

SPIRITUAL MOURNING.

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NOTE.

'Spiritual mourning' forms Nos. 14 and 15 of the Saint's Cordials in first edition, 1629. It was withdrawn from the after-editions along with others, to give room for another series which had been published in the intervals. The title-page will be found below.* Cf. notes Vol. IV. page 76, and V. page 176. G.

* SPIRITUAL MOVRNING :

IN TWO SERMONS.

Wherein is laid open,

{ *Who are spirituall mourners, and what it is to mourne
spiritually.
That all godly mourning is attended with comfort.
How spirituall mourning is known and discerned from
other mournings.
Together with the meanes to attaine it, and the tryall
thereof, in sundry instances, &c.*

[Wood-cut here, as described in Vol. IV. p. 60.]

VPRIGHTNES HATH BOLDNES.

L O N D O N,

Printed in the yeare 1629.

SPIRITUAL MOURNING

THE FIRST SERMON.

Blessed are they that mourn, for they shall be comforted.—MAT. V. 4.

WE have spoken of spiritual poverty the last day, when we shewed you that it is a grace especially in the understanding.* We must now come to the affections. And first, our Saviour begins with mourning, which follows immediately from poverty of spirit. Mourning is a wringing or pinching of the soul upon the apprehension of some evil present, whether it be privative or positive, as we speak; that is, when a man finds that absent that he desires, and that present which he abhors, then the soul shrinks and contracts itself, and is pinched and wringed; and this is that we call mourning. Now this always comes to pass in poverty. Such as the poverty is, such is the mourning; and therefore our blessed Saviour's order is very good in joining mourning to that poverty of which we have spoken. Thus much for the order.

Now for the words. There are, you see, two things in this verse.

1. A point. 2. A proof.

Our Saviour's point shall be our point of doctrine at this time, because we would not speak one thing twice. Therefore we will lay down the point in our Saviour's own words, and that is this, *that spiritual mourners are blessed men*. He is an happy man that is a good mourner. He that can mourn for his sins, he is in an happy case. That is the point.

Now in the prosecution of this, we must first expound it; secondly, prove it; and then apply it to you, as our Saviour doth to his hearers, Luke vi. 21, 'Blessed are ye that mourn.'

1. For the first, I may expound the point and the text both under one. You see the proposition what it is, *every good mourner is in an happy condition*. Here let us consider a little the terms to explicate them. Who is the party in speech? 'Blessed is the mourner,' saith Christ in Matthew; 'Blessed,' saith he in Luke vi. 21, 'are the weepers.' Both these, mourning and weeping, they are fruits of the same tree and root. The root is sorrow and sadness, opposite to joy; the bud mourning, opposite to mirth;

* The reference is probably to 'Rich Poverty,' from Zephaniah iii. 12, in the present volume.—G.

the blossoms weeping, opposite to laughter. The matter then is this, that they that are spiritual mourners are happy men ; that is, those men that have not only cause and matter of sorrow and mourning, for so all have, but have also a heart to mourn. There is in them a disposition of mourning, they can do it, they will do it occasionally, they do perform it inwardly, they bleed, which is termed mourning outwardly, they demonstrate it, as our Saviour instanteth in weeping. These be the parties here spoken of that are mourners. Now what is the thing that is affirmed of them ? that is, blessedness and happiness ; the mourners are blessed and happy. As mourning is in [it]self, it is not simply good, but because it makes way for happiness. To call mourning happiness simply, were to speak a contradiction, to term misery felicity, and to make felicity misery. But he that mourns aright, is happy in a sense, he is in a happy estate and condition. A mournful state is a happy estate ; happy, because this mourning is an argument of some happiness and goodness for the present, and a pledge of more for the future. It makes way for comfort and future happiness, and therefore he is happy.

Obj. You see the proposition now, how it is mournful men are happy men. But now for the quantity and extent of this proposition. Is this, will some men say, universally true ? Are all men that mourn blessed men ?

Ans. Nothing less. There is a carnal mourning, when a man mourns for the presence of goodness, and for the absence of sin, because he is restrained and cannot be so bad as he would be. There is a natural mourning, when a man mourns upon natural motives, when natural losses and crosses are upon him. There is a spiritual mourning, when a man mourns in a spiritual manner, for spiritual things, upon spiritual motives, as afterwards we shall shew ; when he mourns, because good things that are spiritually good are so far from him, and spiritual ills are so near to him. This is the mourner that Christ here speaks of, and this is the mourning that hath the blessing. Other mourning may occasion this through God's blessing, and may give some overture to this mourning, but the blessing belongs to the spiritual mourner and the spiritual mourning. Mourning must be expounded as poverty. Every poor man is not a blessed man, except his outward poverty bring him to spiritual poverty. So every mourner and every weeper is not therein blessed, except his outward losses, and crosses, and occasions, be an occasion through God's blessing and a means to bring him to spiritual sorrow and mourning. Thus now you see then the meaning of the proposition ; it is thus much, that he that mourns spiritually and holily, why he is in an happy estate and condition. This is the meaning of the point.

2. Now let us proceed to the second thing, the proving of it. For proof we need go no further than our Saviour's own testimony ; yet we have besides his testimony some proofs and some reasons to give. For his testimony : 'Blessed,' saith our Saviour's own mouth, 'are they that mourn ;' and Luke vi. 21, 'Blessed are they that weep.' This weeping and this mourning must be understood of spiritual weeping and spiritual mourning, as we told you, and then the testimony is very clear, every man that so mourns is an happy man. Our Saviour doth not only speak this, but prove it, 1. By an argument drawn from the contrary : Luke vi. 25, 'Woe be to you that laugh now.' These carnal mirth-mongers are in a miserable estate, and therefore spiritual mourners are in an happy estate. 2. He confirms and backs this by a reason here in the text : 'Blessed are

the mourners, *for they shall be comforted.*' This reason will not hold in all kind of mourning and all kind of comfort. It is no good argument to say, Blessed is the man that is in pain, for he shall be refreshed and relieved; blessed is the man that is hungry, for he shall be fed and have his wants supplied. But yet this argument holds good, 'Blessed are they that mourn, *for they shall be comforted;*' namely, with God's comforts, with the comforts of the Spirit, with the comforts of the word, the comforts of heaven. The comforts of God are beyond all the miseries and sorrows that a man can endure in this life; and though he do mourn and weep for them, yet notwithstanding, the comforts, the wages, will so far exceed all his sorrows that he is happy in this. He cannot buy spiritual comforts too dear, he cannot have them upon hard terms possibly. Though they cost him never so many tears, never so much grief, and sorrow, and heart-breaking, yet if he have them, he is happy in having them upon what rate soever.

Yea, further, spiritual mourning carries comfort with it, besides the harvest of comfort that abides the mourner afterwards. There are first-fruits of comfort here to be reaped, so it is that the more a man mourns spiritually, the more he rejoiceth; the more his sorrow is, the more his comfort is. His heart is never so light, so cheerful, and so comfortable, as when he can pour forth himself with some sighs, groans, and tears, before God. So that then our Saviour clears the point, that they are happy men that mourn in an holy manner. Howsoever mourning be not comfort, and misery be not happiness, yet notwithstanding, affliction and mourning may argue an happy estate and blessed condition, and that in these respects following, which we shall name to you, which shall serve for reasons of the point.

1. First, He that mourns spiritually *hath a good judgment*, and therefore is happy. Spiritual affection it argues a spiritual judgment and understanding. For the affections they work according as they receive information. A creature that is led by fancy, hath brutish affections; a man that is guided with matter of reason hath rational affections, as we term them; but a man that hath his mind enlightened and sanctified hath holy affections. So that holy mourning and holy affections argues a sound mind, a holy, settled, and spiritual judgment, and that is an happiness.

2. Secondly, It argues *a good heart too*.

(1.) First, *A tender and soft heart*. For a stone cannot mourn, only the fleshy heart it is that can bleed. He that then can mourn spiritually, he hath an evidence to his heart, that his heart is soft, that he hath a tender heart, and that is a blessing, and makes a man a blessed man.

(2.) As his heart is tender, so also *it is sound*. It is a healthful soul and a healthful temper, as I may speak, that he hath. For mourning proceeds out of love and hatred; out of agreement, if it be a spiritual mourning, with that which is good, and out of a contrariety and opposition between us and that which is bad. So that he that can mourn after goodness, and mourn for sin and badness, if it be spiritual mourning, this man shews he hath a good heart, his heart agrees with that which is good, his heart disagrees, and stands in opposition, and hath an antipathy to that which is bad. And this is a right constitution and temper of soul, that makes a man happy. There is one reason then why he that mourns spiritually may well be deemed an happy man, because he hath a sound judgment, and because he hath a sound and a soft heart too.

2. Secondly, As he is happy in the cause, so he will be happy *in the effect too of his godly mourning*. For godly sorrow and mourning brings

forth blessed fruits and effects ; the apostle in 2 Cor. vii. 10, *seq.*, delivers divers of them, as there you see.

(1.) First, this is one thing in spiritual mourning ; *it secures and excludes a man from carnal and hellish mourning* ; yea, this orders him and saves him harmless from all other griefs. A gracious mourning, it moderates natural grief, and expels and drives out carnal and hellish grief and sorrow, like good physic, that heals and strengthens nature, and expels that poison that is hurtful to nature. The more a man can mourn for his sins, the less he will mourn for other matters ; the more heavy sin lies upon his soul, the more lightly he can bear other losses and crosses, whatsoever they be. So that this mourning prevents a great deal of unprofitable mourning. When a man bleeds unseasonably and unsatiably, the way to divert it is to open a vein and to let him blood elsewhere, and so you save the man. When a man pours forth himself unseasonably and unprofitably in needless tears, griefs, and cares, the only way is to turn his tears into a right channel, to make him mourn for that which is mournful, and to set him to weep for that which deserves tears. If he weep in an holy and spiritual manner, he shall be secured and preserved from poisonous and hurtful tears.

