the participants "gave birth to the first student missionary society in America."[42]

In June 1810, Samuel Mills, Jr., Adoniram Judson, Luther Rice, and several other students from Andover Theological Seminary and Williams College presented a petition to the annual meeting of the General Association of Congregational Churches. They asked for the formation of a foreign mission society.[43] From that petition, the American Board of Commissioners for Foreign Missions was born.[44]

In February 1812, Adoniram and Ann Judson and Samuel Newell and his wife sailed for India. Less than a week later, Samuel Nott, Luther Rice, and Gordon Hall sailed on a different vessel for India. Howard writes, "Thus, within four years, these students had been influential in the formation of the first North American missionary society, and a year and a half later, the first volunteers were on their way to Asia."[45]

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[40]William R. Estep, *Whole Gospel Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman & Holman, 1994), 27-28; Sweeney, *American Evangelical Story*, 88. Prominent members of these "college boys" were Samuel J. Mills, Jr. and Adoniram Judson.

[41]Howard, "Student Power," 307; Estep, *Whole Gospel Whole World*, 27-28; Winter, "Four Men, Three Eras," 267.

[42]Howard, "Student Power," 307.

[43]Howard, "Student Power," 307; Estep, *Whole Gospel Whole World*, 28-29.

[44]Beaver, "History of Mission Strategy," 233.

[45]Howard, "Student Power," 307. Adoniram Judson, Ann Judson, and Luther Rice's influential role in establishing American Baptist's foreign missions was explained more fully in chap. 2. Or, for more insight into their role, see Thomas J. Nettles, "Baptists and the Great Commission," in *The Great Commission*, 95-100.

After this initial movement of students toward foreign mission fields, the years between 1812 and 1886 were marked with missionary advances onto every inhabited continent. Judson and Rice were instrumental in the formation of the Southern Baptist Convention (SBC) and its Foreign Mission Board (FMB) in 1845.[46] Being overlooked for appointment by many mission boards, single women started to create mission boards of their own. The "most consequential female missionary of nineteenth-century America"—the SBC's Lottie Moon—was converted and called to missions as she finished her formal education at Albemarle Female Institute.[47] Great missionary advance originated from the shores of the United States of America within America's first one hundred years.

Student Volunteer Movement. In 1886, the Student Volunteer Movement (SVM) was born out of D. L. Moody's summer conference in Mount Hermon, Massachusetts.[48] To promote missions, Moody conducted summer Bible conferences throughout the country. John R. Mott, while a student at Cornell, attended this conference and signed a pledge—with ninety-nine others—to "become a foreign missionary."[49] Thus, the SVM was born.

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[46]For a fuller explanation of Judson and Rice's role in the birth of the SBC and FMB, see chap. 2.

[47]Regina D. Sullivan, *Lottie Moon: A Southern Baptist Missionary to China in History and Legend*, Southern Biography Series, ed. Andrew Burstein (Baton Rouge. LA: Louisiana State University Press, 2011), 26-27; Sweeney, *American Evangelical Story*, 92-94. See chap. 2 for more information on the formation of the SBC, the FMB, and the missionary service of Lottie Moon.

[48]The SVM was a direct descendant of the Young Men's Christian Association (YMCA) that had been founded in Great Britain (1844) and made its way to the United States by late 1851. Through the YMCA, the Student Volunteer Movement (SVM) was formed. For more information about the history of the YMCA, see L. L. Doggett, *History of the Young Men's Christian Association: The Founding of the Association, 1844-1855*, vol. 1 (New York: The International Committee of Young Men's Christian Association, 1916). Also, for a brief historical sketch of the YMCA's role in founding the SVM, see Todd Ahrend, *In This Generation: Looking to the Past to Reach the Present* (Colorado Springs, CO: Dawson Media, 2010).

[49]John R. Mott, *The Evangelization of the World in This Generation* (New York: Student Volunteer Movement for Foreign Missions, 1900), 1; Sweeney, *American Evangelical Story*, 96; Ben Harder, "The Student Volunteer Movement for Foreign Missions and Its Contribution to Overall Missionary Service," *Christian Higher Education* 10, no. 2 (2011): 141; for a brief biographical sketch of Mott and other players in the SVM, see Ahrend, *In This Generation*. Mott writes, "The closing years of the nineteenth century have witnessed in all parts of Protestant Christendom an unprecedented development of missionary life and activity among young men and young women." Mott, *Evangelization of the World*, 1.

Mott never made it to the mission field; instead, he served as the chairman for the SVM for thirty-two years.[50] The SVM served as a mission-recruiting catalyst among college students. Harder concurs, "The primary impact of the SVM was that it served as a mission recruiting agency among university students."[51]

The SVM adopted as its watchword: "The Evangelization of the World in this Generation."[52] David J. Bosch writes, "The watchword both reflected and gave birth to the scintillating missionary optimism of the period. More than anything else, it epitomized the Protestant missionary mood of the period: pragmatic, purposeful, activist, impatient, self-confident, single-minded, triumphant."[53] Mott, and by extension the SVM, was attempting to re-phrase the Great Commission in terms the younger generation could understand and embrace.[54] Mott "viewed the whole student movement as one giant military camp in training."[55]

Harder writes, "The students' movements helped make missions respectable among the social and educated elite."[56] In "Crusade or Catastrophe? The Student

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[50]Sweeney, *American Evangelical Story*, 92.

[51]Harder, "The Student Volunteer Movement," 141. He continues, "That the SVM made a major contribution to the development of early twentieth-century missions is generally assumed. . . . The Protestant missionary expansion of the nineteenth century, which gave birth to the SVM, helped shape its development."

[52]Mott, *Evangelization of the World*, 2.

[53]David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series 16 (Maryknoll, NY: Orbis, 1991), 336. Theologians, such as Gustav Warneck, criticized the watchword as arrogant and misdirected. See Harder, "The Student Volunteer Movement," 145-46.

[54]Harder, "The Student Volunteer Movement," 147. Harder writes, "The watchword, Mott argued, was an attempt to rephrase the Great Commission in relevant terms for the present generation, emphasizing both individual and collective Christian responsibility for one's own generation." Harder continues, "It was intended not as a prediction but to augment and gain support for existing missionary methodology, such as 'educational, literary, medical and evangelistic' work. The watchword envisaged 'enthroning Christ in individual life, in family life, in social life, in national life, in international relations, in every relationship.' Mott, therefore, hoped for the Christianizing of the basic structures of society and the establishment of the kingdom; thus varying eschatological views could support the watchword." Harder quotes Mott, *Evangelization of the World*, 8ff.

[55]Harder, "The Student Volunteer Movement," 144.

[56]Ibid., 143.

Missions Movement and the First World War," Nathan D. Showalter writes, "World War I posed a dilemma for Christians involved in the crusade for world evangelization."[57] Winter writes, "As late as 1925, 75 percent of American missionaries were sent out by the mainline churches, and were virtually all college people."[58]

Unfortunately, the SVM would diverge from theologically conservative evangelism into the social gospel.[59] This divergence would be the cause of its ultimate demise. Showalter argues that the SVM lingered long after its death was evidenced and foreshadowed through World War I.[60] Jonathan Rice writes, "The world has not been evangelized, of course, and the remnant of the once vigorous SVM eventually died as its focus gradually shifted from overseas missions to political and social concerns in North America."[61] Despite the SVM's move toward a liberal socialized gospel, Dana L. Robert says Christian student missionary engagement expanded between World War I and World War II because of greater exposure and interest in international affairs.[62]

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[57]Nathan D. Showalter, "Crusade or Catastrophe? The Student Missions Movement and the First World War," *International Bulletin of Missionary Research* 17, no. 1 (1993): 13.

[58]Winter, "Four Men, Three Eras, Two Transitions," 272.

[59]Mott was instrumental in forming the Student Christian Movement (SCM) that turned into the World Student Christian Federation (WSCF). This early ecumenical organization foreshadowed (and helped to eventually birth) the International Missionary Council (IMC) and the World Council of Churches (WCC). While concepts in world mission, such as the *missio Dei*, were developed and championed within the WCC conferences, the overall ecumenical collaboration of the WCC caused conservative evangelical churches and mission organizations to not participate. For more information, see Noel A. Davies, "Ecumenism," in *Encyclopedia of Missions and Missionaries*, ed. Jonathan J. Bonk, Routledge Encyclopedias of Religion and Society (New York: Routledge, 2007) 127-32.

[60]Showalter, "Crusade or Catastrophe?"16.

[61]Jonathan Rice, "The New Missions Generation," *Christianity Today* 50, no. 9 (September 2006): 100.

[62]Dana L. Robert, "The First Globalization: The Internationalization of the Protestant Missionary Movement Between the World Wars," *International Bulletin of Missionary Research* (April 2002), 50-51. Robert writes, "Given the missionary focus and international connections of the student Christian movements before World War I, it was a logical though not uncontested step for the younger generation to merge the missionary agenda into the internationalism of the postwar period."

The Early Twentieth Century: Fundamentalism and Parachurch Organizations Arise

The mission advance of the twentieth century is a wide-ranging (and wild-raging) river with streams of liberalism, fundamentalism, evangelicalism, social gospel, people groups, mission agencies, evangelistic rallies, institutional advance, institutional retreat, and many other tributaries all feeding the ultimate reality—Christ's name being made known throughout all nations.[63] The proliferation and liberalization of certain streams caused biblically conservative Christians to re-think their participation in some mission organizations. In his introduction to *Christianity and Liberalism*, J. Gresham Machen writes, "In the sphere of religion, as in other spheres, the things about which men are agreed are apt to be the things that are least worth holding; the really important things are the things about which men will fight."[64]

Kenneth Scott Latourette chronicled the slide from strong evangelical conviction to theological liberalism. He writes, "In many circles in which Evangelical conviction was once strong, an easy going liberalism now prevails with a kind of tolerance that is sprung up of skepticism as to the validity of its own inherited belief."[65] Joel A. Carpenter writes, "The fundamentalist protest against mainline Protestantism often focused on the loss of evangelical fervor among youth-oriented ministries."[66]

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[63]The opportunities for further research within any of these mission tributaries is available for anyone with the desire to tackle the subject. For the purposes of this work, the author will focus on specific areas within conservative evangelicalism, namely college student mission engagement and STM engagement. The issues with theological liberalism are legion and outside the scope of this work. The author will address liberalism briefly to give some context, but the focus of this work is a more theologically moderate and (eventually) conservative missionary organization. Therefore, this work will stay focused in that area while recognizing the theologically liberal stream of missionary engagement would be an excellent area for further research.

[64]J. Gresham Machen, *Christianity and Liberalism* (New York: Macmillan Company, 1923), 1-2.

[65]Kenneth Scott Latourette, *Missions Tomorrow* (New York: Harper, 1936), 128-29.

[66]Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York: Oxford University Press, 1997), 162. Carpenter continues that in 1925, a young Baptist pastor from Philadelphia lamented that you could "take the 'C' out of the YMCA and nobody would ever notice the difference."

Parachurch emerges as a category. According to Bosch, the SVM's shift from the primacy of evangelism to a "*primacy of social involvement*" highlights a shift in the late nineteenth century and early twentieth century that affects international mission until the present time.[67] In the twentieth century, conservative mission-minded individuals reacted strongly against the liberalization of existing mission organizations and formed their own organizations.[68] World War I (1914-1918) caused many involved in the student mission movement to re-think their motives and goals. Showalter writes, "In the Great War, the hero was crushed. The Student Volunteer Movement fell victim to a wariness of idealism and a weariness of crusades that followed. The SVM was a casualty of this abandonment."[69] A major factor in the formation of new mission organizations was the slide toward theological liberalism of previous groups, such as SVM.

Winter placed the development of these mission organizations within his second era of missionary advance. Many of these organizations are classified as "parachurch" because they operate independently of church oversight. The term "parachurch organization" has been used positively and pejoratively in modern missions history.

Beuttler describes parachurch organizations as "independent, special-purpose agencies" created by "entrepreneurial individuals" that would often focus on "specific methods" of mission.[70] John Nyquist explains that the use of *para* tends to make one see

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[67]Bosch, *Transforming Mission*, 323. Emphasis original.

[68]Liberal Christian groups and denominations formed parachurch organizations, as well, but those groups will not be discussed at present. This dissertation is focused on evangelical missions, specifically as practiced by the IMB. Theologically liberal parachurch mission organizations would be an excellent area for further research.

[69]Showalter, "Crusade or Catastrophe?"16. Bosch writes, "At a conference held in 1917 the primary question was no longer 'the evangelization of the world', but 'Does Christ offer an adequate solution for the burning social and international questions of the day?'" Bosch, *Transforming Mission*, 323.

[70]Beuttler, "Evangelical Missions in Modern America," 123. Note: parachurch organizations are not always focused exclusively on international missions. Beuttler gives the example of the Gideons. This dissertation will mostly focus on parachurch organizations that have either a student focus or an

these organizations as functioning outside or parallel to the church. Parachurch organizations' independence from the local church, whether real or perceived, has been used as a rallying cry (for supporters) and cause for disdain (by opponents). Nyquist argues the great majority of these parachurch organizations are born "in" the church to supplement or help the church with its missions.[71]

Adolescence becomes reality. The twentieth century was the backdrop of a sociological shift that would have far-reaching implications for churches, missions, and parachurch organizations. The concept of "adolescence" was ushered into the American consciousness with the publication of G. Stanley Hall's *Adolescence* in 1904.[72] Mark H. Senter writes that the twentieth century started with a declaration of adolescence and then "morphed into the age of the 'teenager' following World War II, and was proclaimed a 'youth culture' as the century came to an end."[73]

The concept of adolescence was still developing during the early decades of the twentieth century. Thomas E. Bergler argues that, in the 1930s and 40s, American Christianity went through a quiet revolution, which he calls "juvenilization." Bergler defines "juvenilization" as "the process by which the religious beliefs, practices, and developmental characteristics of adolescents become accepted as appropriate for Christians of all ages."[74] Bergler reports that in the 1940s—for the first time ever—the

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international mission focus. For example, the Alpha Course is a parachurch organization focused on reaching out to seekers. This organization is outside the scope of this work. More information found at Alpha, [on-line]; accessed 23 July 2013; available from http://www.alphausa.org/Groups/1000065342/Home_page.aspx; Internet.

[71]For more information on parachurch agencies, see John W. Nyquist, "Parachurch Agencies and Mission," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 722-24.

[72]Mark H. Senter III, *When God Shows Up: A History of Protestant Youth Ministry in America* (Grand Rapids: BakerAcademic, 2010), 17.

[73]Ibid., 17-18.

[74]Thomas E. Bergler, *The Juvenilization of American Christianity* (Grand Rapids: William B. Eerdmans, 2012), 4.

majority of "fourteen- to eighteen-year-old Americans attended high school."[75]

Early twentieth century parachurch organizations. During this time of juvenilization, concerned adults formed Bible clubs to teach Christian high school students the Bible. The Miracle Book Club was founded in 1933 by Evelyn McCluskey. The Miracle Book Club may not be the progenitor of all other Bible clubs, but McCluskey's organization is mentioned in the minutes of other influential Bible clubs of that era that were founded later.[76]

Jim Rayburn started as a Miracle Book Club leader, but he left—with his club chapters and members—to form Young Life in 1941. Rayburn modified the Miracle Book Club's meeting and leadership roles and responsibilities to the point that he developed a much more leader-led approach. Rayburn's methods were perfected over time and eventually found their way into church-based youth ministries in the 1960s and 70s.[77]

College students were not immune to the need for evangelistic outreach and discipleship. InterVarsity Christian Fellowship (IVCF) began in 1877 as a movement among Christian students in England. Despite opposition from university officials, IVCF flourished and started sending out missionaries in 1928. A decade later, in 1938, IVCF made inroads from England and Canada to the University of Michigan campus. At Michigan, students formed the first IVCF chapter in the United States.[78]

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[75]Ibid., 44. Bergler reports this age-segregated enclave of students led to the creation of their own "language, values, and styles."

[76]Senter, *When God Shows Up*, 215-16. The Miracle Book Club faded from prominence within ten years due to other organizations that were based upon McCluskey's ideas, but improved (or modified) her methods to reach more students.

[77]Ibid., 218-21. Bergler reports that YL tried to represent itself as a "manly" alternative to worldly living. See Bergler, *The Juvenilization of American Christianity*, 43.

[78]The brief historical sketch of InterVarsity Christian Fellowship is adapted from "InterVarsity's History" [on-line]; accessed 14 July 2013; available from http://www.intervarsity.org/about/our/history; Internet. For a more complete treatment of InterVarsity's history, see Keith Hunt and Gladys M. Hunt, *For Christ and the University: The Story of Intervarsity Christian Fellowship of the U.S.A., 1940-1990* (Downers Grove, IL: InterVarsity Press, 1992).

In 1936, a student-led revival broke out at Wheaton College and quickly spread to other schools throughout the United States. The focus was on a return to evangelical fervor in missions. The initial meetings led to two student conferences in June 1936. Norton writes, "The beginning of the Student Foreign Missions Fellowship (SFMF) parallels remarkably the dynamics of the student revivals of the earlier nineteenth-century student missionary movements."[79] At the Keswick, New Jersey conference, the participants voted to form the SFMF.[80]

Focusing on post-college missionary service and military personnel, three highly influential parachurch organizations were started during this same time span—Wycliffe Bible Translators, the Summer Institute of Linguistics (SIL), and the Navigators. In 1933, Dawson Trotman started the Navigators with a vision of teaching "reliable men who will also be qualified to teach others" (2 Timothy 2:2 NIV). From early beginnings in high schools and Sunday School classes, the Navigators expanded to work with sailors and other military personnel. Today, the Navigators are ministering to people in all walks of life in over one hundred countries.[81]

In 1934, William Cameron Townsend founded "Camp Wycliffe" as a linguistics training school for Bible translation. By 1942, the success of Camp Wycliffe led to the formation of two affiliate organizations—the Summer Institute of Linguistics (SIL) and Wycliffe Bible Translators.[82] Like Mott, Townsend understood that advances

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[79]Norton, "The Student Foreign Missions Fellowship," 18. Norton adds, "A number of SVM members, officers, and former participants were also seeking a return to the original emphasis of SVM."

[80]Ibid., 20.

[81]This brief historical sketch of Dawson Trotman and the Navigators is adapted from "Navigator's History" [on-line]; accessed 14 July 2013; available from http://www.navigators.org/us/aboutus/history; Internet. For a fuller treatment of Trotman's life and ministry, see Betty Lee Skinner, *Daws: The Story of Dawson Trotman, Founder of the Navigators* (Grand Rapids: Zondervan, 1974).

