

Register, July 26th, 1910.

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THE REV. W. TEMPLE.

RECEPTION AT ELDER HALL.

A reception in honour of the Rev. W. Temple, M.A. (son of the late Archbishop of Canterbury), who is visiting Australia in connection with the World's Student Christian Federation, was tendered by the Chancellor of the Adelaide University (Sir Samuel Way) and Lady Way on Monday afternoon in the Elder Hall. His Excellency the Governor and Lady Bosanquet were present, besides members of Parliament, ministers of the various religious denominations, prominent citizens, and members of the University and of the University Students' Christian Association.

—Welcome by the Governor.—

His Excellency, who presided, in welcoming the guest, said that everything which affected the welfare of the University of Adelaide was of great importance and interest to the Governor of the State. Therefore he had hastened to accept the invitation from the Chancellor to be present. They were proud to receive Mr. Temple among them, not only on account of his distinguished career, and for his relationship to the late Archbishop of Canterbury, but also because they knew he had attained his present position by his personal ability and force of character. He had shown by his work elsewhere that he possessed the qualifications necessary to impress the personnel of the University life of this great country. They therefore wished him god-speed in his efforts to strengthen the foundations of religious life in the universities and colleges of Australia, and to raise the standard of everything which aimed at the progress and elevation of the Christian community throughout the Commonwealth. (Applause.)

Mr. Temple, who was accorded a hearty ovation, acknowledged with gratitude the kindness shown to him. The number present and the distinction of those honouring the gathering was a good augury for the future work of the students' Christian movement, in the interests of which he had come to Australia. It showed that the people were taking a real interest in the work, and were prepared to help it along. He did not know how it might be in Australia, but in England people did not know much about the World's Student Christian Federation, which was one of the most remarkable facts of the age. It was a federation of students for Christian work in nearly all the universities throughout the world, not only in Christian countries, but also in India, China, and Japan; and it had a conference which was a kind of Parliament of the movement. Those who were at the conference in Oxford last summer realized that the movement was of the highest importance for developing the religious life of the universities, and also as an agency to bring people of different nationalities together. At the Oxford conference the rare spectacle had been witnessed of representatives of 30 different nations assembled for more than a week in absolute friendliness to unite in one grand common cause. And when that cause was the great one of the conquest of the world for their religion, it became something that overshadowed any difficulties of nationality that might arise. He would like to say something about the danger of their union affecting unity of another kind. The movement was interdenominational, not undenominational; it invited people to come in with the whole of their religious convictions. It did not seek to find one great common factor upon which everybody could agree, nor to raise one factor in the interests of some churches and in conflict with others. There had been a meeting at Oxford some time ago, when the principal of a theological college, who was influential in High Church circles, read a paper on the student movement in England. When it was over, some one asked an undergraduate what the meeting had been about. The reply was, "It was some Evangelical Johnny speaking on an undenominational show. (Laughter.) Their's was not an undenominational show. It invited people of all shades of Christian opinion to come together for whatever strength of life they could find and contribute to each other. As soon as they left the university they were no longer members of the union; consequently, the Christian work they did thereafter would be done in connection with the denominations to which they belonged. The movement in no way conflicted with, but assisted, denominational work. When last session he told the executive of the federation that he was prepared to devote his long vacation to the work, he was pleased when it determined he should go to Australia. He could not imagine an experience more interesting for an inhabitant of the old country at this time than to meet the different types of opinion out here, find what the people were aiming at, and more particularly what they thought about the people of the United Kingdom. He had already found

out a good deal, and he hoped they would not soften him down. Most of his time in Australia would be occupied dealing with the Student Christian movement, but he was also to be allowed to say something about the Workers' Educational Association in each centre he visited. The kindness of that reception had put him in good heart for the work he would carry on until August, and it would give him comfort, encouragement, and inspiration throughout his tour. (Applause.)

—A Congratulation.—

The Chancellor said that His Excellency and their distinguished guest had left him one word to say. Mr. Temple's father, before he became Archbishop of Canterbury, had been a great head master of Rugby. Now that audience had the opportunity of congratulating Mr. Temple—and for the first time in Australia—on his appointment as head master of Repton. (Applause.) Afternoon tea was provided. Professor Ennis contributed a programme of selections on the grand organ.

BASIS OF CHRISTIANITY.

