that which the Saviour spoke as a hypothesis, in the  
Sermon on the Mount. After appointing His disciples  
to give light to the world, and to check its corruption  
as salt, He inquires, what would be the result, if the  
salt should lose its taste? He decides that in that  
case it would be by the master cast out of his house,  
and then be trodden underfoot of men.  
 The last view of the Church then is not the most  
glorious. It is not seen as a gallant warrior returned  
victorious from the fight; but as a half-hearted friend  
disowned for ingratitude. Is it any wonder that the  
Apocalypse never was, nor ever will be popular? How  
should it find favour in the eyes of those who, with  
trumpet-tongue, are proclaiming the greatness and splendid  
acts of the churches, and foretelling its victories yet  
close at hand?

17. “Because thou sayest, ‘I am rich, and have grown rich,  
and have need of nothing,’ and knowest not that THOU art the  
wretched one, and the pitiable one, and poor and blind and  
naked.”

They estimated themselves the most highly of all  
the seven churches. Boastfulness and lukewarmness  
are coupled together. High thoughts of itself, with judgment  
close at hand? Jesus spares it not; to humble, if  
possible, the self-conceit breathed in these words.  
 The lowly walk humbly and safely: but a haughty  
spirit is near a fall. There is consolation to many  
in this view of things: we have not yet arrived at  
Laodicea’s state, if we are not vaingloriously boastful.  
 “I am rich, and have grown rich.”  
 These are not two expressions signifying exactly the  
same thing.  
 The first exhibits only the *fact* of present wealth.  
“I am rich.” The second notices the *mode* of becoming  
so. A man may become rich by inheritance, or by  
bequest. The second phrase, I suppose, is designed to