

will work together for the common good.

This sounds, at first, like a very beautiful theory. Unfortunately, however, it is a theory which does not recognize the weaknesses of human nature. It is quite impractical. It has been tried by small colonies many times, through the centuries, and has usually resulted in utter failure. Cooperation among human beings is most desirable, and there ~~xxxxx~~ 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 mast plan, is one which finds no warrant in the Bible, and which does not work out ~~imp~~ in practical experience.

The propulsion for this plan inevitably comes to be based upon an unthinking hate. Here is a man who owns something: therefore, he is an oppressor. Here is a man who is in a ~~pos~~ position of authority: therefor~~e~~, 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 hew gospel, as a student in one of the oldest and best known of American theological seminaries, about forty years ago. He said that the professor of Old Testament was constantly talking about social reform and social change, until the students got a very tired of it and asked him if he couldn't give them some lessons on the Bible. The professor siad, "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