

modern nations which neglect the Lord's day could see it in this light, and receive it as a part of that liberty with which Christ makes His people free.

The post-Mosaic stages of Jewish history show that the ideas of the connection of the Sabbath with the primitive promise of redemption and with the liberation of the chosen people, are carried onward to the time of Christ. At some periods of Jewish history the Sabbath no doubt fell greatly into neglect, but these were times of general decadence and of lapse into idolatry, and every prophetic or priestly revival of religion exalted the obligations of the Sabbath. Isaiah laments the misuse and neglect of the day, and promises even to the eunuchs and the strangers in Palestine that if they will "keep the Sabbath, and hold fast by God's covenant" implied in it, He will give them

"a memorial and a name better than of sons and of daughters . . . an everlasting name." "I will bring them to My holy mountain, and make them joyful in My house of prayer."¹

It is the same prophet who intensifies its blessings, while connecting it with the patriarchs and with the covenant of God, in the grand words:—

"If thou turn away thy foot from the Sabbath,
From doing thy pleasure on my holy day;
And shalt call the Sabbath a delight
And the holy of Jehovah honourable,
And shalt honour it, not doing thine own ways,
Nor finding thine own pleasure, nor speaking thine own words;

The Sabbath in the post-Mosaic stages of Jewish history till the time of Christ.

In the time of Isaiah.

¹ Isa. lvi. 4-8.