

Still later, I began to have a more friendly feeling for my audiences. I tried to stretch my mental and emotional arms to encompass the entire audience in a great gesture of friendliness. "After all," I thought, "I am trying to interest these people, to inform them, to enlighten their understanding, to encourage them, and to win them to a favorable response to God and His truth. What better way to do this than to ask God to shed abroad His love in my heart, in my voice, in my facial expressions, and in my gestures?" This approach was much better!

Now let me move on to:

VI. SOME OBSERVATIONS REGARDING REMUNERATION

A. First of all, should any remuneration be expected?

The relevant principle enunciated throughout the Scriptures is that "the laborer is entitled to his payment for services rendered."

If the one who is ministering decides to forego this payment, and to give his services gratis, that is his privilege.

However, the group of Christians who call on him to minister do not have that option -- it is their responsibility to remunerate the minister of the Word, unless he voluntarily forgoes his right.

These principles are clearly enunciated in I Corinthians 9:11-14, where the Apostle Paul says:

If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? If others have this right of support from you, shouldn't we have it all the more? But we did not use this right. . . . the Lord has commanded that those who preach the gospel should receive their living from the gospel.

Some church officers seem to have the idea that remuneration is a gift instead of payment for services rendered. This is evidenced by the way they sidle up to the speaker, surreptitiously squeeze a check or an envelope into his hand, and say quietly "Here's something for you."