

The PROJECTOR

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What's Wrong With Capitalism?

By Dr. Bob Jones

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BOB JONES UNIVERSITY

The free enterprise system is the object of constant attack. It is characterized as outmoded, cruel, heartless, greedy, and vicious. Just how accurate are these charges? What is wrong with capitalism? Basically, absolutely nothing.

There are undoubtedly some men operating under the capitalistic system who rob and steal and attempt to exploit other men. That is the fault of the unregenerate human heart — not the system. The same kind of men operate in the same manner under socialism and communism. Under those systems, however, they are called government officials or commissars. Their robbery is called expropriation; their lying is labeled propaganda; their exploitation of the masses (though it is never so named) is, in fact, the enslavement of the workers and farmers.

What is capitalism? It is the system under which a man can invest his money, either inherited or earned, in order for that money to make more money.

Let's look at a typical capitalist. We will call him Mr. Cash. He takes the small amount of money he has saved and invests it. He may invest it in a private business, small enough so that he can operate it entirely on his own or with the assistance of his family, or a larger business in which he will hire people to work for him. Instead of investing in a private business, however, Mr. Cash may pool his money with that of a number of other men in a still larger business or corporation (such as a bank, a factory, a mine, a steel foundry, or an oil company). The money is pooled through the buying of stocks, and all the stockholders are co-investors in the enterprise.

The communists and their tools, the "Liberal" preachers, like to depict the "Capitalist" as an overweight, gluttonous individual with a diamond ring on his fat pinky, sitting on his money bags, and raking in more cash

while his feet are firmly planted on the workers who are crushed by his weight. The truth is that many capitalists are themselves workers, and by far the greatest majority are SMALL investors. When a man working in an auto plant saves part of his earnings and buys a few shares of stock, he has become a "capitalist"; that is, he has invested capital. A widow living on the income from her investments is a capitalist.

What is wrong with all of this? Absolutely nothing. Socialists charge that capitalism is a selfish thing, but it is a thousand times more unselfish than socialism. Under the capitalistic system, the funds a man invests benefit many other people besides the investor. Money is put into circulation, workers are given employment, and other individuals and businesses benefit directly or indirectly from the investment. If the investment is successful, the government benefits by increased taxes. If these taxes are not used to hire more drones on the government's payroll or to increase the red tape and unnecessary paper work in which socialists delight but for better highways, new schools, hospitals, and medical centers, the community will benefit.

Unfortunately, creeping socialism has so infiltrated the government and economy of the United States that ours is no longer a truly capitalistic society. Britain, Australia, and New Zealand are even more socialistic in their economic set-up. Israel is avowedly socialistic, and the nations of Western Europe have been more or less taken over by socialistic ideas. Remember, socialism and communism are brothers born of the same vicious parents; both are inimical to human freedom. The deficiencies of socialism and communism should, therefore, be apparent to any thoughtful observer; the superiority of the free enterprise system is obvious by comparison.

Socialism is wasteful and



inefficient. It depends on an army of civil servants, government employees, and petty tyrants to survive. Indeed, it is like a snake which begins to swallow its own tail, eventually devouring itself. Initiative is frowned upon, new enterprise discouraged, and the incentive of personal gain and the improvement of one's own standard of living almost eliminated. Under socialism and communism, the average becomes the ideal. There can be no equality in society without lopping off all the heads which rise above the common mass. Socialism, therefore, specializes in the destruction of genius and the promotion of mediocrity. In contrast, the so-called capitalistic system encourages initiative, gives genius free rein, and offers exceptional talent an opportunity for expression and development.

Where everything is state owned, there is a constant stream of directives, with rival departments issuing conflicting orders. The private enterprise system, on the other hand, promotes efficiency of operation. Since the object of an investment is to make the most possible money, the greatest possible efficiency of operation will be sought and attained — talent will be recognized, new ideas welcomed, and every means of increased efficiency sought. Some of us believe this is in line with the Scriptural principle that things are not only to be done "decently and in order" but "heartily." That certainly means with the whole heart, enthusiastically — a state of mind quite foreign to socialism and its slaves.