[82]For a complete history of Townsend, Wycliffe Bible Translators, and SIL, see James C. Hefley and Marti Hefley, *Uncle Cam: The Story of William Cameron Townsend Founder of the Wycliffe Bible Translators and the Summer Institute of Linguistics* (Orlando, FL: Wycliffe Bible Translators, 2008). Biographical details also summarized from "Our History" [on-line]; accessed 19 March 2013; available from http://www.wycliffe.org/About/OurHistory.aspx; Internet.

in the fields of science and technology had opened the world to evangelization in new and exciting ways.[83]

The modern missionary movement's embrace of these new technologies would expand greatly after one of the world's greatest tragedies—World War II. Norton says students provided impetus for the modern missions movement by "spearheading each of three eras of missionary advance." He defines the three eras as the inauguration of the American church's foreign missions history at the Haystack Prayer Meeting, the organization of the Student Volunteer Movement (SVM), and the "third student missionary advance began as the war in the Pacific was concluding in 1945."[84]

Technology Opens the World:
The Short-Term Missions Explosion Begins

World War II opened the eyes (and the hearts) of hundreds—if not thousands—of American servicemen to the spiritual and physical needs around the world. Fred W. Beuttler writes, "World War II and its aftermath were a major transition point in the history of missions, although all the implications of this conflict were not fully perceived by American evangelicals."[85] Senter writes, "The war created a crusade spirit."[86]

After World War II, the independent spirit of American evangelicals fueled a boom in parachurch agency growth. Beuttler writes, "The expansion of evangelical parachurch ministries after World War II overshadowed the decline in mainline missions of the same period."[87] Carpenter adds, "In the wake of the Second World War, these

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[83]Harder, "The Student Volunteer Movement," 106-15; Note Townsend's embrace of aviation with the founding of Jungle Aviation and Radio Service (now simply, JAARS) in 1948.

[84]Norton, "The Student Foreign Missions Fellowship," 17.

[85]Beuttler, "Evangelical Missions in Modern America," 120.

[86]Senter, *When God Shows Up*, 214.

[87]Beuttler, "Evangelical Missions in Modern America," 124.

missions were growing rapidly and new ones were being formed. This expansion would continue unabated for a generation, representing the greatest spurt of growth in the two-century career of modern missions."[88]

Bosch catalogues the rise in missionary society numbers throughout the late nineteenth century and early twentieth century. He writes,

> Prior to the year 1900, a total of eighty-one mission agencies were founded in North America. During the subsequent four decades, 1900-1939, another 147 were formed. The next decade, 1940-1949, recorded the creation of eighty-three societies, followed by no fewer than 113 new agencies during the decade 1950-1959, 132 in the period 1960-1969 and another 150 in the next ten years.[89]

John G. Turner writes, "The growth of evangelical parachurch organizations since World War II, however, has been particularly noteworthy, as parachurch ministries proliferated and their budgets grew explosively."[90]

From military service and war-support industries, thousands of Americans learned valuable skills for world evangelization. Beuttler continues, "The experience of over twelve million Americans in arms in the first real global war awakened a large number of lay Christians to the vast need abroad, as well as providing them with the skills to develop new organizations that continued the task of world missions."[91] Senter continues, "Soon Christian young adults were ready to participate in another crusade—a campaign to change the spiritual convictions of the nation and the world."[92] Carpenter adds, "As in the heyday of the Student Volunteer Movement fifty years earlier, the

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[88]Carpenter, *Revive Us Again*, 177.

[89]Bosch, *Transforming Mission*, 327. Within the timeframe mentioned, Southern Baptist college students gathered and formed student organizations for fellowship, discipleship, and mission. See chap. 2 for more information on Baptist student initiatives.

[90]John G. Turner, *Bill Bright & Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America* (Chapel Hill, NC: University of North Carolina Press, 2008), 4.

[91]Beuttler, "Evangelical Missions in Modern America," 120. Carpenter adds, "The experience of thousands of born-again soldiers and sailors, trained and transported at government expense to serve in faraway lands, led them quite naturally to a greater missions awareness." See Carpenter, *Revive Us Again*, 178.

[92]Senter, *When God Shows Up*, 214.

evangelical youth organizations of the 1940s were channeling many hundreds of young people toward missionary careers."[93]

Domestic teenage mission force. Bergler writes that the birth of the "teenager" in the 1940s and 50s fed the juvenilization of American Christianity.[94] He continues, "In the years immediately following World War II, youth leaders set out to save America and the world by saving young people."[95] Bergler argues the development of consolidated educational institutions homogenized American youth culture to the degree that the American ideal of "growing up" was profoundly affected. He writes, "It was in the 1950s that youth and youth culture hit the American mainstream in a big way."[96]

Youth-based ministries tended to focus on a particular age group or life stage, such as high-school students or college students. Some of these ministries crossed these arbitrary boundaries, such as Fellowship of Christian Athletes (FCA), but many would stay within their self-proscribed age brackets. Carpenter reports that the explosion of youth-based ministries in the 1950s was heavily influenced by a fundamentalist revival in the 1940s instigated by Word of Life Ministries, headed by Jack Wyrtzen.[97]

Word of Life gave birth to the Youth For Christ (YFC) movement that reached its public relations apex in 1945. On the evening of Memorial Day, YFC held a pageant at Soldier Field to honor fallen servicemen and to rededicate the nation to global mission.[98] Bergler reports that YFC's leaders did not think they were just providing

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[93]Carpenter, *Revive Us Again*, 181.

[94]Post WWII, thousands of returning servicemen needed jobs that might have previously been filled by younger men and women. To deal with the masses of unemployed young people, high schools were popularized as a needed (or acceptable) alternative to entering the workforce.

[95]Bergler, T*he Juvenilization of American Christianity*, 5.

[96]Ibid.

[97]Carpenter, *Revive Us Again*, 161.

[98]Ibid., 166.

wholesome entertainment for youth. Rather, "They planned to solve the world's problems by evangelizing youth."[99]

College campus mission awareness was sparked again through the previously mentioned revival at Wheaton College, which led to the formation of the SFMF. As the SFMF grew, leadership stability was an issue with the constant turnover due to leaders leaving for missionary service.[100] In 1945, the SFMF and IVCF merged in a symbiotic relationship that gave IVCF a missions department and SFMF leadership stability.[101]

As the SFMF was working on the East Coast, Bill Bright founded Campus Crusade for Christ (CCC) on UCLA's campus.[102] In 1951, Bright and his wife, Vonette, held a meeting at a sorority house.[103] Their intention was to reach the "best and brightest" at UCLA who would, in turn, "influence others exponentially."[104] Bright landed a high profile convert in Don Moomaw, UCLA's All-American linebacker, who garnered press coverage and even caught the notice of Billy Graham. This initial publicity gave Bright the opportunity to explain his fledgling organization to a large audience.[105] Through the development of innovative outreach methods, such as "The Four Spiritual Laws" booklet and *The Jesus Film*, CCC has expanded to a ministry presence in 190 countries.[106]

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[99]Bergler, *The Juvenilization of American Christianity*, 30. YFC's most famous alumnus—Billy Graham—carried on (and expanded) its penchant for evangelistic rallies. Bergler reports that Billy Graham traveled over 135,000 miles in 1945-46 as "Vice President at Large" of YFC. See Bergler, *The Juvenilization of American Christianity*, 50.

[100]Norton, "The Student Foreign Missions Fellowship," 20.

[101]Ibid.

[102]Beth McMurtrie, "Crusading for Christ, Amid Keg Parties and Secularism," *Chronicle of Higher Education* 47, no. 36 (May 18, 2001): A42.

[103]Wendy Murray Zoba, "Bill Bright's Wonderful Plan for the World," *Christianity Today* 41, no. 8 (July 14, 1997): 20.

[104]Ibid.

[105]Turner, *Bill Bright & Campus Crusade for Christ*, 46-49. Turner reports, "Campus Crusade claimed two hundred fifty conversions within several months, 'including the student body president, the editor of the newspaper, and a number of the top athletes.'"

[106]For more information on CCC milestones, see "2000 – Present" [on-line]; accessed 14 July 2013; available from http://www.cru.org/about-us/what-we-do/milestones/timeline-2000s.htm; Internet.

The Fellowship of Christian Athletes (FCA) was founded in 1954 with charter members Otto Graham, Carl Erskine, Donn Moomaw, and Branch Rickey. Senter writes, "Established in 1954 by Don McClanen with the blessing and financial support of Branch Rickey, then the general manager of the Pittsburgh Pirates, and a group of Pittsburgh businessmen, the organization immediately began to fashion a ministry to and among professional athletes and coaches."[107] The FCA did not specifically target high school student athletes until the mid-60s, when the concept of "huddles" was formalized.

The huddle groups were not intended as the main event in FCA; rather, huddles served as "a delivery system" to get student athletes to attend rallies and conferences where well-known athletes and coaches would speak.[108] With its simple structure, volunteer force, and focus on student athletes, FCA was able to sustain its growth into the last decade of the twentieth century.[109]

Young people cross the ocean. The development of these campus Christian organizations in the 1950s led to mobilizing the youthful Christian evangelistic force toward the nations in the 60s. Howard sounds a cautionary note, "The student world of the 1960s, however, was marked by activism, violent upheavals and negative attitudes. . . . Seldom have missions been looked upon with less favor by students than during the 1960s."[110] Despite Howard's negative assessment, in the early 1960s two influential mission organizations, focused on students and STM, were founded—Youth With A

The Jesus Film debuted in 1979 and has been translated into more languages than any other film in history. In addition, other mission agencies, including the IMB, use *The Jesus Film* as an outreach tool for evangelism. For more information about *The Jesus Film*, see "Innovators in Evangelism and Discipleship" [on-line]; accessed 13 July 2013; available from http://www.cru.org/about-us/what-we-do/innovators-in-evangelism-discipleship/index.htm; Internet.

[107]Senter, *When God Shows Up*, 226. Branch Rickey was the owner of the Brooklyn Dodgers who signed Jackie Robinson as the first black baseball player and integrated the Major Leagues. At the time of founding FCA, Rickey was the general manager of the Pittsburgh Pirates. As previously mentioned, Moomaw was one of Bright's early converts in CCC at UCLA.

[108]Ibid.

[109]Ibid.

[110]Howard, "Student Power," 310.

Mission (YWAM) and Operation Mobilization (OM).

YWAM began in 1960 with Loren Cunningham's vision of "sending out waves of young missionaries around the world."[111] John W. Kennedy writes, "YWAM, launched half a century ago by Loren Cunningham in his parents' garage, is active in 180 nations, making it one of the world's most widely dispersed evangelical missions groups."[112] Working within the Assemblies of God (AG) denomination, Cunningham was burdened with a desire to see the world evangelized. Within a few years, YWAM opened their mission work to all denominations and was subsequently asked to leave the umbrella of the AG.[113] Cunningham was working against the mission ideas of the times, as "short-term missions seemed outside the box."[114] YWAM innovated with missionaries who raised their own support, summer-long STM, ship-based medical care, and Olympic outreaches.[115]

Operation Mobilization (OM) began as a summer break mission trip to Mexico. In 1957, George Verwer and two college friends sold some of their possessions to raise money for a summer-long missions trip to "distribute Gospels and other Christian literature in Mexico."[116] In 1961, Verwer went to Spain with some fellow students (included in this group was his future wife, Drena) to distribute Bibles. In Spain, the vision for OM was born. Since that beginning, OM has placed thousands of missionaries

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[111]Loren Cunningham and Janice Rogers, *Is That Really You, God? Hearing the Voice of God* (Seattle: YWAM Publishing, 2001), 80.

[112]John W. Kennedy, "Youth with a Passion," *Christianity Today* 54, no. 12 (December 2010): 40.

[113]Cunningham and Rogers, *Is That Really You, God?* 78-80; Kennedy, "Youth with a Passion," 42.

[114]Kennedy, "Youth with a Passion," 43.

[115]Ibid., 44.

[116]This brief historical sketch of Operation Mobilization' founding (and founder) is adapted from "The History of OM" [on-line]; accessed 19 June 2013; available from http://www.om.org/en/about/history; Internet and "Biographical Sketch of George Verwer" [on-line]; accessed 20 June 2013; available from http://www.georgeverwer.com/ content.php?s=bio; Internet. Interestingly, Verwer reports he was converted after hearing Billy Graham speak at a Jack Wyrtzen-sponsored rally.

in over 110 countries.

The mixture of evangelical missionary fervor added to the cultural phenomenon of 1960s activism fermented into an STM movement that continues to grow into the present. Beginning in the early 1960s, Peterson et al. write, "The contemporary short-term mission movement" began to explode in the last five decades.[117] They point to YWAM and OM as important progenitors of the STM opportunities one sees today.

Evaluation of Students and STM

David Hesselgrave reports that Ralph Winter was the first person to use the term "amateurization" or "re-amateurization" in regards to Christian mission in a 1996 *Missions Frontiers Bulletin* editorial.[118] Hesselgrave continues to assert the SVM made "serious mistakes that resulted in many unnecessary deaths among missionaries and a demoralization and spiritual decline among pastors."[119] Hesslegrave concludes, "Their [the SVM missionaries] amateurism set missions back instead of propelling the work forward."[120]

Critiques of Students and STM

Guthrie notes several concerns about STM from national believers, long-term missionaries, and Western mission agency leaders. He acknowledges questions about STM effectiveness, expense, and kingdom advance. For example, one justification given for STM is the positive impact STM has on future long-term mission service. Guthrie notes a study that argues "prior short-term service" has a markedly positive impact on a

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[117]Peterson et al., *Maximum Impact Short-Term Mission*, 242.

[118]David J. Hesslegrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids: Kregel Academic & Professional, 2005), 204. For the full Winter editorial, see Ralph D. Winter, "The Gravest Danger . . . The Re-Amateurization of Mission," *Mission Frontiers Bulletin* (March-April 1996): 5.

[119]Hesselgrave, *Paradigms in Conflict*, 204.

[120]Ibid.

future missionary career.[121] Guthrie counters, "Yet while the number of short-termers has increased, the number of career workers has leveled off."[122]

Other concerns, noted by Guthrie, include the "softness" of STM participants who are unwilling to identify with the struggle of those whom they are going to reach, inadequate preparation of STM teams, and non-existent follow-up with new converts.[123] John Mark Terry calls for greater preparation of all missionaries in Muslim contexts. He calls for familiarity with the Koran, lifestyle adjustments, and years of cultural and language study.[124] While not a direct indictment of STM, Terry's call for in-depth training does give one pause in assuming STM effectiveness in Muslim contexts.[125] Rolando W. Cuellar has concerns about evangelism and discipleship effectiveness on STM trips. He writes, "Many STM groups return to the United States with reports of how many people received Christ, but unfortunately the story ends here. STM's brief commitments contribute to the idea that discipleship and mission may be isolated from one another."[126]

Glenn Schwartz wrote an article titled "How Short-Term Missions Can Go Wrong: Two Awesome Problems."[127] Raising concerns about American attitudes on STM trips, Schwartz writes,

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[121]Guthrie, *Missions in the Third Millennium*, 110.

[122]Ibid.

[123]Ibid., 110-11.

[124]John Mark Terry, "Approaches to the Evangelization of Muslims," *Evangelical Missions Quarterly* 32, no. 2 (1996): 168-73.

[125]I feel compelled to offer an explanatory footnote. While not discounting training and preparation for Muslim contexts, the author fully acknowledges the Holy Spirit's role in salvation (John 3:8). Anecdotally, I have seen Muslim openness to the gospel of Jesus Christ in Indonesia. Granted, no conversions (well, known conversions) came from this experience, but the willingness of Indonesian Muslims to listen to the gospel and consider God's Word was heartening.

[126]Rolando W. Cuellar, "Short-Term Missions are Bigger Than You Think: Missiological Implications for the Global Church," in *Effective Engagement in Short-Term Missions*, 282.

[127]See Glenn Schwartz, "How Short-Term Missions Can Go Wrong: Two Awesome Problems," *International Journal of Frontier Missions* 20, no. 4 (2003-04): 27-34. Based on his article title, one would expect a subsection entitled, ""Why Do Negative Experiences Occur in Short-Term Missions?"

> Imagine how we in America would feel if people from another country—like Germany or Korea—came to our church and took over our Summer Vacation Bible School, asking us to serve as their interpreters because they did not speak our language. What if the illustrations they gave our children about how to live were, for the most part, culturally irrelevant? And how would we feel if while these "foreigners" were with us, they dominated our schedule and made it difficult for us to get our work done. Sadly, this is often the impact of poorly planned short-term mission trips.[128]

Paul Jeffrey, a United Methodist missionary living in Honduras, levels his concerns at STM participants. He complains that Latin American churches and development organizations have had to "learn how to host North Americans and tolerate their often paternalistic behavior in order to shake loose money for programming."[129] While not specifically naming students, he raises a concern about mission-tourism that strikes a chord. Brian M. Howell concurs,

> Sending high-school students to do construction in front of poor, underemployed adults furthers the humiliation of the poor as they see wealthy North Americans casually doing jobs they would happily accept, while it reinforces the views of many American Christians that poor people cannot help themselves.[130]

Trying to get STM participants to work *with* the poor rather than *for* them, Jeffrey continues, "It's time to quit treating volunteers as spoiled children, and get them out of fancy hotels and into tents and dirt-floored chapels in the countryside and urban barrios."[131]

American evangelical missions' giving has grown static despite the growing numbers of STM participants.[132] In regards to the shrinking mission funds being given by American evangelicals, Guthrie adds, "Others fear that short-term workers are draining

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[128]Ibid., 30.

[129]Paul Jeffrey, "Short-Term Mission Trips: Beyond Good Intentions." *Christian Century* 118, no. 34 (2001): 5. Jeffrey shows his liberal hand as he speaks in the article about liberation theology and other progressive concerns, but his concerns about STM can certainly apply to evangelical STM trips.

[130]Brian M. Howell, David A. Livermore, and Robert J. Priest, "The Dilemma of Resource Stewardship: Should Churches Abandon Travel-Intensive Short-Term Missions in Favor of Local Projects?" *Christianity Today* 56, no. 6 (2012): 60. This article is an open question to the three authors. They responded separately in different sections of the article.

[131]Jeffrey, "Short-Term Mission Trips," 6.

[132]Guthrie, *Missions in the Third Millennium*, 110.

the money and talents that would otherwise go to long-term work."[133] Priest et al. report that any increase in missions giving by STM participants has more to with increased discretionary income from life stage than their particular STM experience.[134] David Livermore writes, "If your church is planning a $30,000 trip for 10 people to go to Kenya and paint a church building there, that reeks of poor stewardship."[135]

One cannot list or address the sheer number of critiques and reservations that have been raised about STM and student mission engagement. Much of the criticism leveled at STM has legitimate origins in STM experiences gone awry. And, while serving in a STM capacity, some student missionaries have handled their overseas assignments less than admirably. Even with these criticism, enthusiasm and support for student missionaries and STM remains in evangelical circles.

Response to Critiques of Students and STM

In *Striking the Match*, George Robinson argues that STM engagement might be closer to the nomadic missionary service of the early church versus the static nature of long-term missions. Regarding William Carey's move to India and planting his life in South Asia, Robinson writes, "Could it be that a not-so-subtle paradigm shift in missionary methods took place in the wake of this 'modern' missionary hero? A shift from missions as a fluid and nomadic way of life to missions as a more stationary lifestyle?"[136] Robinson continues, "Rather than juxtaposing LTM and STM against one

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[133]Ibid., 110-11.

[134]Robert J. Priest et al., "Researching the Short-Term Mission Movement," *Missiology* 34, no. 4 (2006): 436.

[135]Howell, Livermore, and Priest, "The Dilemma of Resource Stewardship," 61. Livermore's critique and assertion, while valid in some respects, strikes a nerve with the author. The author has participated in several international STM trips (Canada, Taiwan, Portugal, Ukraine, Haiti, and Indonesia) and found that the stewardship argument cannot be summed up in blanket statements. Rather, international STM can be abused—or mishandled—in the same way that international STM can be profitable for local believers, long-term missionaries, and the STM participants. The difference in mishandled or profitable often lies in the preparation—spiritual and physical—of the STM team and the long-term missionaries and local believers.

