

STUDENT CHRISTIAN UNION.

A WORLD-WIDE FEDERATION.

RECEPTION TO THE REV. W. TEMPLE, M.A.

There was a large assemblage at the Elder Hall on Monday afternoon, when the Chancellor of the University (Right Hon. Sir Samuel Way) and Lady Way tendered a reception in honor of the visit of the Rev. W. Temple, M.A., of Oxford, who is touring Australia in the interests of the World's Student Christian Federation. Among those who attended were his Excellency the Governor and Lady Bosanquet, leading representatives of the religious, social, and political life of the State, and many members of the University Christian Student Union in South Australia. After the formal reception the Chancellor invited the Governor to address the gathering.

His Excellency remarked that he had accepted the invitation to be present with the utmost cordiality and pleasure. They all heartily welcomed the distinguished visitor to the shores of Australia, and hoped that his visit would be pleasurable and profitable. They were proud to receive Mr. Temple among them, not only because of his career, which was a distinguished one, nor merely because of his relationship to the late Archbishop of Canterbury, but also on account of the fact that he had attained to his influential position by personal abilities and force of character. (Applause.) Mr. Temple had shown by his work that he possessed the qualifications necessary to impress his personality upon the university life of this country. They, therefore, wished him god speed in his efforts to strengthen the foundation of religious life in their universities and colleges, and to raise the standard of every movement for the progress and elevation of the Christian community throughout the Commonwealth. (Applause.)

Mr. Temple, in response, said he was grateful for the cordiality of the reception, and the distinguished gathering that afternoon was a happy augury of the success of his mission. It showed that people were beginning to take a real interest in the work of the Student Christian Union, and were prepared to help it. 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. Speaking broadly, there was a federation of students for Christian work in all the universities of the world, and not merely in Christian countries, for there were flourishing branches in India, China, and Japan. There was a periodical conference, which was practically the parliament of the movement. Those who attended the conference held at Oxford last summer realized the high importance of the movement, chiefly for the benefit of the benefit of the universities, but also as an agency for bringing people of different nations together. Representatives of 30 different nations were brought together for over a week in absolute friendliness, all united in one great common cause. That was a rare spectacle, and when the cause was the conquest of the whole world for their religion it became something that overshadowed any international differences that might arise. It was inter-denominational; it was not un-denominational. It invited anybody to come in with the whole of his or her religious convictions. It did not seek to find some greatest common factor upon which everybody could agree, or raise one factor in the interests of some churches and in conflict with others. There was a meeting of High Churchmen 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 Christian movement in England. When it was over somebody asked an undergraduate what the meeting was about, and the reply was—"It was some evangelical Johnny on an undenominational show." (Laughter.) Their union was not an undenominational movement. It invited all people to come together for whatever strength of life they might be able to find or contribute. As soon as they had no connection with the university they ceased to be members; consequently their subsequent work must be done under their respective denominations. It in no way conflicted with denominational work; on the contrary, it assisted it. When he said he was prepared to devote his long vacation to the work of the union he was particularly delighted when he was asked to go to Australia. He could not imagine any experience more interesting for an inhabitant of the old country than to come to Australia and meet different types of opinion—to find out what they were aiming at for their own country, and more particularly what they thought about the people of England. He was hoping to find

out a great deal, and he had discovered a good many things already. Most of his time would be occupied with the Student Christian movement, but he was also permitted to say something about the Workers' Educational Association. The kindness of the reception given him would send him on in good heart for the work he would carry on till August, and it would give him encouragement and inspiration throughout his tour. (Applause.)

The Chancellor remarked that his Excellency and Mr. Temple had left him one word to say. Mr. Temple's late father, before becoming Archbishop of Canterbury, was a great headmaster at Rugby, and now the audience had the honor of congratulating Mr. Temple, for the first time in Australia, on his appointment as headmaster of Repton Grammar School, Derbyshire.

LECTURE BY MR. TEMPLE.

"THE HISTORICAL BASIS OF CHRISTIANITY."

