2. Cor. 4: 3. "But if our Gospel be hid, it is hid to them that are lost."

Let your minds rest,

clearly

to your native land, if you will recall that when the tidings of the blessed God, our Lord Jesus, shall be heard,

of morning splendor, And though

on the wings of the wind we have been wafted to these morally enlightened shores, still the gospel shines upon our minds its loveliness, and offers itself as the companion of our Christ. When we awake in the morning, its glad tidings greet us, and when we retire, might its sacred truths refresh and comfort us.

The Gospel then remains a glory of our children, a moment to each of us. It is proper to occupy your attention this morning for a little time, with the considerations which are necessarily presented by the declaration of the First Article of the faith.
But if our Gospel be hid, it is hid to them that are lost. By our Gospel, it is intended the Gospel of Christ which the Apostle and his associates preached. The doctrine inculcated by the text is that the Gospel of Jesus Christ is infinite Catholick to none who know it but to those who are lost. I maintain one is that there are those who are lost.

On another occasion, the same Apostle, with an elevation of Spirit that raised him above the fears of clay, averred, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. The Gospel as it is contained in the New Testament, is the great and only medium, through which life and immortality are clearly brought to light. The great truths it reveals, the doctrines it unfolds, written not with ink, but with the Spirit of the Living God: not in tables of stone, but in fleshly tabernacles of the精神文明, are the great means with which the Conscientious God has ordained for the
Salvation of immortal soul. That these men should not necessarily prove infallible to any, might be justified from the Perfections of its Author; for with Omniscience, He uniteth infinite sincerity, power & compassion. The fundamental truths & doctrines of the Gospel relate to the Character & Mission of Jesus Christ, Governor, God incarnate, to man as a fallen, but redeemable immortal being. To the Kingdom of God on earth & in heaven, & the indissoluble qualifications for becoming citizens of that Kingdom. These truths, while they embrace some of the profoundest & sublimest conceptions that ever addressed a finite or an infinite mind, all such as also address themselves to the humblest ear, so that the Gospel need not be hid, or inscrutable to any through inability to take, either to their understanding or their need. When in the Gospel man reads the Character of the Savior of the World, I read too in His own words, "Before Abraham was I am," & again "I am the Lord."
and the life. "The that believeth in me shall never die." In my father house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you into myself; that where I am ye may be also." Then the unpunished conscience is minded. This is such a Savior as I requite. When he undelets his natural character as delineated in the Gospel I confirmed by experience, I contrast it with the Spirit of Christ, without which he is none of his, I that Gospel with solemn demphatic asseveration, "Verily, Verily, I say unto you except a man be born from above he can not see the Kingdom of God." And if the conscience too, respond "It shall be so." Another reason is the only one I need mention, why the Gospel is insuperable to none but the lost, is because it was at first written by the Spirit of the living God, it when it is candidly read in retirement, or simply and faithfully preached in public, it is accompanied by the Holy Ghost sent down from heaven!
The indirect doctrine implied in our text is, that some who possessed the Gospel are lost. We my friends, from earliest years have had the written & the preached Gospel, how intermix the two we are, with sincerity & earnestness to inquire who they are that are lost! The Apostle thus described them, "out from the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, shine unto them. It is perhaps sufficient to remark that the last have spoken of death, not error to things, but to beings. Not to the lots of fortunes, or any temporal & secular interest. It refers to intelligent beings, immortal men, who are lost to holiness, true happiness, & who are lost to Heaven. Immortal souls, lost, not annihilated. The lost treasure may exist still, tho submerged in the ocean. The soul also which is lost exists still. This if not recovered, it will be lost sooner in the ocean of eternal dejection."
Last as not fail my friend to mark the teneb. It is a startling truth, that the Apostle doth not seem to think of dead men who are lost, or of living men who will only be lost hereafter, but of living men who are already lost. The proper spiritual view which every redeemed person should entertain of himself is, that he is even now lost as truly as though he were dead, with this difference, that before he died he may be recovered, but dying in infidelity, he will be irretrievably a forever lost. This view of the subject is confirmed by the declaration of St. John, that he who believeth now is condemned already.

In the context, the Apostle introduces a refutation of the old being, the god of this world, who had an agency in procuring the loss of men. An invisible agent, but whose secret influence is as appalling as the insatiable law of gravitation. A being, who, the like the malignant of the occult contagion, escapes our vision, yet the myriads who have died of pestilence or plague can no more conceive proofs of the existence of their hidden causes, than are the preternatural manifestations of pernicious...
i wickedness in the heart, a conduct of men, prov of the existence of a powerful influence of an invisible agent, known as the god of this world. But how does this invisible being exert his influence? Chiefly through the human faculties, faculties in the circumstances in which man is required to exercise those faculties, to control these faculties. He is here compared by the Apostle as blinding the minds of men lest as is otherwise unavoidable, the light of the glorious God of His, who is the image of S. Shone into them. But for this veil that Satan casts over the mind, the light of the gospel would shine upon the understandings of hearts of men, as certainly as the beams of the median sun will fall upon the open eye that gazes upon his disk. But how does he blind the minds of those who believe not? Innumerable are his devices.

The same time effects his purpose by turning the mind away from the gospel to other objects. When he succeeds in keeping the thoughts away from the gospel, the other objects in themselves innocent, he effects his purpose in the mind is lost. A very frequent and successful expedient of the god of this world is to absorb minds
in the acquisition of wealth, or by increasing it in worldly goods, or by fulness of life, or by sensual enjoyment, delighting them of a sensual nature. He delights therefore the fabricating, instigating, productions of nature, or of art, are in which I am pleased to the mind that knows them of experience, what are the pleasures of mental and moral and religious enjoyment.

Reflections.

Let us be grateful for the gift — So powerful to salvation or, to rich in, the good work, in dedicated to the divinity of fallen men. But it is not neglect it or undervalue it. Let us habitually remember that the in Remnant, unconverted man is lost as truly as the he was dead, but that now there is a moment of to seek becoming grace in.

While we remember the God of heaven to address him to communication with him to bring unto him. Let us keep our eyes directed towards the God of this world, and do we pray for him, but to overcome his deceptions. My God great as the fourth place of eighties, our best to be with the productions of the gospel of him, for an helmet may be worn the horn of salvation, at the sound of the dread war