[136]George G. Robinson, *Striking The Match: How God is Using Ordinary People to Change*

another, it seems God may have a both/and approach to missions, not the oft-argued either/or."[137]

In favor of STM travel-intensive trips, Priest writes, "Like pilgrimages, retreats, and church camps, the mission trip functions as a sustained and communal time of spiritual formation away from obligations, distractions, and routines of everyday life in home spaces."[138] Priest is not arguing for a self-centered view of STM; rather, he writes that STM trips are "dual-purpose . . . trips that both serve others and contribute to [one's] own spiritual formation."[139]

In "Researching the Short-Term Mission Movement," Priest et al. explored the effectiveness of STM trips with two research questions. Their first research question was, "What has been the impact of short-term missions on the recruitment and support of career missionaries?" The second question was, "How does participation in short-term missions abroad affect short-term mission participants' relations inter-ethnically at home?"[140]

Through exploring the responses to these questions, Priest et al. found that missionary recruitment and financial support were not significantly impacted by STM service. They write, "As currently practiced, STM does not appear to be producing lives of sacrificial stewardship."[141] They found inter-ethnic relations to be more positively impacted via STM participation, but they cautioned more research was needed. They conclude, "Short-Term Missions is a huge phenomenon. It has great potential. But STM

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the World through Short-Term Missions (Franklin, TN: e3 Resources, 2008), 40.

[137]Ibid.

[138]Ibid., 61.

[139]Ibid.

[140]Priest et al., "Researching the Short-Term Mission Movement," 431. Inter-ethnic relations were assessed via evaluating STM participants' ethnocentrism, social trust of others, and actual inter-ethnic social relations "back home" after STM participation.

[141]Ibid., 441.

does not appear to be realizing this potential."[142]

The seemingly bleak research reported by Priest and his colleagues does not lead one to despair. Rather, they enlighten one to issues that need to be resolved and can be resolved now that the issues are being recognized. On a positive note, Guthrie writes, "Short-term work, whether two weeks or two years, can indeed be effective and pleasing to God."[143] Guthrie continues, "Yes, it can cost a lot of money, disrupt nationals and missionaries, encourage short-term thinking, and inoculate some against career mission involvement. But done well, it can open participants' eyes to the sometimes gritty realities of the world, make them aware of their own ethno-centrism and the gifts and courage of non-Western believers, and spark a lifelong commitment to missions."[144] Cuellar sees future hope in STM. He writes, "If there is one aspect of STM that should never change, it is its dynamic missionary force directed to the people."[145]

Now that the STM movement has been put in context in regards to the SBC and student missions, the next chapter will explore the specific method used to study the Hands On program. First, the actual development of the study, including analytical methods, will be explained. Then, the results of the research will be revealed.

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[142]Ibid., 445.

[143]Guthrie, *Missions in the Third Millennium*, 88-89.

[144]Ibid., 89.

[145]Cuellar, "Short-Term Missions are Bigger Than You Think," 285.

CHAPTER 4

THE STUDENTS SPEAK: RESULTS AND FINDINGS OF HANDS ON RESEARCH

Five research questions served as the focus of this study into the effectiveness of the Hands On program in reaching the stated goals of the International Mission Board (IMB). The five questions were as follows:

1. How is the Hands On program a product of the Southern Baptist mission ethos, as well as, a natural progression of the student mission movement and the short-term missions (STM) explosion?

2. Is the Hands On program helping program participants discern their missionary call?

3. Are Hands On program participants being used to further the mission strategy of the IMB?

4. Is the Hands On program equipping and enabling program participants to share their faith while in the program and after returning home?

5. Are veteran career field missionaries mentoring Hands On program participants?

The first research question was addressed via the historical overview presented in chapters one through three. The remaining research questions are addressed in the following research.

Seeking Results: The Research Method

This study of the effectiveness of the Hands On program began with a historical overview of the Southern Baptist Convention (SBC), the IMB, STM strategy, and student STM involvement. This historical context was provided to gain a greater understanding of the IMB's strategic and operational shift from employing only long-term missionaries to also using short-term missionaries as supplementary personnel on the mission field. In addition, a brief historical overview of the involvement of student missionaries in world mission and the development of STM engagement in the broader

Christian community further explains the willingness of the IMB to facilitate and welcome student STM partners.

After placing the Hands On program in a historical context, research efforts focused on a quantitative research study. The quantitative aspect of this study was conducted through an online research instrument provided to Hands On participants. Following collection, the quantitative data was analyzed with paired t-test and analysis of variance (ANOVA) methods, as well as, structural equation modeling (SEM).[1]

Research Design

This quantitative study sought to communicate with all available Hands On participants via a confidential online survey instrument. This study was non-experimental in design and comparative in scope. The study was non-experimental in that the researcher had no control over the participants' behavior, response, or performance. The study was comparative in that it examined differences in groups based on variables of interest.[2]

The overarching research question for this study was: Is the Hands On program effectively reaching its stated goals? As mentioned in chapter 1, the stated goals of the Hands On program are (1) To meet the field strategy to see a multitude from every language, people, tribe and nation knowing and worshipping our Lord and Savior Jesus Christ, and (2) To give students and young adults a way to serve as short-term missionaries; opportunities to share their faith with the nations; and mentored missions

[1]Structural equation modeling (SEM) as an analytical method was suggested by my statistical advisor, Susan Skidmore.

[2]James H. McMillan, *Educational Research: Fundamentals for the Consumer* (New York: Longman, 2000), 9. To better define a non-experimental design, one must clarify what an experimental design is. Three components minimally define an experimental design (a) participants are *randomly assigned* to one of at least two treatment types (b) there is a *treatment or intervention* of some sort that one group is subjected to and the other is not or the other groups is subjected to an alternative treatment and (c) there is a *posttest* measure or observation of some sort.

experiences under the supervision and guidance of veteran career field missionaries.[3] From these stated goals, the researcher identified areas of focus that might help measure the Hands On goals and proceeded to measure them via a survey instrument and analyze the data using univariate and multivariate methods.

Participants

The sample was composed of all former Hands On program participants since the program inception in 2007. The total population of potential participants numbered just over one thousand. Due to confidentiality requirements, the Student Ministry Team would not release names or email addresses to the author. Rather, the author worked in collaboration with the Student Ministry Team and the Research Department to develop the survey instrument. Then, the Student Ministry Team and Research Department contacted the students via email and asked for their participation.

The total number of students emailed was 834. Out of the students emailed, 361 students started the survey (43.28 percent of invitees) and approximately 85 percent of those who started the survey completed it. Sixty-three percent of the respondents were female (acknowledging that not all of those who participated answered the gender question and some may have answered it incorrectly).

Characteristics of the sample are found in Table 1. Descriptive statistics revealed that 63 percent of the respondents who indicated gender were female. Approximately, 88 percent of the survey respondents who indicated ethnic background were ethnically white with the other ethnicities each representing 2-3 percent of the sample.[4] The most common life stage when beginning the Hands On program for those

[3]IMB, "Hands On Goals and Provisions," provided via email by Mike Lopez, IMB Student Ministry Team.

[4]Note: Other ethnicities represented by percentages: African-American 2.2 percent, Native American 1.6 percent, Asian/Pacific Islander 2.5 percent, and Hispanic 2.5 percent. Also, an option was provided for "Other (or I would rather not answer)" 3.5 percent.

responding to this item was "college student" (56 percent). College graduate (33 percent) was the next highest life stage. Eighty percent of the sample that indicated their age were twenty-three years old or younger when they started the Hands On program. And, 73 percent of the respondents who indicated when they served with the Hands On program participated in the last three full years of the program (2012 – 27 percent, 2011 – 25 percent, 2010 – 21 percent).[5]

Table 1. Respondents' demographic information

Category	Variables	Percent
Gender	Female	63.1
	Male	36.9
Ethnicity	White	87.6
	African-American	2.2
	Native American	1.6
	Asian/Pacific Islander	2.5
	Hispanic	2.5
	Other (would rather not answer)	3.5
Age when beginning program	18-20	30.5
	21-23	49.5
	24-26	16.2
	27-29	2.9
	Other (exception to age req.)	1.0
Life stage when beginning program	HS graduate	2.5
	College student	55.7
	College graduate	33.1
	Grad-school student	6.1
	Grad-school graduate	2.5
Affinity group	European	13.7
	North Africa and Middle East	3.2
	Sub-Saharan Africa	24.5
	Central Asian	8.9
	South Asian	10.8
	East Asian	18.8
	Southeast Asian	7.1
	Americas	12.7

Note: Percentages do not include those who chose not to respond.

[5]According to Mike Lopez of the Student Ministry Team, the general gender breakdown of Hands On participants is 55 percent female and 45 percent male. This information was included in personal email correspondence between the author and Lopez. Also, no 2013 participants could respond as the survey was within the first semester of their Hands On term of service.

Survey Instrument

The survey instrument (see Appendix 1) was developed through collaborative efforts between the author, his supervisor, George Martin, a statistical advisor, Susan Skidmore, Les White and Chip Tobey of the IMB Research department, and Mike Lopez of the IMB Student Ministry Team. The author used the stated goals of the Hands On program as a guide to areas of particular interest to the Student Ministry Team.[6] The survey development team honed the survey to a fine point so that no participant would need more than ten minutes to answer the closed items, with an understanding that the open-ended items might add to their completion time.

Pilot Study Procedures

In order to ensure content validity for the Hands On survey, the researcher asked his advisor, the IMB Research Team, the Student Ministry Team, and his statistical advisor for input. Because the researcher participated in the Hands On program in 2009, this input was sought to correct any internal biases. After developing the survey instrument, the survey was piloted to four or five Hands On participants to check for timing, question flow, and feedback. The survey instrument was edited and corrected as determined by the researcher and his advisors. Then, the survey instrument was deployed.

Data Collection

Quantitative data was collected in April-May 2013 via an online survey tool distributed by the IMB Research Team. The invited participants had almost three weeks to respond to the survey. The survey was delivered to the last-known email address of all Hands On participants who had finished their terms of service. Most of the surveyed population is comprised of college or graduate students, so the author sought their participation after spring break and before semester finals. Also, the research team agreed that once the students were on summer break the overall participation rate would most

[6]For the stated goals of the Hands On program, see chap. 1.

likely plummet.

The IMB Research Department delivered the survey instrument via Qualtrics, an online software suite. A survey pilot was conducted prior to data collection with a small sample (3-5 people) of Hands On participants. The results were delivered to the author via SPSS and Excel formats. Several attempts were made to contact students, via email, to remind them of the survey. No compensation was offered for their participation.

Measures

Demographic variables were included in the survey instrument to accurately describe the sample to which these results applied (see Table 1). Gender was coded as male = 1 and female = 0. Age was categorized into five age groups ranging from 18 to 29 years old. The Hands On program has age restrictions that have been relaxed for a few participants. Most participants were within the 18-29 age range. Life stage when in the program was categorized into five groups as well (high school graduate, college student, college graduate, graduate school student, and graduate school graduate). Ethnicity was coded as six categories: White = 1, African-American =2, Native American = 3, Asian/Pacific Islander = 4, Hispanic/Latino = 5, and Other (or I would rather not answer) = 6.

All Likert items, other than demographic items, were coded as necessary to reflect a uniform answer pattern. Most Likert items were five point items anchored at 1 (negative answers, such as not likely, strongly disagree, or definitely not) and at 5 (positive answers, such as very likely, strongly agree, or definitely yes).

The six point Likert items were coded in the same fashion. Some of the items were negatively worded such that a positive response should elicit a lower number. These items were therefore reverse coded so that positive answers would be reflected consistently with the other items. Items that are negatively worded allow for validity checks within the survey instrument. This coding and reverse coding provides uniformity

to answer ranges so that one can see higher numbers as positive and lower numbers as negative. This uniformity helps with data analysis interpretation.

Methods of Analysis

The initial analyses were paired t-tests to analyze predictor variables with only two levels or groups. For those variables that had more than two levels or groups, an ANOVA was used. ANOVA allowed for the simultaneous analysis of multiple levels of a predictor variable on a single dependent variable.

SEM is a statistical method that accounts for multivariate measures to clarify the relationship between multiple constructs and desired outcomes. Univariate statistics are able to model only one outcome variable at a time, while multivariate statistics allow for multiple inputs and outcomes to be modeled. As stated by Bruce Thompson et al, "Univariate methods are generally inappropriate in the presence of multiple outcomes variables."[7] SEM can be used to hypothesize "causal relationships among variables" and to test those causes.[8]

SEM accounts for random measurement errors and estimates all of the direct, indirect, and total effects throughout the model.[9] Mueller notes, "A good model can be characterized as featuring an appropriate balance between efforts to represent a complex phenomenon in the simplest possible way and to retain enough complexity that leads to the most meaningful interpretation possible."[10]

SEM proceeded in the two-step fashion described by Anderson and Gerbing.[11]

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[7]Bruce Thompson et al., "Evaluating the Quality of Evidence From Correlational Research for Evidence-Based Practice," *Exceptional Children* 71, no. 2 (2005): 188. Further, univariate methods "do not consider the relationships between the outcomes."

[8]This SEM definitional material found in "Structural Equation Modeling" [on-line]; accessed 16 July 2013; available from http://www.statsoft.com/textbook/structural-equation-modeling/; Internet.

[9]Gracie E. H. Boswell and Kirstin C. Boswell-Ford, "Testing a SEM Model of Two Religious Concepts and Experiential Spirituality," *Journal of Religious Health* 49 (2010): 206.

[10]Ralph O. Mueller, "Structural Equation Modeling: Back to Basics," *Structural Equation Modeling: A Multidisciplinary Journal* 4, no. 4 (1997): 365.

A preliminary SEM model (Figure 1) was developed to provide a conceptual framework for the future analysis. After data collection, the SEM model was modified, where theoretically sensible per accepted practice, to find a proper fit and cohesion for the data (Figures 2 and 3). Both versions of the SEM model were tested with the SEM software, Mplus version 6.11.[12] The SEM model, in all of its iterations, is discussed more fully below.

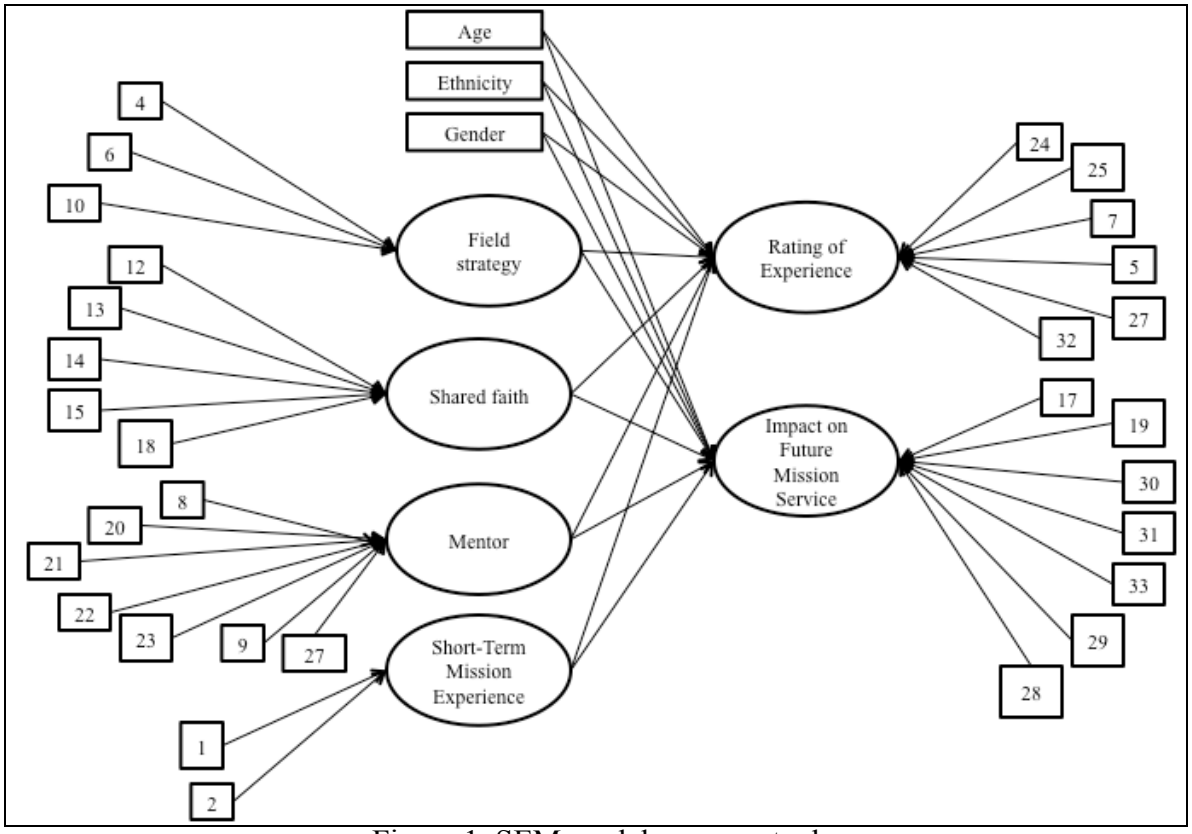

Figure 1. SEM model – conceptual

The data was inspected for assumption violations that might damage the

[11]James C. Anderson and David W. Gerbing, "Structural Equation Modeling in Practice: A Review and Recommended Two-Step Approach," *Psychological Bulletin*, 103, no. 3 (1988): 411-23.

[12]For more information, see Linda K. Muthén and Bengt O. Muthén, *Mplus: Statistical Analysis with Latent Variables: User's Guide*, 6th ed. (Los Angeles: Muthén & Muthén, 2010).

validity of the results, such as non-normality and outliers. Eight of the items on the survey exceeded the recommended distribution thresholds (i.e., skewness < 2.0, kurtosis < 7.0).[13] One of the items, (Expected) was excluded from further analysis. The other seven items were planned for use in the paired t-test (Call_3, Call_5, AftCall3, AftCall5), ANOVA (ProgRec), and the SEM model (ProgRec, ExCall, and CallFeel).