In the Prince of Wales Theatre, University, on Monday evening, Mr. Temple delivered his opening lecture. Professor Rennie presided, and the Rev. G. H. Jose read a Scripture lesson and led a devotional exercise.

The lecturer dealt in an interesting manner with "The historical basis of Christianity." He said the religious problem was twofold—partly intellectual and partly practical, because religion must in the first place be true, and must also be truth so presented as to move the will. It was not philosophy and not a mere compendium of true doctrines, but true doctrines having power upon life. There was no need for uniformity in religion, but there must be one prevalent and dominant power. Would it be Christian? Mr. Temple referred to the effect of science and the growth of democracy upon the religious outlook of the world, and said the process of evolution had been so fierce and so purely competitive and individualistic that there was a great need for a proper appreciation of the historical fact of Christ. They needed Christ psycholo-

gically, because a truth stated in abstract terms had no power in modifying life. There was at present much distress and doubt about the origin of the Christian religion. The removal of that doubt was a work specially suitable for the universities, which were best equipped to deal with intellectual problems, and in that respect the way was open for members of the Christian Student Union to make a great contribution to the religious life of the world. The lecturer reviewed the criticisms which had been levelled at Christianity, and remarked that no documents had ever been subjected to a more rigorous investigation than the first three books of the New Testament. A close examination of those Gospels immediately suggested the conclusion that 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, was a question which 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 wrapped 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 endeavored to do so by a fact inadequate to the occasion. They had in the Gospels a moral and spiritual ideal, upheld and realised in the life of Christ. The most astonishing thing in history was the change which came over the twelve apostles, who, though they abandoned Christ on Calvary, became the foundation of the church. What was the basis of their belief in the supremacy of God over nature, and the supremacy of moral causes over physical? It was the fact of Christ.

SECONDARY EDUCATION FOR THE WORKERS.

WHAT ENGLAND IS DOING.

While touring Australia in connection with the World's Student Christian Federation, the Rev. W. Temple, M.A., will also speak of the success being achieved in the motherland by the Workers' Educational Association. At a reception tendered to him at the University on Monday Mr. Temple stated that that body claimed to have made some rather remarkable discoveries. In the first place, it had found that under the ridiculous educational system of England it was possible for a boy to get away from school at the age of 13 years and never have his faculties developed further. Then he generally shut up his books, or threw them away if he was not a Scotchman—in which case he sold them—(laughter)—and went into some trade. He was lucky if it did not prove a blind alley which left him stranded high and dry. Supposing he got into a decent trade, at the age of 18 or 22 he probably would find that it was rather a pity he knew nothing about the world in which he was getting his living. They had also found a great demand for secondary education among working people at the age of about 20, and they had got into touch with the universities for the supply of lectures and classes. The association, of which he was president, was a federation of about 1,500 organisations, rather more than 1,200 of which were trade unions, and the rest were workmen's clubs and educational societies. It was non-party and unsectarian, and in its government was absolutely democratic. The whole control was in the hands of the working classes. There was a growing and very great demand for real education. At first some people wished to replenish their larder with political debates, but they had since become interested in subjects for their own sakes, and there was now a widespread desire for real economic knowledge; particularly was that the case in Lancashire and Yorkshire. It had been found that the industrial life of the people from 13 to 20 or 25 was in itself educational. It was thought that the working classes would start their studies at a terrible disadvantage, lacking in both knowledge and faculty. That had not proved to be the case, as a considerable number engaged all day in manual work were ready to write fortnightly essays which, when examined at Oxford, had been pronounced by experts to be equal in value to those of students with first-class honors in economic history. (Applause.) Of course, they only took one subject at a time. That meant that in England, and probably in Australia, an enormous amount of capacity going to waste. That was what they wanted to stop. The success of the movement was entirely due to the fact that the control was in the hands of the working classes. In every university in England—excepting in two, where the question was being discussed—they had a committee consisting half of university members and half of labor representatives, and the work was done under the control of those committees; consequently the working people had their own representatives, through whom complaints or suggestions could be made known. (Applause.)