(2.) Secondly, This is another happy effect of godly mourning, that spiritual and godly mourning *always doth a man good and never any hurt*. Worldly sorrow, saith the apostle, causeth death. It hurts the soul, it hurts the life, it hurts the body of a man ; but spiritual sorrow, on the other side, causeth life. The more a man dies this way, the more he lives ; the more he weeps, the more he laughs ; and the more he can weep over Jesus Christ, the more lightsome and gladsome his heart is, and the more comfortably he spends his time. This brings him joy, this brings him peace, this brings him evidence of God's love, this brings assurance of pardon, and so this makes way for life, and doth a man no hurt at all.

(3.) Thirdly, This spiritual and godly sorrow and mourning *is a sorrow never to be repented of*, as the apostle there implies. All other sorrow a man must unsorrow again. When a man hath wept and blubbered, and spent a great deal of time in passionate tears, in cursed tears, in froward tears, in revengeful stomachful tears, he must blot out these tears with new tears ; he must unweep this weeping, and undo his mourning because he hath thus mourned ; he hath reason to repent for his sorrow. But when a man sets himself apart to weep over Christ, and sees his sins for the dishonour that is offered to God's name, and that his mourning is holy and spiritual mourning, he shall never have cause to repent of this time that is so spent, although he have spent many days and hours in that action.

(4.) Last of all, spiritual mourning *works repentance*, saith the apostle : that is to say, it works reformation and amendment ; it sets a man further from his sin, and brings him nearer to God, and nearer to goodness ; it works in himself partly, and in regard of others partly, those fruits that the apostle there mentions in the Corinthians. Saith he, what striving, what diligence and speed did you make, namely, to find out and to censure the incestuous person ; and then this sorrow will make a man nimble to find out sin, to reform and redress abuses in himself, in his house, and his place in what he can. In the second place, it gives a man defence and apology to speak for himself, and to say, Though I live amongst a polluted people of uncircumcised hearts, yet I join not with them in their sins, I mourn for them, I censure them, I blame them, as the Corinthians did the incestuous person. And for himself, he is able to hold up his head with

comfort, and to say, It is true I have corruptions, but here is my apology, I bewail them. It is true I have thus and thus sinned, but here is my defence, I am sorry. I found place for sin, I find place for sorrow also, I confess it, I bewail it, I repent of my sin. Thus he clears himself.

(5.) Further, Spiritual sorrow, *it works indignation against sin in himself and in others*; a zeal against all impediments in himself and in others, the desire to God's ministers and word; that revenge that the apostle speaks of there, and that fear of hazarding one's self into the like occasions of sin for the time to come. In short, the fruits and effects of godly sorrow are exceeding blessed, exceeding many, and therefore in this sense, in this respect, he that mourns spiritually is an happy man.

3. Thirdly, He is happy *in regard of the event and issue of his mourning*, because *all shall end well with him, and all his tears shall one day be wiped away, and joy and gladness shall come in place*; yea, he is happy in this, that spiritual mourning it is always accompanied with joy: that is an happy estate that tends to happiness. Things are termed from the term in their motion. That is an happy estate that is attended with comfort, that ends in comfort, and shall be swallowed up of it at the last. Now this is the state of the spiritual mourner; while he doth mourn he hath comfort, and comfort because he can mourn. This doth a Christian heart more good than all the good of this world, when he can get himself apart and shed tears for his sins, and bewail the miseries and the sins of the time, and take to heart the dishonour of God's name. This, I say, doth more refresh and glad his soul than any outward comfort in the world. There is a laughter which Solomon speaks of, that makes a man sad, a carnal laughter; the heart is sad whilst the face laughs. So I may say the contrary, as there is joined sadness in some laughter, so there is laughter in some sadness. Carnal laughter makes a man sad while he laughs; but spiritual mourning, it makes a man merry when he mourns; the more he mourns, the more merry he is. Again, as for the present his mourning is attended with comfort, so in the end it shall end in comfort. There is a sorrow that shall end in darkness, that wastes a man as fire and heat wastes a candle, and so goes out of itself and vanisheth into smoke, into nothing. There is a sorrow and grief that ends in a greater sorrow, and that empties itself into eternal misery, but this spiritual sorrow shall have an end. For there shall be an end of our sorrow. If it be holy sorrow, we shall not ever mourn, but the tears shall one day be wiped from all our eyes, it shall have an end, and an happy end too. For all our sorrow shall end in joy. For our garments of ashes we shall have garments of light and gladness, and 'everlasting joy shall be upon our heads,' Isa. xxxv. 10. So then, whether we respect the cause of our mourning, or the fruits and effects of it, whether we respect the close and event of it, it is clear that every man that can mourn spiritually is in that respect in a very happy and blessed estate and condition. We have given you now the point. You hear what our Saviour speaks is but reason, though he seem to speak a paradox to flesh and blood when he saith, every spiritual mourner is an happy man. Now then, my brethren, let us apply the point a little.

Use 1. If it be an happy man that mourns aright, we have reason, first, *to bewail our unhappiness*; unhappy time and unhappy men may we well say, touching ourselves, that vary so much from the mind and prescription of our blessed Saviour. 'Blessed,' saith our Saviour Christ, 'are they that mourn, for they shall be comforted.' 'Woe to you,' saith he, 'that now laugh.' We, on the other side, say, Woe to them that here mourn; happy

are they that can here laugh and be merry. And as we vary in our judgment from our Saviour, so much more we vary in our practice from his direction and counsel. The Lord, when he gives direction that will bring joy and comfort, he bids us humble ourselves, cast down ourselves, afflict ourselves, &c., James iv. 10. God saith, 'Humble yourselves that you may be exalted.' We on the other side say, Exalt ourselves, and we shall not be humbled. God saith, Throw down yourselves; we say, Secure ourselves. God saith, Afflict yourselves, and then you shall have comfort. The Lord saith, Let your laughter be turned into mourning, that so you may laugh. We on the other say, Let our mourning be turned into laughter, that so we may not mourn. And therefore when any grief, natural or spiritual, begins to breed or to grow on us, presently we betake ourselves to company, to sports and exercises, that may drown the noise of conscience, that may put out of our minds motives to spiritual grief and sorrow, and that may provoke us to carnal, or at the best to natural mirth and rejoicing. Thus we vary from Christ's directions quite in our practice; nay more, vary further from the practice of the saints of God. We vary from the very time and season in which we live. For behold, it is a time of darkness and blackness; it is the year of God's visitation, as the prophet speaks; it is the time of Jacob's trouble, as Jeremiah speaks. For howsoever we have peace at home, the church hath war abroad; howsoever we have health, yet the pestilence rageth abroad. Though we have plenty, there is poverty and misery abroad in the bowels of the church in other nations. Now then, when the time calls for mourning, and weeping, and lamentation, we vary quite, and are like to them in the prophecy of Isaiah. 'In that day,' saith God, Isa. xxii. 12, *seq.*, 'did I call for mourning and sackcloth: and behold here is slaying of oxen, and killing of sheep, and making merry, and provoking ourselves to all kind of jollity and security.' Further, we vary from the practice of God's children in like cases. They gave themselves to spiritual mourning upon due occasion. We read of Nehemiah, when he heard that the church was distressed and afflicted abroad, though he lived in credit, and in honour, and in safety himself at the court, yet he betakes himself to God in private, and there he fasts, and prays, and mourns, and there he sues to the Lord to be merciful unto Jerusalem. We read of good honest Uriah, he refused to go to his house and to refresh himself with meat and drink, upon this reason, because the ark of God and the captain of the host lay in the field in tents. This was the affection and the mind of God's servants of old: they wept with those that wept, and they mourned in the mourning and lamentation of the church. But now, my brethren, we forget the afflictions of Joseph abroad. And, as it is said of them in Amos, 'We drink wine in bowls, we stretch ourselves on our beds,' vi. 7; we give ourselves to music and mirth, and we take not to heart the distresses of the church. So likewise for the sins of the time, we see what the saints did of old. Ezra, chap. ix. 10, when he heard of the sins that were committed among the people—the holy seed had mingled themselves with the cursed nations, whom the Lord had cursed—he betakes himself to prayer, and to mourning, and fasting; and there assembled to him many well affected men, and they trembled before the Lord, they cast down themselves, and wept in a solemn manner.

Thus the saints of God did for the sins of their time. But now, my brethren, what do we? We look on other men, and wonder that rulers and magistrates and public persons do no more. But what do we ourselves in private? My brethren, do we lay to heart our own sins, the sins of our

kindred and acquaintance, of our families, the sins of our neighbours, of our towns, of our places where we dwell and have our abode? Had David lived in these days, he would have washed our streets with rivers of tears, as he speaks of himself, Ps. cxix. 136, to have seen such pride, such impiety; to hear such oaths and blasphemies so frequent and so rife amongst us. We, on the other side, my brethren, see, nay, we act and commit, gross sins; we hear, nay, we utter, cursed speeches and blasphemies and oaths, and commit abominable sins, and yet there are not rivers of tears, nay, not a tear almost shed amongst us. This is that we are to complain of now, that we do what we can to put off mourning, and to bereave ourselves of true comfort; and this dryness and emptiness of tears, were it only of temper of body, and not from distemper of soul, the matter were more sufferable and more pardonable. But what shall we say for ourselves, when we have tears at command for every trifle, for every bauble, and have not tears for sin and for the dishonour of God? If a friend cross us, we can weep; if an unkind word be uttered, we sob and grow sullen; if a loss or a cross befall us, we can pour out ourselves in carnal weeping and lamentation: but for the sins of our souls, for the sins of our friends, for the sins of our nation, for the unkindness that we offer to God, for the contempt that is cast upon his name, we cannot shed a tear; and were it now that we were ashamed of these things, the matter were less. But, alas! we take not to heart that we have not hearts to mourn, and we labour not so much as to grieve because we cannot grieve. In our carnal natural grief, we stand and plead, we think we have reason to mourn: I have lost such a friend and such a friend. We think we have cause to bewail our estate in regard of such outward misery as befalls us. But we see no cause, no reason to weep over Christ for the sins we have committed against God.

