

**THE CHRISTIAN'S
DEPENDENCE UPON
HIS REDEEMER**

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The Christian's dependence upon his Redeemer by Archbishop Sumner

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ARCHBISHOP SUMNER

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Leaven Leaves.

"A little leaven leaveneth the whole lump."

GALATIANS v. 9.

THE CHRISTIAN'S

De p e n d e n c e

UPON HIS

Re d e e m e r .



By ARCHBISHOP SUMNER.



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141. d. 513.

“ Abide in me, and I in you. As the
branch cannot bear fruit of itself,
except it abide in the vine; no more
can ye, except ye abide in me.”—

John xv. 4.

THE
CHRISTIAN'S DEPENDENCE
UPON HIS REDEEMER.



It is scarcely possible to contemplate the Christian character, as described in the Gospel, and held up to our imitation, without acknowledging an excellence truly divine. This may justly be attributed to that religion which, if it were universally obeyed, would extinguish all the vices which disturb human society and disgrace human nature; would subdue pride, violence, selfishness, and sen-

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suality, and introduce in their stead humility, charity, temperance, mutual forbearance; would repress all that eager desire after temporal advantages which excites evil passions through the collision of interests; and would unite all men in one pursuit—the only pursuit in which all could unite, and yet assist instead of counteracting each other—that of studying to do the will of God for the sake of everlasting happiness.

Were men to presume so far as to invent a test by which the divine origin of a religion should be tried, I can imagine none more unexceptionable than its tendency to overcome what is acknowledged to be evil in human nature, and

to raise in an immeasurable degree the standard of happiness. I can imagine no eulogy more complete than this—that if all men lived up to the spirit of the Gospel, few sources of misery would remain in the world, and even that remainder would receive the utmost alleviation.

The only objection which has ever been urged against the true Christian character, derives whatever force it has from the disobedience of mankind. It has been said, that the meekness, the patience under injuries, which it prescribes, is incompatible with our condition on earth, and would expose the man who should strictly comply with its demands to in-

dignities and wrongs without remedy. But, if this were true, which it is not to any material extent, as experience proves, even under the present circumstances of Christianity, it would afford no argument against a religion which requires abstinence from injuries no less positively than patience under them. Would it improve the condition of mankind, if resistance were permitted where patience is now enjoined? Or would it be consistent with the Divine Author of the religion to annul one of his laws because another was broken? Let a human legislator sometimes condescend, if necessary, to the refractory subjects with which he has to deal. But it is not, surely, for