

Why Raise Support?

Dillon, William P. 1993. *People Raising: A Practical Guide to Raising Support.* Chapters 1, 3, 5 – pp.3-5, 17-34, 47-52. Moody Press, Chicago, USA.

Chapter 1 - Why Raise Support?

[3] When Andy received word that he had been accepted as a missionary, many thoughts ran through his mind. His initial excitement soon was replaced by a preoccupation with the negative aspects of raising support. Then Andy began to challenge the system itself. Why raise support? Why me?

Maybe you are considering missionary service, or maybe you have already been involved in the missionary enterprise for some time. In either case, the question, "Why raise support?" needs to be addressed.

I grew up in a missionary home where I saw faith at work. I attended the Moody Bible Institute and heard every conceivable missionary message. I talked with many missionaries and read missionary biographies. However, it was not until I personally raised support for our ministry that I comprehended the many important reasons for developing a base of consecrated supporters. In the past twenty years, I have come to understand that raising support is necessary for many reasons.

Support Raising Attracts a Base of Prayer Support

If you worked on our staff at Inner City Impact in a salaried position, few people would commit themselves to pray for you. However, when you serve in a missionary capacity, the people who invest financially in you are inclined to pray for you. Prayer follows financial investment.

Support Raising Stretches the Missionary's Faith

I like what David Tucker of Regions Beyond Missionary Union International says about deputation: "You are about to embark on what can be one of the most maturing and spiritually fulfilling ventures of your life".

Support raising can be a spiritual adventure. You'll love many aspects of it. But we do not grow and mature through that which is easy. When friends whom you expected to take on your support do not, it's discouraging. When days go by and your support level does not increase, you may be tempted to question your call to missionary service. Those are the days that you step forward in faith that God has called you and that in His time He [4] will supply every need. Raising support will teach you what it means to walk by faith.

Support Raising Stimulates and Encourages Missionary Vision in the Body of Christ

No doubt the best recruiter for missions is the missionary himself. Support raising calls for the missionary to interface with other believers who make up the body of Christ. When they meet face-to-face, the missionary communicates his vision, his call. His enthusiasm and dedication stimulate interest and involvement in missions.

In his article titled, "The Tin-Cup Image Can Be Shattered," Daniel Bacon looks at the missionary who raises support and sees him accomplishing three goals.

First, the missionary is a *model* for missions. That may seem scary, but you must never forget that God has given you your status as a missionary. In essence, you are a walking testimony of God's coveted plan for world evangelism. Bacon says, "The presence of a missionary is a living illustration of obedience to the Great Commission". In raising support, you keep God's priority of missions in front of the body of Christ, and you help them become mission-minded.

Second, the missionary becomes a *mobilizer* for missions. Financially and through prayer you provide believers the opportunity to participate in God's program for world evangelism. Because of your deputation

ministry, some may sense God's heart for mission and join the missionary work force.

Third, the missionary serves as a *minister* for missions. You facilitate effective communication that will bring together the mission agency and the local church. Bacon says, "The missionary obviously needs the church for support, but the church needs the missionary to extend, in obedience to the Great Commission, its ministry worldwide".¹ We will talk more about opportunities to minister later in the book.

Support Raising Broadens the Base of Financial Support for the Mission

If the average mission board were to hire missionaries based on its financial resources, there would be only a handful of missionaries throughout the world. Rather, the mission counts on **[5]** the missionary through his network of people to broaden its financial base. When your friends support you, you play an integral part in broadening your mission's financial base.

Support Raising Develops You as a Person

Bud Taylor, of Source of Light Ministries, International, comments on what you learn as you raise support: "There are many things that God will teach you in His School of Deputation that you could not possibly learn anywhere else. During deputation you learn how to work with people and how to adapt under divergent, difficult, and sometimes desperate circumstances. That is when the realization dawns that we are so limited and God is so limitless!

"Deputation is not as is so often misrepresented a punitive measure, but a privilege. It is not a promotional gimmick, but a prerequisite for a missionary career.

"In the process of deputation one learns poise, polish, and proficiency and how to use time, tact, and talent to [one's] best advantage."²

Support Raising Stimulates Fellowship Among Other Believers

As the missionary contacts his network of people and adds friends to that network, he becomes involved with caring, praying, and burdened

people. Sweet times of fellowship result as the missionary interacts with believers through support raising.

Support Raising Opens Opportunities to Witness

Support raising opens new horizons and contacts. As the missionary travels from place to place, God gives him divine appointments with the unsaved world. And through those opportunities, the missionary practices missions at home.

Scott Steele and Tom Frieze of International Missions provide perspective on the reason for support raising. "Missions was and is God's idea, and it is a real privilege to speak to God's people about God's program and to enlist their petitions.

Chapter 3 - To Ask or Not to Ask

[17] Andy was convinced not only that raising support was necessary and beneficial, but that the process was biblical as well. Scripture confirmed that, but now he focused on another concern. Was it right to ask for funds? Andy had talked to other missionary friends who each had his or her own perspective. To ask or not to ask? That was the question.

Bud Taylor of the Source of Light Ministries, International, says, "The problem of misunderstanding concerning 'deputation' is that much misinformation has circulated without delving into the facts. Frequently, the negative aspect has been woven into a shadowy shroud wrapped around the subject suggesting something gruesome. Deputation seems to be an area having more misconceptions, more half truths, more unnecessary complications and more over-simplification than any other area of missionary service."¹

The following articles identify different models for raising support.