We think many times carnal sorrow, which in truth is but poison, will do us good, a great deal of ease; and when men have crossed us, and disappointed us, or dealt unkindly with us, we think we will go and weep it out; and when we have cried and blubbered a while, we think that we give ease to our souls, and content to our hearts. But when we come to spiritual mourning, which only is comfortable mourning, we think that undoes us. Many a man thinks he forfeits all his joy, all his peace, all his liberty, all his happiness, and he shall never see a merry day again in this world if he gives way to mourning for sin, to sound repentance, to works of humiliation, and examination of his own heart and ways. And hence it is that we do what we can to hold possession against the Spirit in sorrow and mourning. Oh misery! Oh unhappiness of ours! When we take things in this manner, when we take poison for cordial, and cordials to be no better than poison, no marvel though we have no more comfort of our tears and of our mourning; for certainly our mourning for the most part is not a blessed mourning. We mourn not for sin, but for sorrow; we mourn not for corruption, but for crosses: not because we have dealt unkindly with God, but because men deal unkindly with us. This is not a blessed mourning, and therefore it is that we find no comfort in it.

Use 2. Well, in the next place, we have another use, *to take Christ's direction for comfort*. Who would, who can be without it? Life is death without comfort. Every man's aim is to lead a comfortable life. Mark the way that Christ chalks out: 'Blessed are they that mourn, for they shall be comforted.' Do you believe Christ's word? Do you believe that he knows what he saith? Can you rest in Christ's testimony and in his pro-

mise? Then, if ever you will have comfort in your hearts, or in your lives, or in your ends, begin here, begin with spiritual mourning. Now that this you may do, we must,

1. First shew you how spiritual mourning differs, and is discerned from other mourning.

2. How it is gotten.

3. How it is exercised.

1. For the first of this: *Spiritual mourning is known by the objects.* Such as the object is, such is the faculty. Spiritual mourning hath spiritual objects, either materially or formally, as they speak in schools. This spiritual mourning is busied about spiritual goods and spiritual ills. Spiritual good, either the chief or universal good, which is God; or subordnately good, as grace and comfort, the ordinance and worship of God. Spiritual ills, whether they be simply ill, as sin and impiety; or painfully ill, yet with relation to sin, as a fruit of sin, and as a pledge of God's wrath and displeasure against it. We will instance in this first.

For, first, if a man would know whether his sorrow be spiritual sorrow or no, let him see how he mourns for the absence of spiritual good things, how he mourns for the absence of God, the chief good. That is spiritual sorrow, when a man mourns because he hath lost God in his graces, in his communion, and in his comforts. This was a proof of David's sorrow that it was spiritual, because, as the Scripture speaks elsewhere, he lamented after the Lord, and mourned after God. 'My soul,' saith he, 'thirsteth after the living God,' Ps. xlii. 2. He hungered after God, he was pained, and pinched at his soul when he could not see God, and enjoy God as formerly he did. This was the reason of that idolater, Judges xviii. 24, *seq.*, when his idols were taken from him, he cried after them: when a rude fellow asked him what he ailed, 'What ail I?' saith he; 'you have stolen away my gods, and taken away my ephod, and do you ask what I ail? what more have you left me?' What he speaks of his false gods, a true Christian heart may conclude much more of the true God. If the true God be departed from him,—stolen he cannot be;—but if he be departed from him, that he have driven away God in Christ by his sinful and rude behaviour, that God hides his face, that he communicates not himself in his comforts and graces as formerly he hath done, this goes to his heart, this punisheth him, and grieves him more than any thing in the world. And so for inferior goods, a man that mourns spiritually, he mourns because he sees the want of good things, the want of faith, the want of grace, he finds a spiritual want, the absence of things spiritually good. A man that mourns spiritually, he mourns because the means of grace is taken from him, because he sees not his teachers, as the prophet saith, because there is no vision; there is none to say, How long? as it is in Haggai i. 4: 'How long shall the house of God lie waste? the ways of Zion are unfrequented: the Sabbaths of the Lord are despised.' He mourns because he is kept away from the house of God, where he used to taste of the fat things of God's house, and where he used to see him in his beauty and in his glory.

So this is spiritual mourning, when a man mourns because God in his love and in his comforts leaves him, and his countenance shines not upon him; because the word of God and the grace of God spreads not, that it stirs not sensibly within him, as formerly it hath done. And so likewise for ills. A man that mourns spiritually, he mourns for spiritual ills, to find so much corruption, so much pride, so much hypocrisy, so much self-love, so much worldliness, so much naughtiness in his own heart. This is

his grief, as it was Paul's. He cries, O tired, 'O wretched man that I am, who shall deliver me from this body of death?' Rom. vii. 24. He weeps, and takes on more for the corruption of his nature, for the sins in himself, and in the people of God, than for persecution and disgrace, than for losses and crosses that befall him. So when a man mourns for sin, that he takes to heart the sins of his family, the sins of the state and of the church that he lives in, this is spiritual mourning. And so also when a man mourns for outward things spiritually, say he be poor, say he be afflicted, say he be famished, say he be persecuted, he turns all his griefs to godly grief; he apprehends God's displeasure. In these he apprehends and sees sin: in these he considers his crosses, in the cause, and in the root of them, in sin; and so he mourns for sin and the cause. This is spiritual mourning. Now when a man thus mourneth for the absence of spiritual good things, and for the presence of spiritual ills that lie upon him and others, then he is said to mourn spiritually, and so he is a blessed man. This is all we can stay to say for the point.

Quest. Now, in the next place, how shall a man do to get this spiritual mourning?

Ans. First, He must labour to have an heart capable of grief and sorrow that is spiritual, a tender and soft heart. He must see that he have a disposition to holy mourning, able and inclinable so to do, when just opportunity and occasion is offered. Now how shall a man get this tender heart? Why surely he must go to God in his means and ordinances, who hath promised, as you heard, in the covenant, to take 'the stone out of our hearts, and to give us soft and fleshy hearts.' This a man must do for it. Withal he must be ready in the next place, when God hath given him a tender heart, to stir up the graces of the Spirit that are in him, to raise up his affections and his sorrow, and to provoke himself to mourn and to lament upon due occasion. Thus that he may do, he must,

1. First, Consider of a method that he must use; and then,
2. Of motives to stir him up thereunto.

1. For method. (1.) First, He must *have respect to the time*, that he do not let his heart lie fallow too long. Jer. iv. 3, it is said, 'Plough up your fallow ground.' Ground, if it lie long unploughed, it will require much pains to rear it and fetch it up, but if it be oft done, it will be the easier. So it is with the heart of man; he must not let his heart be fallow too long, but take it into task ever and anon, and labour to keep the flesh tender, and raw, and fresh, as we may say; and then upon every occasion it will be ready to bleed and to pour forth itself. To this end a man should every day be exercised in the duty of a godly mourning, every night reckon for the passage of that day, and say with thyself, What sin have I committed? What have I done? What have I said? What have I seen this day? What have I heard this day, that might be matter of humiliation and grief to me? And so work this upon the heart, that it may be turned to tears of godly sorrow.

(2.) Secondly, For the time, *a man must be sure to take God's time*. When God calls on him, when God gives them the heart, and is ready to close and to join with him, then take the advantage, set upon godly mourning, when the Lord hath ransacked thy heart, when the Lord hath dealt with thee in the ministry of his word, when he hath applied himself to thy soul and conscience, and detected thy corruption, and shewed thee thy sin, and hath wounded thy heart in public with afflictions, in private with terrors and fears. So when the nature of grief is stirred by the occasion

of the word, then take the advantage of this, seize upon this for the king's use ; set upon sorrow whilst it is there, turn it into the right stream, into the right channel ; turn it for sin, weep for sin, and not for outward losses and crosses. Thus much for the time.

2. Secondly, There is another thing to be done *for the order*, and that is this, that a man must be sure to *give over carnal mirth and carnal mourning*, if he will mourn spiritually. His carnal laughter must be turned into mourning, as James speaks, iv. 9 ; and his carnal mirth must be turned into spiritual mourning too, or else he will never come to spiritual mourning. But we cannot stand upon that. We will only touch the motives, because the time is run out, and so conclude for this time. Consider well what are the motives to set us to work to mourn, and to mourn spiritually.

The motives are many. He that will mourn must look to these. There is one rule generally for mourning, and that is this : He that will mourn spiritually, he must apply himself to God's means and motives only. There be that tell us of a course of getting of sackcloth and haircloth, and I know not what, to work godly mourning. This makes men superstitious, and not humble. He that is an holy mourner, he will follow God's directions, he will work upon his motives and reasons, and no other ; and therefore he mourns, because God bids him so mourn, for the Scripture bids us look upon Christ, not as he is in pictures, but in the word, presented upon the cross, and to weep, and to mourn, and to bleed out our souls there for our sins committed against him, and so to look upon him whom we have pierced, and to weep for him, as it is Zech. xii. 10. That is in general.

Now, in particular, consider these motives.

1. It is needful for us to mourn.
2. It is seasonable for us to mourn.
3. It is profitable. And,
4. It is comfortable.

Of these we should have said something more largely if the time and strength had given leave, but seeing both fail, we will only touch them now, and leave them till we can further prosecute them.

