

SHALL WE ABANDON SOUTH AFRICA TO THE COMMUNISTS?

by Ray Brubaker



Shall We Abandon South Africa To The Communists?

Ray Brubaker

Dedication



This book is respectfully dedicated to missionaries such as Miss Wilma Lester who writes, "I want to tell you how very much I appreciate your very accurate presentation of conditions in South Africa. I spent 30 years in Swaziland and the Republic as a missionary, and I love South Africa as I love America. You present conditions as missionaries see them. The distorted news from the news media grieves me. Missionaries are writing how badly the Christian blacks are being treated by the ANC (African National Congress) and followers. May God richly bless you for your stand."

It's true that many blacks being killed in South Africa are Christians or are loyal to their government but are being killed by blacks who have been motivated by Communist terrorists.

I felt we were alone in our presentation of these facts as we saw them. In fact, we spent thousands of dollars getting reports on video tape from South Africa as documentation for our reports.

Then Dr. Jerry Falwell went on a fact-finding mission and returned

with much the same information we were reporting. He writes, "As I have watched the blood-red river of Communism overrun country after country on the continent of Africa, my heart has ached. Today many African states wear the brand of the Soviet hammer and sickle. South Africa is particularly important to the United States. Its essential minerals, open sea-lanes, and naval bases are vital to America's national defenses. And more importantly, we must not hand over 30 million precious lives to the Soviet Union."

We agree and want to share this dedication with Dr. Falwell whose reports have collaborated with our reports. It's a reminder of what we read in II Cor 13:1, "In the mouth of two or three witnesses shall every word be established."

Finally, we dedicate this book to all who are convinced as we are that we must defend the truth regardless of the sacrifices that must be made. And to that end we invite your financial support, for without dedicated dollars our reporting is in vain.

GOD'S NEWS is a voice crying in the wilderness—a voice kept on radio and television only as you will help us relate the facts and try to save both missionaries and multitudes of believers from savage butchery from communist hordes waiting to take over the South African government.

If you will help us send forth this message, will you send your largest contribution possible to — GOD'S NEWS BEHIND THE NEWS, ST. PETERSBURG, FL 33733. Thank you and God bless you, for we also dedicate this book to you.

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Introduction

In a WASHINGTON POST/ABC NEWS POLL it is reported 64% of Americans questioned said their sympathies are with the black majority in South Africa. Only 13% said they support the Botha regime.

Surely we would like to see the living standards of South Africa's blacks improved.

However, there is improvement in the spiritual life of the continent. We're told: "On an average day, 16,000 new believers and five new congregations join the ranks" of Christians now populating that part of the world. By the year 2000 Africa could be a "Christian Continent," if not hindered by civil war, internal strife, persecution, famine, drought and poverty and the threat of atheistic communism.

V.C. Ferkiss describes Africa as a "continent rushing from darkness into vigorous, often violent awakening."

Despite the threats from Marxist forces, by the year 2000 there could be 350-million African Christians, making it the largest concentration of Christians in the world.

J.D.Y. Peel, professor of sociology at Liverpool University, has studied the increase of nominal Christians in Africa. He says there are large areas -- in southern Ghana, eastern Nigeria, Zaire, Uganda, Zimbabwe and South Africa -- "where virtually everyone claims to be a Christian."

Eighty-one million Muslims live in Africa, roughly 27 percent of the population.

When it comes to South Africa, the Rev. W. Franklin Graham says Americans would be better off spending more time solving their own racial problems than protesting apartheid.

What about South Africa? Is South Africa in danger of going communist? Why should we be concerned? Will missionary work in South Africa be affected if the country falls to the communists? Will the fall of South Africa to communism bring the whole continent to disaster?

These are some of the questions we discuss in this book. The answers should prove enlightening.

RAY BRUBAKER,
COMMENTATOR

Christianity Versus Communism

Perhaps, like many, you wonder why we should concern ourselves with the question: Shall we abandon South Africa to the communists?

A primary reason is that wherever you have the advance of communism, you have attacks made upon evangelical Christianity.

Take Rhodesia, now called Zimbabwe, as an example, where upwards to 40 missionaries and their children were murdered during terrorist attacks several years ago.

George Otis, of HIGH ADVENTURE MINISTRIES, tells of a trip he took to Rhodesia in 1978. He writes, "Frankly, I went to Rhodesia, after all the reading I had done, expecting to find 240,000 whites trying to dominate 7,000,000 blacks. Instead, I found 7,240,000 people living in a blockaded, landlocked little country attempting to hold out against two well-financed and well-armed guerrilla armies." Said Otis, "I found the most loving and wonderful black people trying desperately to hold on to their land and so many to their Jesus even while being subjected to terror without precedent."

Then he gives this example: "A congregation of blacks will be in church worshipping on a Sunday evening; without warning a band of heavily armed guerrillas will burst into the church; stop the service and march everyone outside. Then they will take the pastor and blow his face off before the eyes of every man, woman and child. At gunpoint, they will force all to kneel and chant for one hour, "Jesus was a fraud and Mary was a whore." They burn all the Bibles and the church building itself. Finally, they kidnap the young men and force them to join the guerrilla army and promise that after the take-over they will give them the property of the white man. Their final warning is that unless everyone cooperates fully, they will return and destroy the entire village."

US NEWS & WORLD REPORT relates how terrorists burned down or closed about 800 schools with one-fourth of them run by missionaries. Yet an estimated 95% of Rhodesia's black leaders were products of missionary schools. (7/10/78)

Robert Mugabe, brought up a Catholic, became a Marxist along with Joshua Nokomo. In opposition to the white government of Ian Smith, the Carter Administration in Washington insisted these Marxists take over the leadership of Rhodesia.

Shaw downplayed the role of race relations in the present struggle in South Africa, saying, "It is not a struggle between black and white, but a struggle between Marx and Christ."

Now is this any reason for us to express our concern for South Africa, seeing what has happened in Rhodesia, Ethiopia, Mozambique and Angola where communism has taken over?

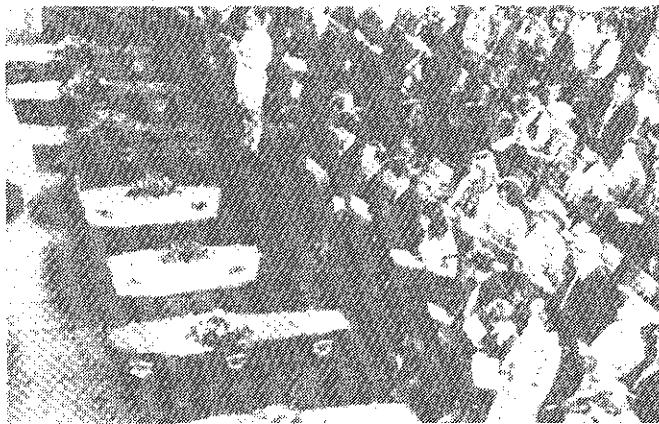
Naturally we are concerned about practices that aggravate the situation in South Africa but believe it is a problem for the government there to work out.

However, Michael Calabrese, a San Francisco attorney, who spent three months in Johannesburg, writes, "The longer apartheid persists, the more likely it is that a Communist regime will emerge from the final chaos and align itself with the Soviet bloc nations that now supply arms to the African National Congress."

We must not allow South Africa to fall to communist insurrectionists as these other countries have done. It will bring the downfall of Christianity in a bloodbath such as witnessed in China and Russia and elsewhere if Marxism prevails in that part of the world.

For example, an incident is reported of three men, four women and five children, all British, who were axed, bayoneted and clubbed to death at a Protestant mission school. The slaughter was carried out by gunmen who identified themselves as "freedom fighters" for the Zimbabwe African National Union, a Mozambique-based force headed by Rhodesian Marxist Robert Mugabe.

This article from the July 10, 1978, issue of U.S. NEWS & WORLD REPORT goes on to state: "Some see the attacks as an attempt by Marxists to wipe out missions long regarded as pillars of foreign culture and values."



At the Elim Pentecostal Mission School where the massacre took place, every woman and even a five-year-old child was raped and then mutilated, and a girl was stabbed 61 times. A three-week-old baby's head was beaten with a chunk of wood and then bayoneted--the work of Mugabe's guerrillas. Yet, you have President Carter's Ambassador to the United Nations daring to assert after the massacre, "Robert Mugabe is a very gentle man...The violent are Ian Smith's people, and hopefully

they won't be around much longer." Notes the writer of this article, "It is sometimes difficult to hold our tongue when we think back on these words."

TIME magazine (7/10/78) noted at the time that the Elim massacre was the most savage assault on whites in Rhodesia's history.

The Rev. Ronald Chapman, head of the school, prayed for mercy for "those who perpetrated this act of shame." Later he spoke more bluntly, saying: "I had to identify the bodies." He added, "I would not have treated an animal in the way those people were treated."

TIME magazine stated: "The latest rash of murders suggests that the guerrillas are now killing missionaries in an effort to create panic among Rhodesia's remaining whites, particularly in rural areas. Since whites are now leaving the country at the rate of 1,000 a month, that brutal plan may be having some success."

The reason we go back to relate these facts is that an identical situation exists in South Africa and in other parts of Africa as well.

The Rev. Norman Wood, chaplain-general of the Rhodesian government forces, addressed the National Association of Evangelicals meeting in Orlando, Florida, in which he stated some terrorists have actively worked to downgrade the Church and the Gospel of Jesus Christ. The results have been the closing of some missions and brutal attacks on still others. Said Wood, "We must, as Christians, seek God's face in this difficult situation."

Thus today we call attention to our concern as to what can happen in South Africa and in all of Africa if Marxism prevails.

