inform us that the angel and Church had become rich  
by their exertions: they sought for wealth, and found it.  
 But how are we to understand its boast of riches?  
Are they to be taken literally or spiritually? Our  
maxim is, that the literal is the true sense, if it be not  
inadmissible. Here it falls in perfectly with all the  
conditions. That then is the sense.  
 For thus we have explained to us the secret source of  
the spiritual coldness of the Church. Jesus had declared that it is impossible to serve both God and  
mammon. So different are the masters, so opposite the  
commands, that service to the one is a fraud on the  
other. The heart cannot be devoted to two of characters so contrasted; the man, at length, struggle as he  
may, will become the servant of one, or of the other.  
This truth the angel believed not; and the fatal consequences to himself and the Church are apparent. His  
heart was more and more drawn away from Christ.  
“They that wish to be rich (*Greek*) fall into temptation  
and a snare, and into many foolish and hurtful lusts,  
which drown men in destruction and perdition. For  
the love of money is a root of all evil, which while  
some coveted they erred from the faith, and pierced  
themselves through with many sorrows. *But thou, O man  
of God, flee these things*” (*Greek*) (1 Tim. vi. 9-11). The  
example of the chief pastor spread far, and with sad  
weight. It may remind us of what Cyprian says of his  
times, A.D. 250. “Forgetting what believers did in  
the times of the apostles, and what they should always  
be doing, Christians have laboured, with insatiable  
desire, to increase their earthly possessions. *Many of  
the bishops, who, by precept and example, should have  
guided others, have neglected the divine calling to engage  
in worldly concerns*”: *Neander’s Church History*, i. 181.  
 Riches were the law’s promise: but Jesus lifts a woe  
against them now: Luke vi. 24; Matt. xix. 23, 24.