

is where declension has its start) as exhibited in our ways. Assuredly it is a time of "going forth to battle," "earnestly to contend," "strong in the Lord and in the power of His might." And the conflict has to be maintained, until with a Paul we are given to say: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth"—not conflict, but—"the crown." But if on the other hand we are found meddling with the world in one way or another, even it may be with the view of setting it to rights (as Josiah got involved, as we have seen, with Egypt's King); just as Josiah was brought down under the forces of Egypt, so will we succumb to the forces of the world, and its prince.

"After all this," what a relief to the sorrowful heart to turn to the record of that *one* life which in all its minute details met the eye of God, and was well pleasing to Him.

A King truly, yea, the King of Israel (and never had such an one been presented to Israel before); but what glories come before our eyes in the perusal of the pages of *His* sojourn. And, look at His pathway where we may, it is only to discover the unvarying answer to God, not from His lips only, but, in every look of His eye, in His every footstep, yea, in every movement of His heart and hand.

View Him for a moment in Matt. xi.—a King truly, as we have said, but without a kingdom—despised and rejected of His subjects, His testimony