And, if you think the clergy that leads many of the peace marches are men of peace without prejudice or without selfish ambitions, listen to this. The Rev. Canaan Banana, jailed for supporting guerrilla groups, now rewrote the Lord's prayer in which he stated: "Teach us to demand our share of the gold. Forgive our docility..." The word "docility" is related to a willingness to be taught. And to "demand" something is a tactic of the communist revolution. Love, as taught by Jesus, makes no demand of others to share goods, gold, or wealth, but simply prevails upon the love of Jesus within us to be the driving force to lead us to share with others. Banana, an ordained Methodist minister, is quoted as saying, "Every time I see a guerrilla, I see Jesus Christ."

We report again on the communist philosophy as compared with Christianity. At Pentecost it is pointed out that the early church had all things common in a sharing with those in need. Communists will use that to suggest the Bible promotes communism. However, communism works on the premise, "What you have if you have more than I have, share it with me. If you don't share it with me, I will fight for it, strike for it, demand it with marches and by throwing incendiary bombs, until I get what I want."

On the other hand, at Pentecost it was the love of Jesus in the hearts of the early Christians that led them to share their

possessions so that no one had need.

Surely this is a principle that needs to be followed today. We are a generous people in sharing with the poor and needy, with famine-sufferers and earthquake victims. Likewise, we share the Gospel message by our support of radio and television programs and missionaries around the world.

In 1 John 3:17 we read, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I'd like to propose that Christians initiate a Freedom Train that would go up and down the land and receive food and clothing that can be sent to the needy people of the world.

Why should it be a Rock group that should seek to raise \$40-million for the starving in Africa when Christians should be full of the love of God for one another and for the needy of the world?

We talk love, but do we practice it? For in 1 John 3:18 we read, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

A closing thought--Africa is ripe for the Gospel.

In a newspaper dated Sept. 21, 1985, we read: "Nowhere in the world is Christianity growing so rapidly--some 6,000 conversions a day--as in Africa....In fact, it is predicted that by the year 2,000, there could be 350-million African Christians, making it the largest concentration of Christians in the world."

That is, unless the communists with their anti-God philosophy are able to take over country after country in Africa and obliterate Christianity as they have sought to have done elsewhere.

In a map of the major religions in the continent today, South Africa has the greatest representation. And, for that reason our concern for South Africa includes the freedom to fulfill the great commission of our Lord--to preach the Gospel to every creature.

Witnessing the collapse of governments under which Christianity has thrived now falling to governments that are Marxist makes us to see the truth of the words of Jesus when He said in John 9:4, "The night cometh, when no man can work."

If ever we are going to work for God, and put our dollars to work for God, it is now. And, the first requirement is that we give ourselves to the Lord.

Have you given your heart to Christ?

In John 1:12 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

If you've never invited Jesus Christ to save you, why not do it now? He doesn't demand you receive Him as your Saviour; He simply invites you to do it.

Then love Him, serve Him, live for Him with the help of the Holy Spirit by reading the Bible, praying, and attending a Bible-believing church, and by being ready for Him whenever He will come.

For He hath said, "Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."

Will Communism Triumph?



Dr. Carl McIntyre, President of the International Council of Christian Churches, reports how Anglican Bishop Tutu, addressing the World Council of Churches in Vancouver, stated, "I find capitalism quite horrendous and unacceptable. I am a socialist." He notes Tutu received the Nobel Peace Prize as one "working to change apartheid through peaceful means." Says McIntyre, "His idea of peace is to destroy capitalism and bring in socialism."

McIntyre explains, "Tutu has been a friend of the African

National Congress, which is Marxist, backed by the Soviet Union. He is an exponent of Liberation Theology, which uses Christian terminology to promote revolution."

It was Dr. Jerry Falwell who has been villainized and hounded in the press for saying that if Tutu purports to speak for all of Africa, he is a "phony."

Bishop Isaac Mokoena, leader of the largest black church in Africa with four and a half million members, who formerly worked with Tutu, has repudiated him as one who is misleading the blacks. When he realized Tutu was helping the communist cause, he withdrew from the South African Council of Churches.

The relationship of the World Council of Churches to communist intrigue and influence seems well-founded.

The PRESBYTERIAN JOURNAL relates how a team of churchmen from South Africa, with some of them members of the World Council of Churches, claimed that the WCC is involved in a "deliberate program of eliminating Christianity from Southern Africa." The team included representatives of Southern Baptist, United Methodist, Evangelical Bible and Roman Catholic congregations.

The team's leader, the Rev. Fred R.E. Shaw was quoted as saying, "You don't have to look any further than Mozambique to the northeast and Angola to the northwest to see what the WCC really wants and what it is satisfied with. In both these countries, whose present power structure and policies the WCC takes proud credit for having brought into being, Marxism is the official doctrine of the state, and the public propagation of Christian truth is increasingly impossible."

Shaw down-played the role of race relations in the present struggle in South Africa, saying, "It is not a struggle between black and white, but a struggle between Marx and Christ."

During the Carter Administration a delegation of representatives of the Christian League of Southern Africa also espoused the view that the turmoil in Southern Africa was part of a communist plot to destroy Christianity.

In an interview with THE DENVER POST, Arthur Lewis said: "As chairman of this delegation, I challenge the President of the United States to make a choice between the God to whom he professes allegiance and godless representatives of the antichrist who are destroying Christianity in Africa."

It would appear that few realize what is going on in Africa today, and we feel our voice must be raised to call attention to the danger of another communist takeover if radicals who, leading the movement for control of South Africa, be allowed to take over the government there as they have other African states.

One reporter who writes for the BOSTON GLOBE begins his column by saying, "The white government of P.W. Botha in Pretoria is dead. The buzzards began circling when Western banks refused to renew loans.

Is this what we want to see happen? Do we want to see another great country in Africa fall to the communists?"

A private investor in the Republic of South Africa since 1960 has just returned from his own 30-day fact-finding tour. He writes, "I continue to believe, despite media events, that the Republic of South Africa is the most politically stable country in the world today."

U.S. NEWS & WORLD REPORT (Aug. 26, 1985) commenting on President P.W. Botha, notes he is a church-goer. Notes this magazine, "On the political stump, Botha gives whites scant reassurance, frequently warning of the external 'threats' facing South Africa. His speeches, laced with Biblical references, ring with righteousness."

Botha sees the threat to the takeover of South Africa linked to Marxist revolutionaries. He has stated, "As long as the ANC (African National Congress) is under communist leadership and supports violence in South Africa, there can be no question of me approving discussions with them."

Read the newspapers, and listen to the news commentators, and even our own State Department spokesmen, and they will approve of such meetings.

We should hear again the words of Armand Doll, Church of the Nazarene missionary who spent a year in prison in Mozambique, with no charges filed against him. He declared, "Unless the United States and Britain wake up, we will see international communism win out." The struggle in South Africa and in the entire continent is not one of racism but of communism, according to Missionary Doll.

How blind can we be to these facts?

Witnessing clergymen with their clerical robes leading their peace marches while calling for a change of government policy, finds many being hoodwinked into believing this is just a race issue.

How these clergymen can be communists might be expressed best by one of our own well-known ministers who have expressed themselves that communism may be a solution to the world's ills. As E. Stanley Jones once remarked: "God reached out and put His hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own gospel."

In Moscow, a meeting of the World Christian Peace Conference was called which had the blessing of the Soviet government. They met to discuss what was called, "Communist Christianity."

In the magazine, **SCIENCE AND RELIGION**, praise is shown to those who seek to establish the kingdom of God on earth by the use of communist technique.

Pyotr Kurochkin writes, "Communist Christianity appeals to believers to get involved in the struggle for socialism and socialist conceptions."

Contrary to Russian policy which downgrades belief in God, we have the General Secretary of the Communist Party, Mikhail Gorbachev, granting an interview with **TIME** magazine in which he mentions God. In commenting on the United States and the

Soviet Union, Gorbachev noted: "Surely God on high has not refused to give us enough wisdom to find ways to bring us an improvement...in relations between the two great nations on earth, nations on whom depends the very destiny of civilization."

If a communist must be an atheist, how can he make reference to God? Has communism changed?

Some see the picture in Revelation 17:3 of a woman riding a scarlet colored beast as picturing the world church of the end-time astride a red regime which is representative of communist takeover.

Years ago Dr. Hyman Appelman, Jewish evangelist born in the Soviet Union, announced his subject, "The Day When Communism Takes Over The World."

Will there be such a day?

Bible scholars point to Ezekiel 38-39 to signify the ultimate defeat of Gog and Magog, which Bible scholars tell us is Russia.

However, although Russia can meet her doom, it does not necessarily mean the destruction of the communist philosophy as a world ideology.

Dr. John Walvoord, noted prophetic writer and teacher, once made this observation in MOODY MONTHLY magazine, "While Russia as a nation will never conquer the world, communism apparently will embrace all people except those who in that day turn to Christ."

TIME magazine once noted, "The Soviet Union has always argued that it was more than just a nation." Rather, the U.S.S.R. is seen as "the defender of communism...fountainhead of an ideology that promised to right the world's wrongs and usher in a golden age of peace and equality among men."

Lenin, too, looked beyond the Soviet borders to a world organization that would actually become one communist state. Hear him as he declared in 1916, "The aim of socialism is the elimination of the fragmentation of humanity in petty states and the individualism of nations--not only the coming closer of nations to each other, but their merger or fusion."

Thus the dream of communists is to build a world empire.

Does this have scriptural foundation?? you ask.

In Daniel 7:23-24 we read of a vision which portrayed the final kingdom that would be on earth when Jesus comes to reign. It is a picture of a beast having ten horns. We read, "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

Now, the ten kingdoms represent the area formerly ruled by Rome, which will constitute the last Gentile empire of the beast, or one we call the antichrist. This is pictured by the ten horns in the head of the fourth beast.

