

the assurance is given, "I will make Him my son born, higher than the kings of the earth. My mercy will I keep for Him for evermore, and my covenant shall stand fast with Him. His seed also will I make to endure forever, and his throne as the days of heaven." So also by the mouth of the prophet Isaiah, "When thou shalt make his soul an offering for sin, He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hands." And again it is promised of Him, "My servant shall deal prudently. He shall be exalted and extolled, and be very high."

2 We argue for the perpetuity of the name of Christ from the fact that it hath kept its place, though assailed by the strongest opposition of wicked men, and of all the powers of hell, that so far from losing its lustre it has been more and more honoured, and his kingdom hath gone on extending itself from one period to another. From the time when after the fall of our first parents, God said to the old serpent, the devil, "I will put enmity between thee and the woman, and between thy seed and her seed," it has been found true both in the Old and New Testament economy that "he who was born after the flesh persecuted him who was born after the Spirit." When Christ appeared upon the earth, He came unto his own, and his own received Him not. Not only did Herod seek to slay Him in his infancy, not only did Satan come forth with all his power and malice against Him, as He entered on his public ministry, but the Jews, who ought to have been the builders, reviled and persecuted and put Him to death, imagining that they had crushed out his name forever as an impostor and deceiver.

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