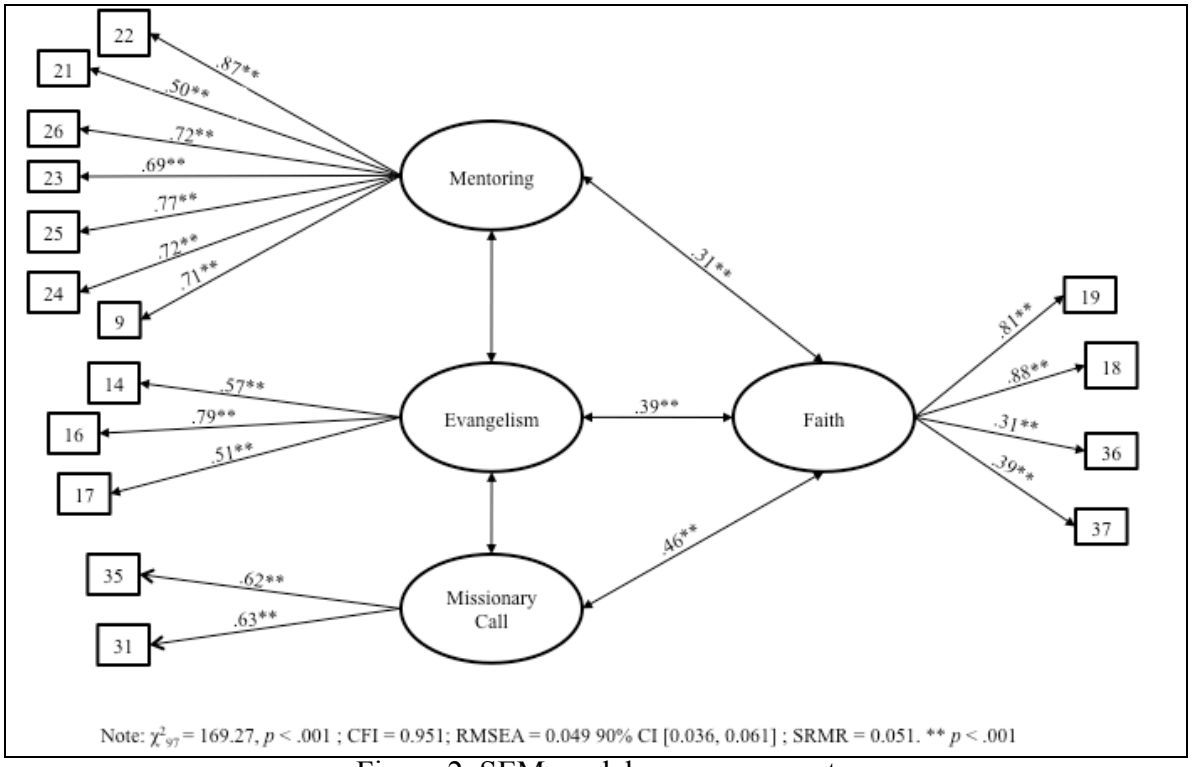

Figure 2. SEM model – measurement

The paired sample Wilcoxon signed-ranks test was used for the four variables that were considered beyond the threshold for normality (Call_3, Call_5, AftCall3, AftCall5). The Wilcoxon signed-ranks test is the nonparametric equivalent of the paired t-test and is used when the assumption of normality is not reasonably met.[14]

[13]For more information, see P. J. Curran, S. G. West, and J. F. Finch, "The Robustness of Test Statistics to Nonnormality and Specification Error in Confirmatory Factor Analysis, *Psychological Methods* 1 (1996): 16–29.

[14]See Sidney Siegel and N. John Castellan, *Nonparametric Statistics for the Behavioral Sciences*, 2nd ed. (New York: McGraw-Hill, 1998).

Kruskal-Wallis was used for the variable that was not found to be reasonably normal (ProgRec). The Kruskal-Wallis test is the nonparametric analog to the parametric ANOVA and can be used when data do not meet the normality assumption.[15] SPSS version 20.0 was used for all univariate analyses.

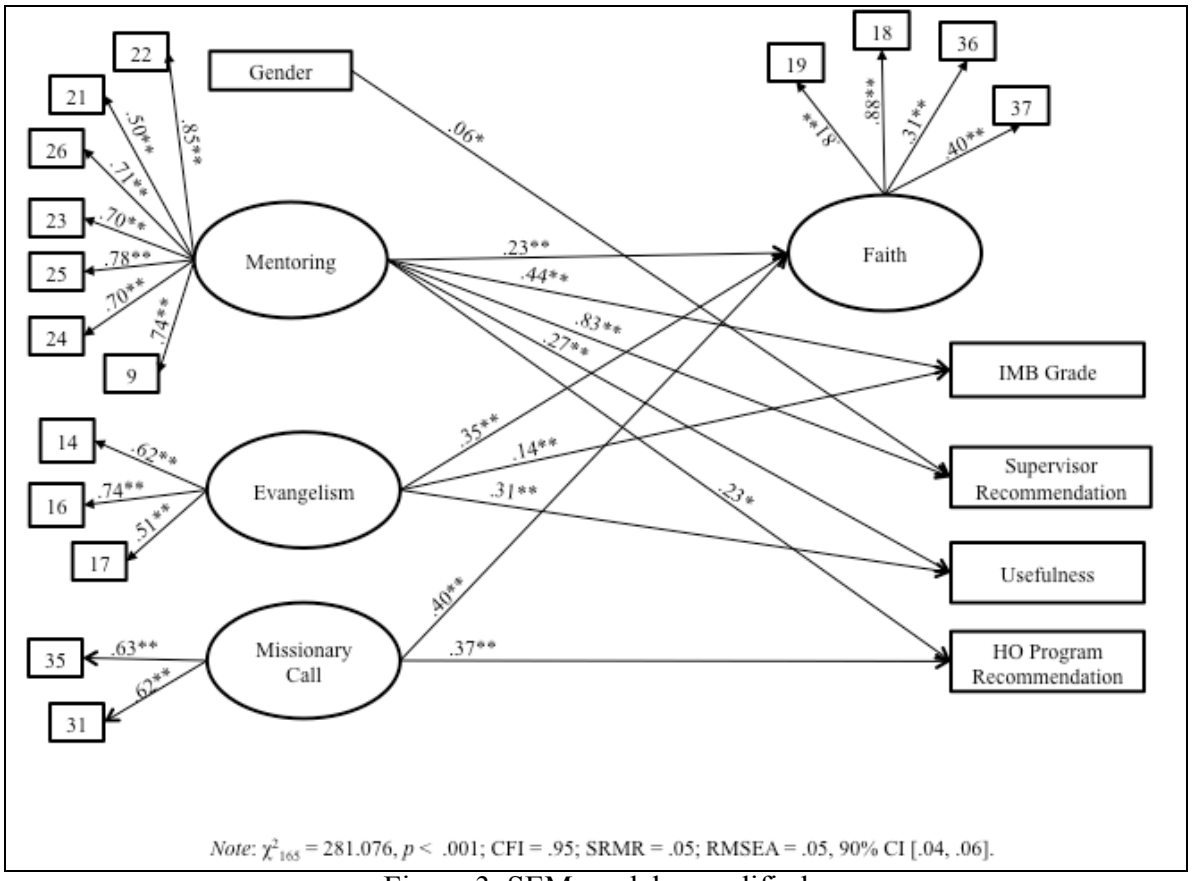

Figure 3. SEM model – modified

For the SEM model, the estimation method used was maximum likelihood estimation with robust standard errors (MLR). MLR is robust to non-normality and non-independence of observations. Thus, despite the fact that the data exceeded the threshold for normality, parameter estimates could be estimated with confidence. As a

[15]For Kruskal-Wallis test information, see Siegel and Castellan, *Nonparametric Statistics*, as well.

further precaution, analysis was conducted with and without the variables that violated the normality assumption (ProgRec, ExCall, and CallFeel) to understand the extent to which inclusion of these variables would impact the validity of the models. Mplus version 6.11 was used for all multivariate analyses.

Missing Value Analysis was conducted in SPSS, version 20.0. Thirty cases had greater than 90 percent missingness and were excluded from analysis. The average missingness per case for the remainder of the items was 9.7 percent. Because MLR estimation was used with the SEM model, missingness in the data was accounted for. Maximum likelihood estimation is widely recognized as a more efficient and less biased approach to handling missingness in data.[16]

The Results: Listening to the Students

As previously mentioned, the initial analyses were paired t-tests to analyze predictor variables with only two levels or groups. For those variables that had more than two levels or groups, an analysis of variance (ANOVA) was used. ANOVA allowed for the simultaneous analysis of multiple levels of a predictor variable on a single dependent variable. The results of the paired t-test and ANOVA analyses are below. After the univariate analyses, the results of SEM analysis will follow.

Paired t-Test

Respondents were asked about their ministry call before and after their Hands On service experiences (yes =1, possibly = 2, no = 3). Ministry calls investigated were career, full-time international mission service, U.S. based ministry with short-term international mission involvement, U.S. based ministry with no international mission involvement, secular work with short-term international mission involvement, and

[16]For more information, see C. K. Enders and D. L. Bandalos, "The Relative Performance of Full Information Maximum Likelihood Estimation for Missing Data in Structural Equation Models," *Structural Equation Modeling* 8 (2001): 430–57.

secular work with short-term international mission involvement. Calls to ministry for career, full-time international mission service were found to be statistically significantly different before (M = 2.14, SD = .72) and after (M =2.36, SD =.67) the Hands On experience, $t(290) = 5.19$, $p < .001$, Cohen's $d = 0.30$. This means that a statistically significant greater number of respondents were responding "yes" to career, full-time international mission service after their time with Hands On. The correlation between the responses before and after the Hands On experience was $r = .44$. This means that roughly 20 percent of the variability in the score after the Hands On experience was due to respondents ministry call before their Hands On service.

Respondents were asked about their evangelistic activity before and after their Hands On service. Each question was a six point Likert item (1 = Never, 2 = Once, 3 = Bi-monthly, 4 = Monthly, 5 = Weekly, and 6 = Daily). Respondents' evangelistic activity was found to be statistically significantly different before (M = 3.82, SD = 1.11) and after (M = 4.18, SD = 1.06) their Hands On service, $t(314) = 5.27$, $p <.001$, Cohen's $d = 0.29$. This increase means that a statistically greater number of respondents increased their evangelistic activity after serving with Hands On. The standardized estimate of the difference, Cohen's d, was notable. The correlation of the responses before and after the Hands On experience was $r =. 36$. This means that roughly 13 percent of the variability in the score after the Hands On experience was due to respondents' prior evangelistic activity before their Hands On service.

Note that Wilcoxon signed-rank tests were also used to analyze the data because of violations to the assumption of normality. Because the paired t-test results did not differ from the Wilcoxon signed rank test, the paired t-tests results are provided here. Further, because identical conclusions were reached with both the Wilcoxon signed-rank tests and the paired t-test, the researcher was assured that the results reported are not an artifact of the analytic tool used.

ANOVA

Affinity group. An ANOVA was used to understand the differences between respondents' perceptions of usefulness based on the affinity group in which they served. Results indicate a statistically significant difference $F(7, 303) = 2.20$, $p = .03$, $\eta^2 = 4.84$ percent, between affinity groups. Respondents who served with the Southeast Asian people reported the highest values for usefulness ($M = 4.32$, $SD = .48$) and those who served in the North African and Middle Eastern peoples reported the lowest values for usefulness ($M = 3.70$, $SD = 1.16$). Usefulness was a five-point Likert item anchored at 1 (strongly disagree) and 5 (strongly agree). Thus, higher numbers indicate that the respondents more strongly agreed with the statement, "I felt like I was useful in my Hands On role."

An ANOVA was used to understand, by affinity group, which respondents' would recommend Hands On as a short-term mission opportunity for their friends. Results indicate a statistically significant difference, $F(7, 306) = 2.45$, $p = .02$, $\eta^2 = 5.31$ percent, between affinity groups. Respondents who served in the South Asian peoples affinity group reported the highest values for program recommendation ($M = 4.91$, $SD = .29$) and those who served in North African and Middle Eastern peoples (NAME) reported the lowest scores for program recommendation ($M = 4.10$, $SD = .99$), although on average their recommendation was still "probably yes." Recommendation was a five-point Likert item anchored at 1 (definitely not) and 5 (definitely yes). Thus, the higher numbers indicate that the respondents were more likely to recommend Hands On as a short-term mission opportunity to their friends. Note that Kruskal-Wallis tests were also used to analyze the data because of violations to the assumption of normality. Because the ANOVA results did not differ from the Kruskal-Wallis tests, the ANOVA results are provided here. Further, because identical conclusions were reached with both the Kruskal-Wallis tests and the ANOVA test, the researcher was assured that the results reported are not an artifact of the analytic tool used.

An ANOVA was used to understand what grade each respondent would give the Hands On program, based on the affinity group in which they served. Results indicate a statistically significant difference $F(7, 306)=2.43$, $p = .02$, $\eta^2 = 5.92$ percent, between affinity groups. Respondents who served North African and Middle Eastern peoples gave the lowest grade to the IMB (M=4.10, SD=.832), although their responses still indicate a grade of B. The respondents who served in Southeast Asian (SEA) peoples reported the highest grade (M = 4.83, SD = .491), which translates into almost all SEA respondents giving the IMB an A. IMB grade was a five point Likert item anchored at 1 (F) and 5 (A). Thus, the higher numbers indicate that the respondents gave the Hands On program high marks overall.

Gender. An ANOVA was used to understand if a difference exists between genders (1 = male, 0 = female) in regards to supervisor recommendation as a future Hands On mentor. Results indicate a statistically significant difference $F(1, 312)=4.79$, $p = .03$, $\eta^2 = 1.51$ percent, between genders. Male respondents were more likely to recommend their supervisor as a future Hands On mentor (M=4.24, SD=1.15). Female respondents were less likely to recommend their supervisor as a future Hands On mentor (M=3.91, SD=1.38), although on average their response was still "probably would." Supervisor recommendation was a five point Likert item anchored at 1 (definitely would not) and 5 (definitely would). Thus, the higher numbers indicate a higher level of recommendation for the male respondents.

By state. An ANOVA was used to understand if the state in which a respondent resides might affect the grade he or she gives the IMB. Results indicate a statistically significant difference $F(29, 281)=1.64$, $p = .02$, $\eta^2 = 14.47$ percent, between states. Respondents from Alaska (N = 1), New Mexico (N = 2), South Carolina (N = 6), and Wisconsin (N = 2) gave the highest grades (M = 5.00, SD = 0.00). Respondents from Hawaii (N = 1), Nebraska (N = 1), and Oregon (N=2) gave the lowest grade (M = 3.00,

SD = 1.414 for Oregon). IMB grade was a five point Likert item anchored at 1 (F) and 5 (A). The frequency tables reveal that 93 percent of respondents gave a grade of B or higher, so the lower grades are outliers but their dissatisfaction might be an area for greater research.

A nonparametric Kruskal-Wallis test was used to understand, by states, which respondents would recommend Hands On as a short-term mission opportunity for their friends. Results indicate a statistically significant difference, H(29) = 47.11, p = .02, between states. Respondents who originated from Alaska, Arkansas, Colorado, Florida, Kansas, South Carolina, Wisconsin, and Wyoming reported the highest values for program recommendation (mean rank = 183; M = 5.00), while respondents from Hawaii and Nebraska rated the program the lowest (mean rank = 34; M = 4.00). Still, a rating of 4, indicates "probably yes." Recommendation was a five-point Likert item anchored at 1 (definitely not) and 5 (definitely yes). Thus, the higher numbers indicate that the respondents were more likely to recommend Hands On as a short-term mission opportunity to their friends.

By ethnicity. An ANOVA was used to understand the differences between respondents' perceptions of supervisor recommendation based on the respondents' ethnicity. Results indicate a statistically significant difference $F(5, 309) = 2.86$, p = .02, η^2 = 4.43 percent, based on ethnicity. Ethnicity was categorized as follows: White = 1, African-American = 2, Native American = 3, Asian/Pacific Islander = 4, Hispanic/Latino = 5, and Other (or I would rather not answer) = 6. Asian/Pacific Islander respondents were most likely to highly recommend their supervisor (M=4.88, SD=.35). Native American respondents were least likely to recommend their supervisor (M=3.00, SD=1.41). The response by the Native American respondents, as well as all other 3 responses, indicates "don't know" in regards to recommendation. Supervisor recommendation was a five point Likert item anchored at 1 (definitely would not) and 5

(definitely would).

SEM Data Results

Again, SEM is a multivariate technique that allows for the analysis of variables in a manner that more closely reflects multidimensional reality.[17] The initial planned SEM model for this study was developed based on the stated goals of the Hands On program in which there are several proposed paths between the latent variables and the measured variables. Based on what the author thought might work on analysis, an initial SEM conceptual model was developed (alongside the survey instrument).

After collecting data, a two-stage approach to testing the SEM model was taken. First, the SEM model (measurement)—containing only the latent constructs—was assessed. The initial analysis of the data cohered in a way that caused the author to consider modifications to the conceptual version of the model. The decision to make modifications was founded on the theoretical sensibility of the modification. Then, the SEM model (modified)—containing measurement and path components—was analyzed.

SEM model – conceptual. The SEM model - conceptual (Figure 1) proposed that Hands On effectiveness is a multidimensional construct consisting of the latent variables—field strategy, shared faith (evangelism), mentor, and short-term mission experience. These latent variables would help explain the respondents' perception of the outputs—rating of experience and impact on future mission service. This model proposes that each latent variable affects one's perception of the Hands On program and adds (or subtracts) from the program's effectiveness, both real and perceived.

The conceptual model latent variable constructs (inputs) are shown in Appendix 2 Table A1. The conceptual model latent variable frequency tables are shown

[17]For more information, see Bruce Thompson, "Methods, Plainly Speaking: A Primer on the Logic and Use of Canonical Correlation Analysis," *Measurement and Evaluation in Counseling and Development* 24, no. 2 (1991): 80-93.

in Appendix 3 Tables A2-A6.

SEM model – measurement. The estimation of a measurement model is simply a confirmatory factor analysis (CFA) that allows all the factors to covary with one another.[18] The SEM model - measurement (Figure 2) is a CFA of only the latent variables. Latent variables can be defined as "theoretical constructs about characteristics of persons."[19] The CFA explicates how well measured variables reflect latent variables.[20] For the present study, the latent variables are mentoring, evangelism, missionary call, and faith. The indicator variables used to measure the latent constructs are composed of five- and six-point Likert items.

Latent constructs—such as mentoring, evangelism, missionary call, and faith—are defined by the measured items that constitute the variable. Mentoring was composed of items focused on the relationship between the participant and supervisor. Evangelism was composed of items that measured the priority of evangelism on the field, the frequency of evangelism, and the response to said evangelism. Missionary call was composed of items centered on one's attitude about the idea of missionary call and one's attitude about one's call being affected by a program like Hands On. Faith was composed of items related to evangelism and two items concerning missionary calling. The faith construct mixes two aspects of mission calling and mission work to measure the participants' faith building.

Factor loadings, also known as pattern coefficients, help identify a latent variable through the use of measured variables. For the measurement model, all factor loadings were statistically significant ($p > .001$) and positively related to the

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[18]Kline, *Principles and Practices*, 113.

[19]Ibid., 12.

[20]For more information on CFA, see Bruce Thompson, *Exploratory and Confirmatory Factor Analysis: Understanding Concepts and Applications* (Washington, DC: American Psychological Association, 2004).

corresponding latent variable (i.e., mentoring, evangelism, missionary call, and faith.) Pattern coefficients represent "the unique relationship between a factor and an indicator."[21] The average amount of variance explained by the factors was 39 percent for missionary call, 41 percent for evangelism, 42 percent for faith, and 51 percent for mentoring.

The overall fit of the measurement model was good ($\chi^2/df = 1.75$) despite the fact that the global fit index was statistically significant ($\chi^2_{97} = 169.27$, $p < .001$). Additionally, the comparative fit index (CFI) was at the recommended threshold value.[22] The standardized root mean residual (SRMR) was also acceptable.[23] Finally, the root mean square error of approximation (RMSEA) also demonstrated a good fit. Thus, the various fit indices pointed to a good fit of the model (CFI = .95; SRMR = .05; RMSEA = .05, 90 percent CI [.04, .06]).