But we might ask--what about the fourth beast? In Revelation 13 we again have reference to this beast with seven heads and

ten horns.

We read, "And the world wondered after the beast." (v.3b) And, in verse 7 we read, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues, and nations."

Did you hear it?

Although the ten nations that constitute the revived Roman Empire are mainly to be found in Europe, the influence of this political and religious entity will be felt worldwide. It is believed by some that this political ideology will be communistic.

Communism is recognized as a form of rebellion against God as seen in the raised fist.

Strangely enough, at the end of the 1000 years we call the Millennium, when Christ will rule this earth, we read how Satan will be allowed to test the people of earth who can choose Christ or Satan. We read in Revelation 20:7-8, "And when the thousand years are expired, Satan shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: and the number of whom is as the sand of the sea." And verse 9 says, "And fire came down from God out of heaven, and devoured them."

If in Ezekiel 38-39 Gog and Magog is a reference to Russia, then at the end of the millennial age, the reference again to Gog and Magog could represent this same devilish spirit of communism that we see in evidence today.

Witnessing nation after nation succumbing to communist influence, and now South Africa threatened with a takeover by these godless forces, makes us wonder how close we may be to the events we have just described for you.

Of this we can be sure. Christ's coming hastens. And, when He comes, He will put down all existing kingdoms and He himself will rule. As we read in Daniel 2:44, referring to the ten kings that shall arise in the sphere of the Old Roman Empire, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Hallelujah.

Are you a part of this kingdom?

Jesus said, "Except a man be born again, he cannot see the kingdom of God." Have you been born again? Are you a member of the family of God by faith in Christ Jesus?

If not, why not? Why not receive Jesus Christ as your Saviour and Lord? In John 1:12 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Receive Christ right now. Be born into His family by an act of your faith and in obedience to His Word. Then live for Him, giving your total allegiance to Him, and be ready whenever He will come.

For he hath said, "Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."

Why The Rioting In South Africa?



In South Africa, the death toll continues to rise as racial violence is both bloody and cruel.

The rioting is not only blacks fighting whites, although that is involved. South Africa's black majority of 24-million resent control of 5-million whites.

However, in Durban the fighting has been between blacks and Indians who had moved in to erect schools and factories and whose businesses were destroyed in the fighting that followed. Smoke rose from blazing shops like an inferno, and looting was rampant. Blacks and Indians patrolled their own areas using guns, spears and sticks to protect themselves from the racial violence. Leaders of the Natal Indian Congress blamed hooligan elements

stirred up by all the political unrest.

The violence swirled around the former home of Mohandas K. Gandhi. In the library and museum that was looted pillagers left untouched placards on the wall such as Gandhi's saying which read, "Hate is the subtlest form of violence."

Mobs looted the Gandhi residence by dismantling it piece by piece, using materials such as timber and roofing and carting it away.

And to think, these looters would like to take control of the country and throw out the rule of "law and order" which has been in effect.

It's interesting to note that in some areas blacks are fighting blacks for supremacy. In Durban's black residential area more than 1,000 Zulus carried spears and axes which glowed in the sunlight accompanied by a drumming sound as they beat their spears against the shafts of their clubs, called knobkerries.

Among those arrested for leading marches was the Rev. Allen Boesak, president of the World Alliance of Reformed Churches and connected with the United Democratic Front. He and other ministers defied a police order against attending a black funeral and stirring up the people, singing songs such as "We Shall Overcome."

The government calls these ministers troublemakers, for they use their religious garb to give moral sanction to policies that produce much of the unrest in Africa today. While there are always those who take advantage of the underprivileged and the poor, it must be realized that regardless of race God has ordained all be subject to man-made authority that is for their good.

Thus we read in Romans 13, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

Did you hear it?

There are good men of all races who truly seek to represent authority that honors God, but their number is too few. Name the countries in Africa that have overthrown white rule, and, sorry to say, those countries are often ruled over by men like Idi Amin.

Naturally, in a democratic society there is a desire to please the majority, but not always is it in the best interest to do so. Wisdom necessitates that rule and authority be pleasing to God more than pleasing to a majority rule. That is what complicates the problems between races in Africa today.

Men have sought to rule Africa with respect for law and order. By doing so, it has proved offensive to some who would like to have a greater voice in the government. And, where good, honest men can be found, they are worthy of consideration and should be promoted to places of leadership.

But, what is happening in much of Africa is communist-inspired and is a weakening and a wrecking of policies that have been established for the good of the community.

Again look at Romans 13 and verse 3 where we read, "For rulers are not a terror to good works, but to the evil." That is why governments function to promote righteous causes and to

destroy hooliganism such as we're seeing in Africa.

In Romans 13 we see where those in authority who promote the cause of righteousness are equated with the ministry. We read in verse 4 of good government leaders where concerning such a man we read, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

So, the question is not so much whether policies of governments are democratic as much as whether or not they acknowledge and reverence the Almighty. For when people are God-fearing, you can expect them to obey the laws of God. Where you have communist control, and a lack of belief in the Almighty, you are left without moral guidelines and are often subject to the whims of a dictator who rules the people in chains.

This is not a question of race as much as it is one of righteousness. As the Scripture says, "Righteousness exalteth a nation, but sin is a reproach to any people."

Some of my best friends are of the black race, and I will do all that I can to promote and prosper those who love the Lord and the cause of righteousness. However, it is well known that in what we used to call "heathen" lands there has been a history of witchcraft, drinking, and tribal customs that glorify Satan. It was the Gospel of Jesus Christ brought to Africa by missionaries such as David Livingstone that has led to a change in the hearts of pagans who have become Christians. Some of the greatest revivals taking place anywhere are to be found in Africa today.

I receive a publication by one of the large black church groups, and they promote all of their activities, but alongside their ads is one promoting GOD'S NEWS BEHIND THE NEWS. I appear as the only white person in a black publication. So you can be sure I have great respect and admiration for my black brothers and sisters and would not hesitate to identify with their cause in the promotion of righteousness.

When we see what is happening in Africa where lawlessness prevails, with looting of homes, burning down buildings, and destroying cars and buses by setting them afame, we wonder why we should yield to such pressures. Whether in the United States or in Africa, we do not need dialogue with those who destroy wantonly, but we need law and order to stop such craziness. Incidentally, one reporter in Africa said of the rioting, "They are going quite crazy," fighting with sticks, beating with clubs, and killing with knives and guns.

Is this what we are to promote? Must we yield to this kind of violence in the name of apartheid?

What is needed is the preaching of the Gospel of Jesus Christ that can change lives and bring peace to troubled areas.

We've been reading from Romans 13 which speaks of being subject to governments that seek to promote the good of society. The chapter ends by suggesting that Christ is the answer to today's ills.

We read, "The night is far spent, the day is at hand: let us

therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. (Rom. 13:12-14)

We just read how we are not to yield to "rioting and drunkenness" which characterizes the mob violence that we are seeing today in parts of Africa and elsewhere.

This is the Scripture that changed the life of Augustine. He was a very wicked young man who one day heard a voice, saying, "Take and read." Opening his Bible, he read these verses and became a changed person, transformed by the grace of God.

So you want this change? Is there a radical element in you that resists righteous living? The answer is to "put on Christ."

At one time we ministered at the county fairs of Ohio, and touring through the fairgrounds, I found a group of people who were giving out tracts along with something that looked like two postage stamps tied with a shoe string. The tract read, "Whosoever dies clothed with this shall not suffer eternal fire." I thought for a moment, if this were true, we should make sure everyone is wearing one, and I would be the first to hand them out and send them to all who write. But the verse we just read says, "Put on the Lord Jesus Christ." There is no substitute for conversion. Putting on Christ is not partaking of a wafer and believing it is transformed into the body and blood of Christ. Putting on Christ is not placing a statue of Jesus in front of you and giving it reverence. These are all practices that would look like they are honoring to our Lord, except Christ must be received in the heart by faith. And faith needs no props, no pictures, no piece of bread to eat, no pieces of cloth to be worn around the neck. By simple faith invite Christ into your heart and life. We read in John 1:11-12, "He came unto His own, and His own received him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name..."

Have you received Christ? Have you invited Him into your heart and life? If not, do so now.

Pray this prayer: "Lord Jesus, I do here and now receive you as my Saviour. I believe you died on the cross for my sins and shed your blood so that my sins might be completely forgiven, cleansed, washed away. I want this forgiveness. I want this cleansing. And, on the promise of your Word I am a child of God by trusting you. I am now in your family by receiving you. I am cleansed from sin by inviting you to save me."

Pray that prayer. Get a Bible and read it so you can know God's plan for your life. He is not willing that any should perish but that all come to repentance.

Don't put off another day of receiving Jesus as your Saviour.

The world is filled with hate and violence. Lawlessness is what is taking over in all parts of the world leading up to the appearance of a world ruler we call "the lawless one."

Turn to 2 Thess. 2:7 where we read, "For the mystery of

iniquity (lawlessness) doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked (lawless one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming."

Hear me. One of the signs that we can know our Lord's return hastens and is near is the lawlessness that is seen in all parts of the world. Terrorist activities are nothing more than a cloak of lawlessness preparing the world for the coming of the lawless one.

Dr. B. Sam Hart of Philadelphia was asked, "Can God use social violence?" He replied, "God may use social violence in much the same way, to bring about some good and even to rectify some wrongs in society. But I cannot help but think that He would much rather see men exercise compassion, understanding, reason and love in their relationships to bring about the same ends." Rev. Hart notes, "As Christians, those of us who are concerned about doing God's Will, we cannot afford to get involved in violence and riotous actions. We should seek to use every peaceable means of persuasion, prayer and reason, to right the wrongs of oppression and prejudice in our society that leads the ungodly to violence."

