

populous; fabled, on account of its richness and beauty, as the abode of classic deities; contended for by the armies of East and of West—is now a region of ruins, a “vast necropolis.” Vestiges of ruined walls, arches, inscribed flags of stone, fallen columns, and sarcophagi, are strewn on every hand. Ah! those sarcophagi, those stone coffins, how numerous they are, and what reflections they suggest! Look at them. They contain the dust of those lukewarm professors; but where are their souls? By-and-by that dust, or such of it as is essential to personal identity, shall rise “to shame and everlasting contempt.”

Gaze around and learn that verily “there is a God that judgeth in the earth.” The prophetic denunciations of AMEN have been awfully fulfilled. The Laodiceans have been blotted out from the face of the earth, and from the family of God. No wretched outcast dwells amidst the ruins of their city, and those ruins have long since been abandoned to the owl and the fox. Earthquakes and subterranean commotions have conspired to aid the ravages of man; and centuries appear to have elapsed since its final overthrow. ESKI-HISSAR, the old castle, a miserable village which has sprung from its ruins, and is at a little distance from its site, contains about fifty inhabitants, of whom two only, who possess a small mill, are Christian, even in name, and they are so ignorant as to be unable to read.

It is a melancholy and repulsive scene. Our only anxiety is now to get away. We thought Ephesus a dreary spot, but Laodicea is even more so. The former has a distant prospect of the rolling sea, or a whitening sail, to enliven its solitude: but Laodicea sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. Every wind that sweeps through the valley sounds like the fiendish laugh of Time, exulting above the overthrow of man and his proudest monuments.—*Christian Treasury.*

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“KEEP IN SIGHT OF ME.”

In one of the frontier settlements a father took his motherless child with him to the field, in which he was engaged hoeing corn. There were attractions for the child in the forest which skirted the corn-field. The child desired to enter the forest, but was afraid of getting lost. “Keep me in sight,” said the father, “and you will not get lost.”

The remark is of wider application. If we keep our heavenly Father in sight we shall never be lost. We shall never wander so as to be in danger, so long as we keep God in sight.

If we keep God’s *character* in view we shall not form such an admiration for characters which are not conformed to his, as will lead us to imitate them. This is one great source of practical error and evil to us. In the formation of character, which is the great work of life, we insensibly imitate traits which we admire in others. We often admire traits which find no place in the character of God. We thus build up our characters in unlikeness to God. Now, if God’s glorious character were always kept in sight, it would deliver us from admiring and imitating that which is not conformed to his image.

If we keep God’s *truth* always in sight we shall not wander into error. Just in proportion as the mind is stored with truth, is it free from exposure to error. When men trust to their own reasonings, and follow the light of philosophy, to the neglect of God’s Word, they are sure to fall into errors which seriously affect, if they do not destroy, the life of God in the soul.

If we keep God’s *law* always in sight we shall not transgress it. The Christian never sets himself in direct opposition to God’s authority. He never wilfully violates God’s law when it is clearly before him. When he transgresses, it is because he has forgotten the law, or is blinded by passion, or has been misled by self-love. In every case in which a Christian has transgressed, he will feel, when reviewing his conduct, that had the act been before him in its true light, he could not have done it.—*New York Observer.*