1. First, *It is needful to mourn in a spiritual manner*. Whosoever hath sin must mourn. Let him take his time and place, whether he will do it in this life or in that which is to come. Sin must have sorrow, that is a ruled case ; and he that will not willingly mourn, shall, will he or nill he, in another place. And therefore, my brethren, we see there is a necessity laid upon us in regard of our sins. It is needful also in regard of others, to draw them to it by our example and practice. I know not how it comes to pass, but we are all fallen into a wondrous sleepy age, a time of security. Men bless themselves in their courses. They secure themselves in a formal, ordinary kind of religion and profession, with an ordinary stint of holy duties, when there is no powerful, hearty, sanctifying actions done in secret for our own sins, and the sins of the times. Why, sith* that all men sleep, let us be wakeful, and since others have need of provoking to this duty, let Christian men lead them the way. Let their faces, and apparel, and entertainment, and all their carriage and behaviour, speak mourning and lamentation to other men. Secondly, As it is needful in regard of others, so also it is needful *in regard of ourselves too* ; for who doth not find in himself a wondrous proneness to sin, and aptness to take infection from others ? Who finds not in himself a readiness to close with others in their

* That is, 'since.'—G.

sins? The way to preserve us is to mourn. That will preserve us from the infection now, and from judgment hereafter. How was Lot preserved in Sodom? By hearing and seeing they vexed his righteous soul, &c. While Lot mourned for their sin, he was free from sin; while he mourned for their impiety, he was free from the judgment. Because he did not partake of their wickedness, therefore he was not plagued with the wicked. If then we would not be infected by sin, if we would not be wrapped up in the common calamities and judgments, this course we had need to take, we must fall to mourning for our own sins and for their sins.

2. Secondly, As it is needful, so also it is *very seasonable*. The very time tends that way, as it were; the season is the time of weeping; the church of God weeps abroad. It is the time, as I told you, of Jacob's trouble. Oh the sighs, oh the tears, oh the griefs and sorrows that cover and overwhelm the people of God in other nations, and other places! The prophet David could say, his right hand should forget to play, rather than he would forget Jerusalem, Ps. cxxxvii. 5; but I know not how, what for play, and for sport, and for ease, and feasting, and one thing or other, we forget Jerusalem, we forget the misery of the church in other places. Well, now they pray, and call upon us, as far as Prague, as far as Heidelberg, as far as France, that we would take notice of their afflictions, and of their miseries; at the least, that we would comfort them so far as to mourn for them.* As it is seasonable in regard of the afflictions of the church, so in respect of provoking of others of this nation. For sin is now grown to a fulness, to a ripeness. Oh the oaths that are sworn in one day, in one city, and in one town! Oh the lies that are uttered in one fair, in one market daily! Oh the sins that are committed by high and low of all degrees within the compass of twenty-four hours! Who is able to reckon them? And the sins that are committed with an high hand against the knowledge, and against the light of the gospel, and against the express letter of the law, the word of God, should not these things cause us to mourn? They would cause a David to weep rivers of tears, and shall not we weep at all?

3. Thirdly, As it is seasonable, so it is *profitable*; for godly mourning it never hurts, it always helps. Carnal sorrow leaves a man worse than it finds him. It makes him more sick, and more weak, than it finds him. Spiritual sorrow leaves him better. He that can pour forth his heart before God, he that can go charged and loaden to heaven, with his heart full of fear and full of grief and full of sorrow, as ever it can hold, that man shall return back again loaden with joy, and peace, and comfort. Thou shalt never in thy life go before the Lord in sorrow and grief, and there spend but one quarter of an hour in tears, and prayer, and lamenting before the Lord, but thou shalt find thy heart somewhat lightened, somewhat eased and refreshed in so doing. Well then, since it is profitable for us, let us do it. As it is profitable for the soul, so it is for the body. This is the only means that is left to save ourselves. In Ezek. ix. 2, you know one was sent, with a pen and inkhorn, to mark out the mourners, that they might be saved in the common plague and judgment; and that God might be gracious and merciful to them. It is the only thing that is now left us. We must betake ourselves to prayer, and tears, and to lamentation, if we would not have judgments to fall upon us. This is profitable for the whole state, if there be some righteous men. If there had been but ten of these mourners in five cities of the plague,† they had been upheld all for their sakes. The

* Cf. Memoir, Vol. I. pp. lvii.-lix.—G.

† Qu. 'plain'?—ED.

righteous man upholds the land and nation ; they do beat back the judgments ; and therefore, for the common good, let us mourn.

4. Lastly, *It is very comfortable*. It doth wondrously refresh a man. It is that that kills a Christian man, when he remembers many times the comforts he hath had heretofore when his heart was enlarged ; and if he could pour forth himself, and weep as once he could have done before the Lord, he would part with all the world for an heart so tender, and so soft, and so enlarged. There is no comfort to this in a Christian, he prizeth it above all other comforts in this world. Then he thinks himself in a safe estate, in the best case, in a comfortable estate and condition, when he can mourn best, when he can weep and sorrow for his sins, and weep over Christ.

Well, my brethren, let us consider these things, and now apply them to ourselves, and say, O my heart, thou hast need to mourn, it is time for thee to mourn ! O my soul, it is profitable for thee to mourn ! O my soul, it is comfortable for thee to mourn ! If thou desire thine own profit, thine own ease, thine own comfort and safety, if thou desire life and salvation, betake thyself to this course ; gather thyself from company ; go alone, and set before thee thy sins thou hast committed, how bad thou hast been to God, how good he hath been to thee, what a kind Father he hath been, and what a froward child thou hast been. Lay these together till thou hast provoked thyself to some sorrow and tears. Thus if we could do, we should find comfort more than worldlings find in laughter, and in their merriment and sports ; we should find more comfort this way than we shall in cold and comfortless weeping for crosses, and lamenting for afflictions ; but, for that and other uses of the point, I am enforced, whether I will or no, to defer till next time.

SPIRITUAL MOURNING.

THE SECOND SERMON.

Blessed are they that mourn, for they shall be comforted.—MAT. V. 4.

THE lesson here is thus much, they that mourn in an holy manner, they are in an happy case. The proof of this doctrine is this, 'they shall be comforted.' We heard the last day, he is an happy man that can mourn in an holy manner; he is happy in his judgment. A holy affection argues an holy understanding. He is happy in his heart and inward temper, for holy mourning comes from a kind of spiritual softness and tenderness. He is happy in the effect of his mourning. Holy mourning will keep out carnal and worldly sorrow. It is a sorrow that a man needs never to sorrow for again; it is such a sorrow that tends to life and salvation. Worldly sorrow tends to death. He is happy in the issue of his mourning, for mourning makes way for rejoicing. He that now weeps shall one day laugh. Nay, for the present, the more he mourns in an holy manner, the more solid and substantial is his present comfort.

It is our folly and misery both, therefore, that we so utterly mistake the matter. We give way to a sorrow that will hurt us, and keep possession against that which will do us good. We see reason, as we imagine, why we should grieve in a passionate manner; we can see no reason why we should mourn in a spiritual manner. It is our unhappiness we can find time and leisure for the taking in of poison, that tends to death; we can find no place fit, no time, no opportunity for the receiving of a preservative that will bound and keep the heart against all poison. Of this point we have already said something too. What remains to be spoken of it in further uses we will gather in anon, and touch upon it in the prosecution of a new point if we can.

We pass therefore from the doctrine here delivered, 'Blessed are the mourners,' and come to the reason of it, 'for they shall be comforted.' Let us join these together, and see how they do depend. The point will be thus much—

Doct. 1. That spiritual mourning it ends in spiritual mirth. He that can mourn spiritually and holily, he shall undoubtedly and certainly be comforted. Holy tears, they are the seeds of holy joy. You see our ground

in the text for this point. For the clearing of it further, let us know that we have good security for it.

1. The promise of God; and then, 2. The experience of God's people.

The best proofs that may be. First, the Lord undertakes in his promise two things touching our comforts:

1. That all our godly sorrow shall end in true comfort. The next is,

2. That all our godly mournings are attended and accompanied with comfort for the present.

1. For the first of these, *you know the promise*, sorrow and weeping shall fly away, and joy and gladness shall come in place, Isa. xxxv., last verse, which place will refer you to many more. God hath made a succession of these things, as of day and night. His children's day begins in the night and in darkness, and ends in the day. After sorrow comes comfort; after they have mourned in a holy manner their sorrow shall be taken from them, and gladness shall come in the stead, Isa. lxi. 3. The Lord Jesus is appointed of his Father to give beauty for ashes, the garment of gladness for the garment of sackcloth and mourning. God hath promised it shall be so; God hath appointed Christ, and fitted him, and enabled him to this word, that so it may be. Not to insist on this, our mourning shall not only end in comfort, but it carries comfort along with it for the present. God hath undertaken it shall be so, speaking of the afflictions that should come upon the state: 'And my servants shall be full, but he,' the wicked and hypocrite, 'shall be hungry: my servants shall rejoice, but he shall mourn: my servants shall sing for gladness of heart, but you shall howl for heaviness of heart,' Isa. lxxv. 13. Lo, when afflictions come upon a state, such afflictions as make the wicked cry and howl, then God in judgment remembers mercy for his. They shall have matter of joy and triumph even then. So in Isaiah lx., the beginning, he tells them, calling on his church, 'Arise,' saith he, 'and shine; put on brightness and glory; the Lord shall be a light unto thee in darkness.' When the church is enclosed with darkness, nothing but misery and affliction round about her, then the Lord shall shine* light, that is, he shall give comfort to his church. All their mourning and sorrow, their outward afflictions, shall cause them inwardly to mourn in spirit. God will take off the garment of mourning, and put on the garment of gladness in his due time. In the mean time, he will be a light to them in the midst of darkness. Thus God undertakes, this is the promise. Now, God promiseth nothing but what he purposeth, and God purposeth and promiseth no more than he will perform. Hath he said it, and shall he not do it? It shall certainly come to pass. All the counsels of God shall stand; every word of God is pure. All the promises of God are 'yea and amen.' They are certainly made good to the hearts and consciences of all God's people through Christ. Since therefore God hath said it, it shall be thus; sith Christ hath said, 'Mourn, and you shall be comforted,' we may build upon it that so it shall be.