SEM model – modified. The SEM model - modified (Figure 3) proposed that Hands On program effectiveness is a multidimensional construct consisting of mentoring, evangelism, and missionary call. These latent variables define the respondents' perception of the latent variable faith, and the measured variables—IMB grade, supervisor recommendation, usefulness, and Hands On program recommendation. This model proposes that each of the latent variables affects one's perception of the Hands On program and adds (or subtracts) from the program's effectiveness. The model also controls for the impact that gender may have on participants' perception of the program thus allowing for an understanding of what differences, if any, gender has on program

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[21]Timothy A. Brown, *Confirmatory Factor Analysis for Applied Research*, Methodology in the Social Sciences (New York: Guilford Press, 2006), 32.

[22]For more information, see Li-tze Hu and Peter M. Bentle, "Fit Indices in Covariance Structure Modeling: Sensitivity to Underparameterized Model Misspecification," *Psychological Methods* 3, no. 4 (1998): 424-53.

[23]See John C. Loehlin, *Latent Variable Models: An Introduction to Factor, Path, and Structural Equation Analysis*, 4th ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2004).

experiences.

The SEM model - modified (Figure 2) illustrates a good fit for these sample data with, $\chi^2(165) = 281.076$, $p < .001$ and $\chi^2/df = 1.70$. The CFI is 0.95, while the RMSEA was 0.05, with 90 percent confidence interval of 0.04 and 0.06.

In the structural portion of the model, the exogenous latent variables—mentoring, evangelism, and missionary call—were evaluated to understand their impact on the endogenous latent variable—faith—and the endogenous measured variables, IMB grade, supervisor recommendation, usefulness, and Hands On program recommendation.

The mentoring factor was composed of seven indicators. These measured variables were intended to assess the respondents' experience with his or her mentor and how that experience affected the respondents' perception of his or her time with Hands On. In the model, all items had statistically significant pattern coefficients: TALKR ($\lambda = .85$, $p < .001$), KNOW ($\lambda = .78$, $p < .001$), WASTPLANR ($\lambda = .74$, $p < .001$), RESPONR ($\lambda = .71$, $p < .001$), SPIRIT ($\lambda = .70$, $p < .001$), FAULTS ($\lambda = .70$, $p < .001$), and MENTOR ($\lambda = .50$, $p < .001$). The reliability for mentor was .874, which is considered to be very good.

The missionary call latent variable was composed of two measured variables. In the model, it is shown that these two measured variables had a statistically significant contribution to the respondents' understanding of their missionary call: EXCALL ($\lambda = .62$, $p < .001$) and CALLFEEL ($\lambda = .63$, $p < .001$). The reliability for call was .558. Although the reliability for call was low, this construct was defined by only two measured variables.

The evangelism unmeasured variable was composed of three measured variables. All three of these measured variables, FREQ ($\lambda = .74$, $p < .001$), EVPRIORI ($\lambda = .62$, $p < .001$), and CONVERTR ($\lambda = .51$, $p < .001$), had a statistically significant relationship with the respondents' evangelism. The reliability for evangelism was .608. This value is considered adequate for new measures.

The faith construct was composed of four measured variables. These four variables, EVEQUIP ($\lambda = .88$, $p < .001$), EVOPEN ($\lambda = .81$, $p < .001$), PERSONSE ($\lambda = .40$, $p < .001$), and CALLCHNG ($\lambda = .31$, $p < .001$), were statistically significant in regards to the respondents' sharing of their faith and understanding of their faith. The reliability for faith was .722, which is considered good for new measures.[24]

Several path coefficients, γ, had coefficients that were statistically significant predictors of the outcome variables. Gender was statistically significantly related to supervisor recommendation ($\gamma = .06$, $p < .001$) but only weakly so.

Mentoring was a statistically significant predictor of each of the outcome variables. The relationship between mentoring and faith was .23 ($p < .001$). Mentoring was positively related to faith. A standard deviation change in mentoring results in almost a quarter standard deviation change in faith. This change in mentoring is a predictor of greater faith, as measured by the four items that constitute faith.

The relationship between mentoring and the four measured variables was: supervisor recommendation ($\gamma = .83$, $p < .001$), IMB grade ($\gamma = .44$, $p < .001$), usefulness ($\gamma = .27$, $p < .001$), and Hands On program recommendation ($\gamma = .23$, $p < .001$). Mentoring had a significant impact in all four of these measured variables. The strongest relationship, between mentoring and supervisor recommendation ($\gamma = .83$), reveals that a standard deviation change in mentoring results in almost a full standard deviation change in supervisor recommendation. A unit change in mentoring results in almost half a standard deviation change in IMB grade ($\gamma = .44$). Mentoring had similar magnitudes of positive effect on usefulness ($\gamma = .27$) and Hands On program recommendation ($\gamma = .23$). A standard deviation change in mentoring resulted in approximately a quarter standard deviation change in both usefulness and Hands On program recommendation.

Evangelism was a statistically significant predictor of three of the outcome

[24]The frequency tables for each measured item mentioned above is found in Appendix 3.

variables—faith, IMB grade, and usefulness. The relationship between evangelism and faith was .35 ($p < .001$). A standard deviation change in evangelism predicted a .35 standard deviation change in faith, as measured by the four items that constitute faith. The relationship between evangelism and usefulness is .31 ($p < .001$). This relationship shows a standard deviation change in evangelism would reflect almost a third standard deviation change in respondents' perception of usefulness. The relationship between evangelism and IMB grade was .14 ($p < .001$). This relationship is somewhat weaker than the previous relationships, but it is still statistically significant. A standard deviation change in evangelism would result in a little over a tenth of a standard deviation change in IMB grade.

Missionary call was a statistically significant predictor of two outcome variables—faith and Hands On program recommendation. The relationship between missionary call and faith was .40 ($p < .001$). A unit change in missionary call results in a .40 unit change in faith, as measured by the four items that constitute faith. The relationship between missionary call and Hands On program recommendation was .37 ($p < .001$). This relationship has a similar impact as the one mentioned before in that a unit change in missionary call would result in a .37 unit change in Hands On program recommendation.

Substantive SEM Findings

Historically, females have served as missionaries more often than males.[25] The response rate to this survey reflects this historical tendency (see Table 1). The research team wondered how the respondents' gender might affect his or her responses. Only one response, based on gender, was statistically significant. Males were more likely to give a favorable Hands On supervisor recommendation (standardized coefficient = .06, $p = .03$).

[25]Ruth Tucker notes this historical tendency in the Preface of her seminal work *From Jerusalem to Irian Jaya*. See Ruth A. Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd ed. (Grand Rapids: Zondervan, 2004), 14.

Even though this finding is statistically significant, the coefficient (.06) is very small, which shows a very small difference.

The research team hypothesized that the mentoring relationship on the field would have a significant impact on participants' overall effectiveness, usefulness, and program satisfaction. Mentoring had the greatest impact on supervisor recommendation ($\gamma = .83$, $p < .001$). Mentoring made the most difference on the respondents' recommendations of their supervisors for future service. Mentoring was also statistically significantly related to the grade given to the IMB by the participants ($\gamma = .44$, $p < .001$). The model reports that mentoring had a positive impact on the participant's faith ($\gamma = .23$, $p < .001$). Mentoring had a similar effect on a participant's feeling of usefulness ($\gamma = .27$, $p < .001$) and an almost equal impact on the participant's program recommendation ($\gamma = .23$, $p < .05$). Each of these variables—faith, usefulness, and program recommendation—was impacted by the respondents' perception of his or her mentor with almost identical orders of magnitude.

The team sought understanding of the relationship between evangelistic outreach and program effectiveness. The Hands On program exists under the umbrella of the IMB, which seeks to fulfill the Great Commission mandate given to the church. As expected, evangelism was positively related to the growth of a participant's faith ($\gamma = .35$, $p < .05$). Evangelistic outreach directly impacted the participant's feeling of usefulness on the field ($\gamma = .31$, $p < .001$). Less favorably related, but still positive, was the relationship between evangelism and the grade given by program participants ($\gamma = .14$, $p<.001$).

The team hypothesized that one's missionary call (or lack thereof) would impact one's feeling of usefulness, program satisfaction, and future recommendation. Surprisingly, the participant's missionary call did not seem to affect, in a statistically significant way, his or her feeling of usefulness, supervisor recommendation, or overall program grade. Conversely, missionary call was positively related to faith ($\gamma = .40$, $p < .001$). Also, the participant's missionary call was positively related to his or her

recommendation of the Hands On program to others ($\gamma = .37$, $p < .001$).

Summary of Results

The Hands On survey indicated statistically significant results in several areas. The paired t-test analysis found statistically significant results in regards to participants' ministry call and evangelistic activity before and after serving with Hands On. Both of these categories—ministry call and evangelistic activity—were improved significantly through participation in Hands On.

An analysis of variance (ANOVA) found statistically significant results based on single dependent variables, such as gender, affinity group, ethnicity, and state. Each of these dependent variables affected the outcome of participant's perceptions of aspects of the Hands On program in statistically significant ways.

Finally, structural equation modeling (SEM) was used to analyze multiple inputs and multiple outputs to more closely mimic realistic multivariate influences and perceptions. The latent variable constructs, created from multiple measured variables, gave a more full picture of the various influences at work within the Hands On program. On-field mentoring was a statistically significant aspect of the Hands On program that affected participant's perceptions of field effectiveness, usefulness, and program satisfaction. A participant's evangelistic training and activity positively affected his or her faith, feelings of usefulness, and the grade given to the overall program. The participant's missionary call positively affected his or her faith and recommendation of the Hands On program to others.

Conclusions, implications, and suggestions for future iterations of the Hands On program will be developed and explained in the following chapter.

CHAPTER 5

HANDS ON PROGRAM: WHAT WORKS, WHAT DOESN'T, AND WHAT NEEDS TO CHANGE

The Hands On program is a product of four missiological streams—student missions, short-term missions (STM), the Southern Baptist Convention (SBC), and the International Mission Board (IMB). The early chapters of this dissertation address several topics foundational to the development of the Hands On program—brief histories of the SBC, the IMB, student involvement in missions, and the development of STM in America. These early chapters place the Hands On program in historical and strategic context through documenting the convergence of student mission involvement, STM, and the SBC's (and the IMB's) more recent STM focus.

STM trips have become an important element of mission engagement for millions of Americans each year.[1] Financial support for—and interest in—long-term missions has had periods of stagnation and periods of decline over the last thirty years. Even in the midst of a seemingly anemic long-term mission culture, STM involvement has continued to grow.[2]

In 1999, over a half-million North American evangelicals participated in STM

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[1]Scott Thompkins and Sandy Thompkins, "The Short Term Explosion," *Moody* 101 (2000): 13; David C. Forward, *The Essential Guide to the Short Term Mission Trip* (Chicago: Moody Press, 1998), 14, 36.

[2]For the decline in long-term mission support and participation, see Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 212-13; Fred W. Beuttler, "Evangelical Missions in Modern America," in *The Great Commission: Evangelicals and the History of World Missions*, ed. Martin Klauber and Scott M. Manetsch (Nashville: B&H Books, 2008), 128; Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Waynesboro, GA: Paternoster, 2000), 18-20; Robert J. Priest, *Effective Engagement in Short-Term Missions: Doing it Right!* Evangelical Missiological Society Series, no. 16 (Pasadena, CA: William Carey Library, 2008), 3ff; Michael J. Anthony, ed. *The Short-Term Missions Boom: A Guide to International and Domestic Involvement* (Grand Rapids: Baker Books, 1994), 237.

trips. By 2002, the number of STM project participants had doubled to over one million.[3] By 2005, 1.6 million American adults were crossing borders each year on STM trips.[4]

The SBC's interest in STM was tepid in the early days of STM expansion—the 1950s and 60s. In the 1970s, the SBC started to see the potential value of STM involvement and made a "bold thrust" for lay volunteers in foreign missions.[5] From that opening of the door, the IMB started to actively recruit college students, and eventually high school students, for international STM service.

In 2007, the IMB's Hands On program was developed as an attempt to increase college student engagement in STM and to serve as a feeder program for the IMB's Journeyman and career mission service tracks.[6] This dissertation seeks to remedy the lack of research into the Hands On program's effectiveness in reaching its stated goals.[7] The IMB has been intentional is stating the goals for the Hands On program somewhat vaguely in order to provide wide parameters for implementation.

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[3]Roger P. Peterson et al., *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries* (Minneapolis: STEMPress, 2003), 7; Roger Peterson, "Innovation in Short-Term Mission," in *Innovation in Mission: Insights into Practical Innovations Creating Kingdom Impact*, ed. John W. Reapsome and Jon Hirst (Tyrone, GA: Authentic, 2007), 55.

[4]Research into STM participation: Christian Smith, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 53-54; Stephen Offutt, "The Role of Short-Term Mission Teams in the New Centers of Global Christianity," *Journal for the Scientific Study of Religion* 50, no. 4 (December 2011): 798; Robert J. Priest et al., "Researching the Short-Term Mission Movement," *Missiology* 34, no. 4 (2006): 432.

[5]Southern Baptist Convention, *Annual of the Southern Baptist Convention Nineteen Hundred and Seventy-six One Hundred Nineteenth Session One Hundred Thirty-First Year Norfolk, Virginia, June 15-17, 1976* (Nashville: Executive Committee, Southern Baptist Convention, 1976), 98.

[6]A brief overview of the Hands On program can be found at IMB, "Hands On," [on-line]; accessed 31 December 2012; available from http://www.thetask.org/handson; Internet; The Student Ministry department of the IMB developed the Hands On program in 2007 and this program launched with fifty-one participants in January 2008. See Phil Nelson, "Church and Partner Services Committee Report," in Minutes of the International Mission Board Meeting, November 5-7, 2007 (Springfield, IL: International Mission Board, 2007), accessed from International Mission Board Archives via IMB Archivist. Since the beginning of the program, the IMB has appointed over one thousand Hands On students.

[7]The stated goals of the Hands On program are (1) To meet the field strategy to see a multitude from every language, people, tribe and nation knowing and worshipping our Lord and Savior Jesus Christ, and (2) To give students and young adults a way to serve as short-term missionaries; opportunities to share their faith with the nations; and mentored missions experiences under the supervision and guidance of veteran career field missionaries. See IMB, "Hands On Goals and Provisions," provided via email by Mike Lopez, IMB Student Ministry Team.

Consequently, this vagueness has not lent itself well to precise evaluation of results. This dissertation has sought, at least somewhat, to remedy this situation.[8]

Veteran missionary supervisors have a wide range of potential Hands On implementation options. The program may look very different from one affinity group to another and even from one mission team to another within a single affinity group. This freedom could be the program's greatest strength or its greatest weakness. The research within this dissertation seeks to glean, from the myriad implementation options, reliable information that will assist the Student Ministry Team in future iterations of the Hands On program.

The discussion of the study results will be segmented into four broad sections (1) How do we know what works?, (2) What works?, (3) What doesn't?, and (4) What needs to be changed? The intent of these sections is to initially focus on the positive results from the study and highlight aspects of the Hands On program that are functioning well. Then, the discussion will focus on areas of the program that may not be functioning as well, or that may need further study. Finally, the discussion will look at suggestions for change within the Hands On program.

How Do We Know What Works?

Measuring the Hands On program is a difficult task given the fluid nature of program implementation and structure. The Student Ministry Team has made an effort to not over-program Hands On, choosing to give the supervisors latitude in implementation. Basically, the students are assigned to work with missionaries in the field, but this work can look very different from place to place.

Some teams go in as students, such as English students, and attend classes as

[8]In an email exchange with Mike Lopez of the IMB's Student Ministry Team, he stated, "I have attached the basic and simple Hands On Goals and Provisions. Since this program is directed and guided by regional leadership, we want them to determine their own best use for the Hands On missionaries, under some simple guidelines." Email received 11 November 2012.

their primary assignment in order to meet locals, build relationships, and share the gospel. Other teams may serve as missionary support—childcare, educational, etc.—in locations that need that type of help. Other Hands On participants may use music, art, drama, etc. to build relationships and share the gospel in their contexts. The program does not have a fixed structure that lends itself to straightforward analysis.

Since the implementation of Hands On can be so varied, the researcher chose to focus on core areas within the Hands On stated goals, as provided by the Student Ministry Team. These core areas—field strategy, shared faith, mentor, short-term mission experience, and impact on future mission service—informed four of the five research questions that were developed. The first research question, concerning the development of Hands On as part of the IMB's student and STM strategy, was answered through the historical overviews in chapters 2 and 3. The survey addressed the remaining research questions.

The Survey

Assessing a program like Hands On has several limitations that create barriers to data collection, such as the geographical spread of the participants, the variety of ages within the program, the transient nature of college students, and the variety of supervisory situations within the affinity groups. Despite these limitations, the survey was developed to try to measure the four remaining research questions. The IMB Research Team advised creation of a survey that would require no more than ten minutes to complete.

The participants had the option of completing the survey confidentially. With guaranteed confidentiality, the participants were given some open-ended questions for deeper comments. At the end of the survey, an option was given for those who might like to be contacted for further information.

Of the five core areas, the researcher hypothesized that the mentoring aspect of

Hands On would prove to be the most impactful. The other core areas were important, as well, but the researcher believed mentoring was the lynchpin of the entire program. He wanted the participants to have multiple opportunities to assess their relationships with the field supervisors. As questions were developed, per design, the mentoring questions outnumbered questions in the other core areas.

Core Areas

The four remaining research questions (see Chapter 4) were developed with some of the following questions in mind. How would the students respond to their supervisors? How would their relationships with their supervisors affect their service, their perception of the IMB, and their future missionary service? Would Hands On help students discern their missionary call? How would their work in outreach and evangelism color their view of Hands On service? Would the participants feel useful to the particular mission strategy of their team, the overall strategy of the IMB, and, ultimately, the Great Commission as given by Jesus?

Each of these general areas needed to be measured in some way to determine if Hands On was being effective. If so, then the Student Ministry Team could focus more efforts and training on the aspects of Hands On that are working. If not, then changes could be made to increase the effectiveness of that aspect of the program. The core areas of Hands On—mentoring, field strategy, evangelism, and future mission service—are not likely to change, so the issue becomes one of effectiveness.

The following section addresses the core areas and the way they were grouped for structural equation modeling (SEM) analysis. The actual SEM Mplus output tables are available in Appendix 3. The Pearson r correlation tables for the variables are available in Appendix 4. SEM analysis was discussed in Chapter 4. A brief summary of SEM analysis is included below.

Mentoring. Mentoring was measured by seven items, which were intended to

assess the respondent's experience with his or her mentor. From these items, the researcher could learn how that mentoring experience affected the respondent's perception of his or her time with Hands On. To gauge the supervisor-participant relationship, the items focused on attitudes and perceptions within the aforementioned relationship.

Topics covered by the seven questions included: the participant-supervisor relationship, the supervisor's attitude, use of time on the field, supervisor preparation, and spiritual interest. For example, how often did the student and supervisor meet for mentoring? Did the student enjoy getting to know the supervisor's family? Was the student's supervisor hard to talk to or easy to get to know? Was the supervisor interested in the student's spiritual growth?