Isn't that a good answer from our black brother, Dr. B. Sam Hart, affiliated with the Grand Old Gospel Fellowship out of Philadelphia?"

Returning again to Romans 13, we are told, "Let every soul be subject unto the higher powers," we also read in the same chapter, "Owe no man any thing but to love one another; for he that loveth another hath fulfilled the law."

Are we showing love as we should for one another? Do you go out of your way to express love to someone that may be giving you a hard time, at work or at school, or even at church?

Again we read, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (v.10)

There wouldn't be rioting and violence if there was this love. There wouldn't be neighbors not on speaking terms if there was this love. And I'm convinced the divorce columns would suddenly disappear from our newspaper if there was this love.

What's wrong? Why is it that even Christians lack this love? Could it be a loss of yielding to the Holy Spirit in our lives? For in Romans 5:5 we read, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

If you are a believer, join with me in praying this prayer: "Lord Jesus, I yield to your Holy Spirit. May the fruit of love, joy, peace, longsuffering, gentleness, patience...fill all my life. Make me to love you more. Help me to love my family more. Help me to love my neighbor more. Remove all wrath and bitterness and place within my heart your love and forgiveness. Amen."

Pray that prayer and mean it and experience a new dimension of the love of God in your life.

And be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh.

What about Police Brutality?



UPI

John Harwood, local staff writer from Johannesburg, South Africa, notes: "It is true that white South Africans have puritanical tendencies." He adds: "South Africans are uptight about nudity...Magazines such as **PLAYBOY** and **PENTHOUSE** are banned."

While in America we find those same offensive magazines on news stands, we also have both **PLAYBOY** and **PENTHOUSE** offering their porn films on cable television.

As Ben Armstrong, Executive Director of the National Religious Broadcasters, writes, "Pornography in the last decade has become commonplace in America. In just about every city there are x-rated movies, hard-core bookstores, massage parlors, and topless bars. It does not stop at that. Now pornography is conquering another frontier: the potent world of cable television. This," he notes "will add considerably to the more than \$6-billion that porn is presently grossing annually."

Of concern is a Broadway production in Johannesburg which finds Harwood suggesting: "White South Africans are worried about more than unrest in the black townships these days. They're worried about naked actors." Then mention is made of a play which features such actors.

A group of thirty performing artists—part of the cultural wing of the African National Congress have also been on tour.

Banned in South Africa, the ANC has been caught up in the often violent struggle against apartheid.

The troupe is hoping to encourage change, not with guns, but through the performing arts.

Without question there is drastic need of change in Africa's racial laws, and we want to see this change take place, too.

The troupe members are all exiles from their native South Africa. Many of them fled the country after the Soweto uprising

of 1976, when thousands of young blacks took to the streets demanding the right to a proper education.

The riot police moved in, and mass bloodshed followed.

In South Africa, one of the accusations is that of police brutality.

The question must be asked, Is police action justified in cases where the government takes emergency measures in order to prevent firebombing and looting and violent insurrection in the street?

The United Democratic Front, which its own leadership admits to having Marxists in its ranks, set out to march to the Pollsmoor prison, where Nelson Mandela, one of the best known black leaders, was held. The authorities banned the march.

Already we have commented on Romans 13 which commands citizens to be loyal to the existing government, even as they might be subject to God Himself. This is not popular teaching, but it is the Word of God.

It must be remembered that these words written from a Roman prison were at a time when the Roman Empire was at its zenith.

We read: "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." (v.1)

In verse 3 we're told, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same."

Naturally, if there was not disobedience to the ruling authority seeking to prohibit violence by banning even so-called "peace marches" knowing they quickly turn into bloody riots, there would be no need for police action.

In the days of the Apostle Paul they used spears, and the penalty of death was crucifixion. That's quite different from rubber bullets, whips and tear gas used to disperse the crowds by police in South Africa today.

Where there is actual police brutality, there is a message from the Word of God. It is "love one another."

How can policemen learn to love? you ask.

Look at 1 John 4:7-8 where we read, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love."

It was David Livingstone who went to Africa to work among the natives. Livingstone believed that blacks were equal to whites, for God had created them. Witnessing blacks being taken as slaves, he would free everyone that he met. By the time of his death the British finally stopped the East African slave trade through treaties and by placing warships along the coast.

Needed are more Livingstones.

On one occasion Dr. Livingstone was surprised by a party of Zulu warriors. They rattled their spears, the traditional opening for battle. Livingstone calmly walked toward them, unarmed, with his hands outstretched, meaning to open communication. The Zulus didn't know what to make of him. They turned and fled.

In Malachi 4:5-6 we have a prediction that one would appear who would unite peoples lest they suffer a curse. We read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

You'll recall how our Lord said, "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." And, He went on to say, "And if ye will receive it, this is Elias, which was for to come." (Matt. 11:11 & 14)

Did you hear it?

John the Baptist appeared on the scene with a message for everyone. He came introducing the Saviour, the Lamb of God, which taketh away the sins of the world. Said John, "There cometh after me, He that is mightier than I, the latchet of whose shoes I am not worthy to unloose. I baptize you with water, but He shall baptize you with the Holy Ghost." (Luke 3:16)

George Cornell, AP newswriter, points out, "From his solitary haunts, the Baptist came forth with passion and lancing words, with no awe for rank or station, roaring against the proud, the cheats, the selfish rich, the doers of violence."

Now some would wrongfully suppose that John's message was for a past generation. But it must be remembered his message is what ushered in the coming of the Lord. And as Jesus came once, He is soon to come again, so his message is applicable today. Hear John as he cries out, "Who hath warned you to flee from the wrath to come?" We also read where he says, "Prepare ye the way of the Lord, make his paths straight." (Luke 3:7 & 4)

What a message for our day when we await the return of our Blessed Lord. "Make His paths straight," urged John. I have generally found that people like "straight preaching." They want to know the truth. They don't want to be misled by some preacher who simply recites poems, gives book reviews, and tells jokes.

If John the Baptist were here today, he would cry out against the sins of our day. From the wilderness hear him as he denounced the Rock-N-Roll dance that found Herodias performing before King Herod that led to his own ultimate death. There's a price to pay when you preach against sin.

John appeared at a time when morality was at an extremely low ebb. Men divorced their wives at will. To Herod, who was not a believer, and married his brother's wife thus committing adultery, John cried out, "It is not lawful for thee to have her."

He shouted lancing words against the religious folk of his day, who replied, "We have Abraham to our fathers." It's like people today saying, "I'm a Lutheran," or "I'm a Methodist," or "I'm a Baptist." These folk of John's day, like many in our day, believe that if they belong to something, they are all right, whereas Jesus taught, "Ye must be born again." We need an experience where we turn from sin to trust the Saviour and are truly converted.

Dr. Harold J. Ockenga, writing about THE MAN CALLED JOHN, notes: "There is never a widespread movement of repentance and confession of sin without the preaching having been centered on sin. One of the great deficiencies of modern preaching is the failure to exalt the holiness and justice of God, to declare the hideousness of sin and the inevitability of the penalty of suffering for sin unless it is forgiven."

Now one of the reasons we refer to John is that he had a message for the military, the soldiers, and the policemen.

We read, "And the soldiers likewise demanded of him, saying, And what shall we do?" How often does someone come to you if you're a minister and "demand" you tell him what to do to be saved?"

Listen to what John said to these soldiers, "Do violence to no man, neither accuse any falsely; and be content with your wages."

What a response.

You can have villains who will cut your throat and burn your buildings, but if you're a servant of the state, "Do violence to no man."

The next verse reads, "And as the people were in expectation..." As you hear this message today, I hope you are in expectation. Are you expecting something to happen? So much profession today is shallow and almost meaningless. Too many who claim salvation do not show an experience change, whereas the Bible says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17)

Are you in expectation?

All the signs we refer to on this program—increased violence, lawlessness, Israel's return to her land, the AIDS epidemic, earthquakes—all are indicative we are coming to the end of this age. We should be in expectation. Things can't go on much longer without God intervening on behalf of His own. Like Sodom and Gomorrah we are fast perishing, and one of these days God will have no choice but to release His wrath upon men and rapture the church of Jesus Christ.

The question we leave with you on every broadcast, Are you ready were Jesus to come today?

In view of what's happening in South Africa and elsewhere, we hear voices like Janos Kadar of Hungary who warns, "There is no force on earth that can stop the advance of the Soviet Union and the triumph of Communism." Is he right? Is this true?

Well, we are faced with a godless ideology. And unless we repent and turn to Jesus Christ, there is always the danger of being left behind to go through the great tribulation when a fierce ruler we call the Antichrist will force his rule and authority upon men.

Rather, receive Christ as your Saviour, and then live for Him, and be ready whenever He will come.

For He hath said, Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."

Falwell Reports On South Africa



Dr. Jerry Falwell, returning from a fact-finding tour of South Africa, relates a view quite different from those prompted by the liberal press.

He issued a statement saying, "I don't believe any Christian could support segregation, apartheid. I do not support that policy of the Botha government... However, I believe we can cut out the cancer without killing the patient and handing over to the Soviet Union one more nation..."

Falwell also appeared on the CBS Morning News saying that in the black communities that he visited while in South Africa, "The entire non-white public is saying sanctions will kill our children."

Falwell aroused the anger of a group of religious leaders such as Jesse Jackson when he labeled Episcopal Bishop and Nobel Prize winner Desmond Tutu, a "phony," saying the Bishop did not speak for the South Africans any more than he (Falwell) speaks for all Americans.

