

**SUNSHINE IN  
SORROW.  
SERMONS; PP.1-115**

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Sunshine in Sorrow. Sermons; pp.1-115 by Anonymous

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**ANONYMOUS**

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SUNSHINE IN SORROW.

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Sermons.

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BY A CLERGYMAN.



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1866.

100. S. 194.

"WHO COMFORTETH US IN ALL OUR TRIBULATION,  
THAT WE MAY BE ABLE TO COMFORT THEM WHICH ARE  
IN ANY TROUBLE BY THE COMFORT, WHEREWITH WE  
OURSELVES ARE COMFORTED OF GOD."

2 Cor. 1. 4.

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## SUNSHINE IN SORROW.

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### SORROWS TO BE EXPECTED EVEN BY THE MOST RELIGIOUS

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PSALM xxxiv. 19.—“Great are the troubles of the righteous : but the Lord delivereth him out of all.”

By the voice of the Gospel, none are really righteous in themselves. As man speaks, those are righteous who try to do what is right. In God's way, such believing in Christ, for Christ's sake, are *imputed* righteous.

By the witness then of the text, what is the expectation of such in life? “Great are the troubles of the righteous.” This is a startling statement! Man's most natural impression is, that the religious should have no troubles, and one attraction to religion is the hope of escaping many troubles—which experience proves is the

result, at least in many ways, of being religious. Often, too, religious people themselves have the same impression. "Troubles, they think—the righteous ought to be saved from troubles." When life, therefore, is different, and troubles, and perhaps great troubles, come upon them, many such are offended. Not prepared for the truth of life, even to the religious, these sorrows (they feel) what can they mean? God, perhaps, is not pleased with their religion, though they were sincere. Something is wrong, though they know not what. But, mark the real truth as the Bible reveals it. The righteous are taught to expect troubles, not to expect them not—yes, and even great troubles—"Great are the troubles of the righteous." It is true the general impression is just, that religion is wise policy, and such are saved endless accumulations of troubles, which follow from neglect of religion. It is true, also, that such words may not be pressed to mean, that none who are righteous *can* be exempt from great troubles. The correct meaning, probably, only is, "that *very often* great are the

troubles of the righteous." It is possible that there are many righteous, who have yet no great troubles. God's sovereign will deals differently with different individuals. Men's characters are so different, and require such different treatment, and God's providence towards them may be guided by such different and unknown reasons. Then, "Great are the troubles of the righteous" is quite consistent with the possibility that, for some part of life, such may escape troubles, or if they have them at one time, they may not have them at another. Then, the expression itself, "great troubles," is not to be overstated—great troubles may not seem, to many, great at all—either as not meeting so much the eye, or involving only familiar trials; either the withholding of God's blessings; or the loss of them, such as health, property, and the like. Still guarding it so far, there remains the general witness, that the righteous are to expect trouble. How is it confirmed, also, by other witness in the Bible. Think of our Saviour's words, "As many as I love, I rebuke and chasten." Then, how