

given for purposes of selfish gratification, but to qualify for service in lifting humanity up into the light and liberty of God.

The prophecies, however, are not all from this narrow, national standpoint. Isaiah and other prophets obtain glimpses of a time when the forces of the Gentiles shall come in. The local and temporary reference of the Hebrew prophets often becomes the height from which they behold a broader vision of universal blessing. But Malachi is the first who clearly portrays the rejection of the Jews, and the ingathering of believing Gentiles in their stead. Jehovah declares that, because of their wickedness, He had no pleasure in them, and that He would not accept their offering. Then follows this remarkable prophecy: "For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts." (Mal. i. 11.)

This cannot mean that the idolatrous heathen worship was acceptable to God. It is a prediction of the results of the all-embracing love that would characterize the Messianic Kingdom. It is the same event of which Christ spoke to the woman of Samaria, when He declared that true worship was no longer confined to sacred places; but that they who would worship the Father "must worship Him in spirit and truth." Of this prophecy the late Professor Franz Delitzsch says: "Even this one prophetic word makes Malachi one of the greatest prophets."

THE MORAL TEACHING OF THIS PROPHECY.

It is not uncommon to hear disparagement of the moral teaching of the Old Testament, as if it conformed to a low ethical standard. Others sneer at revealed religion as something made up of pious feeling and hopes of heaven. An unprejudiced study of Malachi's theology would correct these false assumptions. There is no approval here of a religion that consists in outward observances, which do not affect the character and life. In common with the earlier prophets, the kind of religion here demanded is eminently practical. It deals with the duties of