In a series of interviews, including one published in USA TODAY, Falwell repeated, "I specifically said if Bishop Tutu purports to speak for all of the blacks of South Africa, he is a phony."

In remarks addressed to Tutu, Falwell said, "If the word 'phony'...as communicated to you, meant that I was impugning you as a person, or as a minister, I apologize. I was impugning the fact that you, sir, do not speak for the South Africans any more than I speak for all Americans."

The clerics also went on record as calling for American corporations to cut business ties to South Africa. They demanded passage of a South African sanctions bill which Falwell opposes most vigorously.

Speaking on ABC-TV's **GOOD MORNING AMERICA**, Falwell said, "We would hope not to starve little children, minority children... by disinvesting, closing down the Ford plants, and closing down the various American investments."

The **SUNDAY TIMES** of London published the results of a poll showing 77 percent of blacks interviewed who believe other countries should impose sanctions unless the South African government ends its policies of apartheid.

However, George F. Will of the **Washington Post** said sanctions aren't the way to pressure South Africa. He noted that some of the current campaigning against South Africa is a fad, a moral Hula Hoop, which is fun for a while. Said Will, "Sanctions would raise the cost of apartheid, but as Simon Jenkins of **THE ECONOMIST** notes, "Apartheid is not a white tribal hobby to be dropped from the household budget when things get tight."

Will went on to mention that, "Thanks to an oil embargo against South Africa, it is nearly self-sufficient, with the world's best process for producing oil from coal. Thanks to an arms embargo,...South Africa is 90 percent self-sufficient and a net-arms exporter."

He concludes by quoting Jenkins again. "Sanctions please people who believe they are entitled to reorder the world...Defeat is someone else's fault and only the poor get hurt. In southern Africa, the 40-million poor would include many millions...which are linked economically with South Africa."

The United Nations went on record asking South Africa to lift a state of emergency, but President Botha declared the state of emergency would end only "as violence diminishes, as criminal and terrorist activities cease, and as the process of dialogue and communication acquires greater momentum."

Cal Thomas, syndicated news columnist, accompanied Falwell on his trip to South Africa. While there Thomas interviewed South African black leader Nelson Mandela, who has been jailed since 1964 on charges of sabotage and conspiracy to overthrow the South African government."

Botha also rejected demands for the unconditional release of Mandela, who was told he must renounce violence as a means of gaining political goals. Mandela has turned down that condition. The daughter of Mandela said her father "would never" accept release by promising to renounce violence.

Mandela, and his outlawed African National Congress, is only one of several political factions seeking to gain control of South Africa through violent or peaceful means.

The disturbances which occupy the news headlines began in the summer of 1984 after non-whites were allowed to vote for the first time.

The government, under the leadership of President P.W. Botha, had now given the nation's Colored and Asian communities their

own parliments.

But the blacks claimed they were left out of the reforms. The voting brought conflict, between the protestors--calling for a boycott--and the police.



The main criticism of President Botha is over his new constitution. The South African population breaks down to twenty-million blacks, compared to 4.9 million whites, a million Indians, and 2.9 million coloreds. The blacks claim they have a right to more political power. Their complaint is that the new constitution impedes any progress towards giving blacks the right to vote.

On the one side is Andries Treurnicht, a right-wing Conservative Party politician, who is even against political strength for the Coloreds and Asians. He insists it endangers apartheid.

Even further right is the so-called Volkswaq party. Eugene Terre'Blanche, one of its leaders, is a self-declared neo-fascist who insists there can be no such thing as a racially mixed "volk" or nation.

In contrast is the United Democratic Front which is multi-racial. It was another new grouping that emerged from the furious debate surrounding the Botha reform plans. Thus far it has claimed support from hundreds of organizations.

A lot of its support comes from the Coloreds of South Africa who do not really fit into the rigid scheme of apartheid. Neither black nor white, they are the descendants of European settlers,

slave laborers from the East, and native blacks.

Heading up one of the strongest tribal groups is Chief Gatsha Buthelezi, leader of seven million Zulus, who outnumber all the whites. His more moderate views have tended to attract the whites, however. But President Botha has been unable to get moderate leaders to a special forum on eventual black sharing of political power. Buthelezi angrily dismissed the offer as "a lousy crumb from the white man's table."

But the violence is by far more than just blacks against whites. There has been widespread violence between the blacks themselves. The biggest funeral of this year of unrest took place in the Eastern Cape town of Cradock. Four black leaders--all members of the U.D.F.--were killed during a car journey and their mutilated bodies were found in the bush. At first the blacks accused white extremists of the murders, but local police blamed the killing on rivalry between the U.D.F. and the Black consciousness Azapo movement.

While many commentators claim the South African violence is the first stage of a long civil war, not all political leaders feel the same way.

In many ways the South African government has been seeking to keep the various tribes from destroying themselves. Over 2,000 different tribes, each with differing languages and cultures, make up the continent of Africa. Tribal conflict and warfare has resulted in five million blacks having died at the hands of other blacks since 1970.

With African slaughter a common occurrence, the question is raised, "Why the flurry of interest over the comparatively few deaths in South Africa?"

The loss of human life is abhorrent under any conditions, but where were the human rights demonstrators when millions of Ibo tribesmen were killed by the Nigerian government. Or what about the weekly average of 600 deaths in the killing fields of Uganda over the last decade of normalcy?

Right now Botha and the South African government seem to be the easy, popular whipping-boy for what one writer called the "modern crusader who sits at home ripping up IBM stock."

President Botha stated, "Reform does not come overnight. A real stability and development cannot be achieved by the stroke of a pen." He added, "We shall not be stampeded into a situation of panic by irresponsible elements for opportunistic reasons. We shall not be forced to sell out our proud heritage we built over decades."

This is what the insurrectionists would like to do. They appear to be bent on destroying what has been built up over the years in revision and reform.

No matter how real and positive the change seen evolving in South Africa, it does not seem satisfactory to the Soviets, the United Nations, the Congress and even our own State Department. It would appear all are interested in the overthrow of the pro-western government of South Africa and the installation of a black, Marxist, pro-Soviet regime.

It would appear the stage is being prepared for the lawless one, the antichrist, who comes by guile and deceit.

In Daniel 8:23-25 we have a picture of this one who is called "the destroyer." We read: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

Now notice, "And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people."

Look at what is happening in South Africa where, under the influence of a free capitalistic government, there has been built the most powerful, modern, industrial country in Africa today.

The battle of words rages in the American press over who said what in the conflict for South Africa.

Don McAlvany, editor of The McAlvany Intelligence Advisor and Chairman on the Council of Southern Africa, sees the "Free South African Movement" as a liberal campaign using such names as Ted Kennedy, Jesse Jackson, Andrew Young and others.

Says McAlvany, "The U.S. media propaganda against South Africa is so false, so distorted, and yet so pervasive and so in sync with the pro-communist line on South Africa, that someone very high up must be orchestrating the script."

McAlvany points out, "South (and southern) Africa is the minerals treasure chest of the world. South Africa and the Soviet Union together control 80% of the world's strategic mineral reserves." He notes, "These minerals are essential to US and western industry and, if South Africa should fall into the hands of pro-Soviet regime, we would be dependent on the Soviets for these metals."

He sounds this warning, "Leonid Brezhnev boasted several years ago that the key to Soviet world domination was to isolate the mineral resources of the Middle East and southern Africa from the West."

McAlvany continues with the observation that "South Africa sits astride one of the world's most strategic shipping lanes (the Cape Sea route) and naval choke points (the Cape of Good Hope). Over 80% of western Europe's oil and half of the U.S. imported oil is shipped over the sea lanes in supertankers which are too large to navigate the Suez Canal."

South Africa has sought to maintain law and order and will jail or restrict the movement of anyone advocating the violent overthrow of its government.

But is it a police state? For every 1,000 people there are 1.4 policemen, whereas in the United Kingdom the figure is 2.2; 3.5 in Israel; 4.3 in New York and 10 in Moscow.

The South African police force number 35,469, of which 16,292 are whites and 19,177 are blacks, colored and Asians.

Because the white government hired blacks, many of these policemen were attacked and their homes destroyed.

Do the whites hate the blacks in South Africa? Black/white

relations in South Africa are said to be better than in the United States or Great Britain until reputed troublemakers come in to cause unrest under which communism thrives.

Why would some 500,000 blacks try to come to South Africa each year if race conditions were so deplorable? The standard of living finds blacks there with more jobs and homes than anywhere else in Africa. White taxpayers subsidize black housing, medicine and schools with their taxes. Blacks pay no income tax in South Africa. A black can have open-heart surgery for 1 rand, which costs a white 15-thousand rands.

Recently the front page of the newspapers was filled with reports of children arrested in the streets and taken to the police station until they were released.

The children who were arrested should have been in school but were boycotting classrooms, and the police were acting under a state of emergency.

Many thousands of black school children have boycotted their schools to achieve specific changes. Supposedly they oppose the country's educational system which, they say, sets races apart and breeds discontent among South Africans of all colors.

The state of emergency has had little effect on the New Brighton school children who are well into their second year of a school boycott. The teachers instruct them in the singing of freedom songs and a discussion of political theory rather than the government program for education.

How sad to see the black children used as political tools to gain sympathetic media attention. However, their rebellion has been successful, for it has helped make many of the black townships difficult to govern.

In Soweta, the police expressed regret for the arrest of the children under 10 for violating rules against loitering outside schools and ordered that it not be done again. But laws must be enforced and order maintained in a society that is free.

What would happen in the United States were children to similarly stay home from school? Would you not find similar court or police action?

