

**THE CLAIMS OF MISSIONS UPON
THE YOUNG MEN OF ENGLAND.
ELEVEN LECTURES BY
CLERGYMEN OF THE CHURCH OF
ENGLAND**

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The Claims of Missions upon the Young Men of England. Eleven Lectures by Clergymen of the Church of England by The Church of England Young Men's Society

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THE CHURCH OF ENGLAND YOUNG MEN'S SOCIETY

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ELEVEN LECTURES,

BY CLERGYMEN OF THE CHURCH OF ENGLAND,

DELIVERED BEFORE

THE CHURCH OF ENGLAND YOUNG MEN'S
SOCIETY,

FOR AIDING MISSIONS AT HOME AND ABROAD,

DURING THE YEAR 1845.

WITH

A PREFACE,

BY

THE REV. HENRY RAIKES, M.A.

CHANCELLOR OF THE DIOCESE OF CHESTER.



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P R E F A C E.



ON THE BENEFIT OF ASSOCIATIONS FOR MORAL AND RELIGIOUS PURPOSES.

WHEN the Committee of the Young Men's Society honoured me with the expression of a wish that I should supply a Preface to the Volume, which was to contain the addresses delivered to them during the year; I felt that it was hardly possible to resist an application proceeding from a Society formed of such materials, and directed towards such an end.

The Institution seemed to realize an object which must be dear to every Christian mind, and to offer means of accomplishing purposes, which Christian benevolence has been long contemplating with anxious and increasing desire. Its rise was a sign of the times, but it was a sign for good. It was one of those signs which we are justified in hailing with gratitude, as a token of God's favour to the country where they originate; signs which cheer the spirit of the believer, which encourage the zeal of the pastor, and bring with them the recompense of many an hour of weary labour and persevering prayer. But I own, that when I began to survey the nature of the work which I had proposed to undertake; when I saw the various subjects that were included in the scope of the Society's exertions, and saw the amount of Christian talent which was exhibited in the addresses; I felt doubtful whether I had not attempted a work for which I was unequal; and whether any remarks of my own could be connected with those which I was to introduce to

the public, without weakening the effect which they were calculated to produce. Leaving these addresses, however, to speak for themselves, or only adding my request to any who may happen to take up this volume, that they will not neglect the opportunity that is offered, but will honestly and faithfully read, what can hardly be read by any without profit; I turn to the Association to which they were originally addressed, and desire to express the feelings with which its institution must be contemplated by every one, who takes an interest in the welfare of his fellow-men, and in the moral character of his country. Associations have always been one of the resources of mankind, in every state of life and in every degree of civilization. It seems as if human nature, conscious of its own weakness and insufficiency, conscious that in itself it was incapable of securing its own happiness, or even its own existence, sought to effect that which was beyond the reach of the individual by the consent and combination of many. In this way, a sense of self-preservation dictated the necessity of social unions at the first commencement of man's being upon the earth, in order to secure general safety by general combination. The sense of want, the desire to make labour more productive, and to obtain the largest possible returns for the exertions that were made, taught men in subsequent periods the necessity of co-operation, and led them to unite their efforts in order that they might be more effective.

When things of primary importance, when security and subsistence were provided for by these means, and civilized man began to feel the pressure of wants, of which he had been ignorant in a simpler state of living; the same consciousness of weakness and insufficiency drove him to the same resource, and led him to seek the help of others for sustaining a burden which he was incapable of bearing alone. His wants were satisfied, but his wishes began to act, and to crave for indulgence. Food and covering, the things necessary for the body, were ob-

tained ; but the mind had been awakened, and had risen up to a sense of wants, which had not been heard of or suspected before. Satisfactions of a new and peculiar description were called for, and called for so imperiously, that it was evident that the supply of all that the body needed was very far from being that which would give rest and contentment to the man. From that time, therefore, when the wants of the body were satisfied, the cravings of the mind began ; and man was compelled to feel that this was not his home, by finding that every increase of means, every step in the ascent of civilization, did but lead to the discovery of new wants, and wants which called for fresh exertions in order to supply the necessities of his state.

The same consciousness of insufficiency which prompted associations in the commencement of civilization, suggested the same resource when civilization seemed accomplished. The civilized man was found still more dependent on others than the rude settler in the wilderness. The one needs the help of others on some occasions, but he is not dependent on them always. He may be glad of their assistance, when it is offered in the chase or in the battle, but he can live without their society and be content ; and months may pass without his being conscious of a wish for it. The civilized man, on the contrary, though he may not need the help of society, feels the want of it more keenly. He lives for society, and lives upon it ; and solitude, which to the new settler or to the savage may be like the air he breathes, would to him be a banishment from all that he delights in, a burden too intolerable to be borne. Hence it is, that as men in a state of nature unite together for the purposes of self-defence, or for subsistence ; in a state of civilization they unite together for the purposes of self-support and self-amusement ; and that spirit of combination which is the resource of men in the infancy of society, is at least as strong in that second childhood of society which comes

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