Why Not Do It Like George Mueller?² by Joel Darby

Someone asked me the other day why we did not support Book Fellowship soul-winning enterprises as George Mueller did with his orphanages—tell no one but God about the needs. This person could not have realized that this had been my heartfelt dream in the early days of the work, for I am an ardent admirer of Mueller and his great work.

How I longed to be like this man who would tell not a soul of his needs, but fed and clothed all his orphans through secret prayer. How I longed to tell about such miracles of supply to His glory! And so we tried it. We worked and waited and prayed, but the needed funds did not come in. We searched our hearts for anything that could hold back answers to prayer.

We got answers to many other matters, real miracles, but not for this cherished hope of running the work like Mueller did. Then one day we read of some early **[18]** experiences of Dwight L. Moody, who has left an even more monumental work behind him than Mueller. (Many thousands of young people, still going to the mission fields of the world.)

I was shocked to learn that Moody made no bones of declaring the needs, even to slapping a Christian businessman on the back and suggesting he invest a few thousand dollars in precious souls! I shuddered (and am still far from able to use that tactic for fund raising), but who am I to say he was NOT led of God when he did it? I am sure that the businessman who responded (he's up in heaven by now) is mighty glad he did not spend it on something else.

Wrestling in prayer over this to find God's will in the matter, I was reminded of my experience of working for the Gideons. I have spent thousands of hours of volunteer work in this fine Gideon ministry; have organized many Gideon camps here in New York state, etc. How vivid is the memory of some heated discussions in the annual international conventions over the difference of opinion of fund raising ethics! Some of our finest brethren did not agree with the plan of going to any but the soundest fundamental churches for funds, and there were folks who did not even like to make the needs

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known publicly at all, just wanted to use the George Mueller method.

But over the years I can see the wisdom of God's leading us as Gideons into our churches annually, with the report of God's faithfulness in using the Word in a mighty way in the lives of men. Millions of church goers who had been, through ignorance, getting their only religious teaching through churches where pastors who did not preach the true Gospel (nor even believe in the verbal inspiration of its every verse) get at least one glimpse of Christian businessmen who love and believe the Word implicitly and they learn of its mighty power to change men's lives.

*We came to realize, finally, that God has **His own plan** for every organization.*

We came to realize, finally, that God has His own plan for every organization which He raises up, and it is up to us to find His will for our particular situation and follow it faithfully. We waited on the Lord most earnestly, yielding in every respect we knew how to do His will, giving sacrificially of our own incomes, giving our services all [19] these years without remuneration, and waiting on Him to show us how much and how little to announce the needs.

We have made our share of mistakes, but they were honest mistakes. God knew it and used them to teach us to do a better job next time. And He has *always* met the needs in His own way and His own time, using the need of finances often to teach us our most important lessons. Many thousands have been saved and hundreds of thousands of family circles have been turned into prayer circles through God's mighty use of this ministry that He raised up.

Perhaps His most important reasons for not allowing us the quiet George Mueller method was to enlist thousands to earnestly PRAY for the work. It is a fact that you pray more regularly and earnestly for the work which you yourself support. God did not want to support this work by large amounts coming miraculously from unknown sources. He wanted thousands of people praying intelligently, each one becoming truly one of us in sacrifice and prayer for precious souls. We feel sure we followed His leading and will learn all His reasons up there.

God is Faithful

I personally have seen God work miracles as I've asked individuals to be involved financially in our ministry. And I have seen God expand our ministry. In 1972, we started Inner City Impact on a sidewalk. We had no staff, no place to meet, and, obviously, no finances. But we had a vision. Our desire was to bring hope to inner city children, and I will never forget the first financial gifts we received from friends who believed in us and in our vision.

Soon we found an old union hall that miraculously became available for no charge. When God provided us with our own facility two years later, the challenge increased. We had to raise funds to pay the mortgage, insurance, remodeling costs, and maintenance. It was my job to challenge people to give.

And God was faithful. People caught the vision, and new contacts were made. When God put them in front of me, I had to muster up the courage to invite them to be a part of the financial solution to our needs. The ministry has continued to grow until **[20]** today we have three youth centers in Chicago. Every year God supplies hundreds of thousands of dollars to support the workers, facility, and program costs.

You, too, have needs, and God will send you chosen servants who are capable of giving; they need to be asked and that is where you fit in.

A Miraculous Way to Function³ SIM

I always have been intrigued with the way Christian organizations handle the subject of money. Some ignore it altogether, as though to mention it is evil, others talk about it ad infinitum.

Let me share some principles that govern SIM's use of money.

The first is that *we look to God for the provision of our needs*. Nothing could be more biblical than that. Over the years, missions that are funded this way have become known as "faith missions". The Concise Dictionary of the Christian World Mission defines "faith mission" as "the term generally applied to non-denominational and inter-denominational foreign mission agencies, whose governing concept is to look to God alone for financial support." SIM qualifies.

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It's a miraculous way to function. There is no human guarantee, no assurance of funds from any source. But God supplies. Each year we make financial forecasts—budgets, if you please—because we want to be good stewards of the funds brought to us, but undergirding every SIM financial statement is the proviso "as the Lord provides". Yet we are experiencing a gift income which meets our needs of approximately \$30,000 every day of the year.

