

ters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain:" Isa. iv. 1-6. Such superlative excellence is best described by the inspired penmen themselves; and any attempt of man to add to the eulogy and panegyric already bestowed on the holy city New Jerusalem, would only have a tendency to strip the Bride, the Lamb's wife, of her own holy, heavenly robes, and jewels, and to cover her in the unseemly, unsuitable, and unornamenting, meretricious garments of human manufacture, and human taste.

Her nature and disposition are heavenly and divine—her taste is pure and sanctified—her occupation is by divine influence, extending the hand of benevolence, charity and love: sympathizing with all in distress, according to the rules and laws of her loving Lord and Bridegroom. The law of her God is in her heart, and her aspirations are towards Him: she delighteth in His ways, and joyfully submits to His commands, and to His fatherly authority, according to the measure of grace vouchsafed, and the good hand of her God upon her—she resigns herself and all her concerns to His command and will—her whole desires are to please Him, and to do every thing to His glory, and the promoting of the interests of His kingdom—and her desires are to set the Lord always before her, to walk in His ways, and to be ever with the Lord. "Who can find a virtuous woman? for her price is far above rubies. The