South African black miners put off their threatened strike during the crisis that exists. But peaceful demonstrations led by the Rev. Allan Boesak threaten to disrupt laws declaring outdoor rallies and marches to be illegal.

Boesak said his protest would, "turn this country on its head." Boesak, a key figure in the United Democratic Front Alliance, indicated, "History will record and the world and the government will know that all generations have come together in one expression of our determination to be free."

Our Lord chided those who thought they were free but were not. They, too, were victims of their own petty lusts and desires.

Hear our Lord as He says, "And ye shall know the truth and the truth shall make you free." We read of those in Jesus' day who answered, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?"

Many today will claim they are not bound to any man. They will

not subject themselves to any authority whether it be that of government or parent. Husbands will not submit to the laws of the land, and wives will not submit to their husbands, but together they will seek to find a cloak for their freedom.

Our Lord replies to those who claim to be free, saying: "Whosoever committeth sin is the servant of sin." (John 8:32-36)

We might ask--Why does a man lie and cheat and steal and use drugs? Why does he live in sin? The answer is that he is a servant of sin. A man is not a sinner because he sins. Rather he sins because he is a sinner.

The Bible reminds us, "All have sinned and come short of the glory of God." (Romans 3:23)

However, a man doesn't have to remain a sinner enslaved by sin and Satan. As we read, "If the Son therefore shall make you free, ye shall be free indeed."

Christ went to the cross on account of your sin and mine. He paid the supreme penalty to satisfy the demands of a holy God who could forgive sin only if the price of blood was paid.

So today we can declare, "The blood of Jesus Christ...cleanseth us from all sin." (I John 1:7)

In all of mankind there is a normal reaction to sin. Because Adam sinned, it is the nature of man to sin. But by receiving Christ and His nature which is not to sin, we can be converted. A new law takes over in our lives. It is a law that doesn't want to sin because we have been made new.

As we read in Romans 7:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

There is a law within us that says we must sin. But the power of that law is broken when we receive Christ as Saviour and Lord of our lives. Now we want to please Him. Now we want to serve Him.

We've been talking about those in South Africa who seek freedom. But the true freedom comes to those who have been offered pardon and forgiveness through the atoning death of Jesus Christ on the cross for your sins.

All you have to do is accept it on your behalf. When Christ died on the cross for your sins and shed his blood, He did it that you might have victory over sin.

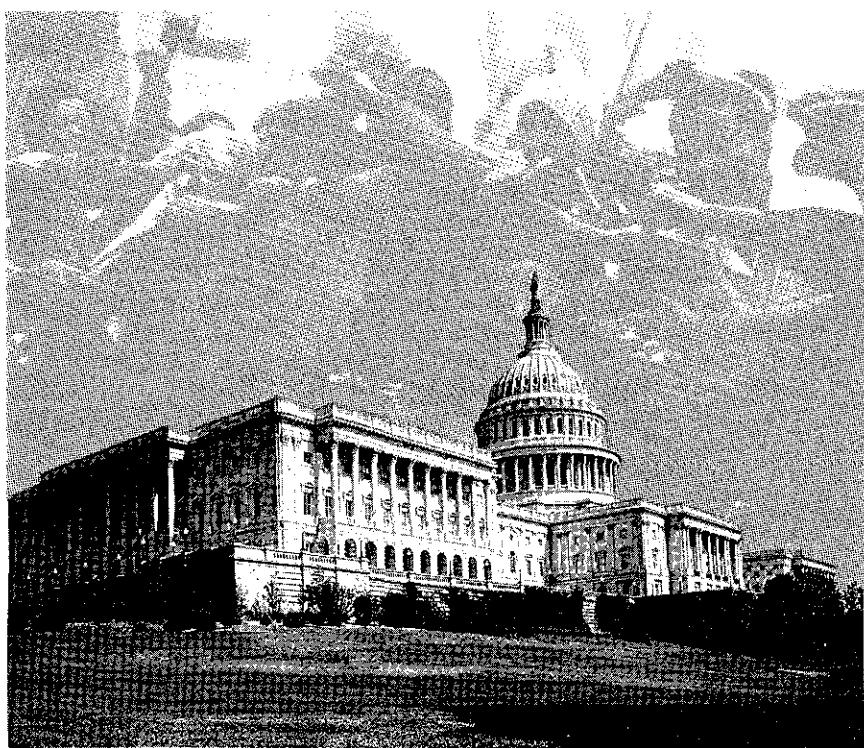
John Robertson once wrote: "At the cross you get more than peace, more than pardon, you get POWER!" He added, "You Christian...you can be kept from sinning, and it is blasphemy to say otherwise."

If you've never done so, pray this prayer: "Lord Jesus, come into my heart and life. Forgive me of all my sin. You died on the cross that I may have eternal life and be cleansed from sin. I receive your pardon and your forgiveness. I accept you as my Saviour and so have eternal life. Now help me to live for you and be ready when you come. Amen."

Pray that prayer and mean it.

And, "Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."

SANCTIONS— Will They Hinder Or Help?



James McCartney, columnist for KNIGHT-RIDDER newspapers, writes: "The great national debate over South African policy has revolved in recent weeks around the issue of economic sanctions against the South African government."

U.S. Rep. William H. Gray, democrat of Pennsylvania, is quoted as one of the sponsors of a house bill that would have relied on sanctions against South Africa to help end apartheid.

Says Gray, "I don't believe sanctions alone will dismantle apartheid."

Then he added, the issue is not whether the sanctions will force change, but rather: "Who do we stand with?...Do we stand with the oppressors, or do we stand with the victims?"

How anyone in our government can support leftist leaders in South Africa, with fists raised, looting, and burning cars and buildings, and killing their own kin...is totally beyond human comprehension.

A survey of 800 urban blacks published by the Community Agency for Social Inquiry showed 73% percent favored disinvestment as a means of ending apartheid.

On the other hand, Michael Irvin, an economics professor at Vista University, said of disinvestment, "It would be disastrous." Irvin predicted that following a policy of disinvestment plus the unrest would lead to the "destruction" of South Africa. Stated Irvin, "There's very little purpose in creating a country where you have very high moral and ethical standards when you've got nothing to eat."

At least, in spite of the criticism here is a recognition of South Africa's "high moral and ethical standards."

A Japanese church leader testified, "Normally a nation's laws are based on moral law and the law of God." This is true to a great extent in South Africa, although some may interpret certain Scriptures differently than we do. Declared this Japanese minister, "When there is conflict between biblical laws and the laws of a nation, we must obey God's laws."

Here is where we would hope there will come eventually what the Apostle Paul referred to as an "equality" which admittedly is lacking in that part of the world.

The temptation in a capitalistic society is to enjoy the fruit of one's labor rather than to share with others.

But this is contrary to the true spirit of Christianity, especially that which was exhibited at Pentecost.

Look at what we read in Acts 2:44-45: "And all that believed were together and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."

For those in the early church to have "all things common," in the sharing of goods, is a form of communism, we're told. To quote the official magazine in Moscow commenting on Communist Christianity, Metropolitan Nikodim says, "The building of the kingdom of Christ on earth is more and more associated with the Communist reconstruction of the world."

Thus praise is heaped on these church leaders who espouse the sharing of goods, because they "proclaim that the atheist Soviet Government is carrying out and executing the will of god (small g) by building a new life in a just (communist) society."

While Pentecost may have seen the ultimate in fulfilling the sharing of one's possessions, we would quickly point out that the motive behind this sacrificing of goods is quite different from that of atheistic communism.

Biblical sharing is the result of the love of Jesus taking over in the hearts of God's children so that they want to share in the

needs of others. Our Lord taught that it was "more blessed to give than to receive." And, we read how God loveth a cheerful (hilarious) giver." (2 Cor. 9:7)

However, communism is a devilish philosophy that works on a premise based on lust, greed and selfishness and is promoted by violence.

Let us put it this way: At Pentecost, believers said, "What I have, out of love for Christ and my fellowmen, I gladly share with others." Whereas, international communism works on the premise, "What you have, if you have more than I have, share it with me. And, if you will not share, I will fight for what you have, or I will strike until I get it. If necessary, I will burn down your home, destroy your factory, and shed the blood of your family to get what I want from you."

Do you see the difference?

While at Pentecost there was a sharing of goods, there are some who are quick to point out the example of Ananias and Sapphira, while willing to sell their possessions, kept back part of the price so that distribution would have been made unfairly.

However, that is not a true argument to say that the sharing of goods did not work at Pentecost and therefore will not work today. Personally, I believe the love of God shed abroad by the Holy Spirit should cause us to have the same spirit of sharing as they had at Pentecost.

In John 3:17 we read, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A certain businessman who was interested in promoting GOD'S NEWS BEHIND THE NEWS, even sponsoring one of our most powerful stations, laid out a financial proposition that if found successful would find him underwriting a great portion of our ministry. How we anticipated this financial assistance but instead saw this brother build an empire of apartment buildings, and eventually he withdrew support even from the radio station.

What tragedy!

But as the Apostle Paul wrote Timothy, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:9-10)

What we are seeing in Africa today could be the result of wealth which came from Christians who left Europe seeking freedom of their religion but who grew wealthy at the expense of the foreigners. Whether these Christians invested in their communities is perhaps a matter of the individual, but if they put all the money in the bank and investments and did not give to God's work, they failed and are now paying for their dreadful mistake.

In Malachi we read, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

You see, God has a message for the whites of Africa if they have not used the money they have made from the laboring man and given tithes and offerings to get the Gospel to those in this great mission field. There have been some who have given lovingly and graciously to get out the Gospel with some 25 million Bibles being printed for Africa right now.

