

## Christianity in the New Age

to take her rightful place at last as the leader of humanitarian crusades, the champion of the poor and weak, and the terror of wealthy evil-doers. The demand is a righteous one, and it is to the Church's shame that it still remains a mere demand. But the adventurous Church, while responding to it, will also insist that judgment must begin with the House of God. It is not the dishonest company promoter, the trafficker in human beings, the wealthy brewer and the conscienceless capitalist who loom most largely in her membership; but the petty profiteer, the dishonest tradesman, the conscienceless artisan, the small employer who is a bully and a skinflint, the business man who takes advantage of his customers' ignorance. It is with them she will deal first. This is not a question of comparing the sins of petty defaulters with the crimes of rich oppressors. The point is that these petty defaulters are to be found in large numbers inside the Church, and that it is her duty to address herself to them. Such a course demands courage of a type almost defunct in these days, when we need the support of big movements and influential platforms to stiffen our backbone sufficiently to denounce evil. It involves the kind of preaching that will, in some cases, leave the preacher wondering how much longer he will be allowed to occupy his pulpit. It may end in the Church having to go into the wilderness. Nothing strikes one as more ominous than the silence of the Church on