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EXPOSITION.

"For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified."—Romans, viii., 29, 30.

What student of the precious Bible has not prayed frequently and fervently that the Spirit whose inspiration dictated these confessedly important words, may exhibit the train of thought which they convey ? We believe that a proper sense of responsibility for the manner in which we search the Scriptures, that a teachable mind and a heart inclined to do whatever we may ascertain to be the Divine pleasure respecting us, will be given by the Spirit to those who rightly implore these things. But even the answer to such prayers will not supersede the necessity of paying attention to every jot and tittle of the written word. And to the partial neglect of the latter, rather than to the absence of the former, would we attribute the unhappy diversities of interpretation given to these much disputed words. Having prayed as others have done, let us search more thoroughly to find the clue that can conduct along the royal pathway.

Prayer and searching the Scriptures must be combined.

It plainly appears that the exposition of these verses does not depend on themselves alone, for they are not detached insulated texts. It is evident to every person from the commencing "for," that they are verbally joined by the inspired author to some preceding proposition. A connexion of words

As the text is grammatically and logically joined to the context, we must go back to find the subject of these connected observations.