Another attempt to reach out charitably to the South Africans can be seen in the 120 U.S. companies that have signed the so-called "Sullivan principles." These principles embrace not only desegregation of work facilities but also work for the promotion and scholarship of black students, housing subsidies and provision of recreation facilities. Sullivan, himself, said he believed these principles brought "almost unbelievable progress" for black workers in South Africa.

At GM's giant manufacturing plant and assembly facilities in Port Elizabeth, you have 78 percent of the hourly paid work force to be black or persons of mixed race, known in South Africa as coloreds. By South African standards these workers are well paid, receiving more than twice the minimum salary for South Africa's gold miners. The minimum wage, according to Personnel Director Art Tregenza, is said to be roughly \$200 a month.

General Motors has announced it will spend \$1.6 million on social action programs for blacks over a four-year period. It is subsidizing 20 non-white schools through a program called Adopt-a-School.

Altogether, American firms in the Port Elizabeth area account for 75% of all charitable contributions to the benefit of non-whites.

However, with sanctions imposed by a vast majority of countries, and with some of these companies operating at a loss, it could mean the complete breakdown of these plans.

Truthfully, if the cause of the South Africans is to be helped, there must be a lifting of economic sanctions and a return to normalcy.

Among President Reagan's economic policies directed at South Africa's government is that sale of Krugerrands would stop, shipment of computers would be halted, and lending of money to South African banks would cease. There are some \$300-million in loans to the government outstanding, according to David Hauck, director of the Investor Responsibility Research Corp., in Washington.

We join those who are critical of applying sanctions to the South African government.

Roux van der Merwe, a professor of industrial relations at the University of Port Elizabeth, warns that disinvestment, while having an effect on white attitudes, would endanger the long-term interests of both blacks and whites.

He notes, "There is a very thin divide between creating movement for change and very seriously damaging the economy of South Africa to the point where you plunge it into anarchy."

Is this what we want? Are we simply helping to destroy a government that was established on Christian principles for one

that would be communist-oriented or controlled?

Shame on us, especially Christians, if we take this lamentable position. Such a position would be disastrous not only to the present government but to the future of Christianity in South Africa.

While we believe the Scriptures promote the recognition of existing governments, particularly those which espouse righteous causes, we must recognize that God will ultimately judge the hearts of men, and He will repay accordingly.

As we read in Heb. 10:30: "For we know him that hath said, 'Vengeance belongeth unto me, I will recompense, saith the Lord.' And again, 'The Lord shall judge his people.'"

If South African officials or businessmen have withheld from allowing legitimate rights to the poor, it will be their responsibility to make recompense.

It was Zacchaeus, when converted, who said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from man by false accusation, I restore it to him fourfold."

It is needful for us to be on a right relationship with both God and man.

In James 5 we read: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Notice, again reference is made to the rich. And, I would believe as concerns the world's wealth that the poorest of us is rich compared to the poor of this earth. So this may apply to us, especially if we have hoarded our riches. For we read, "Ye have heaped treasure together for the last days."

We believe these are the last days and that this message is especially applicable to us. Communism's target is aimed at reducing the rights of the rich, especially the wealth of landowners who have reduced the income of the laboring force who have served them.

And the Scripture mentions such activity. We read, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

If this is true, whether in Africa, South America or in the United States, God is concerned over the plight of the poor. His ears surely hear their cry.

Then we have described the life of those who live in luxury at the expense of the poor. We have seen their pictures, too. Writes James, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

Could this be said of us?

Paul, writing to Timothy, reminds him "that in the last days perilous times would come." And among the various indications you would find those who are "lovers of pleasure more than lovers of God."

How often in our churches you will find vacant seats because church members are attending a social event, visiting relatives,

or are at the beach. May God help us!

Could this be part of the problem in South Africa? Could it be that there are those who are living in pleasure when they should be concerned about the needs of others?

Whether or not we realize it, God is interested in the sharing of our possessions with others. You hear the word "equality" used by civil rights advocates, and that is a biblical word.

Paul, writing to the Corinthian church, declares that his purpose in wanting to see them liberal in their giving was not to burden them, "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality."

There you have that word again. We continue to read, "As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack."

This is what God wants.

Someone wrote us of their concern for an indebtedness of over \$100,000 that we have carried for several years now. Having been on more than a thousand radio and TV stations, we accumulated an indebtedness that we were never able to erase. We've prayed, claimed God's promises, but still carry this heavy load.

Could it be, we might ask, that God has someone to lift that load? For the verse we just read says His desire is that there be no lack in the supply of one's needs.

God wants to supply your need as He wants to supply our need. What is your need?

Especially in view of the coming of the Lord, we read, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

God wants our need to be met. He wants to meet your need. And our needs are often met as we give to the Lord's work. We think we are responsible to give to the doctor or pay the hospital bill, sometimes amounting to many thousands of dollars, but regret sending a ten or hundred-dollar gift to a ministry in need. We might avoid hospital and doctor bills if we followed the scriptural admonition to "Seek first the kingdom of God and his righteousness; and all these things shall be added to you."

Indeed, we do suggest that you put Christ first in your life. If you've never received Him as your Saviour, He has a perfect plan for your life. Receive Him now. Believe on the Lord Jesus Christ and thou shalt be saved.

Then openly confess Him by your actions. Put Christ first in all things, in the places you attend, in the programs you watch, in everything you do, and as we read in Romans 8, and verse 28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Is this what you want? Do you want all things to work together for your good and for the glory of God? Then receive Christ into your heart and life. Put Him first in all you do. Live for Him every day and "Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."

Should Clergy Yield To Violence?



George Marsden, historian, who writes on "Fundamentalism and American Culture," refers to the battle for Biblical orthodoxy that has gripped Evangelicals in America.

TIME magazine notes: "The years since World War II have brought a boom among both Evangelicals and Fundamentalists."

What is the difference? In almost satirical fashion, Marsden says, "A Fundamentalist is an Evangelical who is angry about something."

Believing there are many reasons to be upset about the liberal media reporting on South Africa, Dr. Jerry Falwell and others have taken a stand denouncing the Congress for its drive on economic sanctions against South Africa. And instead of trying to close down the economy, Falwell urges the buying of gold Krugerrands, and is pushing for "reinvestment" in South Africa.

Dr. Falwell is also upset about the United Nations' vote on voluntary sanctions. Such a move would hurt South Africa's

economy and would prove devastating for countries such as Mozambique with which it does business.

President Botha said that Pretoria would send home an estimated 1.5 million foreign workers and sever economic ties with their countries if the sanctions were put into effect.

If all the facts were known, it would appear that President Botha has sought to bring reform to South Africa.

Even President Reagan, in a telephone interview with an Atlanta radio station, said of South Africa, "They have eliminated the segregation that we once had in our own country, the type of thing where hotels and restaurants and places of entertainment were segregated -- that has all been eliminated." Later, Larry Speakes, White House spokesman, when asked if the President believed that racial segregation in South Africa had been totally eliminated, said: "Not totally, no."

U.S. NEWS & WORLD REPORT ran a headline which read, "South Africa Eyes Bold Move For Peace." The headline was criticized by some reporters who doubted whether significant moves were being made for peace.

Overlooked, perhaps, was a meeting between Premier P.W. Botha of South Africa and President Samora Machel of Mozambique. The place: Nkomati, a small town on the border between them. The purpose: to sign a treaty of non-aggression that aims to put an end to the tension and violence that has marked the relationship between them.

Pretoria has claimed it as a new step towards peace, part of its overall plan to come to new agreements with its neighbors.

There is a saying among Africaners that "if you have a fence between two neighbors, that is a factor for peace."

The Rev. G. S. J. Moller, in Cape Town, acknowledged that attempts at finding peace were important. He asserted that keeping people apart under all circumstances...is not right. But then he added, "There may be some circumstances where it is better to keep people apart."

The Rev. Moller was critical of Anglican Bishop Desmond Tutu, whom he designated as the "so-called priest for peace."

Moller condemns Tutu, saying, "He has pleaded for disinvestment. Indirectly, that is one of the factors leading to all these tensions."

And he labeled the Rev. Allen Boesak, leader of the United Democratic Front, "a liar," saying: "You can't tell the world you're for love and peace, and then you're instigating people."

Moller said of Boesak, "Indirectly, he's in a way responsible for the violence...it's un-Christian."

Seeking to relieve tensions, the South Africans have sought to follow the advice given by our Lord in the Sermon on the Mount. In Matthew 5:25 we read, "Agree with thine adversary quickly, whiles thou art in the way with him..."

South African helicopters hovered over Angolan territory. They said they were there to oversee the withdrawal of a huge contingent of South African troops--fresh from a sweep inside Angola to hunt down SWAPO guerrillas.

The South African government agreed to end its incursions into neighboring countries. They claimed their mission was important in order to keep their own territory safe from guerrilla groups determined to oust the Pretoria regime and force South Africa out of Namibia. Pretoria fears an organization called SWAPO that covets her destruction.

"Non-aggression and good neighborliness" is what the meeting with Mozambique representatives was all about.

A deal with Angola has already been signed. Foreign Minister Pik Botha was the architect of the peace initiative.

For Mozambique, diffusing tensions was also in the interest of peace. It was an attempt, not of compromise but of conciliation, of agreeing with one's adversary while there was still time.

"Non-aggression and good neighborliness" is what the meeting with Mozambique representatives was all about.

Other South African countries have not appreciated Mozambique's signing of an agreement with South Africa.

For example, this action has greatly upset member states associated with the Southern African Development and Coordination Conference. SADCC was formed by the black states which surround South Africa. Politically, their aim is to loosen economic dependence on Pretoria. The group of nearly a dozen countries of more than 60 million people with a domestic product of 20 billion dollars is opposed to South Africa's white regime.