That leads to the second principle: *we inform God's people of the needs*. We do this because God meets these needs through His people. People are channels He has ordained for accomplishing this purpose. We believe, however, that God's people should avoid "glandular giving"—meeting needs because of the emotional appeal. For this reason, we provide factual information and background so stewards will be able to evaluate adequately the needs presented.

[21] We are taught in the Scriptures to avoid being tossed about by "the sleight of men, and cunning craftiness" (Eph. 4:14). That applies primarily to doctrinal truths, but it applies to financial stewardship. God expects His children to use their minds as well as their emotions in the matter of stewardship.

Some people question the element of faith in this second principle. They feel that it negates the first principle. We disagree. The principle, in fact, is very biblical. There is no question in my mind, by the way, that God led such giants of the faith as Hudson Taylor and George Mueller in their decisions that God alone should be informed of their needs. Certainly that is not inconsistent with Scripture, but clearly it is not the only biblical way of exercising faith.

The apostle Paul was open and explicit in what he had to say about stewardship. With no embarrassment whatsoever, he sent Titus and another brother to Corinth to collect funds for the needy in Jerusalem. Nothing could be more forthright than the appeal he made and the instructions he gave in 2 Corinthians, chapters eight and nine.

Even so, if there is any problem that troubles missionaries—especially new ones—it's the matter of discussing

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funds. Humanly speaking, it's a very difficult thing to do, particularly in regard to one's own support needs.

Why do they have this problem? In large measure, it seems to me, it is both a cultural and a spiritual issue. Our whole system of giving has been based on a concept of charity that elevates the donor and downgrades the recipient. The giver is the gracious benefactor, and the receiver is the unfortunate victim of circumstances. That is *not* the Christian way of looking at stewardship. Biblical principles are diametrically opposed to such an attitude. Paul puts it this way:

Our desire is not that others might be relieved, while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn, their plenty will supply what you need. (2 Cor. 8:13-15)

[22] Christian people *need* to give. It is part of the Christian experience, rooted in the fact that God gives to us. Paul elaborates on that by saying:

This service which you perform is not only supplying the needs of God's people, but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for the generosity in sharing with them and with everyone else. And in their prayers for you, their hearts will go out to you, because of the surpassing grace God has given to you. (2 Cor. 8:12-13)

SIM is not looking merely for contributors—people who are not truly involved with us. We are looking for stewards who understand what biblical giving is. This is why we feel free to come to you, to encourage you to be part of what God is doing in Africa.

The final principle zeros in on our responsibility as the recipient of funds provided by God's stewards: *integrity in their use*. It is vitally important that we use such money as wisely and effectively as we know how. We join with Paul in saying: *"We want to avoid criticism of the way we administer this liberal gift, for we are taking pains to do what is right, not only in the eyes of the Lord, but also in the eyes of men" (2 Cor. 8:20-21).*

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We are accountable to God, of course, but we also make ourselves accountable to those of you who participate with us. We will use what God channels in the direction of SIM in the way that is pleasing to Him, and which is fully consistent with your designation of gifts.

What does all this add up to? The fact that we are workers together, sharing our varied resources—including money—to achieve goals for God in Africa. In doing this, we explain the needs: (1) missionaries require support; (2) operating funds are needs; (3) projects such as our seminary relocation in Nigeria demand huge sums.

Can we cope with it all? Yes. Despite rising inflation? Yes. The secret lies in all of us together looking to God in **[23]** faith, a lesson well taught by Rowland Bingham, founder and first general director of SIM, who loved to sing:

*Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, "It shall be done!"*

Are Missionaries Beggars?⁴ by Don W. Hillis

"How to be sure of the will of God" has been replaced as the number one problem of Christian young people who are thinking of missions. The big hang-up now is money. They object to begging for support.

David Howard says, "It is the complaint I hear with more consistency than any other. Again and again students say to me, 'I believe I am as committed to the Lord as I can be. I want to serve Jesus Christ. I am perfectly willing to go overseas and serve the Lord, but this business of going around and drumming up my support, I cannot buy it. I will not buy it!'" Howard describes the attitude of many potential missionary candidates in these words. "You've got yourself set with all your affluence, and now I come to you on my hands and knees and ask you to support me."

Horace Fenton, Jr., of Latin American Mission, says, "If raising his own support by making contacts with churches and individuals bugs

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a potential candidate today, we ought to be concerned about it. If our system is right, we ought to be able to prove it to these young people. If it's wrong, we ought to be seeking a better way to do the Lord's work."

Tom Watson, Jr., adds, "They are right... it is a problem. There is something underlying the method that tends to degrade the candidate ... it does support an economic double standard ... the missionary does have experiences where he laughs because he doesn't want to cry. Maybe there is a better way. If so, what is it?" Fortunately, it is possible to be both sympathetic and scriptural toward the problem. And just as fortunately, the scriptures are far from silent on this issue.

[24] In the Old Testament economy those who served the Lord and His people (the priests, Levites, and prophets) lived off the tithes and offerings of the people. And there was a definite relationship between Israel's faithfulness in giving and God's blessing upon the nation. The prophet Malachi accused Israel of robbing God in relation to tithes and offerings. He then promised that God would open "the windows of heaven" to those who would be faithful in the matter of giving (Mal. 3:8-10).

