

Church Leadership.

BY MR. B. CROMPTON-SMITH.

This paper is intended to deal only with the question of leadership on the secular side of the Church—if the Church can be said to have any side which is distinctively secular as opposed to spiritual. The reference is, however, to leadership of the Church, not leadership *by* the Church, in matters which concern its members banded together as the Church of the Body of Christ, when it turns its face to the State.

No one, it may be supposed, will be found to deny that the Church needs such leadership. What is the difference between the State and the Church in this connection? This, namely, that the State produces its leaders by its own activities and needs; the Church does not.

"But," it has been well said, "it is not the Church's function to reform the conditions of the world; it is her function to create the atmosphere in which those conditions shall be reformed."

How shall a catholic Church create that atmosphere? What steps can such a Church take as a great corporate institution of brotherhood, informing and spiritualising relations within the State?

Let us turn to Britain as a State at the moment when war was declared in 1914. What do we find? We find what might be called a "casual" Government in power. That is to say, it was a Government which contained, no doubt, many able men, who at any rate may be supposed to have reflected the minds and wishes of the majority of the nation at that time, but who were not men specially trained for leadership in times of imminent peril. The war instantly created a new atmosphere in Britain; an atmosphere of unpreparedness, one highly charged with various loose dangerous elements such as class-bitterness, industrial strife, intemperance, lethargy, which directly struck at the efficiency of the nation. Did the Government in power necessarily contain the elements enabling it to act in such an atmosphere? It did not contain men specially trained or fitted to cope with such conditions. What to do? Let us have a Coalition Government which will reconcile the warring political elements. Alas, the new Government proved to be no more specially fitted to meet conditions in-

creasingly charged with difficulty and danger. Again what happened? The Prime Minister, the approved Leader, was dropped overboard. The man who had proved himself most fitted to lead, took his place. What did he do? He threw overboard all precedent and called to power men of varied capacities, who were not all even Members of Parliament, or in the "casual" sense qualified by popular election to take positions of such high trust. The point here to be noted was that it was just because they were *not* "casual" men, but men specially trained, that they were called to leadership. Why was it necessary to throw overboard all precedent in their appointment? Because their life-work had trained them in special directions, and had resulted in the production of *experts*. Men trained to the last convolution of their brains for the special work they were called on to do, and men imbued with the *spirit of patriotism*, i.e., of love in the secular sphere.

This illustrates the meaning which this paper is intended to attach to the word "Leadership."

To apply this to the Church. Is it guided on its secular side, that side which is turned to the State, by experts in social questions? Can we point to any single Church member, clerical or lay, who could get up to-morrow on a public platform and hold the attention of a meeting gathered together to consider any such question as Industrialism, Capital and Labour, Impurity, Intemperance or any of the other matters which have become of such importance to-day, and to whom all would listen as to an expert trained to the last convolution of his brain to speak and act? Moreover, and here is the crux and marrow of this matter of Church Leadership, such men as we need as leaders in the sense I have indicated, must be men deeply imbued with the Christ spirit of love and self-dedication.

So, if the Church is to create the atmosphere in which the conditions of the State shall be reformed, shall we not, as a Brotherhood dedicated to the cult of the Christly Spirit recognise the analogy I have tried to point out between the condition of Britain when the war broke out, in the matter of the lack of Leadership, and the Church as it is at present situated; between the line of action which the State has found imperatively necessary to pre-

serve itself from disintegration, and the line which the Church must take to render its members fit for the Master's work which He commenced within the State? Namely, the bringing in of "the Kingdom." The necessity for Leadership in the Church is clamant. How shall we produce expert Leadership within the Church, whose function it shall be to educate Church members, strengthen and help the Bishops and Clergy, and guide and direct definite effort amongst Church members who are responsible for the creation of that atmosphere, in which our social conditions may be reformed?

(To be Continued)

For the Children.

(Adapted from *Church Army Gazette*.)

Two little girls always played together very nicely and never fell out. One day they were asked "How is it, you never quarrel?" and one replied, "Because Addie lets me and I let Addie."

This is what Grannie means when she says "everyone should keep two bears. 'Bear' and 'Forbear'."

Talking of bears did you ever hear a three volume novel in three lines? If not, here it is:

Algy met a bear,

The bear was bulgy,

The BULGE was Algy.

Don't be like Algy—if the bear of Sulkiness or Greediness or any other bear meets you don't you be the "Bulge."

Parochial News.

Parochial Notes **MUST** be in hand by the 22nd, to ensure publication.

The Cathedral.

Vicar: Rev Canon Mayne.

The Annual General Meeting of St. John's Dorcas Society was held in Cathedral Chambers, Church Lane, on Friday, May 4th, at 3 o'clock, Cannon Mayne presiding. The election of officers for the ensuing year resulted as follows:—President, Mrs Mayne; Vice-presidents, Mesdames Murdoch, Gould, and Duncan; Hon. Sec. and Treasurer, Mrs P. Ashcroft; Cutting out Committee, Mesdames Miller, Lascelles, Duncan, Bestall, and W. J. Geddis; Committee, Mesdames E. J. Bull, McClurg, Hannah, Ward, R. Holt and Menzies.

The Annual Report was as follows:—"In presenting the Report of the work of St.