

that it may turn out so at last. But we are not certain; and who is? We have so much else to think of." And thus they rest. And all the while the blood is not sprinkled; the soul is not saved. The mid-night of death and judgment is on the wing. Any moment the destroyer may start up, sweep along, burst into the house, and then, no more *pass-over* for thee, thou unsprinkled one.

Tell me, then, canst thou rest, knowing for certain, as many do, that the blood is *not sprinkled*, or *not* knowing for certain that it is?

What share, what interest, hast thou in the matter? Is the blood sprinkled, dear reader? That is our question. Come, then, do think of it at last. You cannot suppose it will amount to the same thing in the end, whether it be so or not—whether you hold up before God a sprinkled or unsprinkled head. With the eye of your body you have seen the fact of the blood-shedding on the page of the Bible. But does the eye of the All-seeing see that blood *on thee*? And this is what He asks—He asks thee to come and have it applied to thyself. He asks thee simply and heartily to submit to His justice and His mercy, (Rom. iii. 19-22) and the thing is done BELIEVE AND BE SAVED. Is that too much? Is such a gift not worth taking? (John i. 11, 12.) Had this blood not been shed, where hadst thou been now? If not sprinkled, how much worse is thy case! For "*how shall we escape, if we neglect so great salvation?*" (Heb. ii. 3.)—*Dublin Tract.*

Joseph's Name in Egypt.

IN reading the 41st chapter of Genesis, not a few have wondered at the singular name given to Joseph in Egypt, after he had saved the people from the horrors of famine—the name of "Zaphnath-paaneah." When, in translating the Bible, our English translators came to this word, they saw at once that it was not a Hebrew word, and so without attempting to translate it, they merely transferred it to the pages of our English version, where in verse 45, we read: "And Pharaoh called Joseph's name Zaphnath-paaneah." But through the researches of Rawlinson and others in Egyptian history and language, we find that these words were Egyptian words, and that they mean "The bread of life;" and the wonderful fitness of the name is at once seen when we remember how Joseph had provided food against the years of famine, and so saved the lives of the people. And so in the 42nd verse, the words which in our version are replaced by "Bow the knee," are now found to be Egyptian words, and our translators gave us that expression because it was so commonly used before their own mon-

archs as they might go forth in procession among their subjects. But these words, too, are now found to be Egyptian words, and their meaning is *not* "Bow the knee," but "Rejoice." So that when Joseph rode forth in his chariot, arrayed in fine linen, and with Pharaoh's ring on his hand, and a chain of gold about his neck, the heralds cried before him, "Rejoice, rejoice, for the Bread of Life is coming!" What exquisite beauty, as well as meaning, does this add to the name! And does it not point us, as a type, to the true Bread of Life that came down from Heaven to save men from spiritual famine and death, and so to be the life of the world.—*N. Y. Observer.*

The Names of the Bible.

1. The book we call the Bible is known in our language by a variety of names, TEN IN ALL, each having a peculiar signification.

2. These names may be divided into FIVE CLASSES, according to their derivation:—

(1.) From the mode of REVEALING the truths contained. As these truths were spoken by God, they are called ORACLES. From the Latin *orare*, "to speak."

(2.) From the mode of RECORDING these truths. As they were commanded to be written, they are called SCRIPTURES, from *scribere* "to write."

(3.) From the MATERIAL on which they were written. The writings were recorded on a kind of paper made from layers of the bark of the PAPYRUS reed, called BIBLOS. As ancient books were made from papyrus (whence our English word *paper*), the word *biblos* came to mean *book*, whence our English word BIBLE.

3. From the CHARACTER of the book.

(1.) As it is a book above all other books, it is called THE BIBLE.

(2.) As it is a sacred book, it is called the HOLY BIBLE.

(3.) As the Scriptures are the authorized standard of religion and morals, they are called the CANONICAL SCRIPTURES, from *canon*, "a rule" or "standard."

(4.) Its two great divisions are known by the name of TESTAMENTS, or COVENANTS, because they contain the covenants which God has made with man.

4. From the CONTENTS of the book,

(1.) It is called THE WORD, because it contains what God has spoken.

(2.) It is called THE LAW, because it contains rules for the regulation of life.

(3.) It is called THE LAW AND THE PROPHETS, because it contains, besides the law, the teachings and predictions of inspired men.

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