

**FIFTY-SIXTH REPORT OF THE
ASSOCIATION FOR OXFORD
AND ITS VICINITY IN AID OF THE
CHURCH MISSIONARY SOCIETY;
ANNUAL REPORT, 1884-85**

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FIFTY-SIXTH REPORT

OF THE

ASSOCIATION

FOR OXFORD AND ITS VICINITY

IN AID OF THE

CHURCH MISSIONARY SOCIETY.

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OF THE CHURCH MISSIONARY ASSOCIATION FOR
OXFORD AND ITS VICINITY.

I. This Association shall be denominated "The Church Missionary Association for Oxford and its vicinity."

II. The Members of this Association shall consist of all who are constituted such by the Regulations of the Parent Society; viz.

"Annual Subscribers of One Guinea and upwards, and, if Clergymen, Half a Guinea, with Collectors of Fifty-two Shillings and upwards per annum, shall be Members during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas or upwards, Clergymen making Congregational Collections to the amount of Twenty Guineas, and Executors paying to the amount of Fifty Pounds, shall be Members for life.

"Annual Subscribers of Five Guineas shall be Governors during the continuance of such Subscription; and Benefactors of Fifty Pounds and upwards shall be Governors for life.

"Members and Governors of Associations who contribute the above sums shall be considered as Members and Governors of the Parent Society."

III. The business of the Association shall be conducted by a Committee chosen from among the Members; a Treasurer; and Secretaries: all being Members of the Established Church.

IV. All Clergymen who are Members of this Association shall be entitled to attend and vote at the Meetings of the Committee.

V. The Committee shall meet Quarterly, and at such other times as the Secretaries, or any three of the Committee, shall appoint. Three Members, of whom one at the least shall be a Secretary, shall be competent to act. Previous notice of the Meetings of the Committee shall be given by the Secretaries.

VI. The Committee shall communicate to the Members of the Association an Annual Statement of their proceedings, in the month of February; at which time also the Committee and Secretaries for the ensuing year shall be appointed.

VII. The Secretaries shall provide all the Members of the Association with the Annual Reports of the Parent Society; and all Collectors of one Shilling and upwards per week, with a Copy of each monthly number of "the Church Missionary Record."

*Extracts from the Speeches made at the Breakfast to
University Men, Saturday, February 7; and at the
Anniversary Meeting held in the Town Hall on
Monday, February 9, 1885.*

THE Annual Meetings of the Oxford Church Missionary Association commenced on Saturday morning, when, at the invitation of the Rev. A. M. W. Christopher, 246 members of the University and a few other friends assembled at the Clarendon Hotel to breakfast, and to meet the Rev. T. P. Hughes, B.D., for twenty years a C.M.S. Missionary at Peshawar, in British Afghanistan, on the North-west frontier of India. Among those present were:—Dr. Ince, Regius Professor of Divinity; Dr. Pritchard, Savilian Professor of Astronomy; Canon Driver, Regius Professor of Hebrew; Dr. Chase, Principal of St. Mary Hall; Dr. Boyd, Principal of Hertford College; Bonamy Price, Esq., Professor of Political Economy; Dr. Legge, Professor of Chinese; the Hon. and Rev. Canon Fremantle; Sir William J. Herschel, Bart.; the Rev. A. G. Butler, Fellow and Tutor of Oriel; the Rev. Dr. Bigg, late Senior Student and Tutor of Christ Church; the Rev. H. A. Pickard, H. M. Inspector of Schools, and late Tutor of Christ Church; the Rev. R. G. Livingstone, Fellow, Tutor, and Dean of Pembroke; the Rev. R. Ewing, Fellow and Tutor of St. John's; the Rev. T. H. Grose, Fellow and Tutor of Queen's; the Rev. J. R. King, Fellow and Tutor of Oriel; the Rev. H. C. Ogle, Fellow of Magdalen; the Rev. H. A. Harvey, late Senior Student of Christ Church; the Rev. C. Gore, Fellow of Trinity College; the Rev. R. L. Ottley, Senior Student and Tutor of Christ Church; the Rev. D. Maclean, Fellow of Pembroke; the Rev. R. H. Codrington, Fellow of Wadham; the Rev. F. W. Spurling, Tutor of Keble; J. Wells, Esq., Fellow and Tutor of Wadham; D. S. Margoliouth, Esq., Fellow of New College; J. Chevallier, Esq., Fellow of New College; H. T. Gerrans, Esq., Fellow of Worcester; the Rev. A. L. Mayhew, Chaplain of Wadham; the Rev. R. H. Maddox, late C.M.S. Missionary at Travancore; the Rev. W. A. Roberts, C.M.S. Missionary in Bombay; the Rev. J. H. Sedgwick, C.M.S. Missionary in China; the Rev. F. Gmelin, late C.M.S. Missionary at Krishnagar, Bengal; C. W. Pearson, late C.M.S. Missionary at Lake Nyanza, Africa; Rev. W. D. Macray, Special Assistant at the Bodleian in MS. Department; Dr. Krebs, Librarian of the Taylor Institution; the Revs. Archer Gurney, J. Arkell, J. Knight-Newton, F. Pilcher,

F. J. Chavasse, H. G. Grey, Josiah Smith, W. N. Walker, T. Farebrother, G. S. Rowe, W. B. Duggan, C. J. H. Fletcher, M. H. Noel, R. Bren, F. E. Brightman, F. S. Webster, and F. Smith; Colonel Kemmis, late R.A., and a large number of Undergraduates.