Field strategy. Initially, field strategy was included in the SEM model – conceptual (see Figure 1), but after data collection and initial analysis, the data did not cohere. So, the field strategy construct had to be abandoned in the SEM model – modified (see Figure 3). The researcher still wanted to explore some level of field strategy for the participants, so an indirect measure was taken by measuring usefulness.

The measured variable usefulness was influenced by the perception of the program participant. This indirect measure gave an indication of the participant's view of his or her usefulness. But, perception is often the reality, especially as time passes and specific memories fade, and the researcher wanted to know if the participants felt they were useful to the overall mission strategy on the field. Below, usefulness will be discussed further.

Evangelism. The researcher hypothesized that evangelistic activity and effectiveness (or lack thereof) would impact the participants' overall perception of the

Hands On program.[9] Evangelism was measured by three items, which had a significant impact on the evangelism construct directly and on the outputs—faith, IMB grade, and usefulness as measured indirectly.

Evangelism also served as an indirect measure of field strategy. The overarching purpose of the IMB is to participate in the Great Commission through evangelism, discipleship, and church planting. The first action item for any field strategy within the IMB should be evangelism. Measuring the participants' attitudes about evangelism and actual evangelistic activity gives one a sense of their understanding and participation in the IMB's field strategy.

Future mission service. The Hands On program is intended to lead participants to future long-term mission service, if the Lord wills. To measure the impact of Hands On in regards to future mission service, the researcher measured attitudes about missionary calling and clarification of mission call directly. Also, an item asked about participants' missionary call before and after Hands On service to see if Hands On had a direct impact on participants' futures.

The missionary call latent variable construct was made up of two items. If a participant was not open to discerning God's call through serving with Hands On, then he or she would most likely not experience any type of call confirmation, clarification, or change. Each of these core areas—mentoring, field strategy, evangelism, and future mission service—was represented on the SEM model – modified as an input or an output.

SEM Model

Assessing and analyzing the data, with all the variables presented, required a statistical method that could allow for outliers and missingness, while still presenting an

[9]I recognize and affirm that evangelistic success is based on evangelistic activity and faithfulness to the gospel of Jesus Christ. God saves, but he uses his children as the means of propagating the gospel message. The idea of evangelistic effectiveness is measured more by faithfulness to the message and obedience to go and tell than by the number of converts.

accurate picture of reality. Structural equation modeling (SEM) allows for multivariate analysis, as mentioned previously. The SEM model was developed to try and understand the various influences that would affect—positively or negatively—Hands On participants' field experiences.

Inputs and outputs. SEM analysis requires measured items (survey questions) be gathered into inputs or outputs for analysis. SEM also allows for measured items to serve as inputs or outputs. The SEM model – conceptual (see Figure 1) is the researcher's initial idea of what the data analysis might look like. After initial analysis of the SEM model – measurement (see Figure 2), the researcher changes the model and the result is: SEM model – modified (see Figure 3). Then, the final analysis can begin.

The SEM analysis of the gathered data focused on five outputs. These five outputs were four measured variables and one latent construct (see Figure 3). The measured variables—IMB grade, supervisor recommendation, usefulness, and Hands On program recommendation—require participants to give specific answers for categories, which help define the Hands On program.

The researcher created each of the measured variables to understand the participants' experiences (and perceptions of their experiences) in Hands On. IMB grade was created to give the students a familiar way to quickly assess their overall experience as part of the IMB. Hands On program recommendation was created to see if the student had a significant enough experience to recommend the program to friends. Both of these variables—IMB grade and program recommendation—help one understand the overall perception of the program as experienced by the participant.

Supervisor recommendation was created to see if the participants' semester-long relationship with a supervisor would lead him or her to recommend this supervisor for future service. This measure is a variation on the golden rule: would you want someone else to experience the supervisor you experienced for this semester?

The one latent construct that served as an output—faith—was developed to measure two areas of specific mission work and experience—evangelism and missionary call. As IMB missionaries are called to be consistent and willing evangelists, measuring the relationship between missionary call and evangelistic activity seemed to be a natural fit. Particularly, this construct assessed the post-Hands On evangelistic activity of the participant and Hands On's effect on missionary call.

Factor loadings. Factor loadings give data analysts an idea of the importance (or impactfulness) of each measured item on the latent constructs. Each of the mentoring questions had high pattern coefficients (from a low of $\lambda = .50$, to a high of $\lambda = .85$) and all were statistically significant ($p < .001$). The factor loadings on all of the mentoring measured items showed that a participant who was high on one of the items would likely score high on the others. The mentoring construct had a statistically significant impact on every outcome in the SEM model – modified (see Figure 3). In other words, the participants (by their answers) revealed that mentoring is the single most important factor in determining satisfaction, effectiveness, and future recommendation.

The other latent constructs had varying levels of factor loadings. Evangelism was measured by three items, which each had high factor loadings. Missionary call was measured by two items, which had high factor loadings. Four statistically significant items, of which two had high factor loadings and two had lower factor loadings, measured faith.

Other Analyses

Two other analyses—paired t-test and ANOVA—were conducted to help explain additional aspects of various outcome variables, such as usefulness, program recommendation, supervisor recommendation, and IMB grade. For example, the paired t-test made a straightforward comparison of missionary call before and after serving with Hands On. The ANOVAs were conducted to see if any of the variables (gender, state,

ethnicity, etc.) would impact in a statistically significant way the data. Some of these analyses were noteworthy; others were just interesting, but not worthy of deeper explanation.

What Works?

The Student Ministry Team is seeking ways to improve implementation of the Hands On program. This study has revealed pieces of the Hands On puzzle that are functioning well and impacting the participants in significant ways. In this section, the discussion will begin with the dependent variables, IMB grade, supervisor recommendation, usefulness, and program recommendation. Then, the broad categories of mentoring, evangelism, and missionary call will be explained in relationship to their significance for Hands On.

The Overall Program

Based on the data analysis, the four measures of program function—IMB grade, supervisor recommendation, usefulness, and Hands On program recommendation—reveal a high level of program satisfaction for participants. The SEM data analysis helps one understand what factors impact these four program functions. Each of these dependent variables has a statistically significant relationship to one or more of the latent constructs (see Figure 3). These relationships help one gain a clearer picture of the participants' view of their Hands On experiences.

Program participants gave an average IMB grade ($M = 4.52$, $SD = 0.71$) of A-. Over 90 percent of the students scored the IMB with an A or B (see Appendix 3 Table A7 for dependent variable frequency tables). A little over 4 percent of participants gave the IMB a C. Less than 3 percent of participants assigned the IMB a D or F.

The supervisory relationship has proven to be very important for Hands On success. Survey respondents indicated that they "probably would" ($M = 4.03$, $SD = 1.30$) recommend their Hands On supervisor as a future supervisor. Over half of the

respondents indicated that they "definitely would" recommend their supervisor for future assignment. With the addition of "probably would" as a category, the level of those who would recommend their supervisor increases to over 70 percent. A little troubling is the fact that almost 20 percent (19.6 percent) of respondents said they either "probably would not" or "definitely would not" recommend their Hands On supervisor for future service.

The dependent variable usefulness helps one gauge participants' satisfaction with their Hands On service. Participants indicated a general feeling of usefulness on the field ($M = 4.15$, $SD = 0.84$). Almost 89 percent of participants responded "agree" or "definitely agree" to the statement" "I felt like I was useful in my Hands On role."

The participants gave a very positive response to the question: "Would you recommend Hands On as a short-term mission opportunity to your friends?" ($M = 4.76$, $SD = 0.63$). Almost 83 percent of respondents said "definitely yes" when asked if they would recommend Hands On. A little over 13 percent answered "probably yes" when asked the same question. Over 95 percent of Hands On participants indicated they were willing to recommend Hands On to their friends.

Mentoring

Looking at the SEM model – modified (see Figure 3), one can see that the greatest single factor in the Hands On program is mentoring. The research showed that the mentoring relationship affected every aspect of the participant's experience with Hands On. The measured items that constitute the mentoring construct can help supervisors understand how their relationship can be improved with students.

To understand the Hands On program, one first must understand the people involved in the program—the students and the supervisors. The researcher, based on personal experience, theorized that the student-supervisor relationship would greatly impact every aspect of the participants' Hands On experience—satisfaction with the program, fieldwork, future mission work, perception of the IMB, and future

recommendation. Based on the statistical significance of the mentoring construct, the researcher's theory was well founded.

As might be expected, the greatest impact of the Hands On participant-supervisor relationship was on the participant's supervisor recommendation. One would expect the personal and working relationship between a student and supervisor to directly impact the student's grade of his or her supervisor. Interestingly, males were more likely to give their supervisor a good recommendation than females. This proclivity was statistically significant, but weakly so. Also, a significantly greater percentage of females rather than males participated in the survey (63.1 percent - female vs. 36.9 percent – male, see Table 1.) Suggestions for improving the supervisor-participant relationship will be made below.

The second greatest impact of mentoring was on overall perception of the IMB. A significant amount of participants' IMB grade was based on their relationship with their supervisors. Granted, one cannot fairly grade an entire organization on the actions of a few, but fallen humans often project the virtues (and the flaws) of a few on the many. The research shows that Hands On supervisors are constant ambassadors for the IMB to their Hands On teams. Theoretically, one misstep can damage a missionary's relationship with a local population; similar damage can be done between a mission team and a supervisor through simple actions with unintended consequences.

Using ANOVA, this overall perception of the IMB was analyzed at the affinity group level to see how IMB grade changes based on affinity group. Those who served in Southeast Asia (SEA) gave the highest grade to the IMB (on average an A). Participants in North Africa and the Middle East (NAME) graded the IMB the lowest (on average a B). Granted, the NAME participants averaged a B grade for the IMB, which appears to be a reasonably high mark, but being the lowest graded affinity group might cause the NAME leadership to look into past Hands On service locations to see if they can explain the lower grade.

Mentoring also had a significant impact on the participants' feeling of usefulness on the field. These college students raised a significant amount of money and dedicated a semester of their lives to serving with the IMB. The researcher hypothesized, after all the training, travel, and excitement, the Hands On participants' would want to feel they were useful on the field. The research shows that (as the participant seeks to do the work) the planning, training, and leadership of his or her mentor greatly impact his or her feeling of usefulness. As will be seen below, the main work—evangelism—also impacted the participants' feeling of usefulness.

The mentoring relationship impacted those who would recommend the Hands On program to their family or friends. Even though the future Hands On participant would most likely have a different supervisor, the supervisor the participant knew personally determined a significant amount of his or her willingness to recommend the program. In the area of program recommendation, the importance of the supervisor-participant relationship in the Hands On program was revealed in the research.

Finally, mentoring had a significant impact on the latent construct (an outcome variable in this model) faith. Four items (two each that asked about evangelism and missionary call) measured faith. Participants reported openness and equipping to share their faith after returning from Hands On service. They also indicated that Hands On was significant in helping them discern their missionary call. Evangelism and missionary call will be discussed further below. One cannot overlook that Hands On supervisors have some level of impact on participants' future, both evangelistically and missiologically.[10]

Evangelism

One could make the argument that the most important area of training and leading for a Hands On supervisor would be evangelism. The Great Commission is the

[10]The extent and duration of a Hands On supervisor's impact on his or her program participant(s) was not demonstrated in the research. The extent and duration of this impact would be a good area for future research.

driving force behind the IMB and the Hands On program. Social programs and other non-evangelistic activities are significant components of the work, but the main task is to share the gospel of Jesus Christ and disciple those who respond. Evangelism was measured by participants' understanding of its priority, by participants' practice of evangelism, and by the response of the hearer.

As participants understood the priority of sharing the gospel, engaged in sharing, and saw some individuals respond, their perception of their usefulness and their perception of the IMB increased in a favorable direction. In addition, their on-field evangelistic activity positively impacted their faith, as measured by the faith construct. To be succinct, as Hands On students shared the gospel, they felt useful, grew in their faith, and had a better perception of the IMB.

Encouraging evangelistic activity on a mission trip is a fairly easy task in that the participants are generally focused and excited about the opportunity to share. Carrying that evangelistic fervor back into the participants' "real life" is a concern for any mission program. Respondents reported a statistically significant increase in evangelistic activity after returning from serving with Hands On. The average for all respondents went from pre-Hands On average of bi-monthly evangelism to an average of monthly evangelism post-Hands On.

Hands On is teaching, equipping, modeling, and inspiring evangelism. With a focus on evangelism, student satisfaction with Hands On increases. Also, the student who is held to a high evangelistic standard grows in their faith. And, evangelistic Hands On students feel useful for a good reason; they are doing the work they came to do. Recommendations for increasing evangelistic outreach and hence, program satisfaction, follows below.

Missionary Call

The concept of missionary call is debated within evangelical circles. The

researcher holds to the view of M. David Sills: "Although the Bible does not provide a definition of the missionary call, it gives us a window through which we may look and see God's desire for the nations and how He calls people to Himself to carry out His desires."[11] The researcher began with the assumption that God does call some of his people to full-time career international missionary service.[12] Even though the researcher is convinced God calls some to full-time career missionary service, the participants might hold a variety of beliefs and opinions on this issue.

The researcher used two analytical methods to understand the participants' missionary call and the impact of the Hands On program on said call—a paired t-test and SEM analysis. A paired t-test analyzed whether participants experienced a change in missionary call after serving with Hands On. A statistically significant number of people changed their missionary call away from "no" to "possibly" and away from "possibly" towards "yes."[13] The respondents' change toward full-time international mission service was impacted, in a statistically significant way, by their time with Hands On.[14]

For the SEM analysis, the researcher created a latent variable to better understand some aspects of the missionary call. The missionary call variable was used to gauge a participant's openness to God's calling on his or her life. In addition, this variable would measure the participants' openness to clarification of God's call on their lives through mission service. Understanding the respondents' openness and attitude toward missionary call paves the way to understanding this variable's impact on the faith

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[11]M. David Sills, *The Missionary Call: Find Your Place for God's Plan in the World* (Chicago: Moody Publishers, 2008), 48.

[12]Donald Dent recognizes the apostolic nature of modern missionaries in Donald T. Dent, *The Ongoing Role of Apostles in Missions: The Forgotten Foundation* (Bloomington, IN: CrossBooks, 2011), 89-92.

[13]The actual statistical numerical value was a shift from 2.14 to 2.36 as mentioned in chap. 4.

[14]As mentioned in chap. 4, the correlation between the responses before and after the Hands On experience was $r = .44$. This means that roughly 20 percent of the variability in the score after the Hands On experience was due to respondents ministry call before their Hands On service.

outcome. The participants' understanding of the validity of a missionary call and their openness to having that call clarified through service strongly impacted their faith experience as measured by the latent variable faith.

Clarification of a missionary call can be a confusing measure if one has a truncated view of God's call on his children. Stephen Neill said, "If everything is mission, then nothing is mission."[15] In the same way this phrase cautions against divesting mission of its meaning, well-intentioned Christians could divest the missionary call concept of its deeper meaning. However, if God truly calls each of his children to serve in a particular time and capacity, then God using the means of a short-term mission program, like Hands On, to head off a long-term mistake is a blessing.

Is the Hands On program helping students discern their missionary calls? The results of this study show that the respondents' understanding of their missionary calls prior to serving with a program like Hands On is important. By serving with Hands On, the respondents were given an opportunity to hear God's call on their lives. God's previous call could be clarified through service. Based on these results, the Hands On program is helping students discern their missionary calls. And, a significant number of students are interested in full-time international missions service.

What Doesn't Work?

This research project was not intended as a witch-hunt, seeking something (anything) that seems to be failing and jumping on it. To the contrary, as mentioned in chapter 1, the researcher participated in the program and he thoroughly enjoyed it. This research was initiated as a service to the Student Ministry Team for the betterment of the

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[15]Quoted and attributed to Neill in several works such as Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Waynesboro, GA: Paternoster, 2000), 25; and, Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids: Zondervan, 2010), 26.

Hands On program.

The research has shown that much of the program is functioning as intended. Any changes that may be suggested are more along the lines of improvement rather than wholesale changes. One can see the high marks given overall by the participants in the frequency tables in Appendix 3. Nonetheless, one can find areas for improvement. In this section, I will highlight areas for improvement, with substantial recommendations for improvement coming in the next section.

Diversity of Participants

Looking at the demographic table in chapter 4 (Table 1), one can see an immediate issue with Hands On participation. The two demographic markers that cause some level of concern are gender and ethnicity. Of the respondents, 63 percent were female. The overall program demographic—of all participants—may not be as skewed toward one gender as the sampling in this research, but this gender gap does reveal an issue within missions. Single women seem, generally, more willing to go and serve as international missionaries. Suggestions for closing the "gender gap" will follow in the next section.

The other demographic marker—ethnicity—highlights an SBC reality and stereotype. The reality is the great majority of SBC missionaries are white, whether long-term or short-term. A 2012 Baptist Press article reports that out of nearly five thousand SBC missionaries worldwide, only twenty-seven are black. And, of those twenty-seven, only one is a single male.[16] The stereotype is that the SBC wants this reality to persist, which is not true. The great majority of survey respondents, almost 88 percent, are white. Participants from every other ethnicity constituted less than 3 percent of respondents.

[16]Jane Middleton and Don Graham, "Black Church Leaders Explore Missions," *Baptist Press*, [on-line]; accessed 9 August 2013; available from http://www.bpnews.net/BPnews.asp?ID=38419; Internet. The numbers of SBC missionaries from other ethnic groups vary, but a great majority of SBC missionaries are white.

Recommendations for greater ethnic diversity, within Hands On, and recruiting more males to the program are below.

The researcher wanted to know if a participant's ethnicity would affect his or her supervisor recommendation. An ANOVA was used to analyze supervisor recommendation based on ethnicity. The Asian/Pacific Islander group (8 respondents) gave the highest recommendation to their supervisor and the Native American group (5 respondents) gave the lowest recommendation. The small sample size illustrates the issue with the lack of ethnic diversity within the Hands On ranks. Also, the small sample size may skew the results; nevertheless, the ANOVA was statistically significant. The uniformly high recommendations by Asian/Pacific Islanders may be a cultural factor, due to high levels of respect for authority figures. The average response from Native Americans was "don't know" when asked if they would recommend their supervisor. The Native American participants' ambivalence about their supervisors is (currently) unexplained, but they might shed some light on the issue of ethnic diversity within Hands On.

A Group's Affinity for Hands On

The researcher used an ANOVA to assess several questions based on affinity group. The questions addressed the issues of usefulness, IMB grade, and program recommendation. Through these analyses, the researcher found that one particular affinity group might have some room for improvement.

In each of these three ANOVAs, the North Africa and Middle Eastern peoples affinity group (NAME) scored lowest. NAME had a total of ten respondents on the survey. This low number gives each particular grade a little more strength and can cause extremes to skew the results fairly easily. But, the consistently low scores for NAME respondents on three different questions could cause one to think this particular affinity group might need to do some investigating.

The importance of evangelism for IMB grade and usefulness is interesting in light of the lower performance of NAME on the ANOVA. If the participants in NAME were scared of (or discouraged from) from sharing their faith, then their usefulness scores and IMB grades should be lower. Recommendations for NAME will be made below.

Before calling for a re-boot of NAME's Hands On participation, one must remember that their low grades were still good overall. NAME was the lowest of the affinity groups, but their standalone grades (usefulness – mostly "agree," IMB grade – B, and program recommendation – "probably yes") were all good. However, one still might wonder why they consistently scored lowest.

