

Church Leadership.

By MR. B. CROMPTON-SMITH.

(Continued.)

The principle outlined above is that we need *experts*, not mere dilettanti or "casual" persons to lead us; men deeply imbued also with the Christly principles of love and pity. Assuming that we Church members hold by the inherent efficacy, necessity, and practicability of the teachings of Christ as applied to secular relations, how shall we train expert leaders who, under the guidance of the Holy Spirit, will inspire us in our course?

Let us take as an instance of the sort of expert the writer has in view, Charles Booth, lately deceased, who for many years studied the conditions of Darkest England, with the result, as one may suppose, that no purely secular expert could neglect his contribution to the nation's knowledge on the subjects he dealt with. We must, then, provide such men as Booth, imbued with the Christly spirit, combined with a sincere, rigid and scientific endeavour to arrive at the basic facts underlying their particular investigations.

How shall we provide such exceptional men? First, they must be men of dedicated lives, maintained as scientific investigators and researchers are maintained. They could be either clerical or lay, the condition being that their lives are devoted to their work. Hence their maintenance must be adequate, not dispensed with the niggard hand of a Church which too often sweats its Clergy. They would be selected as young as possible, and trained in Arts and so forth as their secular brethren are trained at the Universities. After their Academic work was far enough advanced, they would enter the ranks of those whose conditions they were studying. If, e.g., a student were devoting himself to Industrialism, it would be incumbent on him that he live and work as a worker, e.g., a boiler-maker, wharf labourer, carpenter, tram conductor, or the like for a sufficient time to enable him to know the very innermost of the conditions and factors that induce strikes, lock-outs, and other industrial phenomena. With the like thoroughness he must know the conditions obtaining in the employer class—his own, to which access would be comparatively easy. The ideal in this instance would be to produce one who,

out of the intimate knowledge obtained by his life and work would be able to voice, if necessary, the wants, ideals, hopes, heart-breaks and life-stories of the employed class, and who yet would be able to hold the scales of justice evenly between them and their employers. Is this an impossible ideal for such a student? What, then, is the alternative at the present time?

So with the students who take up other branches of social investigation, such as the running sore we know as Impurity, that disastrous waste and vitiation we know as Intemperance. Such students would require, no doubt, medical training; others would require technical training of every sort as chemists, electricians, engineers, educationalists, and what not; so also as journalists, business men, possibly lawyers, philanthropists, etc. The underlying principle in all cases would be that they should so live and study that their knowledge of their problems must be the intimate first hand knowledge of those who have worked and lived in the conditions which are to be permeated with the Christly law; and *their lives must be dedicated*, as the life of a monk or the member of a sisterhood is dedicated.

Considerations of space will not allow of further elaboration of these points. When these men (or women, for in some branches women could work better than men) were trained, and while training, it would be their business to lecture, travel, write, publish articles and statistics, institute experiments and research work, in combination perhaps with State and University work, such e.g. as that undertaken by the Universities in England in connection with Working-men University Extension Lectures and classes, all conducing to create and inform public opinion amongst churchmen—in other words, the creation of "atmosphere." One of their special functions would be, in addition to the chief one of educating the ordinary ruck of Church members in the knowledge necessary for dealing with the various social problems needing solution, that of aiding and advising the Bishops and Clergy, when e.g. General Synod proposed to touch social matters, or a Vicar of a large town parish desired to arouse public opinion in his town.

These suggestions, which are here, owing to lack of space, so scantily outlined, involve, it is apparent, the great difficulty with which the State is at

present so strenuously grappling, viz., the provision of *men and money*.

It is the Church's function, as a spiritual body, to inspire the men and women to enter on and dedicate their lives in the way I have pointed out. Can we doubt that they would be forthcoming? To do so would be to doubt the efficacy of the very institution of the Church by Christ and its continued inspiration by the Holy Spirit. If the Church will only look into its own affairs in the light of its clamant necessity for inspired leadership, and regard its needs in a spirit of Christly statesmanship, can we doubt but that the money will be also forthcoming? For we are not dealing with to-day or to-morrow; we are dealing with the future generations of the Church. If the necessity for leadership be brought home to us, shall we doubt that—as in the case of the State's dire need—the means can be found amongst the large body of those who own the name of Christ? I speak of course, of those who do not belong only to our own communion. The matters dealt with here, of their very nature, call for practical union of all Christians. Who knows but that the sharing of such a task as is outlined here, might be one bond drawing men of differing beliefs together.

Lastly, to summarise, the object of this paper is, first, to draw attention to the lack of all leadership in the Church in the matter of the definite creation of "atmosphere," strictly Christian in secular matters, and secondly, to emphasise the analogy between the State's policy in its hour of dire need, and that of the Church in its equal need of expert knowledge and guidance.

Reported "Missing."

Belonging to the Roll of Honor of the C.E.M.S. is the name of Staff Sergeant-Major Notley, who has been mentioned in despatches for distinguished service in Egypt, where he has been stationed since almost the beginning of the war. Sergt-Major Notley was an Imperial officer and the type of an English soldier, he was brought to N.Z. under the Territorial system, and for some years in charge of the Bay of Plenty area. He was one of those who formed a branch of our Society in Te Puke, and it comes as a duty as well as a privilege that I, in having known so well both himself