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the place of Christ, or place them anywhere near Him, or speak of them as if you thought them needful to salvation. However dear to us our own peculiar views may be, let us beware of thrusting them in between the sinner and the Saviour. Let us beware, in short, of adding to the doctrine of the text. In the things of God's word, be it remembered, addition, as well as subtraction, is a great sin.

The last consequence which seems to me to be learned from our text is, *the utter absurdity of supposing that we ought to be satisfied with a man's state of soul if he is only sincere.*

This is a very common heresy indeed, and one against which we all need to be on our guard. There are thousands who say, in the present day, "We have nothing to do with the opinions of others. They may perhaps be mistaken, though it is possible they are right and we wrong;—but if they are sincere, we hope they will be saved, even as we." And all this sounds liberal and charitable, and people like to fancy their own views are so.

Now, I believe such notions are entirely contradictory to the Bible, whatever else they may be. I cannot find in Scripture that any one ever got to heaven merely by sincerity, or was accepted with God if he was only earnest in maintaining his own views. The priests of Baal were sincere when they cut themselves with knives and lancets, till the blood gushed out; but still that did not prevent Elijah from commanding them to be treated as wicked idolators. Manasseh, king of Judah, was doubtless sincere when he burned his children in the fire to Moloch; but who does not know that he brought on himself great guilt by so doing? The Apostle Paul, when a Pharisee, was sincere while he made havoc of the Church; but when his eyes were opened he mourned over this as a special wickedness. Let us beware of allowing for a moment, that sincerity is everything, and that we have no right to think ill of a man's spiritual state, because of the opinions he holds, if he is only earnest in holding them. On such principles, the