2. To this promise of God let us add *the experience of God's people*. We will speak of the church in the bulk, and the particular members of the church they have all found this true, they have reported it by their own experience, and passed their word for God that it shall be thus with God's people. Thus the church is brought speaking in Micah vii. 8, 'Rejoice not against me, O mine enemy: though I be fallen, yet shall I rise;' comfort will come at the last. Nay, while I sit in darkness, the Lord for the present will be a light and comfort to me. Thus you know again what the

* Qu. 'send'?—G.

church speaks, Ps. cxvi. 6, from their own experience, 'They that sow in tears shall reap in joy.' There is a seed that doth fail sometimes and disappoint our hopes, but this seed it never fails, it falls upon good ground, it will take root. If the seed-time be wet, the harvest will be dry. 'They that sow in tears shall reap in joy;' and in another, Ps. xcv., the latter end, 'light is sown to the righteous,' and he expounds what he means by light, joy to the upright in heart. So that though this seed lie covered for a time, yet notwithstanding there is light sown for the righteous, and they shall be sure to have it. Thus the church speaks and gives her word for God. So likewise you may see it in particular Christians. David always found this; Ps. xciv. 19 saith he, 'In the multitude of the thoughts of my heart, thy comforts did glad my soul:' when I was perplexed in my thoughts, my thoughts were tossed and tumbled up and down in mine own meditations, seeking here and there for comfort. Even then in this distress, and distraction, thy comforts, thy double comforts, as the word implies,* these comforts did refresh and glad this soul. So likewise Saint Paul, in 2 Cor. i. 4, he tells us that God did comfort him in all his tribulations; and as his sorrows did abound, so his consolations did overtop and superabound. And hence we may say, as it were, of the saints of God, that which they extracted from their own experience and particular case, that God comforts the abject, those that are cast down, as Paul saith, 2 Cor. vii. 6, and that of David, Ps. xxx. 5, 'Heaviness may continue for a night, but joy comes to the righteous in the morning.' We see then that if we look to the experience of God's people, they from their own experience give testimony to this truth, and give us to understand that true spiritual mourning shall end in true spiritual joy and comfort. If all this suffice not, let us consider of these reasons, and then we shall see that it is but reason that we should do so.

1. The first reason is drawn *from the nature of sorrow and mourning*. Sorrow is a kind of an imperfect thing, as it were. It is not made for itself, but for an higher and for a further end, to do service to something else, as it fares with all those that we call the declining affections. Hatred is servant to love; fear doth service to confidence; so likewise doth sorrow to joy. For God hath not appointed sorrow for sorrow's sake, but to make way for joy and true comfort. The physician doth not make a man sick for sickness sake, but for health's sake.

Many men's lives have been hazarded by carnal joy, as well as by worldly sorrow. And they that know anything in stories, they know many a man hath been taken away, his life hath leaped out of his mouth, as it were, by reason of extraordinary laughter and carnal joy. But now, the joy of a Christian man, a spiritual joy, it is a *safe joy*. It hurts no man, but doth a man good; it settles a man's mind, it strengthens his thoughts, it perfects his wits and understanding. It makes him to have a *sound judgment*: it makes for the health of his body; it makes for the preservation of his life; it doth a man good every way. There is no provocation in it, there is no danger in it. Thirdly, as a Christian's joy is best in that respect, that it is the safest, so in this, that it is *the surest joy*. For this joy is an everlasting joy. The rejoicing of the wicked it is for a season, it lasts not long; but the joy of the righteous, it is a constant joy in the root, and in the cause and in the matter of it. It shall never be taken from him. Indeed, everlastingness stands at the end of both kinds of joy.

The wicked hath a joy, and there comes something after it that is ever-

* The word being תְּחִינִיּוֹת, *consolationes tuæ* in the plural.—G.

lasting ; but that is everlasting shame, everlasting pain and anguish. The righteous he hath some joy here, and there is something that is everlasting that follows at the end of that ; but that is everlasting glory, everlasting joy. It is swallowed up of eternity. Further, the joy of the righteous is a *more rational joy* than the joy of the wicked : that is but brutish, as it were. A righteous man rejoiceth in matters that are worthy of his joy, those things that he hath reason to be glad of. He rejoiceth that his name is written in heaven ; he rejoiceth that Christ hath taken upon him his nature ; that the Spirit of God the Comforter dwells in him in the graces of the Spirit, &c. But now the wicked man, his is an unreasonable joy ; he rejoiceth where he hath no matter nor cause of joy. You see many times madmen sing, and dance, and leap, and shout, and take on. Will you term this joy ? Alas ! this proceeds from distemper ; not that they have cause to be merry, but it is from distemper that they so rejoice, if you term it mirth. That which Solomon saith you may say of the laughter of the wicked, 'it is madness.' He laughs, and he can give no reason for it ; he rejoiceth for that which he hath no reason to rejoice in ; he rejoiceth in the creature, he rejoiceth in himself, in his own wit, in his own worth, in his own strength. He rejoiceth many times in his shame, in his torment, in those things that tend to his utter ruin and destruction. The righteous, then, hath the start of the wicked for matter of comfort and joy. He hath a more solid, a more safe and sure joy, a more sweet joy, a more reasonable joy a great deal than the other hath. As he is beyond him in his joy,—

So, in the next place, he is beyond him in his sorrow too. Our life must have comfort and sorrow. It is compounded of sweet and sour. As the year is compounded of winter and summer, and the day of day and night, so every man's life is made up of these two. He hath some fair and some foul days, some joy and some sorrow. Now as the righteous is beyond the wicked in his joy and comfort, so he is beyond him in his sorrow. First, his sorrow is far better ; it is a more gainful, a more comfortable sorrow than others' is. They are beyond the sorrows of the wicked in all the causes and in all the circumstances of them.

(1.) First, The sorrow of the righteous it proceeds *from a better spring and fountain* than the sorrow of the wicked. The sorrow of the godly, it comes from a sound mind, from a pure heart, from an inside that is purified from hypocrisy, from self-love, from private respects. Whereas, on the other side, the sorrow of the wicked comes from distemper of brain, from an utter mistake. He takes that to be matter of sorrow, which is no matter of grief ; he takes that to be matter of great grief that serveth but a few tears, &c. Again, his sorrow comes from distemper of heart, from pride, from passion, from cursedness of heart and spirit, that he cannot stoop. It proceeds not from love to God or to mankind, but out of self-love, and from the miry puddle and filthy spring of pride and passion and error, &c.

(2.) Secondly, The sorrow of the righteous, as it hath a better spring, so it is *busied and taken up about better objects, about better matters*. A wicked man howls and cries, and takes on many times for a trifle, for a bauble ; yea, many times, because he is disappointed and crossed in his lusts, in his base sins. The child of God finds himself somewhat else to do than to weep and to cry, and take on for trifles and vanities. He looks up to God, and is sorry he hath displeased him. He turns his tears into the right channel, and sets them upon his sin. He weeps for spiritual losses and crosses, for public miseries and calamities, and he takes to heart such things as are worthy of a man's sorrow, and such as will perfect the affec-

tions, as every affection is perfected from the goodness of the object about which he works.

(3.) Thirdly, The sorrow of the righteous is better than the sorrow of the wicked in regard of *the manner of their mourning*. For the mourning of the righteous is a composed kind of sorrow. He mourns in silence; he weeps to the Lord; he carries it with judgment and discretion. His sorrow is a moderated sorrow; he holds it within banks and bounds. Whereas the sorrow of the wicked is a tempestuous, a boisterous, a furious kind of mourning and lamenting. He knows no mean. It is without hope. He observes no decorum. He forgets himself what he is, what he saith, what he doth almost. His mourning is little better than frenzy or madness.

(4.) Last of all, they differ much *in the end and upshot of their mourning*. Godly sorrow, it doth a man good. It humbles him, as we said. It drives him from all purpose, from all practice of sin; it makes him resolute against sin. On the other side, it draws him into the presence of God; it brings him before the Lord in the ordinance of prayer, in the ordinance of fasting and humiliation. This is his sorrow, and therefore it shall end well; whereas, on the other side, the sorrow of the wicked, it is a kind of vexing, tormenting sorrow, a painful sorrow, a despairing sorrow; a sorrow that drives a man from God, and is mingled many times with much murmuring, sometimes with cursing, sometimes with oaths and blasphemies. This sorrow of the wicked, it hath not so good an issue. There is great difference when a woman breeds a disease, and when she breeds a child. When a woman breeds a disease, there is no good comes of that: there is much pain, and no ease follows; there is much sickness, and no comfort in the close. But when she breeds a child, though there be much pain, yet it quits the cost when the child is born: 'She forgets her pain, because a child is born into the world,' John xvi. 21. So it is in the state of the godly and the wicked. The wicked are ever in travail, as we read in Job, viii. 22; he is always travelling with fear and with grief, with passion, discontent, and horror, &c., but then he never brings forth any fruit; and this travail, it never ends in comfortable birth. But it is contrary with the godly. He travels with pain, and with sorrow, and with fears; and some tears, and sighs, and groans he hath for the present; but in the end there is a deliverance. He is delivered of his fears, and of his pain, and his sorrows; and then comes joy and peace, and all his tears are wiped away; and then his sorrows are forgotten, and joy comes, and takes possession. So that the joy of the godly it is far better than the wicked's joy; and the sorrow that falls upon the good and the bad is far different. Both must needs sorrow in this vale of misery. But the sorrow of the godly, it is an hopeful sorrow, it is an healing sorrow, it is a comfortable sorrow, it is a fruitful sorrow; whereas the sorrow of the wicked is full of despair and vexation, and the further he wades in, the more danger he is in of drowning. Still, the righteous begins in the night, but ends in the day: saith David, 'Heaviness may continue for a night, but joy cometh in the morning,' Ps. xxx. 5. The wicked sets forth in the morning, but then there comes darkness at night; he begins merrily and happily, but then the issue is most miserable.

