I. CORINTHIANS. Ix.   
 | AUTHORIZED VERSION,   
 AUTHORIZED VERSION REVISED.   
 power to forbear working ?   
 7 Who ever iserveth as a 7 Who goeth a warfare any   
 time at his own charges?   
 9. ¥planteth a vineyard, and eateth not who planteth a vineyard,   
 axy the fruit thereof? or who ! feedeth a and eateth not of the fruit   
 6, flock, and eateth not of the milk of flock, and or who feedeth the   
 1 Pet. the flock? 8 Am I speaking these   
 things as a man? or doth not the milk of the flock? ® Say   
 law also say these things? 9% For I these things as a man?   
 it is written in the law of Moses, or saith not the law the   
 not muzzle the ox same also? % For it is   
 when he treadeth out the corn. Is written in the law of Moses,   
 ™Piaeis it Thou the oxen that God careth ? Thou shalt not muzzle the   
 10 Or doth he say it altogether for mouth of the ox that tread-   
 Yea, for our sales bl eth out no doubt, this is   
 God take care for oxen?   
 10 Or saith he it altogether   
 |for our sakes? For our   
 our sakes? "he that written: that he that plow-   
 n2Timiie Was written: because eth should plow in hope;   
 ploweth ought to plow in hope; and that he that thresheth   
 and he that thresheth [ought to in hope should be partaker   
 oRom-s¥-27. thresh] in hope of partaking, 1 °Tf| of his hope. ™ If we have   
   
   
   
 denying practice, “This is the only time there can be but one answer. Every duty   
 when he is menticned in conjunction with of humanity has for its ground, not   
 St. Paul, sinee the date of the quarrel in the mere welfare of the animal concerned,   
 Acts xy. 39.” Stanley) not power to bnt its welfare in system of which MAN   
 abstain from working (i. e. to look is the head: and therefore, man’s welfare.   
 for our maintenance from the churches, The good done to man’s immortal spirit by   
 without manual labour of our own) ? acts of humanity and justice, iufinitely   
 7—-12.] Examples from common life, weighs the mere physical comfort of a   
 of the reasonableness of the workman brute which perish 10.] Or (the   
 being sustained by his work. 7] other alternative being rejected) on ovr   
 From the analogies of human conduct : (1 account (i.e. on account of us ministers   
 The soldier. at his own charges | of the Gospel: not, of men in general)   
 with pay furnished ont of his own re- altogether (altogether, excluding entirely   
 sources. (2) The husbandman. (3) The the other idea) doth he (or perhaps it,   
 shepherd. 8.] Am I speaking these the law) say (this)? yea, for our sakes it   
 things merely according to human judg- (viz., “Thou shalt not muzzle the ox,” &e.)   
 ment of what is right? Or (see note, ver. was written: because the plongher (uot   
 6) does the law too not say these things? literal but spiritual, see below) ought to   
 9.] (It does say them) For in the plough in hope, and the thresher (to   
 law of Moses it is written, Thou shalt not thresh) in hope of partaking (of the   
 muzzle an ox while treading out the corn. crop).—The words used in this sentence   
 It was and still the custom in the East, are evidently spiritual, and noé literal.   
 to place the newly-reaped grain on a floor They are inseparably connected with for   
 in the open air, and then, by means of our sakes, which precedes them: and   
 oxen, or buffaloes, erush out the grain according to the common explanation of   
 from the husk, either by the feet of the them as referring to a mere maxim of agri-   
 beasts, or by machines dragged by them. cultural life, have no force whatever.   
 Is it for the oxen that God is But spiritually taken, all coheres. “The   
 taking care?— The question imports, command (not to muzzle, &e.) was written   
 In giving this command are the oven, on account of us (Christian teachers), be-   
 or those for whom the law was given, cause we ploughers (in the ‘husbandry of   
 its objects?” And to such a question Goul, ch. iii. ought to plough in hope,