The free enterprise system encourages industry, a virtue unknown in the welfare state. There is a definite Biblical principle that a man who does not work should not be allowed to eat. A give-away society, however, steals the fruits of the labors of those who do work in order to support those who refuse to labor. We have come to the place in America today where we see the government paying men not to

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Evolution And The Population Problem

BY HENRY M. MORRIS, Ph.D.

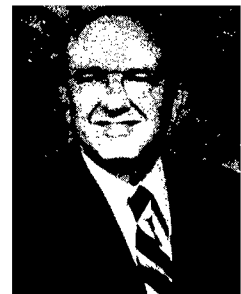
Director of Institute for Creation Research and Vice President for Academic Affairs, Christian Heritage College, San Diego, California (since September 1970).

Few issues today are more emotionally charged than that of population control. Sociological alarmists insist that the growth of human populations must be stopped by whatever means are available. Not only the usual contraception methods, but even such anti - Scriptural practices as abortion and homosexuality, have been promoted as desirable to help attain the goal of zero population growth.

The intellectual and educational establishments today assume it as self-evident that population growth should be halted. Famed anthropologist Margaret Mead, in the lead editorial in a recent issue of Science, says:

"The United Nations Population Conference, which concluded on 31 August in Bucharest, passed by acclamation a World Plan of Action that dramatized the growing global concern for the planet's plight.... At Bucharest, it was affirmed that continuing, unrestricted worldwide population growth can negate any socio-economic gains and fatally imperil the environment.... Those government for which excessive population growth is detrimental to their national purpose are given a target date of 1985 to provide information and methods for implementing these goals."

So urgent do the experts consider this problem to be that the United Nations



Organization actually proclaimed 1974 to be "World Population year." It can be shown, in fact, that if the population continued to increase at the rate of 2 per cent per year, in less than 700 years there would be one person for every square foot of the earth's surface. Obviously, the present growth rate cannot continue indefinitely. Nevertheless, many creationists find such arguments unconvincing. Since the evidence for a purposeful Creator of the world and mankind is exceedingly strong, the creationist can be confident that the world God made for man is large enough and productive enough to accomplish His purpose. That purpose will surely have been consummated before the population exceeds its divinely-intended maximum.

According to the Biblical record of creation, immediately after the first man and woman were created, God instructed them as follows: "Be fruitful and multiply, and replenish (literally, 'fill') the earth, and subdue it."

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EDITOR'S DESK

Our Pilgrim forefathers called themselves "Separatists." They called themselves that because they followed the Scriptural command to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17). The Puritans, the Fundamentalists of their day, were some of the group they had to separate from. The Puritans believed the Church of England could be reformed and that righteousness could be brought in by popular appeal.

We have completed the circle and are back at the point where the Pilgrims found themselves. We must be classified as Separatists if our position is to be clear. The term Fundamentalists no longer carries the clear cut call to separation, especially that of Ecclesiastical separation and quite often those of the Fundamentalists ranks do not practice the personal separation taught in the Scripture.

The following is a quote from a letter written to H.A. Ironside by P.J. Loizeaux:

"By some an attempt is being made to pull down the barriers of truth and make us give up what we have. If the younger men among us, who are soon to take the lead, if the Lord tarry yet a while, are not true in practice to the truth, not only of the gospel but, also of the Church of God, the truth itself will slip from them. As I see the developments all around, I burn with jealousy for the truth we have. It makes us, in its practice, a people rejected by all, but who have the bread that all need. IF WE KEEP SEPARATED FROM EVERY MOVEMENT WHICH LEAVES OUT WHAT HURTS IN THE TRUTH; IF WE JUST LIVE OUT IN PRACTICE WHAT THE TRUTH IS, WE WILL REMAIN NO DOUBT A SMALL, UNPOPULAR PEOPLE, BUT WE WILL BE TO THE END GOD'S VESSEL OF TRUTH TO HIS WHOLE CHURCH ON EARTH; AND THAT WILL BE TEN THOUSAND TIMES BETTER THROUGHOUT ETERNITY THAN TO HAVE BEEN ON POPULAR LINES FOR GREATER ACCESS TO MEN. Our assemblies, if kept truly pure, are little fortresses for the defense and rallying out of truth. Let us build them up strong, solid and faithful..." (emphasis added)

Martin Luther stated it this way: "If I profess with loudest voice and clearest exposition every portion of the truth of God excepted precisely that little point which the world and the Devil are at that moment attacking, I am not confessing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point."

