

These Paraphrasts generally make use of the word *memra* which signifies Word, in those places where Moses puts the name **JEHOVAH**, and it is thought that under this term they intended to intimate the second person of the Trinity. The Jewish Rabbins, too, translate it 'Dabar Jehovah' or 'the Word of Jehovah.' The reason why our Lord is designated the Word may be given thus.

1. As words are the images of our thoughts, so is God the son the image of God the Father, 'the express image of his person.'

2. As words are the channels through which we communicate what is passing in our minds, so is He the grand medium of communication between the Creator and the creature; like Jacob's ladder, he connects heaven and earth. He is "the way the truth and the life." Indeed, under preceding dispensations there appears to have been few, very few manifestations of the Father. The Targumists above alluded to, say it was this *memra* or word which created the world, which appeared to Abraham on the plains of Mamre, that was seen of Jacob at Bethel, to whom Jacob made his vow and acknowledged as God, Gen. 23, 20, 'If God will be with me and keep me in the way that I go—then shall the Lord be my God.' It was the same Word which appeared to Moses on mount Sinai; which gave him the Law; which spake to him face to face; which brought Israel out of Egypt; which marched before the people, and who wrought all the miracles recorded in the book of Exodus. These truths are as plainly taught in the New Testament. We are there informed that by him and for him, were all things created; that he was the Angel who spake to Moses from the bush, revealing himself by a name importing absolute and supreme divinity—"I am that I am," "before Abraham was I am;" that it was the same Divine personage who went with the Israelites in the wilderness, "they drank of that Rock that followed them, and that rock was Christ."

Isaiah, in the remarkable vision recorded in the 6th chapter of his prophecies, beheld the

Lord adored by the Angelic choir, who "cried Holy, holy, holy, is the Lord of Hosts, &c." and the Evangelist John in his Gospel tells us that He whom Isaiah saw on that occasion was none other than our Lord and Saviour Jesus Christ.

3. He is called the Word because he is the great subject matter of revelation, "to him give all the Prophets witness,—and the testimony of Jesus is the spirit of prophecy."

4. He is the Word by whom we are taught—the Word by whom we are called—the word which says I will be thou clean—and the Word which maketh intercession for us at the right hand of the Majesty on high:

### MISCELLANEOUS.

#### THE POETRY OF THE PSALMS.

The following beautiful lines were the last ever written by the late Mrs. Hemans; they breathe that pure spirit of devotion which characterized all she wrote. The Dublin University Magazine, says "they are the last verses ever dictated by her, which she sent us a few days previous to her death"—the last tones of the dying swain:

"Nobly thy song, O minstrel, rushed to meet

Th' ETERNAL on the pathway of the blast,  
With darkness round him as a mantle cast,  
And cherubin to waft his flying seat

Amidst the hills that smok'd beneath his feet.

With trumpet voice thy spirit called aloud;  
And bade the trembling rocks his name repeat

And the bent cedars and the bursting cloud,  
But far more gloriously to earth made known  
By that high strain, than by the thunders tone,

The flashing torrents or the ocean's rill;  
JEHOVAH spoke through the imbreathing fire,  
Nature's vast realms for ever to inspire

With the deep worship of a living soul."  
Dublin, April, 1835.

In the works of nature we never discover a train of contrivances to bring about an evil purpose: