

when the Apostle speaks of the *Cross* of Christ, he undoubtedly means to embrace in his idea the whole series of the sufferings, especially the benignity and holiness by which they were sustained, and in a primary sense, may be said to have acquired their efficacy and success.

Allow me now to offer to you a few remarks, **FIRST** on the *nature* of the peace and reconciliation of which the Apostle treats in this chapter to the Colossians ; and **SECONDLY** on the glorious *effects*.

FIRST—It is obvious that the making *peace*, or procuring *reconciliation*, involves the concession of a pre-existing state of disorder and offence. This idea is conveyed not only in the text, but still more plainly in the Epistle to the Corinthians, in which we learn, that “ God was in Christ, reconciling the world unto “ himself, not imputing their trespasses unto them.” The disorder or offence is *sin*, introduced into the world by our first parents in the garden of Paradise, and pervading the hearts of their numerous descendants from that melancholy season, to the present day. It has shut the gates of Eden—nipped her fair fruits—blighted her aromatic flowers ;—and instead of angels with smiles of love, and accents of celestial joy, has “ placed cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.” I cannot adequately describe it. It consists in contrariety to the nature ; opposition to the will ; and disaffection to the government of a perfect God. It has produced a kind of war between heaven and earth. God is angry with the wicked every day. The destruction of the antediluvian world—the ruin of Sodom and Gomorrah—the thunder, smoke and fire, with the voice