Our Pilgrim forefathers were not ashamed to march under the banner of Christ as a "Separatist" and I believe it to be the only safe banner for those who want to walk wholly pleasing to the Lord today.

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Twelve of the fourteen graduates of the 1975 graduating class of SRCA are going on to Christian Colleges. That is right at 86 per cent. The other two plan to attend local colleges in their home town. Our percentage is not always this high, but well over 60 per cent of our graduates have been going to Christian Colleges since our first graduating class in 1971. We are in the business of training Christian young people for the Lord's service and make no attempt to disguise this fact. We recommend only those Christian Colleges that take a strong Separatist stand.

Does A Christian School Education Prepare Children For Living In Today's World ?

by James W. Braley
CACs Director of Curriculum Services

One of the frequent criticisms of the Christian schools has been that they are *hothouses* or *incubators* for children. Those hurling this criticism at the doors of the Christian school movement have meant to discourage parents from sending their children to such schools. When we take the time to analyze what is actually being said we can see that in many ways it is true. However, rather than being a negative factor, the truth in this accusation is a real PLUS for Christian education.

Dr. Roy Zuck, in his Christian school pamphlet, "Let's Be Logical," says he had...

"...reasoned that Christians should seek to influence the public school system and not withdraw to cloistered schools. After all, I thought, how could a child learn to live for God in a secular world if he is confined only to a Christian environment? When would he learn to adjust to today's world? Wouldn't it be harmful for him to be sheltered in a "hothouse" environment? Wouldn't an "overdose" of Christian teaching possibly lead to an open rebellion against Christianity in his adolescent years?"

Then I realized a serious mistake in my logic. A hothouse is beneficial, not harmful, to young tender plants! They need protection, care, and nurture in their early days. This helps them become strong and sturdy. Likewise, children need the protection, care, and nurture of a Christian environment.

Are Christian schools hothouses? Of course they are in many ways. I can recall from my youth in a small town in central Arizona visiting a hothouse constructed in our area by a gentleman from Iowa. In this beautiful glass enclosure with carefully controlled temperature and humidity he was growing Iowa corn. Some thought his sanity was questionable, but after visiting with him a number of times I found that he was growing Iowa corn in a hothouse in Arizona in order to develop a strain of corn which could withstand the challenges of weather, insects and disease in the cornfields of Iowa. He wasn't sheltering the corn to make it weak. He was protecting it from outside interference to make it strong!

The Christian school is much the same. A haven from the humanistic philosophy which permeates our society, the Christian school provides the encouragement, philosophy, enrichment, and protection needed for strong spiritual growth. The Christian school does not purpose to cause the child to grow into weak adulthood. Quite the contrary. Its purpose, that the child might stand straight and strong in a world of people bent by the pressures of a Godless society.

We are admonished by Scripture to "...beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ." Colossians 2:8.

Where better can children learn they need to grow strong spiritually? This spiritual growth must be directly related to all other areas of maturation: physical, academic, social and emotional. The Christian philosophy of life is a vital, positive part of the training in a Christian school. In the Christian school this phil-

osophy is directly and naturally related to each subject area—not in a forced or awkward way, but in a relaxed and natural way. Young people can easily learn that God is the center of all truth. They can naturally relate God's truth to all they are learning. During their formative years they find it easy to make this direct application to life — and they are doing it during the time they are developing their strongest habits of life and learning.

An incubator or a hothouse is often thought of in a negative sense. The emphasis is on weakness. However, this analysis should be reevaluated.