Jesus, who so easily could have turned stones into bread and who multiplied loaves and fishes, lived off the gifts of His friends during His public ministry. Then He pulled the economy rug out from under the feet of those He called into His service. He insisted that the fishermen should leave their fishing, the tax collector his tax collecting, and the tent maker his tent making. When Jesus sent out the seventy "into every city and place", He commanded them to "carry neither purse, nor script, nor shoes". They were to accept the hospitality of those who would open their homes, "eating and drinking such things as they give: for the laborer is worthy of his hire" (Luke 10:4-7).

Whether it involves the preacher in America or the missionary overseas, the Lord has ordained that those who "preach the gospel should live off the gospel" (I Cor. 9:14). And is a pastor expecting his people to support him any different from an apostle (missionary) expecting churches to support him?

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As far as I can discover, Paul only apologized once to the Corinthian believers—for failing to insist that they should share his support. He assured them that this is a way they could prove the sincerity of their love for God. He warned them of the danger of sowing sparingly and encouraged them with the reward of sowing bountifully. He assured them that God is able to make all grace abound toward them in this matter of sacrificial giving. He reminded them that God loves a cheerful giver.

Paul used as illustrations (1) the Macedonian believers who gave out of their deep poverty; (2) Christ who gave up the riches of heaven; and (3) the Father's willingness to give His indescribable Gift to us. Though Paul as a missionary had learned how to be abased and to abound, **[25]** how to be full and how to hunger, he rebuked those who were careless about giving to the Lord's servants and commended those who were faithful. The missionary does not accept the gifts of God's people as handouts for his personal well-being. He is a representative of God's work. That work does not go on unless God's servants do it, and they cannot do it without support.

"But," says the missionary candidate, "I have no objection to being supported by God's people. My objection is to begging for support."

To this there are three answers. The candidate may join any one of many denominational mission boards in which he has no responsibility to raise support. This is appealing and doubtless has some valid advantages, but it also has some weaknesses. Or he may join a faith mission which uses a pooled support program. In such a situation, he is expected to trust the Lord to supply his needs. However, he goes to the field whether or not he received sufficient support. God has honored this method and some splendid and effective work is being carried on by missions that use it. Another answer is to take a new look at some values found in raising one's support. Several of today's largest and fastest growing missionary organizations use this system. And the personalized support program is a basic contributing factor in their growth.

Deep, personal relationships between the Christian worker and his home church do much to promote a longtime interest in both giving and intercession. And without the intercession of many friends, the battle can be lost. Furthermore, any deep sense of God's leading

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should be accompanied by the confidence that when He guides, He also provides. Raising one's support is a challenge to faith.

Dr. Fenton shares this wise counsel with missionary candidates: "See yourself not as a huckster of your own services or as a promoter of your own support, but as one who has had firsthand contact with God—and who, therefore, has something to share with others. See your mission to the churches not as a money-raising junket, but as a further fulfillment of the great commission; you are going because of a divine call—to share with others [26] what you know of Jesus Christ." When the missionary candidate sees raising of his support as an opportunity to prove his faith, to inform fellow Christians of God's work, to inspire them to invest in things of eternal consequence, and to encourage them to pray for him and for the work of the Lord, then his deputation is no longer a mountain but a ministry. He probably will even find himself making new personal friendships that will be of rich spiritual benefit to him, to his friends, and to his work. There is no substitute for friends who really care.

"After all pious platitudes have been swept away," says Fenton, "you will need the friendship, the prayers, and the deep interest of God's people more than you need your monthly support. And a period of pre-field deputation maybe the means God will use to give you a wider circle of praying friends than you presently have." Paul appears to have counted the Philippian church as his home church. He had no sooner left the newly-found church at Philippi (Acts 16) than they sent financial aid to him. He received at least two "support checks" from them during his two weeks in Thessalonica (Phil. 4:16). Later when writing from Rome he said, "I rejoiced in the Lord greatly that now at the last your care of me hath flourished again" (Phil. 4:10). These believers never lost their interest in supporting Paul, but apparently there were times when they had no way of getting money to him.

Though this great missionary was willing to go without the necessities of life, he told the Philippian believers they had done well in supplying his financial needs. He obviously felt other churches should have done the same, and thus have fruit that would abound to their account (Phil. 4:14-17).

The common denominator in the accounts of Elijah accepting the hospitality of the widow of Zarephath, Elisha rooming with the

Shunammite family, Jesus eating in the home of Mary and Martha, and Paul enjoying the gracious hospitality of Philemon is that of giving and receiving. Though the recipients did not take the kindness of the givers for granted, neither did they apologize for being on the receiving end. In each of these cases, a warm personal relationship was built up between the giver and receiver.

There are hundreds of missionaries whose testimonies [27] corroborate that of TEAM's missionary Bessie Degerman as she says, "I would not exchange the faith-expanding experiences I had watching the Lord supply my needs for going to Japan for anything. It has been one of the highlights of my missionary experience."

Are missionaries beggars? I guess the answer really depends upon one's perspective of God's work and interpretation of His Word.

For some missionary candidates it is convenient to hold to a position of not asking for support. Asking for support is not a conviction at all, but something they want to avoid at all cost. International Teams provides the following article in their support handbook for consideration.

For some missionary candidates it is convenient to hold to a position of not asking for support.