Well then, to shut up this first reason, for information—upon which we have stood the longer, because carnal judgment will not credit this point,—it is clear, the righteous man in prosperity is better than the wicked, and in adversity better. Whence he hath occasion to rejoice.

A surgeon doth not lance and sear men because he would put them to

pain, but because he would give them ease. The Lord of heaven delights not in wounding and grieving of his children ; but therefore he calls them to sorrow, that so they might come to comfort. Sorrow, then, never comes to its full end that it was made for ; it obtains not its perfection, till such time as it convey a man to joy. And therefore, since it is appointed and ordained to this end by God, it is certain it shall arrive at joy, and obtain it in the end ; for God doth nothing in vain, he will bring all to perfection.

2. The second reason may be drawn *from the nature of this spiritual comfort and joy that we speak of*. For spiritual joy is very strong : ‘ The joy of the Lord is your strength,’ as he saith, Neh. viii. 10. A strong thing is spiritual joy, and therefore it will overmatch, and overcome, and drink up, as it were, all our sorrows and fears in due time, as the sun overcomes the darkness of the night, and the fogginess of the mist in the morning. Indeed, natural joy may be overmatched with natural grief, at the least with some grief, because we are more sensible of grief than we are of those comforts : they more infect the sense. And because natural grief weakens nature, therefore it is not able to make resistance ; and therefore we say many times, natural grief overmatcheth natural comforts ; much more will carnal grief, and other grief, overcome carnal joy, because these are weaker than natural, having less root in nature, and less subsistence in that way. But it is not so with spiritual joy and comfort, for these now have their root in God, and come from his strength ; and therefore these will bear down before them all sorrow, all heart-breaking, all grievance whatsoever in due time. This is a joy that cannot be taken from us. It is a joy invincible, it is a joy impregnable. No sorrow, no affliction on the outside, no grief on the inside, can strip a man of spiritual joy and comfort, if it be in any strength. So then there be two reasons why we should think that all our spiritual mourning will end in joy and comfort : for joy will swallow it up at the last, it will be too hard for it ; and because, again, mourning is made but for joy. Therefore, when joy comes in place, that must give place.

3. A third reason may be drawn *from the cause of our spiritual mourning and spiritual joy* ; for these are fruits that grow both from the same root. Spiritual joy and spiritual mourning, they come from the same fountain, from the same Spirit. The same Spirit it causeth us to weep over him whom we have pierced, and it causeth us also to rejoice in the Lord whom we have pierced : ‘ The fruit of the Spirit is joy,’ saith the apostle, Gal. v. 22. The same Spirit manageth and guideth both the one and the other. Carnal passions and affections they oppose one another, they fight one with another, because they are carried on headlong, without any guide or order at all. But spiritual affections they are subordinate and subservient one to another ; the one labours to further and to advance another. Thus the more a man joys, the more he grieves ; and the more he grieves, the more he joys. Joy melts the heart, and gives it a kindly thaw ; grief, on the other side, it easeth the heart, and makes it cheerful and lightsome.

4. Lastly, a reason may be drawn *from the effects of godly mourning*. If they be considered, it will be cleared, that he that mourns spiritually shall end in comfort at the last ; for this spiritual mourning, what will it do ? First, it takes off the power and strength of corruption. It weakens sin, it pricks the bladder of pride, and lets out our corruption. Spiritual mourning it takes down a man, it humbles him ; and an humble heart is always a cheerful heart, so far as it is humbled. Spiritual mourning, again, makes way for prayer. For spiritual mourning sends a man to God. It

causeth him to utter himself in petition, in confession, and complaints to his Father ; to pour out himself to the bosom of his God in speeches, in sighs, and tears, in lamenting one way or other. All this tends to comfort. The more a man prays, the more he hath comfort. 'Pray,' saith Christ, 'that your joy may be full,' John xvi. 24. If a man will have fulness of joy, he must be frequent in prayer. Now, the more a man mourns spiritually, the more he prays; and therefore the more he is filled with true joy. Again, this spiritual mourning, it is a wondrous help of faith. It is an hopeful mourning ; it helps a man's faith in the promises touching remission of sins. He weeps for it ; he sues out his pardon in Christ's name. It helps his faith in the promises of our Saviour : 'Blessed are they that mourn, for they shall be comforted.' If they 'sow in tears, they shall reap in joy,' &c. Now, the more a man's faith and hope is furthered, the more his joy is furthered. Still, the apostle speaks that they should rejoice in believing. The more a man believes and repositeth himself upon the promises, the precious promises of the word, the more his heart is joyed and comforted still. Now, the more he mourns, the more reason he hath to believe that that furthers his faith ; and therefore it advanceth his joy and comfort.

Let us look, then, upon the reasons that hath been given, and the case is clear enough. Whosoever he be that mourns in an holy manner, that man shall certainly, first or last, be comforted. This mourning tends to comfort. It is made to draw it on. His joy will overtop his sorrow, and overcome all at last. Joy and mourning go together. They are branches of the same root, and therefore the more we do the one, the more we have the other. This godly mourning it makes way for prayer, it makes way for faith ; and therefore it makes way for comfort and consolation. This point then being thus cleared, let us a little make some use of it to ourselves. The use is threefold.

Use 1. First, Here is one use of *information touching others*. Since those men are certain to have comfort in the end that mourn holily, here we may learn to determine now that grand question that hath been so long controverted, namely, who is the happiest man in the world ? And for the deciding of this question, we must not go with it to Solon, to Plato, or to the philosophers, but come to a judge, the Lord Jesus. And what saith he to the point ? Blessed and happy, saith he, are they that mourn. His reason is, 'for they shall be comforted.' So that here, then, is the trial of a man's state that is blessed. The signs of a blessed estate are these two in this verse. The first is, if so be he mourn well ; the second, if he speed well for his comfort. So that that man, then, that hath the best sorrow and the best joy, that man then is the happiest man. Now the Christian man is this man. He hath the advantage of all other men, in his joy and in his sorrow ; and therefore he is the only happy man in this world. First, for his joy, happy is he, saith Christ, 'he shall be comforted' with those comforts that a man cannot buy too dear, though he shed many tears for them, though he spend many nights in sighing and mourning and lamenting. Though it cost him much he cannot over-rate it, he cannot over-prize it. This comfort cannot be bought at too high a rate. Now what is this comfort ? What is the Christian's joy better than another man's joy ? In many respects,

(1.) First, This joy is a *more solid joy than the joy of the wicked*. The wicked man rejoiceth in face, but not in heart ; the wicked's joy is but a blaze, it is but a flash ; his rejoicing is like the crackling of thorns under a pot, that the Holy Ghost tells us makes a blaze and is gone in an instant.

This joy is rather in show than in substance. His joy is not rooted in himself. It is not bottomed upon any sure foundation, but it is rooted out of himself, in the creature. A wicked man hath no matter of comfort within himself, but his comforts they hang upon outward things. His comfort sometimes lies in the bottom of a pot; sometimes it lies in the bottom of a dish; sometimes in the heels of an horse; sometimes in the wings of a bird; sometimes in some base lust, or in some such filthy sin. Here lies the comfort of a wicked man; but now the comfort of the godly is not so. The joy of the righteous, it is a massy and a substantial joy. His afflictions indeed are light and momentary, but then his joy is everlasting, as I shall shew anon. It is a joy that hath substance in it. The joy of the wicked, at the best, it is but a little glazed, it is but gilt over, but it is naught within; but the joy of the righteous it is a golden joy, it is beaten gold, it is massy and substantial and precious. As we said before, the root of his joy he hath it in himself, he hath matter of comfort in himself. There is faith and grace, there is truth. Nay, it is not rooted in himself only, but the root of it is in heaven, in his head, in Christ. He pitcheth his joy upon God, and therefore his joy is such a joy, as will hold out in the wetting, and will bear him through all pressures, all burdens, and all discouragements whatsoever.

(2.) Secondly, The joy of the righteous, as it is a more solid, so it is *a more safe joy* than the joy of the wicked. A carnal joy is many times prejudicial to a man in his safety, therefore we may safely conclude, the godliest man is the happiest man. He is in the best estate and condition, that gives most way to godly sorrow, and that gives least way to carnal sorrow. That is one use.

Use 2. Now the next use is to the godly. First, a word of *exhortation*, and then a word of *consolation*. A word of exhortation to God's people. That since all their sorrow shall end in comfort, and is attended with comfort, that therefore God's people should lay open themselves and give way to godly sorrow as much as possibly they can. Stop up, my brethren, all the passages, dam them up if you can, that make way for worldly sorrow and for carnal grief, for this will come but too fast upon you; but, on the other side, pluck up the floodgates, and open all the passages, and give all the way to spiritual mourning and to godly tears. Do this even for your own sakes. Conceive that it is your happiness to mourn in an holy manner, since your Saviour tells you, that they are happy and blessed that do so mourn. Conceive that your comfort lies in your godly sorrow, as our Saviour saith; 'blessed' are they in this, namely, in this respect, because 'they shall be comforted for their mourning.' Believe it, brethren, one day, one hour spent in godly mourning, a few tears shed over Jesus Christ, and over a man's sin, when he is in health, when he is in peace, when he hath no outward cause to move him to tears and sorrow, it will more satisfy the soul, and more quiet the conscience, and more relieve and refresh the heart, than all the mirth, and all the delights, and all the treasures, and all the comforts of this world will do. Why, then, if you would be comforted, mourn; if you would laugh, weep; if you would have cheerful hearts and lightsome spirits, if you would live comfortably and die comfortably, give way to this mourning, so it be spiritual mourning, as much as you can.