Both the incubator and the hothouse are constructed to take something weak—such as a small, weak baby, an insignificant seed or spindly plant — and with proper encouragement and control of environment develop it into something which is vitally alive, strong and healthy. Dr. Mark Fakkema, an early leader in the Christian school movement, has written, "We do not put young plants in hothouses to make them weak. We put them there because they are weak."

In the Christian school, rather than a negative, hostile environment of the world and man's philosophies, the child is NURTURED in an environment of encouragement and Christian love. Dr. Roy Zuck further states, "My idea that a child can be given an "overdose" of Christian teaching was erroneous... After all, no child can be given too much love, provided it's genuine love given in the right way... In much the same manner, no child can be given too much of the right kind of Christ-centered Bible teaching and training. What some teens rebel against is an "overdose" of hypocritical teaching, teaching of the Bible by people who are not exemplifying in their experience what they teach."

The key to the success of effective Christian schools is the teacher — the "Living Curriculum" in the classroom. Students need to see God actively working in the lives of their teachers and supervisors. They learn more about applying God's truths to practical Christian living by seeing it exemplified in those with whom they live and learn.

It is the feeling of many well-meaning parents that the Christian school overshelters children from the real world. Nothing could be further from the truth. Children in the Christian school can be *exposed* to many of the world's ways without being *infected* by them. Under the guidance of wise, spirit-controlled teachers, students can be exposed to the negative philosophy and sin of the world in contrast with a positive Biblical perspective. Christian schools do not seek to falsely shelter students from the world as it is. Rather, they seek to expose students to the world while they are simultaneously being trained in the standards of God's Word.

Many children attending the secularized public school system are not necessarily being *adjusted* to the world; they are being *conformed* to it. The cause of Christ needs strong, established, growing young people to carry out the work assigned to His church. The purpose of Christian school education is to accomplish this task.



The PROJECTOR

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Teaching Tips

By Miss Judy Laughlin

"Research Paper, Fun?"

"Can we do this again, Miss Laughlin? This was really fun." This was a typical response I received after assigning my junior and senior high English students a research paper. Only this research paper was a special paper.

The assignment was given like this:

Students, I want you to choose one place; a city, a state, or a country. It should be a place that you would love to visit (or already have visited) more than any other place. In this paper you would inform me about everything I would need to know before I could go to your place. (I would need to know its location, methods of travel, money systems, government, etc.) In your paper you would include a title page, outline, thesis statement, and bibliography page. If you want to include maps, drawings, pictures, etc., it would certainly make your research paper ("travel brochure")

more appealing. You might even write to the area's Chamber of Commerce for extra information.

Believe it or not, my students as a whole thoroughly enjoyed this project. What a motivation for introducing the term paper. Not only will the students enjoy such a project, but also they will become familiarized with research paper terms (such as: title pages, thesis statement, bibliography, etc.); and they will be developing skills using encyclopedias, dictionaries, periodicals, and other reference materials.

My students finished this project during first semester. This second semester, when research papers are assigned, these terms and forms (required on formal term papers) will be in their working vocabulary and previous experience with their "fun" research paper will be most beneficial.

FROM PAGE 1

Capitalism

work and, by its welfare allotment, actually paying women to have illegitimate children. Idleness, greed, and immorality are often associated together; socialism encourages all of them.

You can judge a man by his enemies as well as by his friends. By observing the enemies of the free enterprise system, you can know that the system itself must be moral, reasonable, and basically Scriptural. The government leeches -- the employees of the department of Health, Education, and Welfare and other extra-legal and unconstitutional government agencies -- the communists; and those same Americans and foreigners who cry out against capital punishment, military preparedness, and

law and order are the most outspoken in attacking capitalism. Foremost among these are the apostate clergy, who are busy promoting personal immorality, social decadence, and revolution -- the ministers of Antichrist who stand against anything the Word of God commends and upon which a happy and prosperous nation must be based.

Just as it is a Biblical principle that a man should work for what he gets, the Scripture also teaches that the ideal situation is one where man can securely enjoy the fruit of his labors and know that no one can take them from him. One of the conditions which will prevail under the Messianic reign of our Lord is that each man will have his own personal

property and enjoy it without fear that the government will expropriate it or take it away by unjust taxation or by any other means, legal or illegal. We are told that in those days "they shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:4).