Why Do We Lean to the "Faith Principle"?⁵

1. It sounds spiritual.

But seek first His kingdom and His righteousness; and all these things shall be added to you. (Matt. 6:34, NAS)⁶

But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith? (Matt. 6:30, NAS)

And my God shall supply every need of yours according to His riches in glory in Christ Jesus. (Phil. 4:19, NAS)

2. It sounds logical. Such a philosophy is compatible with our minds as well as our hearts.

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3. It makes us feel good. We like to be thought of as individuals who have matured in Christ.
4. It shields us from being accused of promotional and self seeking ends, or of being unspiritual.
5. It provides a good “out” if failure occurs. We continue to be above reproach because we can say, “It was God’s will.” **[28]**
6. It avoids our having to "raise funds" from the Christian public, something we may not excel in and feel uncomfortable doing.
7. It avoids associating ourselves with secular and often unethical practices. Nobody wants to be thought of as a used car salesman.
8. It avoids having to ask someone to "take care of us."
 - Paternalistic connotations.
 - We were raised to "pull our own weight."
 - Nobody wants to be a "beggar."
 - American work ethic: success.
 - Associations with "the Dole," i.e., welfare.
 - Personal pride (all of the above).
9. It avoids the threat that we may be doing the work of the Spirit for Him.
10. People will not feel pressured by our presentation—we don't like to push anyone.
11. It avoids the possibility of our facing rejection of our cause, method, or selves.
12. It appeals to us to seek confirmation of God's leading into missions by successfully raising our support by faith.
13. It is assumed that if we can't trust God with our finances while on support discovery, how will we trust Him on the field?

A key to successful support raising is for you to determine what God wants *you* to do. It may not be the easy way or the most comfortable; spiritual growth happens when we are forced beyond our resources to lean on the Lord for courage and wisdom.

As you personally develop a support raising plan that fits into God's purpose for you, He will enable you with confidence to proceed. Dr. George Sweeting, chancellor of Moody Bible Institute, summarizes the three approaches to fund raising in the following article. [29]

Blessed Are the Money-Raisers⁷ by George and Donald Sweeting.

"Blessed are the money raisers, for in heaven they shall stand next to the martyrs." So spoke D. L. Moody almost a century ago, as both the foremost evangelist and fund-raiser of his day.

The church and para-church organizations exist not to make profit, but to help people in worship, discipleship, missions, and the physical needs of life. In Old Testament times, Israel had the Lord to make its solicitations, requiring a tithe of one's first-fruits. Ever since, however, things have become complicated. We face several possibilities.

One approach to fund raising is to engage in prayer alone. In other words, no information and no solicitation.

A second option is to pray earnestly and also to provide information, but to refrain from any direct solicitation.

A third method is to provide full information, coupled with varying degrees of solicitation. The extremes of this third approach to religious fund raising are Pope Clement VI, who in 1344 threatened excommunication to those who failed to give, and Oral Roberts, who claimed in 1987 that God would take his life if a specific amount of money was not received by a certain date.

The issues of fund raising face most Christian ministries, and the way they are dealt with has made an impact on the thinking of American—40 percent are reported to think that only some or very little of religious fund raising is honest. Nevertheless, in 1985, more than \$37 billion was collected in America for religious causes.

The present sophistication of religious fund raising, complete with computers and direct mail, is a recent phenomenon. One hundred years ago, fund raising was primarily a one-man operation.

Picture evangelist Moody just home in Northfield, Mass., after an extended campaign in one of the major cities of the world. Appeal letters were typed for him by the hundreds and occasional thousands (there were no photocopy machines). Moody preferred to sign them rather than have his signature stamped. He would spread the letters throughout his office on the floor and furniture so that the ink would dry. This is how Moody's son Paul remembers his father at home.

[30] These mass mailings were unique for the religious organizations of his day. Yet they proved to be an effective technique for Moody that others would soon imitate.

For some time there has been a debate in evangelical circles: In guiding a ministry, should one be aggressive in raiding funds, or is it more biblical or spiritual to pray and wait upon God to act? That debate continues, but it appears for good or ill that aggressiveness has prevailed.

D. L. Moody probably had something to do with the outcome of this controversy. This is especially clear when we compare Moody to some of his contemporaries, like George Mueller and Hudson Taylor.

Mueller is the evangelical's prototype of the passivist. He worked in Bristol, England, and founded homes for orphans. His biographies are filled with stories of faith about how no one knew a particular need but God alone, and right when the need was most urgent, the money for which Mueller prayed miraculously came in.

Regarding solicitation, Mueller said, "It is not enough to obtain means for the work of God, but that these means should be obtained in God's way. To ask unbelievers for means is not God's way. To press even believers to give is not God's way; but the duty and privilege of being allowed to contribute to the work of God should be pointed out, and this should be followed up with earnest prayer, believing prayer, and will result in the desired end."

For Mueller, the key was in waiting on God for the annual 25,000 pounds to provide for his 200 children. He spent time praying that would ordinarily go to fund raising. He wanted to prove God's faithfulness. Once he even withheld the annual statement of his ministry, lest someone consider its information to be an appeal.

But Mueller did inform the public about the progress of his work and gave account of how funds were used. All he asked of his supporters was to pray for God's provision. There was minimal information and no solicitation.

Hudson Taylor, founder of the China Inland Mission, was burdened to recruit workers for the missionary enterprise. Like Mueller, he made no appeals for money. He wanted to sustain the work by prayer alone. In an attitude that is almost incomprehensible in our own day, Taylor wanted to avoid diverting funds from older benevolent societies. Subscription lists were out.