As mentioned previously, the great majority of the Hands On program seems to be functioning at a fairly good level. Even considering those aspects of the program that are working well, one can always find room for improvement. The following section will address potential changes in the program.

What Needs to be Changed?

Proposing changes for a program, such as Hands On, poses a variety of challenges. Those who are invested in the program might view these proposed changes as uninformed or hasty or harsh. The researcher wishes to stress that all the following suggestions are made with caution and after careful consideration.

This section will address recommendations for improvement of Hands On areas that are functioning well, as well as, recommendations for aspects of Hands On that need some level of improvement. In answering the question "What needs to be changed?" two categories of items are presented: those matters that the research evaluated as "good," but which can be "better," and those items that have been evaluated as merely "OK," but can be moved into a more positive evaluation of "good."

From Good to Better

The data has revealed that many aspects of the Hands On program are

functioning at a high level. These high-functioning areas of the Hands On program are working well, but future Hands On implementations could still benefit from the lessons learned from this research. The following recommendations will focus on the areas of mentoring, evangelism, and missionary call.

Improving mentoring. The research showed that the mentoring relationship between supervisor and participant affected every other measured aspect of the program. Those students who had a more positive relationship with their supervisors were more likely to report satisfaction with the program, a higher opinion of the IMB, and an inclination to future mission service. When one considers sending college-aged students to a foreign country to work with veteran missionary supervisors, the importance of the supervisory relationship makes sense. With such a high priority placed on mentoring, the Student Ministry Team might consider some of the following information when seeking or training future Hands On supervisors.

The attitude of the mentor affected the experience of the Hands On students directly. The most important aspect of the supervisor-participant relationship, as measured in this survey, was interpersonal communication. The participants were asked to respond to the statement, "My primary Hands On supervisor was hard to talk to." The majority of students disagreed (or disagreed strongly) with this statement, which reflected positively on the supervisors referenced. This answer to this statement has a large impact on participants' view of the mentoring construct. For future iterations of the program, Hands On supervisors can be forewarned—or trained—to be open communicators with their individual participants.

Participants viewed the process of getting to know their supervisor's family in a positive light. The reasons for participants' positive view of this aspect of relationship building could be extrapolated in various directions. Most likely, Hands On students are interested in not only international missions, but also in international *missionaries*. As

one discerns his or her missionary call, speaking with real-live missionaries and their families helps one seek various perspectives and points of view.

Participants reported a greater level of satisfaction with the program based on their perceptions of time management while on the field. This perception impacted the participant's view of his or her supervisor and, subsequently, overall program satisfaction and recommendation. A significant component of mission living in international contexts is the characteristic of flexibility. In this regard, the Hands On supervisor might need to train his or her charges in the realities of cross-cultural ministry and expatriate life.

One of the benefits of an STM program, like Hands On, as opposed to volunteer stints of shorter durations, is the supervisor has more time to disciple the participants. The weeklong mission trip seems to end just as people are starting to get comfortable with one another and the work. Hands On lasts long enough that the participant can move beyond the vacation aspect of international mission work and get a truer sense of the context. Within this longer time span, the supervisor has a greater responsibility to lead his or her participant(s). For good or ill, the participants will see their supervisors go through a range of emotions and experiences while on the field. These very real triumphs and crises will shed much light on the supervisor. Through these experiences, the supervisor will teach many things to his or her charges.

If a supervisor was willing to admit fault and seemed interested in the student's spiritual life, then the student reported higher levels of satisfaction with Hands On. The researcher recommends communicating with potential supervisors regarding the importance of welcoming a Hands On student into his or her life, as well as being actively concerned for the student's spiritual growth. This implementation could take a variety of forms, but the researcher would recommend supervisors actively seek avenues of discipleship; rather than just expecting discipleship to take place naturally.

The students reported higher satisfaction with their supervisors based on meeting frequency. The most common supervisor-participant meeting frequency was

weekly. The more regularly the mentor met with the student for mentoring the more likely the student was to report a good Hands On experience. Contrary to the "hands off" approach to leadership, Hands On students reported a desire to have their supervisors invested in their life. The researcher recommends supervisors commit to meeting with Hands On students weekly for mentoring.

Hands On supervisors have a huge responsibility during the time that their participants are on the field. Supervisors are responsible for physical needs, spiritual growth, and strategic training/planning/execution. And, with all this responsibility, participants will primarily grade the experience on their supervisory relationships. The researcher recommends that future supervisors be advised to count the cost in regards to taking Hands On students. They will impact the lives of the students—for good or for ill.

Given the importance of the supervisor-participant relationship on all other measured aspects of Hands On, the researcher recommends some type of training or certification for prospective Hands On mentors. This certification or training could be as informal or formal as deemed necessary. Due to geographic constraints, the training could be implemented via online classes or regional conferences or, even, tagged onto other annual meetings as a breakout session. The method of delivery is not as important as the actuality of training prospective mentors to embrace and understand their importance in the successful implementation of Hands On. Proactive training of potential supervisors might increase overall program satisfaction for both supervisors and participants.

Do the work—evangelism. Evangelism and discipleship are the main goals of Hands On mission work. These activities fit well within the mission strategy of the IMB. As new converts come to faith, missionaries disciple them through individual Bible study, group study, and eventually church formation. Ideally, these new disciples share with others and disciple them in the same way they have been discipled.

Higher scores on the evangelism construct (priority, frequency, and profession of faith) impacted the faith construct (evangelism openness, evangelism equipping, missionary call, and missionary call change) in a positive way. The students reported a higher level of satisfaction with the IMB based on their evangelistic activities. The most impactful measure of evangelism was the frequency of sharing while on the field—daily, weekly, monthly, etc. The actual content of the evangelistic outreach was not discussed or measured.[17]

As students shared more frequently, they had more positive experiences. The researcher recommends that evangelism be stressed as an extremely high priority while on the field. Students who understood evangelism to be a high priority were more likely to share more often. The Hands On program had a positive impact on participants' evangelistic activity after returning from the field.

The researcher recommends seeking Hands On supervisors who understand the importance of evangelism training and modeling. Also, the researcher recommends those missionaries who practice evangelism widely be sought out as supervisors for Hands On. As cluster leaders or team leaders (within affinity groups) find the ferocious evangelists in their midst, those evangelists might be recruited for Hands On involvement.

Evangelism needs to be stressed, trained, taught, and modeled. Currently, the Hands On supervisors who understand the importance of evangelism are having a positive impact on the success of the program. Those supervisors who might stress other aspects of their duties are having less of an impact. Participants reported a higher feeling of usefulness based on their evangelistic activity.

The researcher recommends evangelism be a major portion of any Hands On job description for the edification and encouragement of the participants. This

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[17]This dissertation does not address evangelism content, methods, or markers of success. The researcher recommends the Student Ministry Team train future Hands On supervisors in holistic evangelism, which recognizes that evangelism is more than an acronym-based presentation and that success is measured by obedience to share rather than merely a positive response.

recommendation might require some changes in affinity group assignments, as some areas are not open to evangelism. The researcher fully acknowledges that God is sovereign and in control, but he is simply suggesting that assigning Hands On students to teams who will not allow (or push) them to share their faith regularly will result in lower levels of program satisfaction. Also, lower levels of program satisfaction might possibly lead to less positive impressions of the IMB and future mission service.

The researcher acknowledges the necessity of serving in difficult areas. Hands On students (per the stated Hands On guidelines) are not "bleeding edge" missionaries being parachuted into unreached areas. To the contrary, the Student Ministry Team intends for this program to result in positive cross-cultural missionary experiences that will enable student missionaries to discern God's call on their lives. One might consider assigning the majority of Hands On students to affinity groups (and areas within affinities) where these positive experiences are more likely to happen. The researcher acknowledges that negative experiences are often used to discern God's will. But, as an overall practice, one would not imagine the Student Ministry Team seeking negative experiences for Hands On participants to help them discern their call.[18]

Clarify the missionary call. Missionary call was assessed by two measured variables grouped as the missionary call latent construct. Also, two other missionary call measured items were gathered under the faith latent construct (as an outcome). From these measured items and latent constructs, the research shows that Hands On affected the participants' acceptance of a missionary call, as well as, their particular calling from God. In addition to the SEM model, missionary call was measured by two items that asked about each participant's missionary call before and after serving with Hands On.

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[18]In *The Cost of Discipleship*, Dietrich Bonheoffer writes that Christ bids men to "come and die." Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 89. While true, one does not see that call on the front of many evangelistic tracts. In the same way, the Student Ministry Team would not advertise Hands On as a "negative" experience that will help one to discern God's will.

Who better to teach about and discuss the missionary call than career full-time missionary supervisors? The research showed that Hands On had a direct impact on the missionary call of a significant number of participants. Even though this impact was generally positive, the researcher does have some suggestions for improving this focus of Hands On.

The researcher recommends clear teaching about the concept of missionary call by Hands On supervisors to participants. An integral part of the Hands On mentoring process should be helping students discern (or clarify) their missionary call. The how and why of missionary calling can be an area of disagreement or tension. The Student Ministry Team could allay the anticipated tension through supervisor training.

A theological understanding—both systematic and biblical—about missionary call would clarify the issue for supervisors and for participants. To have some degree of consistency, the Student Ministry Team could write training materials—maybe a theological pamphlet—on mentoring, evangelism, and missionary call to give to potential Hands On supervisors. During orientation and debriefing, Hands On supervisors could explore the matter of missionary call with participants.[19]

From Okay to Good

As mentioned previously, this study did not find any area of Hands On that is failing. To the contrary, the majority of the Hands On measured aspects are functioning at a high level. Even with the areas that are working well, one can see some areas for improvement. In two particular areas—participant demographics and a particular affinity group—the researcher finds room for recommendations.

All the single ladies. While analyzing the results of this study, the researcher

[19]With the decentralized nature of Hands On supervisory requirements, the exact content of each supervisor's orientation and debrief is unavailable. As part of the aforementioned supervisor training (or certification), the Student Ministry Team could include a desired missionary call component.

found a great disparity between male and female participation.[20] As listed in the demographic table (see Table 1), females made up just over 63 percent of the responding population. Throughout the history of North American foreign missions, women far outnumber men in international mission service.[21] This gender disparity could be problematic for Hands On as a feeder program for longer-term mission service.

To this point in the program, the participant gender breakdown for Hands On has been fairly even at 55 percent female and 45 percent male.[22] Understanding what a mission agency needs to do to get young men to commit to long-term missions is outside the scope of this work. But one can still wonder why so many young women seem to be willing to commit (not only to Hands On, but to longer-term programs, like Journeyman, or even career missions) when young men seem to be more reticent. This gender disparity will be discussed more below.

If you ain't white . . . The Hands On program reflects the ethnic diversity—or lack of ethnic diversity—of the IMB with very few missionaries of color. The vast majority of respondents were white. How can Hands On attract missionaries of other ethnicities to serve overseas? Two areas of improvement might be in the areas of recruitment and access.

How are current Hands On missionaries being recruited? What is the main pipeline for Hands On missionaries? Also, how are ethnically diverse potential missionaries being recruited? Does that pipeline of white Hands On missionaries have a counterpart in the church life of other ethnicities? If the current recruitment techniques that are working so well finding white missionaries cannot be modified or used in

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[20]Mike Lopez of the Student Ministry Team gives a rough breakdown of Hands On participation by gender as 55 percent female and 45 percent male.

[21]Tucker, *From Jerusalem to Irian Jaya*, 14. Tucker asserts that two-thirds of North American foreign missionary personnel are women, including both single and married.

[22]Per Mike Lopez of the Student Ministry Team in a personal email exchange with the researcher.

ethnically diverse settings, then the Student Ministry Team will need to find an appropriate way to locate and recruit other ethnicities.

The issue of access may require new thinking in the areas of on-ramp and financial arrangements. The Student Ministry Team may want to explore ways to lessen the tension of those, from less accessible ethnic groups, who might want to apply. Looking through the lens of my life experience, the application process for Hands On seems very simple and straightforward. But, if I were raised in a different socioeconomic or ethnic context, would I see the process as simple and straightforward?

Or, would I see the application process as fraught with unknown dangers, such as authority figures looking through my—and my family's—past? The researcher recommends that the IMB needs, in an intentional and deliberate manner, to research the problem and implement procedures that will result in more effective recruitment of minorities. The IMB, with the Student Ministry Team's input, could create an ethnic diversity task force to explore the reasons behind lower levels of participation among different ethnic groups. In addition, this task force could suggest plans for increasing ethnic diversity among STM (and longer-term) missionaries.

No affinity. An ANOVA assessed several questions based on affinity group. The questions addressed the issues of usefulness, IMB grade, and program recommendation. Through these analyses, the researcher found that the North Africa and Middle Eastern peoples affinity group (NAME) scored lowest on all three. Interestingly, participants' perception of their usefulness and their IMB grade was increased through evangelistic encounters. The researcher recommended finding Hands On supervisors who would teach, train, model, and strongly push evangelism.

Based on previous statements of the importance of evangelism, NAME's low score might make more sense. Serving in a strongly Muslim area, such as NAME, might cause individual supervisors to discourage (explicitly or implicitly) evangelism. Also, the

individual participants might be scared to share the gospel based on world events and personal perceptions of Islamic people's reactions.

The researcher recommends that the Student Ministry Team investigate the affinity's attitude and teaching about evangelism for future Hands On assignments. The supervisors in NAME may have no idea how strong a negative impact their actions are having on Hands On participants. Based on past actions, the research shows that NAME participants are the least likely to recommend Hands On to others. This recommendation lag can be corrected in future versions of Hands On.

More Work to be Done

Now that the Hands On program has been studied, analyzed, discussed, and advised the final component of this dissertation will offer a discussion of some areas open for future research. The suggested research could be conducted at a master's or doctoral level, but some of it may be of interest to the Student Ministry Team or affinity group leadership for program improvement.

Mentoring

Since the success of the Hands On program depends so heavily on the supervisor-participant relationship, an area for further research would be into the mentoring styles and paradigms of successful supervisors. Of those who are mentoring well, what are they doing to make Hands On a positive and formative experience for their students? What is the content of their mentoring discussions? Are they mentoring one-on-one? Or, are they mentoring the entire group at once? Or both? Approaches to Hands On discipleship would be a good area for future research.

Evangelism

Evangelistic outreach determines the feeling of usefulness for the Hands On participant. For those supervisors who are seeing successful evangelists come through

their team, a study of their evangelistic teaching, training, and modeling could be helpful. Also, evangelistic success would be a great area of study for a particular team over the course of a semester.

Missionary Call

Understanding and discerning one's missionary call is always an area for greater study. How do the students understand their missionary call when entering Hands On? How is their call affected while serving? What events or markers created those changes? All these missionary call areas would be good areas for further research.

A missionary call change or clarification could move in either a so-called positive or negative direction, but a move in either direction could be interpreted as a good thing. If a student felt called to international missions and Hands On helped that student to discern that God was not calling him or her to international career missions, then that seemingly negative call change would, in reality, be a blessing. This study did not seek that level of understanding in regards to missionary call, but that understanding of missionary call is open for further study.

An area for further study would be researching how many of the students seeking full-time international missionary service are interested in doing so with the IMB. Another area for research would be to see how many former Hands On participants are serving in international missions, whether with the IMB or other agencies. And, one could explore the magnitude of Hands On's impact on their subsequent missions careers.

NAME

The affinity group, NAME, had the lowest scores on several ANOVAs in the research. Even though their scores were the lowest of the affinities, the scores were still good overall. Nonetheless, one wonders if NAME's leadership might be interested to know why their affinity is the lowest in regards to IMB grade, usefulness, and program recommendation.

Conclusion

The Hands On program was developed as a feeder program for the Journeyman program and, possibly, career missionary service. The intent of Hands On is to give participants a longer-term period of service to allow for greater understanding of mission work as well as to allow participants to assist veteran career missionaries. Hands On also offers participants opportunities to seriously consider and discern their missionary call.

This dissertation was undertaken to determine if Hands On was reaching its stated goals as determined by the IMB's Student Ministry Team. Five research questions served as the focus of this study into the effectiveness of the Hands On program in reaching the stated goals of the International Mission Board (IMB). The five questions were as follows:

1. How is the Hands On program a product of the Southern Baptist mission ethos, as well as, a natural progression of the student mission movement and the short-term missions (STM) explosion?

2. Is the Hands On program helping program participants discern their missionary call?

3. Are Hands On program participants being used to further the mission strategy of the IMB?

4. Is the Hands On program equipping and enabling program participants to share their faith while in the program and after returning home?

5. Are veteran career field missionaries mentoring Hands On program participants?

The initial historical overviews of the FMB/IMB, STM, and the student mission movement revealed that that Hands On program is a natural progression of IMB strategy to engage students and STM for Great Commission purposes. The Hands On program is helping students discern their missionary call, but the Student Ministry Team could provide some training for the mentors to help the students gain a better understanding of the concept of missionary call and to help the participants discern God's will for their lives.

The Hands On participants are being used to further the IMB's mission in the

area of evangelism, outreach, and discipleship. The research showed that those participants who evangelized regularly were better satisfied with the Hands On program. In addition, Hands On mentors are equipping and enabling their charges to share their faith. And, this on-the-field evangelistic activity positively impacts Hands On participants' evangelistic activity after returning from the field.

According to the research, the most important aspect of the Hands On program is the mentoring provided by career missionaries. Improving—or fine-tuning—the mentoring aspect of Hands On would reap the quickest (and widest-ranging) benefits. May the Student Ministry Team be encouraged and challenged by the findings within this dissertation to improve and fine tune the Hands On program.

APPENDIX 1

THE SURVEY INSTRUMENT

Hands On Survey

Agreement to Participate

The research in which you are about to participate is designed to help the International Mission Board's Student Ministry Team evaluate the effectiveness of the Hands On program**.** This research is being conducted by Jeffrey M. Gayhart for purposes of dissertation research. In this research, you will respond to the questions about various aspects of your Hands On service. In addition, some questions will have an option for additional comments, as well as a comments section at the end of the survey, for your use if you would like to provide additional information. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Questions About Your Mission Experience and Missionary Call

1. In how many local mission trips did you participate in the two years prior to serving with Hands On? (NOTE: For the purpose of this survey, count any mission trip within the United States as a "local mission trip.")
    a. 0
    b. 1-3
    c. 4-6
    d. 7-9
    e. 10+

2. In how many international mission trips did you participate in the two years prior to serving with Hands On? (NOTE: For the purpose of this survey, count any mission trip outside the United States as an "international mission trip.")
    a. 0
    b. 1-3
    c. 4-6

d. 7-9
e. 10+

NOTE: For this survey, count any mission trip outside of the United States as an "international mission trip."