We frequently meet men who are conservative in their political views, enthusiastically supporting the free enterprise system, but who are, at the same time, inclined to be "Liberal" in their religious convictions. However, you will never meet a truly Biblical Christian, a born again man, who knows the Bible, believes it, and accepts it as the Word of God, who is a socialist in his economic theories.

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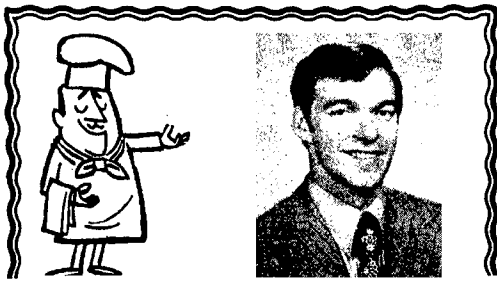
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FROM PAGE 1

Evolution And The Population Problem



Educational Potluck Ask For A Miracle

"For they perceived that this work was wrought of our God" (Nehemiah 6:16).

Learning to pray for miracles -- that was one of my first lessons about prayer. Recently, some long forgotten speaker at a youth meeting moved forward in my mind. He challenged us, I remember, to pray that God would answer our prayers in such a way that all would know He had heard and answered. The speaker also remarked that the Christian life should resemble a miracle -- a prolonged miracle. Having a miraculous birth, the Christian was to live a miraculous life. Experiencing daily miracles was not, however, simply a matter of strengthening our own faith; it was also a revelation of God in our lives. One of the definitions of miracle is: a wonderful example. God wants to make our lives and efforts a wonderful example of His power and grace.

Praising God for His blessings is one thing; having others praise Him for what He did for us is another thing. Nehemiah's enemies knew that God had performed a miracle in their midst; Nehemiah did not have to declare God's blessings -- he demonstrated them. The challenge for Christian schools is to pray that God's stamp of approval will be evidenced before all. Pray that the Lord will meet your needs through an outpouring of His grace. In order for this

outpouring to occur, however, a particular challenge must be met.

Work done in the will of God, by the power of His Spirit, and for the glory of His Son must be a special kind of work. If those around us fail to perceive that "this work was wrought of our God," then perhaps our manner of working was inappropriate. Being both in and of the flesh, the work of the Spirit is occasionally attempted through our own will, or by our own power, or for our own glory. Although Christians seldom consciously strive solely in the flesh, we often unwittingly rely on our own strength rather than the Lord's. To please God, therefore, His will must be accomplished in His way.

During the summer, Christian schools are often planning, remodeling, expanding, and spending. Whereas many Christian schools continually "pray in" funds, the current recession makes it even more imperative to ask for miracles. Let this summer be a time of rich personal blessing and powerful spiritual testimony -- pray that God will, by a miracle, meet all your needs. Let the Lord do "a marvelous work and a wonder" (Isaiah 29:14) in our hearts and schools. Pray for a wonderful example of God's power -- ask for a miracle.

(Genesis 1:28). Essentially the same commandment was given to the handful of survivors of the great Flood (Genesis 9:1). Since man has not yet come anywhere near to filling the earth (the total population currently averages less than one person for every 400,000 square feet of land area), even to its maximum feasible "carrying capacity", it seems unlikely that the earth has yet reached its optimal population, as far as the purposes of the Creator are concerned.

Throughout the Scriptures, a large family is considered to be a blessing from the Lord (note Psalm 127:3-5; 128:1-6; etc.), not a problem to society, assuming, of course, that these children are going to be brought up "in the nurture and admonition of the Lord." (Ephesians 6:3).

The historic fact of creation is prophetic of the future fact of consummation. That is, since God created the world for His own good purposes, we are justified in believing He will bring these purposes to completion at the proper time. Many current trends seem to have been predicted in the Bible and, therefore, suggest that the return of Christ and the end of the age may be near at hand. It is, therefore, at least a possibility that the Creator's work of consummation may solve the population problem long before it becomes critical.