[31] "The apostolic plan," he said, "was not to raise ways and means but to go and do the work, trusting His promise who said, 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.'" **God's work done in God's way would not lack God's supply.**

For Taylor this meant that if there was a need, he would pray and tell others about the need. He was considerably more aggressive than Mueller in announcing his needs. For example, in the "First Occasional Paper" of the mission in 1866, the exact amount of the needs was specified in print.

So in practice, Taylor went a step further than Mueller. He believed and practiced "full information, but no solicitation."

Moody differed from these two evangelical giants, and he knew it. Biographer John Pollock writes that Moody had a slight suspicion of such enterprises run in faith without an appeal. He did not understand them. For him, faith meant doing something as well as believing something. He said, "I show my faith when I go to men and state to them the needs of the Lord's work and ask them to give to it." And ask he did.

If Mueller practiced minimal information and no solicitation, and if Taylor stood for full information and no solicitation, then Moody stood for both full information and, for the most part, full solicitation. This aggressiveness was startling to some in the evangelical orbit. In fact, the Moody Bible Institute today differs

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from its founder by sharing full information coupled with gentle, faithful solicitation.

Moody differed from Mueller and Taylor for two significant reasons. First, **Moody was a former businessman.**

In his doctoral dissertation, James Howell Smith recites an incident from Moody's life in 1898. A successful Wall Street businessman was asked, "How is it that while you and other men like you are all but inaccessible, fenced in by closed doors and polite but immovable secretaries, D. L. Moody can see you at any time?" The financier replied, "He is one of us."

By inclination and by training, Moody was a businessman. At an early age he left home and moved to Boston where he entered business by selling shoes in his uncle's shoe store. Selling excited Moody. While other salesmen waited for people to come to them, Moody went into the streets after customers. Early on, he set a goal of earning \$100,000.

As Moody gained experience, his wages and the opportunities at the Boston shoe store seemed too small. Moody [32] decided to move to Chicago, where another uncle lived. In 1856, this uncle helped him secure a job in a Chicago shoe store. Within a short time of his arrival in the prairie city, Moody's goal of \$100,000 seemed within reach.

At this point, however, Moody also began to take his Christian faith seriously. He divided his time between business and church work. John V. Farwell, a successful Christian businessman, became Moody's model.

The only problem was that Moody's outreach to the children of Chicago through Sunday school work had so captured his attention that he sensed God's calling him to devote all his talent and time to the work. And what was his primary talent? Salesmanship—a persuasive practical mindedness, backed up by abundant energy and an earnest heart.

Moody, then, was a businessman who entered the gospel ministry. He thus brought a whole different mind-set to the work of evangelism.

Second, **Moody differed from his contemporaries with respect to fund raising because he believed it was highly honorable to raise money for a worthy cause.** To beg even a nickel for oneself was dishonorable, but to beg a fortune for others was of great significance.

For what projects did Moody solicit funds? First there was his Sunday school class, which grew to more than a thousand. Encouraged by Farwell, Moody raised \$20,000 in 1863 to erect a building for his school, which would later become the Illinois Street Church (forerunner to the Moody Memorial Church). Moody was twenty-seven at the time.

Next, Moody took interest in the YMCA, which was primarily an evangelistic association. Moody raised money for three Chicago YMCA halls, both before and after the Chicago fire. He also raised money for chapters outside of Illinois.

In raising money, Moody sometimes issued stock certificates stating that the owners had bought shares in the enterprise and could claim their dividends from rent charged to non-YMCA organizations that used the building's facilities. Moody, though, wanted investors to know that their stock would bring a larger return in heaven than on earth.

One of his most noted donors to the YMCA work was Cyrus H. McCormick, founder of International Harvester. Moody asked McCormick for \$25,000, saying, "More depends on your decision than on that of any other man. Your name will help us through. [33] The public will think if you take hold of it, it must succeed!"

Moody also raised a great deal of money to initiate his schools, two in Northfield and the Bible Institute in Chicago. From 1879 until his death twenty years later, his total solicitations for the three schools amounted to about \$1.8 million. The schools, the YMCA, and the church were causes worthy of his aggressive abilities.

On his British tours, Moody raised funds for buildings sponsored by the YMCA and other Christian groups in Liverpool, Manchester, Dundee, Edinburgh, Glasgow, Belfast, and Dublin. Henry Drummond, who worked with Moody in Britain, said, "There is

scarcely a great city in England where he has not left behind some visible memorial." And again, "His progress, though great in Britain and Ireland ... is marked today by halls, churches, institutes and other buildings which owe their existence directly to his influence."

Of Moody's skills, Drummond said, "Mr. Moody is the most magnificent beggar Great Britain has ever known. He will talk over a millionaire in less time than it takes other men to apologize for intruding upon his time. His gift of extracting money amounts to genius."

Moody's secret, said Lyman Abbott, another friend, was his **"artless faith that all money belongs to the Lord, and that it can be had for the Lord's work if one goes about in the right way to get it."**

This attitude of honorable money raising was also seen in Moody's wariness to avoid situations that would appear to make him gain personally. He even gave the royalties on his books to needy causes. As Drummond said, "His appeals are wholly for others ... for places in which he would never set foot again; for causes in which he had no great personal stake."