At the Prince of Wales Theatre in the University on Monday evening, Mr. Temple delivered the first of his series of lectures. Professor Rennie presided, and the Rev. G. H. Jose, M.A., also took part. The subject of the discourse was "The historical basis of Christianity." The lecturer gave an interesting analytical address on the religious problems which confronted the average theological student. These he divided into the intellectual and the practical. In the first place, he said, religion must be a truth, and a truth so presented as to move the will. It was neither philosophy, nor a mere compendium of true doctrines, but true doctrines having power upon life. The world wanted one prevalent and dominant power. Was it to be Christian? With the growth of democracy people had conceived the idea of the world being governed much as countries were. He would not suggest that the great theologians held this view, but the average person did. The march of democracy meant that the governing power of the people was no longer from without, but through the people, and from within. Thus had it become natural to think of the governing power of the universe working not from without, but through it. Christ was needed in the first place psychologically. Truth stated in abstract terms had no power in modifying life. A practical and speculative conception of its existence was necessary. There was a wide amount of distress and doubt concerning the origin of religion, and it was primarily the duty of the universities to dispel that. They were particularly trained, and specially qualified to meet the need. No documents had ever been subjected to a more rigorous investigation than the first three books of the New Testament. The first and third rested upon the second—St. Mark—and another, now lost, which must have consisted almost entirely of teaching. Whether the missing work was a document or an official body of teaching had been the subject of warm controversy. He inclined to the former belief. Higher critics of the New Testament averred that all the gospels were fabrications of the second and third centuries. That could not be, however, for four official documents were recognised and spoken of as long ago as 180 A.D. It was doubtful who wrote the first document, but it was perfectly clear that first of all they got the teaching, then the record of facts, and finally the third work which embraced the two as an historical story. The whole problem of Christianity was enwrapped in the two questions—What is God? and What is the power which makes and rules the world? There was no reasonable doubt of the fact of Christ, and people who tried to account for the presence of the church in any other way than by His existence, endeavoured to do so by a fact inadequate to the occasion. What was the basis of their belief in the supremacy of God over Nature, and what was the supremacy of moral causes over physical? It was the fact of Christ.

CAPACITY GOING TO WASTE.

ARTISANS AND EDUCATION.

The Rev. W. Temple, M.A., in an address at the reception tendered to him at the Elder Hall on Monday afternoon, touched on the doings of the Workers' Educational Union in England. He said that that organization claimed to have made some rather remarkable educational discoveries. It had found that in the ridiculous educational system of England it was possible for a boy to get away from school at 13 years of age, and never have his faculties developed further. Then he generally shut up his books or threw them away—if he were not a Scotchman, in which case he sold them (laughter)—and went into some trade. He was lucky if that did not prove a blind alley which left him stranded high and dry. Supposing he learned a decent trade, at 18 or 20 he would possibly find that he knew nothing of the economic conditions of the world. The Workers' Educational Union had found a great demand for secondary education among young working men, and had got into touch with the universities to supply lectures and classes for them. The union, of which he was President, was a federation of about 1,500 organizations, more than 1,200 of which were trade unions, and the rest workmen's clubs and educational societies. It was non-party, unsectarian, and democratic in its government. The control was in the hands of the working classes, the movement was growing, and there was a great demand for real education. At first some people wished to use it to replenish their larder of political debates, but afterwards became interested in the subjects taught for their own sakes, and now there was a widespread desire for real economic knowledge. Particularly was that the case in Lancashire and Yorkshire. They found that the industrial life of the people from 13 to 20 or 25 was itself educational. They had thought that the working classes would start their studies at a terrible disadvantage, lacking both in knowledge and faculty. That had not proved to be the case. A considerable number of men engaged all day in manual work had shown themselves ready to write fortnightly essays which, when examined at Oxford, had been pronounced by experts to be equal in value to the work of students with first-class honours in economic history. (Applause.) The workmen, of course, took only one subject at a time. There was in England, and perhaps there might be in Australia, an enormous amount of capacity going to waste. They wanted to stop that. (Applause.) The success of the movement was entirely due to the control being in the hands of the working classes themselves. So far they had committees in every university except two—where the question was now being discussed—composed half of university members and half of labour representatives. The work in the universities was carried on by those committees, so that the working men had their own people through whom they could make complaints or suggestions. He hoped to have opportunities to further refer to the work that was being done by the association during his tour in the various States of the Commonwealth. (Applause.)