Mr. CHRISTOPHER, who presided, said he had had that annual breakfast for nine or ten years, and had not found any other means so effectual in bringing together large numbers of the seniors and juniors of that University to hear a Missionary address. He had not confined it to friends of the C.M.S. There were some present especially interested in the C.M.S., and there were others especially interested in the Society for the Propagation of the Gospel, and he was sure they all prayed that both Societies might have ten times as many faithful Missionaries as they had at present, and that all faithful Protestant Missionary Societies might be abundantly blessed. That was not the first occasion when men of different schools of thought in Oxford had united in a manifestation of kindness towards him, and he took that opportunity of warmly thanking from his heart those present, and many who were absent, for the way they united last spring in an address of confidence, sympathy, and affection to him when his character was falsely attacked. In introducing Mr. Hughes, Mr. Christopher mentioned that that gentleman was issuing a Dictionary of Islam, an Encyclopedia of almost everything connected with the Mohammedan religion, and he felt he was a man worthy to be listened to in Oxford, and he could assure him he would have a most sympathizing audience.

The Rev. T. P. HUGHES, who was warmly received, said: Mr. Christopher and gentlemen,—My only claim to address you this morning is my having laboured for twenty years at Peshawar, a station situated within the limits of that portion of Afghanistan which became part of British territory when we conquered the kingdom of Rangit Singh. The inhabitants of the Peshawar Valley are almost entirely Afghans, who are all Mohammedans. My Missionary labours, therefore, have been chiefly in behalf of Mohammedan races. There are not many of us old enough to remember that, in February 1842, the news of the total massacre of the British army in Afghanistan excited as great if not greater interest than the perilous position of General Gordon in Khartoum at the present moment; and it is an interesting fact that the very man who had charge of the British prisoners in Fort Badobad at that time, was a guest at the Peshawar Mission only a short time before I left it last year. In dealing with the Mohammedans, we find that we are dealing with a class of religionists who have certain beliefs in common with Christian people. For example,

there is the belief in a direct revelation from God, and a belief in miracles; for although Mohammed himself professed not to be able to work miracles, Mohammedans of all races believe in the possibility of miracles. Then there is the belief in future punishment, in the personality of God, and, what is of still greater importance in an oriental race, in the personal identity of the soul in a future life. Mohammedan teachers are divided into two schools of thought—the dogmatic and the mystic. The dogmatic school of thought has a very large system of theology, containing elements of divine truth common to the Jewish and Christian religions. The mystics are ascetics, and all through Central Asia you see thousands and thousands of Sufi mystics and others who are yearning after a closer knowledge of God. Some have thought that we should be more likely to reach this class of Mohammedans if we, the European Missionaries, were ascetics; but I venture to think that the religion of Jesus of Nazareth, whilst it inculcates self-denial, is not an ascetic religion. Indeed, the whole of the East is literally groaning under the burden of asceticism. In labouring as we have amongst the Afghans, who are well known to be a bigoted race, you will well understand that we have been obliged to pursue some peculiar methods in endeavouring to place before them the Gospel of the Lord Jesus Christ. We have endeavoured to present Christianity to the Afghan as an oriental religion, and consequently when the Peshawar Missionaries move from village to village they wear the Afghan dress; and even the Church which we have recently erected in the city of Peshawar also is an oriental structure. Then we have extended to the people the Afghan system of hospitality, and every Afghan who chooses to come and claim a night's rest in the Peshawar Mission, can have an evening and a morning meal and a bed free of charge. Some of them stay much longer at their own charges. Thus we have sought to win the hearts of the people before attempting to convert them, and to make them feel that we are in reality their friends. Another peculiarity in our work at Peshawar has been that we have been, on account of our wearing the native dress, able to enter and to teach the people in their own Mosques. Very many and interesting are the conversations which I have had with Mohammedan moulvies on the subject of religion in these interviews. The great difficulty is that a Mohammedan moulvie regards the Christian teacher as an object of pity. Many of these men are men not only of considerable scholarship, but, as far as I have been able to ascertain, of correct lives, and they regard the Christian teacher as one altogether uninstructed in the things of God. Still, we have had many instances of Christian teaching