James H. Smith concludes, "Moody, who raised hundreds of thousands of dollars for other causes, considered it wise publicly and personally to avoid the temptation of financial situations in which he himself might capitalize." Smith adds, "Philanthropists trusted Moody to recommend donations that would go completely to the charities rather than accumulate in his accounts."

Moody's associate and successor, R. A. Torrey, said of him, "Millions of dollars passed into Mr. Moody's hands, but they passed through; they did not stick to his fingers."

Apparently for these reasons, then, Moody took a more **[34]** aggressive approach to fund raising. He was trained to be aggressive, and he believed he could use that training to serve the Lord. He dressed like a businessman, talked like a businessman, thought like a businessman, and raised money like a businessman. But his business was world evangelization.

Other than winning and discipling souls, Moody earnestly believed that the best thing he could do for anyone was to help him lay up some of his treasures in heaven.

As I review Sweeting's article I am reminded that there are three components to support raising: prayer, information, and solicitation.

Using those three components, we can identify at least three models that have been used over the years.

Model 1: George Mueller—prayer alone.

Model 2: Hudson Taylor—prayer and information, but no solicitation.

Model 3: D. L. Moody—prayer, information, and solicitation.

The question is, which model for support raising does Scripture teach exclusively?

Answer: There is no one model. There is no right model and no wrong model.

Chapter 5 - The Number One Enemy of Support Raising

[47] Andy was amazed by the number of negative thoughts that surfaced as he thought about raising his support. As he read and talked with others, he became excited about starting the process. Yet, some nagging fears lingered.

The following article by Curtis Kregness of New Life Editions helped Andy put some issues into perspective.

The "Enemy" of Deputation Was Me¹

Deputation. I've never had a real secure feeling about that word. It sounds too much like deportation or deprivation.

To those within missionary circles—especially eager candidates—the word "deputation" can strike fear into otherwise stout hearts. To those outside the church, it is an unknown term.

I know that "a rose by any other name would smell as sweet," but couldn't we try to come up with some alternative to "deputation"? How about "expectation", or "anticipation", or "initiation"?

At the beginning of my missionary career, deputation loomed menacingly ahead, a big question mark that was to dominate my life for the next two years. After talking with veteran missionaries, I sometimes got the feeling that it was some kind of initiation rite into a sacred order. If you passed the test and survived deputation, you had what it took to "make it" on the mission field. It was like a type of boot camp, which toughened one's mettle for more difficult times to come. The veterans I talked with tended to remember the positive aspects and gloss over the rocky portions.

I entered deputation with some apprehension, not really knowing what to expect, but realizing that I was in for a long, arduous climb. I was convinced of one thing— that God was going to have to take up the slack in many places, because I felt very inadequate for a public relations-type ministry, especially when it often centered on myself.

[48] Deputation, as we all know, is a ministry. "But what does that mean?" I thought. I know it's supposed to mean that the missionary appointee is intended to be a blessing to the host church(es). We are supposed to inspire, challenge, encourage, inform, exhort, edify, and otherwise impress our constituents. But as I climbed further up the mountain, I discovered that someone had not told me the complete story. God was using the deputation experience to minister to me. At each new bend in the trail, I realized some new lesson that God was teaching me, which went far beyond the fund-raising and prayer-raising function of deputation.

Lesson 1 - Increased confidence in God and self.

In an area like public speaking, where I felt most inadequate, God took away my fears and allowed me to express my thoughts in a coherent, understandable fashion. At one point, I even received an encouraging compliment on my presentation from a 3-M marketing expert. I was amazed.

Lesson 2 - Flexibility.

I learned what it meant that an appointee was supposed to be able to "preach, pray, or die at a moment's notice." For instance, being asked at the last minute to teach not just the high school class (your original assignment) but the entire adult department for Sunday school. Or being called on to "give a word of testimony" at a meeting in which you thought you would be able simply to sit back and relax for once. "Good missionary training," the veterans said. I agreed, begrudgingly.

Lesson 3 - Patience.

The hardest thing about deputation is waiting. Waiting for news of support; waiting for the next meeting; waiting for your printed prayer letter from the home office; waiting for a visa; waiting for letters from the field; waiting for your car to get repaired. Somehow, God managed to teach me patience through all that waiting. **[49]**

Lesson 4 - Learning to meet new people.

I never did enjoy meeting total strangers. I'm still not sure I do. But it certainly has gotten easier. Because that's what deputation is all about: going to places you've never been, to meet people you've never met before, to talking about something you've never experienced before. But now, I have a few less strangers in our denominational family and a few more friends. The concept of the

universal family of God became vividly real to me. Many times, I felt that I received more encouragement from my host family than I was ever able to give them in return.

Lesson 5 - Learning to be an alien.

The missionary appointee on deputation is an alien. First, he becomes an alien to his home community because he is never around to attend church or other social functions. He can accept no steady responsibilities in his church or community because he can never be sure when he will be called out of town for a meeting. Second, the missionary appointee is an alien wherever he goes to speak. Of course, he makes a few good friends in most churches, but those relationships quickly are cut off when he must hop in his car and head to the next meeting.

A feeling of rootlessness begins to pervade the appointee's life. This was one of the most difficult aspects of deputation for me. Once, when I returned from a five-week deputation circuit out of town, I discovered that many things had transpired in my church and among my circle of friends while I was absent. I felt "out of it." But suddenly my shock was doubled when I realized that this was exactly the same situation I would face when I returned to the U.S. after four years overseas—only the feeling of alienation would be compounded many times over. Thanks for warning me in advance, Lord.