3. In the year before your Hands On service, what call to ministry did you experience?

International Career Full-Time Missions	**Yes**	**No**	**Possibly**
U.S.-based Ministry with (Short-Term) International Mission Involvement			
U.S.-based Ministry with **NO** International Mission Involvement			
Secular Work with (Short-Term) International Mission Involvement			
Secular Work with **NO** (Short-Term) International Mission Involvement			

Questions About Serving on a Mission Team

4. I like to know what is expected of me in regards to the team's strategy on the mission field.
    a. 5 – Definitely false
    b. 4 – Probably false
    c. 3 – Neither true nor false
    d. 2 – Probably true
    e. 1 – Definitely true
5. I felt like my time of service on the field was
    a. too long.
    b. too short.
    c. just right.
6. I like to know there is a plan.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
7. I felt like I was useful in my Hands On role.

a. 5 - Strongly agree
b. 4 – Agree
c. 3 – Neither agree or disagree
d. 2 – Disagree
e. 1 – Strongly disagree

8. I felt like I wasted a lot of time while on the field due to lack of direction from my supervisor(s).
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
9. I felt like I wasted a lot of time while on the field due to lack of planning from my supervisor(s).
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
10. I am comfortable with change.
    a. 5 – Definitely false
    b. 4 – Probably false
    c. 3 – Neither true nor false
    d. 2 – Probably true
    e. 1 – Definitely true
11. Which of the following best expresses your level of understanding of the field strategy of your mission team?
    a. I knew the field strategy of my mission team before going to the field.
    b. I knew the field strategy of my mission team within one week of arriving on the field.
    c. I knew the field strategy of my mission team within one month of arriving on the field.
    d. I never knew the field strategy of my mission team.

Questions About Evangelism

12. I was trained by my field supervisor/team on how to share my faith with the local population.
    a. Yes
    b. No
13. In the year before serving with Hands On, on average how often did you share

your faith?

a. 6 - Daily
b. 5 - Weekly
c. 4 - Monthly
d. 3 - Bi-monthly
e. 2 - Once
f. 1 - Never

14. Personal evangelism was a top priority for my time on the field.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
15. I was trained by my field supervisor/team on how to share my faith with the local population.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
16. On average, how often did you share your faith while on the mission field:
    a. 6 - Daily
    b. 5 - Weekly
    c. 4 - Monthly
    d. 3 - Bi-monthly
    e. 2 - Once
    f. 1 - Never
17. I had someone profess his or her desire to become a Christian as a direct result of my evangelism.
    a. Yes
    b. I don't know
    c. No

    d. Comment:

18. In the first year after serving with Hands On, I am/was ***more equipped*** to share my faith in my daily life.
    a. 5 - Strongly agree
    b. 4 – Agree

c. 3 – Neither agree or disagree
d. 2 – Disagree
e. 1 – Strongly disagree

19. After serving with Hands On, I feel I am ***more open*** to share my faith in my daily life.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
20. Since coming back from Hands On, how often do you share your faith on average?
    a. 6 - Daily
    b. 5 - Weekly
    c. 4 - Monthly
    d. 3 - Bi-monthly
    e. 2 - Once
    f. 1 - Never

Questions About Your Supervisor

Note: If you had more than one Hands On supervisor, please consider the supervisor with whom you worked most as your primary Hands On supervisor.

21. On average, how often did your primary Hands On supervisor meet with you for mentoring?
    a. 6 - Daily
    b. 5 - Weekly
    c. 4 - Monthly
    d. 3 - Bi-monthly
    e. 2 - Once
    f. 1 - Never
22. My primary Hands On supervisor was hard to talk to.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
23. My primary Hands On supervisor was concerned about my spiritual growth.
    a. 5 - Strongly agree
    b. 4 – Agree

c. 3 – Neither agree or disagree
d. 2 – Disagree
e. 1 – Strongly disagree

24. My primary Hands On supervisor was willing to admit their faults.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
25. I enjoyed getting to know my primary Hands On supervisor and his or her family.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
26. I believe my primary Hands On supervisor felt like I was just an added responsibility.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
27. Please feel free to share any other comments about your experience with your Hands On supervisor(s).

28. Based on your experience, would you recommend your primary Hands On supervisor as a future Hands On mentor?
    a. 5 – Definitely would
    b. 4 – Probably would
    c. 3 – Don't know
    d. 2 – Probably would not
    e. 1 – Definitely would not

Questions About the IMB

29. What was your attitude about the IMB in the year ***before*** serving with Hands On?
    a. 5 - Favorable
    b. 4 – Somewhat favorable
    c. 3 – Neutral
    d. 2 – Somewhat unfavorable

e. 1 – Unfavorable

30. Would you recommend Hands On as a short-term mission opportunity to your friends?
    a. 5 – Definitely not
    b. 4 – Probably not
    c. 3 – Maybe
    d. 2 – Probably yes
    e. 1 – Definitely yes
31. I think God uses our life experiences, like Hands On, to clarify his call on our life.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
32. What was your attitude about the IMB in the first year ***after*** serving with Hands On?
    a. 5 - Favorable
    b. 4 – Somewhat favorable
    c. 3 – Neutral
    d. 2 – Somewhat unfavorable
    e. 1 – Unfavorable
33. Based on your experience, what grade would you give the Hands On program?
    a. 5 - A
    b. 4 - B
    c. 3 - C
    d. 2 - D
    e. 1 – F
34. If you would like to describe your grade, use this space.
35. I believe a person can feel God's call to career full-time international missions.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree
36. I believe a person's call to full-time international missions can be changed through serving with a program like Hands On.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree

e. 1 – Strongly disagree

37. My Hands On experience was as important factor in determining if God was calling me to future missionary service.
    a. 5 - Strongly agree
    b. 4 – Agree
    c. 3 – Neither agree or disagree
    d. 2 – Disagree
    e. 1 – Strongly disagree

Questions About You

38. ***After*** your Hands On service, what call do you feel you experienced?

International Career Full-Time Missions	**Yes**	**No**	**Possibly**
U.S.-based Ministry with (Short-Term) International Mission Involvement			
U.S.-based Ministry with **NO** International Mission Involvement			
Secular Work with (Short-Term) International Mission Involvement			
Secular Work with **NO** (Short-Term) International Mission Involvement			

39. During the time I served with Hands On, the call I had to full-time international missionary service in the year prior to serving was…
    a. 5 – Other: please be specific:
    b. 4 – Not affected
    c. 3 – Changed
    d. 2 – Confused
    e. 1 – Confirmed
40. In what year did you start your Hands On project?
    a. 2007
    b. 2008
    c. 2009
    d. 2010
    e. 2011
    f. 2012
    g. 2013
41. How old were you when starting the Hands On Program?

a. 18-20
b. 21-23
c. 24-26
d. 27-29
e. Other (exception to age requirement of 18-29)

42. In which affinity group did you serve?
    a. European Peoples
    b. North African and Middle Eastern Peoples
    c. Sub-Saharan African Peoples
    d. Central Asian Peoples
    e. South Asian Peoples
    f. East Asian Peoples
    g. Southeast Asian Peoples
    h. American Peoples
    i. Deaf Peoples
43. What was your life stage when you began the Hands On program?
    a. High school graduate
    b. College student
    c. College graduate
    d. Graduate school student (Master's, Ph.D.)
    e. Graduate school graduate
44. What is your gender?
    a. Male
    b. Female
45. What is your ethnicity?
    a. White
    b. African-American
    c. Native American
    d. Asian/Pacific Islander
    e. Hispanic/Latino
    f. Other:
46. What state are you from?
47. Do you have additional comments you would like to make?
48. May we contact you if we have additional questions about your responses?

APPENDIX 2

CONCEPTUAL MODEL
LATENT VARIABLE CONSTRUCTS

Table A1. Conceptual model latent variable constructs

Latent Variable	Item Number	Item Description
Field Strategy	4	Know expectation – team strategy
	6	Like to know there is a plan
	10	Comfortable with change
Shared Faith	12	Trained by supervisor to share faith
	13	Year before HO, shared faith on avg.
	14	Evangelism was top priority on field
	15	Trained by supervisor to share faith
Mentor	8	Wasted time – lack of direction
	9	Wasted time – lack of planning
	20	Supervisor willing to admit faults
	21	Enjoyed getting to know supervisor
	23	Comment about supervisor
	27	After HO, perception of IMB
Short-Term Mission Experience	1	Number of local mission trips prior to HO
	2	Number of int'l mission trips prior to HO

Table A1—cont.

Latent Variable	Item Number	Item Description
Rating of Experience	5	Time of service
	7	I felt I was useful
	24	Recommend HO supervisor
	25	Attitude toward IMB before service
	27	Attitude toward IMB after service
	32	Life stage when beginning HO
Impact on Future Mission Service	17	Supervisor met with me
	19	Supervisor concerned about spiritual growth
	28	Missionary call after service
	29	Year started HO
	30	Age when starting HO
	31	Affinity group served
	33	Gender

APPENDIX 3

LATENT VARIABLE FREQUENCY TABLES

Table A2. Frequencies for the 7 items of the mentoring latent variable

Q9 – I felt like I wasted a lot of time while on the field due to lack of planning by my supervisor(s).	Frequency	Percent
Strongly agree	14	4.3
Agree	49	15.1
Neither agree nor disagree	48	14.8
Disagree	109	33.6
Strongly disagree	104	32.1
Total	324	100.0

Q21 – On average, how often did your primary Hands On supervisor meet with you for mentoring?	Frequency	Percent
Never	10	3.1
Once	22	6.9
Bi-monthly	24	7.5
Monthly	58	18.1
Weekly	196	61.3
Daily	10	3.1
Total	320	100.0

Q22 – My primary Hands On supervisor was hard to talk to.	Frequency	Percent
Strongly agree	25	7.9
Agree	27	8.5
Neither agree nor disagree	52	16.4
Disagree	86	27.0
Strongly disagree	128	40.3
Total	318	100.0

Q23 – My primary Hands On supervisor was concerned about my spiritual growth.	Frequency	Percent
Strongly agree	7	2.2
Agree	17	5.4
Neither agree nor disagree	54	17.0
Disagree	127	40.1
Strongly disagree	112	35.3
Total	317	100.0

Q24 – My primary Hands On supervisor was willing to admit their own faults.	Frequency	Percent
Strongly disagree	10	3.2
Disagree	30	9.5
Neither agree nor disagree	52	16.5
Agree	149	47.3
Strongly agree	74	23.5
Total	315	100.0

Q25 – I enjoyed getting to know my primary Hands On supervisor and their family.	Frequency	Percent
Strongly disagree	2	0.6
Disagree	8	2.5
Neither agree nor disagree	22	6.9
Agree	98	30.8
Strongly agree	188	59.1
Total	318	100.0

Q26 – I believe my primary Hands On supervisor felt like I was just an added responsibility.	Frequency	Percent
Strongly agree	16	5.1
Agree	30	9.5
Neither agree nor disagree	45	14.2
Disagree	123	38.9
Strongly disagree	102	32.3
Total	316	100.0

Table A3. Frequencies for the 2 items of the missionary call latent variable

Q31 – I think God uses our life experiences, like Hands On, to clarify His call on our life.	Frequency	Percent
Strongly disagree	7	2.2
Disagree	1	0.3
Neither agree nor disagree	7	2.2
Agree	97	30.7
Strongly agree	204	64.6
Total	316	100.0

Q35 – I believe a person can feel God's call to career full-time international missions.	Frequency	Percent
Strongly disagree	3	0.9
Disagree	2	0.6
Neither agree nor disagree	11	3.5
Agree	88	27.8
Strongly agree	212	67.1
Total	316	100.0

Table A4. Frequencies for the 3 items of the evangelism latent variable

Q14 – Personal evangelism was a top priority for my time on the field.	Frequency	Percent
Strongly disagree	5	1.5
Disagree	25	7.7
Neither agree nor disagree	52	16.0
Agree	136	41.8
Strongly agree	107	32.9
Total	325	100.0

Q16 – On average, how often did you share your faith while on the mission field?	Frequency	Percent
Never	2	0.6
Once	9	2.8
Bi-monthly	28	8.7
Monthly	42	13.0
Weekly	156	48.3
Daily	86	26.6
Total	323	100.0

Q17 – I had someone profess his or her desire to become a Christian as a direct result of my evangelism.	Frequency	Percent
No	120	42.9
I don't know	50	17.9
Yes	110	39.3
Total	280	100.0

Table A5. Frequencies for the 4 items of the faith latent variable

Q18 – In the first year after serving with Hands On, I feel I am/was more equipped to share my faith in my daily life.	Frequency	Percent
Strongly disagree	6	1.9
Disagree	12	3.7
Neither agree nor disagree	49	15.3
Agree	136	42.4
Strongly agree	118	36.8
Total	321	100.0

Q19 – After serving with Hands On, I feel I am more open to share my faith in my daily life.	Frequency	Percent
Strongly disagree	3	0.9
Disagree	12	3.7
Neither agree nor disagree	50	15.6
Agree	139	43.3
Strongly agree	117	36.4
Total	321	100.0

Q36 – I believe a person's call to full-time international missions can be changed through serving with Hands On.	Frequency	Percent
Strongly disagree	3	1.0
Disagree	14	4.4
Neither agree nor disagree	50	15.9
Agree	112	35.6
Strongly agree	136	43.2
Total	315	100.0

Q37 – My Hands On experience was an important factor in determining if God was calling me to future missionary service.	Frequency	Percent
Strongly disagree	5	1.6
Disagree	10	3.2
Neither agree nor disagree	51	16.2
Agree	119	37.9
Strongly agree	129	41.1
Total	314	100.0

Table A6. Dependent variable frequency tables

Q33 – Based on your experience, what grade would you give the Hands On program?	Frequency	Percent
A	195	61.7
B	99	31.3
C	14	4.4
D	7	2.2
F	1	0.3
Total	316	100.0

Q28 – Based on your experience, would you recommend your supervisor as a future Hands On supervisor?	Frequency	Percent
Definitely would not	18	5.7
Probably would not	44	13.9
Don't know	22	7.0
Probably would	57	18.0
Definitely would	175	55.4
Total	316	100.0

Q7 – I felt like I was useful in my Hands On role.	Frequency	Percent
Strongly disagree	6	1.8
Disagree	13	3.6
Neither agree nor disagree	18	5.5
Agree	178	54.8
Strongly agree	110	33.8
Total	325	100.0

Q30 – Would you recommend Hands On as a short-term mission opportunity to your friends?	Frequency	Percent
Definitely not	2	0.6
Probably not	5	1.6
Maybe	6	1.9
Probably yes	42	13.3
Definitely yes	261	82.6
Total	316	100.0

APPENDIX 4

PEARSON R CORRELATION MATRIX

Figure A1. Pearson r correlations for the variables used in the study.

Descriptive Statistics and Zero-Order Correlations for Study Variables

Variable	*N*	*M*	*SD*	Gender	Q22	Q21	Q26	Q23	Q25	Q24	Q9	Q14	Q16	Q17	Q35	Q31	Q19	Q18	Q36	Q37	Q33	Q28	Q7	Q30
Gender	314	0.37	--	--																				
Q22	318	3.83	1.26	.09	--																			
Q21	320	4.37	1.11	.05	.43**	--																		
Q26	316	3.84	1.13	.09	.62**	.39**	--																	
Q23	317	4.01	0.97	.05	.56**	.41**	.49**	--																
Q25	318	4.45	0.78	.05	.70**	.31**	.52**	.51**	--															
Q24	315	3.78	1.01	-.01	.63**	.37**	.47**	.55**	.59**	--														
Q9	324	3.74	1.18	.10	.62**	.38**	.61**	.53**	.51**	.43**	--													
Q14	325	7.97	0.97	.03	.13*	.14**	.13*	.09	.18**	.12*	.16**	--												
Q16	323	4.85	1.04	-.03	.02	.03	.09	.01	.04	-.03	.06	.44**	--											
Q17	280	1.96	0.91	.10	.04	.08	.13*	.09	-.01	.02	.18**	.21**	.40**	--										
Q35	316	9.59	0.68	-.03	.04	-.06	-.04	.07	.09	.07	.00	.09	.03	.05	--									
Q31	316	9.55	0.76	-.10	.07	-.08	.01	.06	.07	.12*	.02	.02	.05	-.05	.39**	--								
Q19	321	4.11	0.86	-.03	.14*	.15**	.16**	.21**	.22**	.16**	.16**	.27**	.16**	.08	.26**	.24**	--							
Q18	321	4.08	0.91	-.04	.21**	.18**	.18**	.26**	.27**	.20**	.20**	.31**	.24**	.18**	.23**	.26**	.72**	--						
Q36	315	4.16	0.91	.01	.08	.10	.03	.09	.03	.01	.01	.03	.08	.04	.25**	.24**	.25**	.25**	--					
Q37	314	4.14	0.91	-.02	.11	.11	.08	.14*	.17**	.04	.11	.09	.01	.13*	.23**	.22**	.36**	.31**	.47**	--				
Q33	316	4.52	0.71	.06	.34**	.24**	.36**	.39**	.39**	.21**	.40**	.17**	.12*	.14*	.05	.09	.29**	.29**	.11	.20**	--			
Q28	316	4.03	1.30	.12*	.70**	.40**	.56**	.57**	.65**	.58**	.67**	.20**	.07	.13*	-.01	.01	.12*	.19**	.01	.13*	.36**	--		
Q7	325	4.15	0.84	.07	.24**	.19**	.23**	.28**	.27**	.13*	.32**	.26**	.22**	.20**	.09	.07	.22**	.29**	.14*	.20**	.34**	.22**	--	
Q30	316	4.76	0.63	-.04	.23**	.07	.11	.23**	.27**	.21**	.12*	.07	.04	.06	.26**	.28**	.35**	.40**	.15**	.26**	.45**	.13*	.25**	--

*Correlation is significant at the 0.05 level (2-tailed).

**Correlation is significant at the 0.01 level (2-tailed).

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ABSTRACT

THE EFFECTIVENESS OF THE HANDS ON PROGRAM IN ATTAINING THE STATED GOALS OF THE INTERNATIONAL MISSION BOARD: A QUANTITATIVE STUDY

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This dissertation examines the effectiveness of the International Mission Board's Hands On program in reaching stated goals. Chapter 1 introduces the research question by examining the current state of short-term missions (STM) and the Foreign Mission Board/International Mission Board's (FMB/IMB) methodological embrace of STM. This chapter introduces a particular short-term mission (STM) opportunity offered by the IMB, called Hands On. The research questions are addressed by a historical study and by a quantitative study of the effectiveness of the Hands On program.

Chapter 2 is a more in depth historical study of the Southern Baptist Convention (SBC), the history of the FMB/IMB and its embrace of new methodologies, particularly STM. The chapter notes the FMB's initial use of college students for STM assignments, which blossomed into the Journeyman program. The chapter concludes with the FMB's adoption of Bold Mission Thrust as impetus for a more robust student mission strategy, including Hands On.

Chapter 3 is an additional historical sketch for this study that reviews the history of STM and student missions. This chapter explains how the early histories of the SBC and student missions/STM movement parallel one another chronologically but not methodologically. The student missions/STM movement is a historical phenomenon that

both informs the IMB's strategy and benefits from the IMB's methodological embrace. Also, this chapter surveys technological and sociological advances that opened the world to shorter-term missionaries.

The final two chapters focus on the results, analysis, and answers to the research problem. Chapter 4 includes the results and findings of the quantitative survey. In addition, this chapter explains the data analysis method of structural equation modeling (SEM), which is used to analyze multivariate data.

Chapter 5 discusses presented resolutions (or lack thereof) to the research problems introduced in Chapter 1. In addition, this chapter includes recommendations for changes in the Hands On program. Finally, this chapter highlights some potential areas for further research.

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