

failure. Cooperation among human beings is most desirable, and there are many ways of securing it. But the idea that all society should be reorganized into a socialistic or communistic organization, with the economic activities of all subordinated to a general master plan and controlled by a central committee through a brutal bureaucracy, is one which finds no warrant in the Bible, and which does not work out justly in practical experience.

The propulsion for this plan inevitably comes to be based upon dogmatic hatred. There is a man who owns something; therefore, he is an oppressor. Here is a man who is in a position of authority; therefore, he is an exploiter.

Now, of course, it is true that there are often men in positions of authority who are exploiters or oppressors. This is a matter of human nature. Reverse the situation and the man who is now exploited will often prove himself to be an even worse oppressor.

A minister has told me of his experience with this new gospel, as a student in one of the oldest and best known of American theological seminaries. He said that the professor of Old Testament was constantly talking about social reform and social change, until the students got very tired of it and asked him if he couldn't give them some lessons on the Bible. The professor said, "All right, we will study the Book of Exodus." He began with the first chapter of Exodus, but it wasn't very long before he was comparing the Israelites in Egypt to "the oppressed working classes of today", comparing Moses to a labor leader, and saying that the deliverance of the Israelites from Egyptian oppression was typical of deliverance from the whole capitalistic system.