Even apart from Biblical revelation, however, there is no good reason for alarm over population. The earth is quite able to support a much larger population than it now possesses. Even with the present status of technology (available water for irrigation, potentially arable land, modern methods of soil treatment and improved crop yields, etc.), authorities estimate that the earth's reasonable "carrying capacity" is about 50 billion people. Future advances in technology (solar energy, saline conversion, etc.), may well increase this still more.

Thus even at the present annual increase of 2 per cent, it will still be 135 years before this maximum population will be reached. However, in order for this population to be achieved, modern technological knowledge will have to be employed worldwide, in the underdeveloped countries as well as in the developed nations. In turn, experience in the latter shows that population growth rates tend to drop off as a society's technology increases. Revelle comments on this as follows:

"Here we are faced with a paradox: attainment of the earth's maximum carrying capacity for human beings would require a high level of agricultural technology, which in turn calls for a high level of social and economic development. Such developments, however, would be likely to lead to a cessation of population growth long before the maximum carrying capacity is

reached."

It is interesting that, for the most part, those intellectuals who are most vocal in support of population limitation (Margaret Mead, for example), are also strong believers in human evolution. This is probably because of their refusal to recognize divine purpose in the world. If there was no creation and therefore no purpose or goal in creation, then neither is there any reason to believe the Creator will accomplish His purpose at the end of history. Just as man's past evolution was dependent solely on random natural processes, so must his future be controlled by naturalism, the only difference being that man now knows how to control those processes -- or so he hopes.

One of the strange aberrations of the modern drive for ecological and population controls is the notion that the "environment crisis" is an outgrowth of the Biblical teaching that man should multiply numerically and subdue the earth. Professor Lynn White of U.C.L.A. first popularized the notion that this Genesis mandate has served as man's justification for the exploitation of the earth's resources. Professor Richard Means and others have even proposed that we should all revert to belief in a pantheistic polytheism in order to have a proper regard for all aspects of the world and its living things as they have evolved.

This idea is a prime example of evolutionistic confusion of thinking. Christians who believe and understand the Biblical teachings on this subject have never used Genesis 1:28 in support of the careless use and waste of any of the earth's resources. To the contrary, since everything is presented in Scripture as the product of God's creative design and purpose, Biblical creationist Christians regard themselves and man in general, as stewards of the creation, accountable directly to the Creator for its proper development and use.

On the other hand, it is very significant that all of the earth's serious environmental problems, even its population crisis, have developed during that one century (say, from about 1860 to the present) when the evolutionary philosophy had replaced creationism in the thinking of practically all of the world's leaders in education, science and industry. The earth has been exploited not because of any divine mandate, but because of social Darwinism, economic and military imperialism, secular materialism, anarchistic individualism, and other such applications of the "struggle and survival" rationale of modern evolutionism.

As far as reverting to pantheism is concerned, this is simply another variant of evolutionism and will inevitably lead to similar results. The most pantheistic of nations (e.g., India with its Hinduism, China with its Buddhism and Confucianism, etc.) are precisely those

nations in which the population/resource ratios have been most severe. It has not been the Judeo-Christian nations in which population has become a problem, but those with religions of pantheism. How then can pantheism solve the very problems it nurtures?

But there is an even greater inconsistency in evolutionary thinking relative to population. The same population statistics which supposedly presage a serious population problem in the future also indicate a very recent origin of man in the past, and therefore a special divine purpose for man in the future.

To illustrate the problem, assume that the human population increases geometrically. That is, the increase each year is equal to a constant proportion of the population the previous year. This relationship can be expressed algebraically as follows:

$$P_n = P(1+r)^n$$

in which P is the population at any certain time, r is the proportionate annual increase in population, and Pn is the population n years later. For example, if the present population is 3.5 billion and the planet's permissible population is 50 billion, the number of years before this number will be reached at the present 2 per cent annual increase can be calculated as follows:

$$50 \times 10^9 = 3.5 \times 10^9 (1.02)^n$$

from which

$$\log \frac{50}{3.5} = n \log 1.02$$

and

$$n = \frac{1.156}{0.0096} = 135 \text{ years}$$

We have already discussed this result, however. Looking toward the past, instead of the future, equation (1) will also indicate how long it would take to produce the present population at 2 per cent growth per year, starting with two people. Thus

$$3.5 \times 10^9 = 2 (1.02)^n$$

from which

$$n = \frac{9 + \log \frac{3.5}{2}}{\log 1.02} = 1075 \text{ years}$$

That is, an initial population of only two people, increasing at 2 per cent per year, would become 3.5 billion people in only 1075 years. Since written records go back over 4,000 years, it is obvious that the average growth rate throughout past history has been considerably less than the present rate.

As a matter of interest, we can also use equation (1) to determine what the average growth rate would have to be to generate the present population in 4,000 years. Thus:

$$3.5 \times 10^9 = 2(1+r)^{4000}$$

from which

$$r = (1.75 \times 10^9)^{\frac{1}{4000}} - 1 = \frac{1}{2} \%$$

Thus, an average population

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The above notice is sent out by the IRS for employers to post for employees to read. The headlines are followed by several paragraphs of "fine print" which tell of the new withholding tables which will reduce the amount of income tax withheld from wages after April 30, 1975.

The new "Tax Reduction Act of 1975" appears to be a wonderful boon to the average taxpayer but instead it is a very deceptive means of hanging the taxpayer in the balance so that he is found "wanting".

Consider the average couple employed by a Christian ministry whose joint income totals \$8130. This couple under the present tax table and withholding table will get about \$50 refund. The new tables which went into effect on May 1 will put this couple in a much different standing with the IRS. If they take no action to prevent what the "Tax Reduction Act" will automatically put into force, this couple will owe the IRS over \$250 at the end of the year. The actual amount of money paid in taxes is slightly decreased but the money withheld is DRASTICALLY decreased. This means trouble for many middle and low income families in America at the end of the year.

(A new W-4 form can prevent the above calamity.) I am not familiar with all of the penalties which the IRS has to offer those who cannot pay their income taxes; however, I feel that the very

nature of the IRS Codes make the new "Tax Reduction Act" a dangerous threat to our land

There are two basic types of law which have been used in this world. Most countries have been under what is called Codified Law. This is a legal system which gets its strength from the government which makes the law, interprets the law and enforces the law. It is a system of legal codes which the ruling class lists in a law book. The basic purpose of Codified Law is to protect the ruling class at the expense of the common class. Under Codified Law the defendant is guilty until proven innocent.

Common law, which has been the system of Great Britain and the U.S., is established by the courts. The jury of citizens determines guilt instead of a government official. The defendant is innocent until proven guilty by his peers. Under common law, conviction cannot be made by a government official.

When a person violates one of the IRS or OSHA "codes", he finds that Codified Law has crept into the American system. He does not go to court as an innocent defendant to be tried by twelve of his peers. He is simply told that he is guilty and he is fined or imprisoned.

Is the new "Tax Reduction Act" designed with the purpose of placing Americans under the power of an "Omnipotent Government?"

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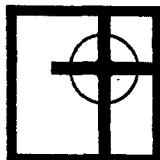
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FROM PAGE 7

Evolution And The Population Problem

In that case, the length of time required for the population to grow from 2 people to one billion people at one third increase per year is:

$$n = \frac{\log\left(\frac{10^9}{2}\right)}{\log(1.00333)} = 6100 \text{ years}$$

To this should be added the 175 years since 1800. Thus, the most probable date of human origin, based on the known data from population statistics is about 6,300 years ago.

This figure, of course, is vastly smaller than the usually assumed million-year history of man. Nevertheless it correlates well not only with Biblical chronology but also with other ancient written records as well as with even the usual evolutionary dates for the origin of agriculture, animal husbandry, urbanization, metallurgy and other attributes of human civilization.