Ay, but what is spiritual mourning? We spake somewhat of it the last day. Thus, in short, because I see the time will much prevent us.

(1.) First, *Labour to mourn after spiritual things and spiritual persons*. That is spiritual mourning when it hath spiritual objects. First, for persons.

Is it so, that the Lord withdraws himself from thee in his comforts, that thy soul doth not feel them, doth not find them, as sometimes thou had done? Lament after the Lord, weep and cry after him, and say, O unhappy man, where have I lost my peace? How have I behaved myself, that my Father will not speak to me! that he will not look to me! And as you see a little child that hath lost the mother, it follows crying, My mother is gone, I know not what to do, so let God's children do in this case, weep and take to heart this loss of losses, when thy rude, and unkind, and unholy behaviour hath alienated and estranged thy Father from thee, that he will not look on thee.

(2.) Again, Is it so, that the Lord withdraws himself *in his ordinances, that we hear not the voice of his word*, that we see not our signs? 'There is not a prophet among us to tell us how long,' Ps. lxxiv. 9; let us then set ourselves *to mourn*, as the church in that psalm. 'Lord, we see not our signs.' Lo, how a man may be free from his misery, whatsoever befalls.

(3.) Is it so, again, that in our mourning, we see the church of God, *those sorrowful-spirited men, that they are distressed and afflicted?* Let us weep for these too. Is the church of God carried into captivity? Let us cry out with the prophet of the Lord, 'My belly, my belly, I cannot be quiet; give me way to weep! Oh that I could shed rivers of tears! Oh that my head were a fountain of waters, that I could weep day and night for the daughter of my people!' &c., as in Jeremiah everywhere.

(4.) Is it so, that the church of God is *foiled at any time by the adversaries?* Let us take on, as Joshua did, 'rend your garments, and cast down ourselves before the Lord, and say, What shall we say, when Israel shall turn their backs and fly before their enemies?' Joshua vii. 8. Is it so, that the host of the living God is reproached and railed on by the Rabshakehs of this world? Take the matter to heart, as Hezekiah did. He goes before the Lord, and rends his clothes, and spreads the blasphemies before him. 'Lord,' saith he, 'it is a day of darkness, and blackness: the children are come to the birth, and there is no strength to bring forth,' Isa. xxxvii. 3.

(5.) In short, is the church of God *in heaviness and lamentation?* Are the armies of God in the field in danger and distress? Let every man, that takes himself to be a member of the church, and a member of Christ, take the business to heart, and weep with them that weep, and lament with them that mourn. Let your mirth and your peace, which is carnal, in these days, be turned into mourning and lamenting, bear a part with the church of God, with that Uriah say, 'Shall I eat and drink, and solace, when the ark of God, and the camp, and the captain of the host lies in distress, and misery in the camp?' 2 Sam. xi. 11. So for spiritual matters. Is it so, that we hear that sin reigns everywhere? that we hear blasphemies, that we see pride and oppression, that we are eye-witnesses, or others report to us the horrible injustice, the monstrous filthiness, the unsufferable ills that cry mightily to heaven against our dwelling and against our nation? Let us here give way to mourning, and say with the prophet, Oh that I could weep! 'Oh that my head were a fountain of tears!' and with David, 'I shed rivers of tears, because men kept not thy law,' Ps. cxix. 136. Thus, my brethren, let us labour to be much in spiritual mourning, to mourn for the loss and for the absence of holy things, and to mourn for the presence and confluence of sinful persons and sinful things, to mourn for the sins of our land, for the sins of the church abroad, for the sins of our neighbours; mourn for the sins of our towns, mourn for the sins of our own

families, mourn for the sins of our yoke-fellows, mourn for the sins of our children, mourn for our own sins. Oh happy is that man that can pour forth himself in godly tears. The more he mourns thus, the more he shall be comforted.

2. Secondly, Your mourning will be spiritual mourning, in case *you draw your tears from a good fountain*: that they come from a good rise, a good spring. When a man's zeal is for the zeal of God's glory, out of love, and mercy, and compassion to men's souls, out of a desire of men's salvation, of his own, and others'; and when he mourns out of hatred of ill, and of sin, and mourns for the love of grace and goodness, this is a spiritual mourning. Mourn now, and work upon these motives, and not upon private motives and respects; but let our sorrow come out of hatred of sin, and out of love to goodness, out of zeal to God's name, out of love, mercy, and compassion to men's souls. And this is holy and spiritual mourning.

3. Thirdly, Your mourning will be spiritual, in case *it have spiritual effects*. Let us look to those. Holy mourning, it sets a man further from sin. Holy mourning, it draws a man nearer to God. It makes him pray, as it is said of them, Judges ii. 4, 5, they wept; and the place bare the name of weepers: 'Bochim,' 'they wept' and offered sacrifice. Prayer and tears go together. Sacrifice and sorrow go together. Now when our mourning is such mourning that it makes us not sit in a corner in a sullen manner, but makes us bestir ourselves in praying and running to the Lord, it makes us wrestle with God, as Jacob did, in tears and sorrow, this is holy and spiritual mourning. This is the mourning that we describe to you from the objects, from the causes of it, and from the effects of it. This mourning is an healing mourning. It is a sweetening mourning. It is a comfortable mourning. It is a hopeful mourning. It will do a man much good. Therefore give way to this to the utmost of your power, as I said before. Let every man say to himself, I must mourn, I may mourn, and I will mourn.

(1.) First, I *must*, because God bids me, because the time calls for it. Therefore I must. Because my own need requires it, therefore I must weep. I find I am dead, and drowsy, and sluggish; and carelessness and sleepiness will creep upon me except I stir up myself to mourn. And then, as I must, so

(2.) I *may*. David, and Paul, and Jeremiah could weep upon spiritual occasions. So may we in case we will go to the same means, to the same God. Our nature is capable of godly sorrow. We see in them who was their Father, even God, who gave them a tender heart. He can give it us. You know the Spirit of God is a spirit of weeping. It is a Spirit of supplication. It will make us to look to him whom we have pierced, and to weep, &c., as it is Zech. xii. 10. Now Christ hath promised that he that asks for this Spirit shall have it.

Let us go to the Lord, and say, It is possible that we should have so fit and tender hearts to shed tears for our own sins and the sins of others, as David and others before us have done. It is possible for me so to do if I go to God and ask such a heart. God hath promised that he will give his Spirit if we call for it; and therefore let us call and desire the Lord to smite our rocky hearts, as Moses smote the rock, that he would cause water to gush out of thee as he did out of the rock.

(3.) Thirdly, As we may, so *let us resolve that we will do it*. Let us come to resolve. Well, I see the time calls for it; I see my brethren and myself have need of it, I will do it, I will set upon it; I will take a time

when I will cast up all my reckonings between God and myself; I will take a time to unweep my former carnal sorrow; I will take some time from my carnal laughter for this. Take the time now, defer it not; now it is a fit time. You use to cast up your shops at this time of the year, then come and reckon how your estate stands, my brethren; cast up your shop with God; rifle your souls and see how matters stand between God and you; see whether you go backwards or forwards. Mourn there, and bewail your sins that you have committed against God, and the sins of the time; and one day spent in this manner between God and thy soul will do thee more good than all the feastings and merriments, and all the sports that you meet withal this time. That is for the second use.

Use 3. Now there followeth a third. Here is a word of comfort to those that mourn—comfort in regard of the whole church, and comfort in regard of the particular members of the church. For the whole church; here is comfort for the people of God in affliction. It is the time of Jacob's trouble, saith Jeremiah, but he shall come out, Jer. xxx. 7. He hath a time of trouble, but he shall be delivered, he shall have a time of comfort; he is weak, but then his Redeemer is strong. Jacob hath strong friends and strong means. All that is in heaven is for Jacob, for the church, I mean; all the saints in earth pray, and these prayers are not in vain. There will come comfort out of them at the last. Fear not, then, O worm Jacob, saith the prophet, fear not; though thou be as a worm, be not afraid, Isa. xli. 14.

Obj. Oh, but Jacob's grief is more than his fear.

Ans. Why should the people of God grieve? Do they grieve because the enemies insult? Let them answer the enemies in the words of the church: 'Rejoice not against me, O mine enemies: for though I be fallen, yet shall I rise again; and while I sit in darkness, God shall be a light to me.' Do they grieve because they are in darkness, and are encompassed with many sorrows and distresses? Hear what the Lord saith, Isa. lx. 1, 'Arise, and shine; put on glory; I will cause light to shine in darkness.' And saith another place, 'O thou tossed and afflicted with tempest, I will make thee walls of carbuncles,' Isa. liv. 11. They were before of ordinary stone, now they shall be made of precious stones; the Lord will make the conclusion of his children an happy conclusion. Mark the righteous, the end of his life is peace; and so the end of every particular temptation, of every particular affliction, is peace. All shall end well with him. It shall be well on his side.

