

*Godly sorrow*, on the contrary, belongs to the very region of life. It waters the restored Eden of the Church, flowing fast by the tree of life—it is in the poor sinner, fallen from God, lying in the shadow and region of death, the sure sign of life; it implies sight and feeling, the undoubted indications of life; it is the first token of returning health, the pulse throb which rejoices the good Physician as he stands over him with pitying regards, and which gladdens the sympathizing angels, ever ready to triumph in the success of His miracles of love. Thus blessed is it—*because it worketh repentance*, and this leads to salvation—the everlasting health of an indissoluble body, glorious, spiritual, immortal; the perfect happiness of a spirit pardoned, purified, replenished with the peace of God, and—oh, summit of all conceivable bliss!—united to Him, for ever!

3. The apostle was, therefore, a true friend to the Corinthians, when he rejoiced that they were made sorry by his letter. Friendship is indeed said to diminish grief; but why in this case it *caused* grief, we can now be at no loss to understand. *The happy consequences are the sufficient answer.* The apostle says, he did not rejoice simply that they were made sorry, (that would not have consisted with friendship,) *but that they sorrowed to repentance*—for “sorrowing after a godly manner they received damage from him in nothing.”

4. This leads the apostle to the position of our text, and us to observe *the important distinction which it makes between Godly sorrow and repentance.* If we were to regard only the plainness of the distinction, we should dismiss the subject in a very few words; but if we consider the all but universal extent of the mistake which confounds this distinction, and the fatal danger of such a mistake, we can think no fulness, or frequency, or iteration of warning superfluous. The text makes the distinction very pointed—“*Godly sorrow worketh repentance* :” it cannot, therefore, be that which it works or effects. A mighty step towards, an indispensable instrument of repentance, is godly sorrow; but it is not that very repentance. Yet how apt are thoughtless Christians to suppose that when they find springing up in their hearts sorrow for their sins, and that sorrow not arising merely from the unpleasant and painful consequences of sin, (a feeling too often mistaken for