Lesson 6 - Re-evaluation of my missionary call.

Missionaries often convey the idea that they "have it all together" in terms of their call to missions. Don't believe it. The doubts creep in occasionally. But when one is continually forced to express his call to those who [50] have never experienced God's convictions regarding overseas service, some heavy thinking is required. A mere whim of the moment cannot be sustained through months of deputation. There must be solid study of God's word and strength of inner purpose to face the ups and downs of this period. I decided that my commitment to God and His work in the world could not be based on my feelings or my knowledge of the future, but on His faithfulness alone. That is the only type of "missionary call" that will last.

Dillon – Why Raise Support?

The comic strip character named "Pogo" once uttered this piece of wisdom: "We have met the enemy and he is us!" My deputation experience verified that often we are our own worst enemies.

One of the first psychological challenges I had to face was the change from "9-to-5" type work to the sporadic schedule of the self-employed appointee. I discovered that this amounted to periods of frenzied preparation, followed by long hours behind the wheel of my car, followed by intense segments of emotional drainage (speaking or meeting people), followed by repetition of the whole process. I longed for the predictability of a 40-hour work week.

Self-discipline, I discovered, was the key. Spare moments between meetings could be used productively for letter-writing, reading, physical exercise, washing the car, etc. There wasn't much time left for goofing off.

The second inner barrier I faced was a growing sense of non-productivity. In my previous job, I usually had something tangible to show for my day's work—an article edited, a brochure designed, a news story roughed out, a slide show script written. But as an appointee, I soon realized that most of my "product" was intangible. I didn't like that feeling. How could I monitor my progress? How did I know whether I was succeeding or failing? What did I tell someone when they asked me what I did for a living?

During these times I gained consolation by remembering verses like I Corinthians 15:58 and Hebrews 12:11. God was developing my character. Now that's a product. And though I couldn't see it, I knew that God was developing a sense of responsibility and accountability in the lives of those who heard my missionary challenge.

Then there was still another barrier—that mystical **[51]** change to missionary status and the subtle consequences that accompany it. Was it my imagination, or were people treating me differently? It was as if they were carefully putting me in a different pigeonhole.

"Oh, so you're a missionary. I see. That's nice. Uh ... very interesting. Well, best of luck. See you later."

I could almost see the wall of non-understanding develop in some cases.

"A missionary? Wow, I'd better be careful what I say. This guy must have a hotline to God. Why would anyone want to throw his life away like that? I feel sorry for him—all that suffering and persecution he will go through in some out-of-the-way corner of the world."

Oh, the monologue was never spoken, but I could read it between the lines. And it made me uncomfortable. I didn't want to be different; I wanted to be a plain old ordinary sinner, just like everybody else. I didn't want a hotline to God. Sometimes I wasn't even sure if I knew His number. And most of all, I didn't want to be pitied. That turned my stomach.

Maybe it was that word—"missionary". Maybe it should be thrown out along with "deputation". Too many barnacles clinging to it. Too many false impressions. Maybe I should start calling myself a cross-cultural literature specialist. No, that's too cumbersome. Anyway, it's not my fault that people don't understand what a missionary really is—or is it?

Finally, there was that painful wondering if you can truly be someone's friend without them thinking that the ulterior motive for the friendship was some kind of financial support for your missionary enterprise. This one really hurt. I decided that most of the problem was in my own head. Any problem that someone else had was strictly a misunderstanding of what a missionary is and how God provides his support. Nevertheless, the thought still surfaces every once in a while, and must be dealt with. "We have met the enemy and he is us."

*"We have met
the enemy and
he is us."*

As Kregness concludes his article he wonders if one can truly be someone's friend without their thinking that the ulterior motive for the friendship is to gain financial support for the missionary enterprise.

[52] A number of years ago I met a man who had great financial capability. At a rally promoting Inner City Impact he placed a card in the offering plate indicating a pledge of several thousand dollars. He also indicated that he wanted to meet with me.

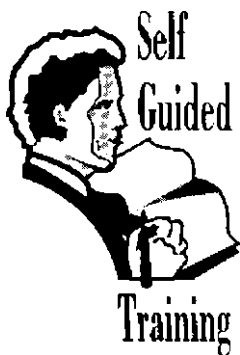
I set up an appointment with him, and we had an enjoyable time. He paid his initial pledge, and future gifts came our way. But soon he hit hard times. In a time of recession, his company suffered losses and eventually went bankrupt. From a financial standpoint he had little to offer me or our ministry, but something dynamic had taken place. We had developed a true friendship. We prayed together, cried together, and rejoiced together. Support had come to mean more than money.

Are You Your Number One Enemy?

Many missionaries are their own worst problem when it comes to raising support. It all begins with their attitude and vision (or lack of vision) for support.

As you read these chapters, you may be struggling. You have heard stories about support raising, and part of you doesn't want to do it. The other part knows that God wants you to do it.

Don't allow yourself to be your own worst enemy of support raising. Instead, allow the process of seeking support to strengthen you. Permit God to go before you and open the doors to meet with people who will become partners in your ministry for Him.



1. Write down your own fears about raising support.

2. Flexibility is a key ingredient in raising support. In which three areas in your life will it be the hardest for you to be flexible as you raise support?