Here, then, is comfort for the church. The church of God is afflicted, but she shall be comforted. She is despised, but she shall be honourable and magnified, and her enemies shall lick the dust of her feet. The church of God is opposed and put hard to it. But her Redeemer is mighty, and her hoofs are made of brass, and her feet of iron, to trample to dust and powder all the enemies that rise up against her. She is in the everlasting arms, as Moses speaks of the almighty God there, Deut. xxxiii. 27. She finds rest there; she finds peace and comfort. In the greatest miseries, this is comfort for the church. The Lord will comfort her and her mourners too: Isa. lvii. 18, 'He will comfort Sion and her mourners.' All Sion, the church of God, shall be comforted; all the friends of the church that mourn in her mourning, and that take to heart her sorrows and desolation, they shall be comforted too. All that mourn with her shall be comforted. This is comfort for the church in general. Now, for every Christian, for every member in particular, here is comfort.

Are we, my brethren, such as do mourn, and mourn spiritually? Do we mourn for the breach of God's Sabbath? for the contempt of his word? for the abuse of his sacraments? for the contempt of his name? Do we mourn for the church that is under captivity, under the sword? Do we mourn that Christians be under temptations, under misery, under afflictions? Do we mourn because the work of grace goes on no better in the hearts of God's people and in our own hearts? Do we mourn for our sins, and for the sins of our brethren? especially those that profess religion, is this the matter of our sorrow, my brethren? Here is comfort, you shall be comforted; the Lord hath passed his word that it shall be so. All these tears are registered and put into the bottle of God. He keeps them as a precious water, and there is not a tear shall be forgotten. All this is seed sown. If we sow in tears, we shall reap in joy. Harvest follows seed-time, so joy follows tears. It shall be so. 'There is light sown for the righteous,' Ps. cxvii. 11. It may be under the clods, it may be buried for a time, it may seem lost, but it will sprout at the last, and there will come a crop out of it. Well, here is comfort. All the sorrows of the godly, all his griefs, all his sighs, all his wants, all his heart-breaks, if all these turn to spiritual mourning, they shall all turn to his advantage and comfort in the end. Nay, his sorrow for the present hath comfort along with it, and the more he sorrows, the more he rejoiceth, and the more true comfort he hath still. The more a man can weep over Christ, the more bitterly he can weep, the more sweet Christ will relish to him. The more grief and sorrow he brings to the word and to the ordinances of God, the more true sweetness he finds in the word and carries from the word. And the more he can bewail himself before the Lord in his wants, in his bankruptness in grace, the more he is advanced, and enlarged to comfort and joy by the Lord. But for the wicked, woe to him; for 'in laughter his heart is sad,' saith the text; he laughs in the face, but his heart mourns. On the other side, happy is the spiritual mourner; in his mourning, his heart laughs, as it were. He hath matter of joy in sorrow, as the wicked hath matter of mourning in mirth. Woe be to the wicked, for all his joy shall end in sorrow; the end of that mirth is sadness in spirit, saith Solomon; but happy is the holy mourner. All his tears shall be wiped away, all his sorrows, all his griefs, all his fears shall end in comfort and consolation at the last.

Obj. Oh, but how shall I know that my mourning is spiritual mourning? I suspect it much this way. And why? First of all, my sorrow begins in the flesh; I never mourned, I never went to God in prayer and fasting, or any exercise of religion, till God tamed me and took me down with crosses and afflictions; then when he laid load on me, I went to it, and not before.

Sol. Well, my brethren, thus it may be: Thy sorrow may begin in the flesh; but, if it end in the Spirit, all is well. It may be a Christian's sorrow was first occasioned by crosses, by worldly sorrow, and worldly respects; but if he improve his sorrow, and turn it to holy sorrow, if he turn the stream into the right channel, if he set his grief, his indignations, his tears upon sin, all shall end well at the last, though the beginning were not so good.

Obj. Ay, but, will some say, my sorrow is more for outward things than for spiritual matters. I grieve when I am sick, but it is for pain more than for sin. I mourn when I am poor, but it is because I am poor in purse, because I am poor in state, rather than in regard of my spiritual wants; and so for other matters too.

Ans. My brethren, this is easily granted. There is no floor here, but there is chaff as well as wheat with it. There is no precious mine here so rich, but there is some dross as well as good gold, as well as good metal. So it is with a Christian. There is a mixture of flesh and spirit. They run both in the same channel, and they run within the veins of the same soul and spirit, as it were; the question is not, therefore, whether there be any fleshy sorrow, any carnal sorrow, grief, and mourning; but whether there be any holy and spiritual sorrow. How much there is of the one is not the point, but whether there be any of the other. And if it be so, it is spiritual sorrow, that thou canst shed some tears, vent some sighs and groans to God in spiritual respects, for spiritual losses, for spiritual evils. Here is matter of comfort, there is so much spiritual comfort, so much spiritual joy belongs to thee.

Obj. But how shall I know that my mourning is spiritual mourning, when I cannot mourn for sin? I have abundance of tears for losses, and for crosses, and unkindnesses; but I am dry, and barren, and tearless, when it comes to matter of sin and offence, and trespass against God. Is this well, that a man should have tears at command for outward losses and crosses, and not shed a tear in prayer, and in repentance for sin?

Ans. No, my brethren, it is not well; but how shall we do to amend this? Surely, even go to God and confess how it is; complain of thyself, and desire him to amend it; and, if we condemn ourselves, God is ready to receive us.

Obj. Ay, but the children of God are more plentiful in tears for sin than for outward things.

Ans. Ay, in what sense? Not in regard of the bulk, but in regard of the worth, in regard of the value of their tears. One tear spent for sin is worth rivers of tears for outward matters. In the regard of the price and excellency, it is more, because God accepts of a man's endeavour and desire in this kind, and he looks what his desire, and intention, and endeavour is. They are more also in regard of our esteem, that we would gladly weep more for sin than for other matters. Otherwise, the children of God are more plentiful many times in tears for the loss of children, as David was for Absalom; or for some cross that befalls them, as at Ziklag he wept so much that he could weep no more, than for sin against God, and yet they would weep most for that. They think that a matter of greatest sorrow, and they desire to be more plentiful in tears for it, and then God accepts it, according to that a man would do, and not according to that which he cannot do, and which he hath not.

Obj. Further, it will be said, How shall I know my sorrow to be spiritual sorrow? I answer in a word:

Ans. 1. First, Look to the object, *that it be universal*. So in spiritual things, he that is spiritually sorry he mourns for the want of goodness wheresoever he seeth it, be it in himself or in other men, nay, be it in his enemies. David saith, Ps. cxix. 53, sorrow seized on him, 'because his adversaries kept not the law of God.' Spiritual mourning, it makes a man sorry for painful evils that fall upon his brethren as well as himself; and on himself as well as them. Do we mourn for other men's faults as well as for our own? Do we mourn that our enemies do overshoot themselves, and that they disgrace themselves, as well, though not so much, as if our friends had done it? If our sorrow be universal, then it is spiritual.

Ans. 2. Secondly, Our sorrow will be spiritual and holy, *if it be accompanied with prayer*; for holy mourning makes way for prayer. Sometimes

a man is so surprised and overwhelmed, as David saith, that he is not able to speak a word, notwithstanding there may be a mental real prayer. His eyes may be towards heaven, he may sigh, and groan, and lament, and bemoan his own estate, that he cannot speak and pour forth himself in prayer to God as he would do, and as he should do. Now, if our sorrow be such sorrow, that it sends us to God, that it brings us on our knees, that it makes us either speak or chatter, as Hezekiah did, it makes a man mourn, groan, as the dove doth, as he saith of himself; if it be such sorrow as this, it is spiritual sorrow. You know that it is said of Jacob, Hos. xii. 4, that he wrestled with the angel with tears, and sued to him with supplication. Tears and supplication went together. He begged apace, and cried apace; he hanged on him, and would not let him go without a blessing.

Ans. 3. Again, It is spiritual sorrow, when it is accompanied with thankfulness. A carnal man, when he is pinched and twinged, and knows not which way to turn himself, he will be glad to cry, when he sees there is no other refuge in the world, but either he must cry or sink. But a man that is a spiritual mourner, he will be thankful as well as prayerful. This is a comfortable kind of mourning. There is hope in it, there is sweetness and comfort in it; and that man that can so mourn, he blesseth God that he can mourn, that God hath given him time and leisure, that he may set himself apart to provoke himself to mourn. He blesseth God that God hath given him a word that can work upon him, that God hath given him friends to deal faithfully, that God hath applied this word to his heart, that it hath wounded him and made him bleed; he is thankful for the mercy, and thinks it a great promotion, when he can shed tears, when his heart yields under the stroke of the word of God, and of the hand of God that is upon him. Nay, he is thankful whatsoever it costs him. The child of God, when he sees his heart is enlarged to weep over Christ for his sins, he cares not how dear he pays for this sorrow, for this mourning, though he lose some of his estate, some of his credit with men; though he lose some of his wealth, some of his comforts, some of his friends; yet, notwithstanding, if he can weep and mourn, he thinks he hath a good bargain, a good purchase. Though God afflict him, though he pain him, though he cross him and cast him down, yet if he see that his heart can weep for his sin, that he can lament after the Lord, and can take to heart his corruptions, this man can rejoice in this estate, he can bless God's name, that hath given him an heart to mourn spiritually, though he pay dear for it in regard of outward losses and outward smart.

Now, then, if you have such a mourning as this, that you do mourn for spiritual things; and you so mourn that your mourning fit you for prayer, that it make way for praise and thanksgiving; then take comfort in your mourning, and know that it will end well. After night will come a day; after darkness there will come light; after seed-time there shall be an harvest, you shall have a crop. The more you mourn, the more you shall rejoice. Blessed are they that mourn for themselves and for others. Blessed are they, they shall be comforted. They are comforted, and they will be more comforted afterwards. So saith the mouth that cannot lie. It is the speech of Christ himself. Thus we have done with the point, and can no further proceed at this time.