By arbitrary juggling of population models of course, the evolutionist can manage to come out with any predetermined date he may choose. People should realize, however, that this does require an arbitrary juggling of figures, based solely on the assumptions of human evolution. The actual data of population statistics, interpreted and applied in the most conservative and most probable manner, point to an origin of the human population only several thousands of

years ago. The present population could very easily have been attained in only about 6,000 years or so, even if the average population growth rate throughout most of history were only one-sixth as much as it is at present. The burden of proof is altogether on evolutionists if they wish to promote some other population model.

The Biblical model for population growth starts with eight people (Noah, his three sons, and their wives) right after the great Flood. The date of the Flood is not certain; the Ussher chronology dates it about 2350 B.C. but possible gaps in the genealogies of Genesis 11 may justify a date as far back as say, about 6000 B.C., with the probabilities favoring the lower limit rather than the upper limit.

Even using the short Ussher chronology, it is quite reasonable, as we have seen, for the population to have grown from 8 people to 3.5 billion people in 4350 years. This growth represents an average annual increase of only 0.44 per cent, or an average doubling time of 152 years. Such figures are quite consistent with all known data of population statistics, especially in light of the fact that the human death rates were very low for many centuries after the Flood, and family sizes quite large. Thus, in all likelihood, the population growth was very substantial in the early centuries, at least as great as it

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has become in the present century. In turn, this means that the rate may have been much less than 0.44 per cent during the long period in between.

In any case, the conclusion is well justified that the Biblical chronology, even in its most conservative form, fits well into all the known

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facts of population growth, much more so than does the evolutionary chronology of human history.


For further discussion, with a different analytical approach, on the evolutionary implications of population growth, see *Biblical Cosmology and Modern Science*, by Henry M. Morris, Chapter VI, "World Population and Bible Chronology" (available from I.C.R.).

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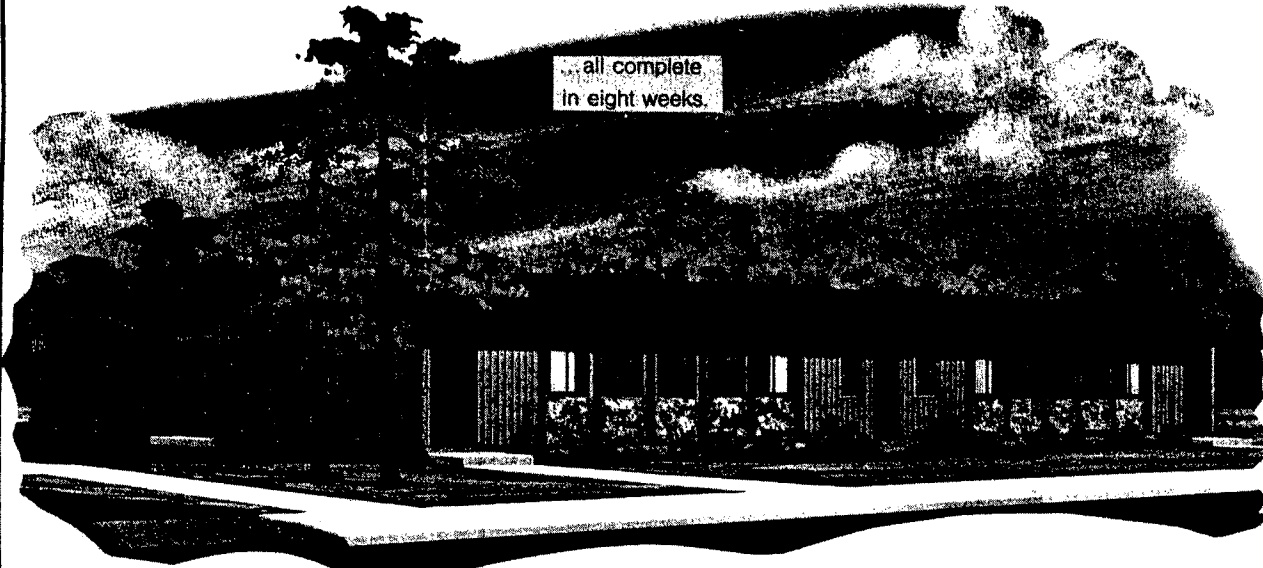
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 —Philippians 3:8



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