Despite the hatred of these southern African states, they are forced to face the fact that Pretoria still seems to hold the key to their economic progress.

In Romans, more than any other book in the Bible, we learn respect for God and for government.

Some have the mistaken idea that unless one is contentious in arguing politics or about the Bible, one is not spiritual. It would appear that some Christians can't get along with anyone, politician or preacher, unless they believe as they do. In Romans 12:18 we read, "If it be possible, as much as lieth in you, live peaceably with all men."

If African clergymen seen marching in the street with their fists raised toward Heaven were to follow that Scripture, they would accomplish more than by yielding to enticements of violence and hatred for the ruling authority.

To live peacefully with all men should be the goal of every believer in our Lord Jesus Christ. In fact, if we want to get to Heaven, we must be free of hatred and animosity that divides Christians.

Again we read in Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

The reason is given in the next verse, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (v.15)

Jesus is coming soon, and if bitterness is in our hearts and we are defiled, we need to repent and get ready for His return.

And, be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh.

Observations Concerning South Africa



The latest unrest in South Africa followed President P.W. Botha's speech in which he did NOT announce what many had expected--major concessions to the black majority.

Mr. Botha declared he is going to keep order in South Africa, protect the law-abiding majority, and nothing is going to stop him.

The United Nations Security Council reacted to Mr. Botha's decisions within a week. It passed sanctions against South Africa after Britain and the United States vetoed a call for even harsher sanctions against Pretoria's state of emergency.

The U.S. State Department has not acted friendly with the government of South Africa. A spokesman, Mr. Charles Redman, told journalists that Americans wanted South Africa to restore civil rights and get on with the process of reform.

Will the State Department continue its policy in opposition to the Botha regime and in support of the insurrectionists? As Redman said, "Our sympathy lies with the victims of the violence." It is clear for all to see that our national policies favor the liberal support of these regimes.

For example, the U.S. is providing millions in financial aid to communist Zimbabwe whose black government has massacred over 40-thousand Metabele tribesmen since coming to office in 1980. We are also supplying millions of dollars in economic and military aid to communist Mozambique in spite of the fact that the Soviets have 18,000 troops and advisors in that country, and upwards of 300-thousand black citizens are in concentration camps and over 75-thousand have already died.

We might ask, Is this the kind of support our State Department plans for South Africa?

Bishop Desmond Tutu has accused the Botha government of

being supported by President Reagan, Prime Minister Thatcher of Great Britain, and Chancellor Helmut Kohl of West Germany.

On the other hand, France has withdrawn its ambassador from Pretoria and stopped all new investment in South Africa. It was the biggest step taken by any Western government.

The compulsory economic sanctions imposed by President Mitterrand exposed the world's divided attitude toward promoting change in South Africa. What Britain and America will do remains to be seen.

Britain could, if it wanted, exert strong economic pressures against South Africa. The United Kingdom's nearly two thousand-million dollars in loans exceeds even what Swiss banks lend the country.

The United States is the main exporter to South Africa. However, it is feared that proposed sanctions could result in U.S. investments in South Africa quickly bought up by European, Japanese or South Africans at 50 cents on the dollar, or less. American corporations and investors will be the big losers; Japanese and West German investors the winners as they quickly fill the vacuum.

In the United States, proposed sanctions against the Botha regime include the banning of certain high-tech exports to South Africa, prohibiting the sale of gold Krugerrands and calling for other punitive actions.

The question we might ask: Is America abandoning South Africa to communist-inspired insurgents?

Here we make some observations:

First, to read all the press reports you would conclude that nothing good can be said about South African President Botha's handling of the crisis in his country. Even his most recent speech was looked upon with contempt by nearly all observers except Dr. Jerry Falwell.

In his speech called "my manifesto for a new South Africa," Botha invoked the belief of many in South Africa, "in the same Almighty God and the redeeming grace of His Son, Jesus Christ." You may not have heard those words in the speech reported by the international press, but they are honorable and courageous words.

Dr. Jerry Falwell, on a fact-finding mission, was present when Botha made the address, and he called it "a very courageous speech." Falwell called attention to what he referred to as "another side to the South African story that is not getting through to the American people."

Secondly, little attention has been called to the progress that has been made in South Africa to rectify the wrongs of the past decades. Without question, colonization has too often made of the civilian population second-class citizens. Too often wealthy land owners have reaped the benefits in profits, and the people they employ live in poverty.

The truth is that some people can't handle money. This is often true of tribal Africans where women are often the workers and men are left to shift for themselves.

Take Mama Kangethe. Speaking through an interpreter she says, "The men today are useless, even if they have degrees from Europe. If they have money, they go to bars and leave the children. A man does not care about children. He only wants to drink and go to dances and things. He leaves the children to the mothers."

Where there is any money surplus in many African homes that are not Christian, it is likely to go for liquor. And in a society where you have drinking you also have the fruits of debauchery, crime and poverty. As we read in Proverbs 23:21, "For the drunkard and the glutton shall come to poverty."

Also, President Botha has warned that if this regime surrenders to majority rule as in countries elsewhere in Africa, it will lead to chaos. Declared Botha: "Reasonable South Africans will not accept the principle of one-man, one-vote in a unitary system." He stated emphatically, "Such an arrangement would lead to domination of one (group) over the others, and it would lead to chaos."

Botha pointed to unemployment and starvation in "the dictatorships" of black Africa as harbingers of South Africa's fate if such a step were taken.

Again, the Scripture comes to mind in Prov. 28:19, "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough." Many today are following those who promise them freedom in the name of equality only to eventually discover they become prisoners of a system.

Our fourth observation is that radical elements and tribal groups are fighting among themselves for control of Africa. Statistics have been given over the number of blacks that were killed in the current political crisis with over 600 deaths, whereas there have been only a few whites. What some may not know is that blacks are killing blacks.

Thus, you have Oliver Tambo, exiled president of the African National Congress, who has claimed responsibility for scores of sabotage attacks on military and power installations, saying, "This armed struggle must be stepped up."

He adds, "Many white people will lose their lives as the black people have been doing already."

There are nine tribes in South Africa, and mob violence with blacks fighting blacks found Bishop Desmond Tutu saying that if his countrymen do not behave and stop fighting among themselves, he will leave.

Our fifth observation is that very little has been said about concessions that have been made by the Botha government in an effort to appease the masses.

For instance, the government has let urban blacks take out long-term housing discrimination from collective bargaining and trade union activities. Prohibition of whites from marrying non-whites was repealed this year. Also, in 1985 non-whites were allowed to open businesses in cities where heretofore they were restricted. Prohibition of interracial memberships in various

political parties was repealed this year.

Whereas these are concessions of major importance made by the Botha government, it is not satisfactory to those who want to bring down the present regime and establish their own brand of government. To this, Pres. Botha replies, "I am not prepared to lead white South Africans and other minority groups on a road to abdication and suicide."

Our sixth observation is that Africa's fate can become America's fate.

Pres. Botha recognizes that whites are greatly outnumbered in his country, and for that reason he knows that majority rule would immediately bring about the destruction of his regime and repressions that could follow.

Yet, you see him standing with black leaders and with black people milling around him who give him respect for the stand that he has taken. Incidentally, in Africa there is one of the greatest revivals of Christianity taking place today, a factor which has helped improve race relations.

Pres. Botha illustrates our seventh observation when he stated, "South Africa's problems will be solved by South Africans and not by foreigners."

This is true. But you have representatives from the United States going to Africa and praising leaders that are known to be Marxists or are sympathetic to communism.

We saw Sen. Ed Kennedy meeting with Mrs. Mandella, wife of jailed Nelson Mandella, saying she was an inspiration for people all over the world.

Mandella, leader of the outlawed African National Congress, has been in prison, convicted of treason. He has been offered his release if he will yield to the founding principle of non-violence that was established by the ANC in 1912. This he refuses to do.

For example, NEWSWEEK says the ANC "includes a significant number of communists."

Botha blames "barbaric communist agitators and even murderers who he says perpetrate the most cruel deeds against fellow South Africans because they are on the payroll of their masters far from this lovely land of ours." Of course, he referred to the Soviet Union which is behind much of the unrest in Africa today.

A final observation we might make will include quotes from the McAlvany Intelligence Advisor (PO. Box 39810, Phoenix, Arizona 85969). The editor is chairman of the Council on Southern Africa.

Both the House and the Senate are considering legislation that would call a halt to U.S. bank loans to the South African government and its agencies and prohibit trade in nuclear technology. At the same time we continue to sell billions in high technology computers to the Soviet Union along with grain and other commodities.

In early June of this year, South Africa, it is noted, was classified as a "Criteria Country." Criteria countries are hostile foreign powers and include the Soviet Union, Warsaw Pact coun-

tries and Cuba. It is pointed out, "This is the first time in U.S. history we have officially labeled a friendly free world country as a hostile foreign power. (Not even Yugoslavia, Angola, Red China or Mozambique are on this list.) This means that all diplomatic, commercial, and trade officials, as well as visitors from South Africa, will be placed under U.S. government surveillance (i.e. wire taps, mail opened, watched by government agents, etc.)."

What is of great concern is that South Africa and Russia now control 90% of strategic minerals. They have an arrangement for marketing diamonds and, if the country becomes communist, could deny us of precious chrome which is so vital to our metallurgical needs.

"If the U.S. succeeds in destroying South Africa, we will be further isolated in a world where we already have a dwindling number of friends, and the decline of the U.S. as a world power will accelerate dramatically as will the timetable for World War III."

Did you hear it?

In the United States and abroad, race need not be the dominant factor to who should be elected to positions of leadership. Rather, whether black or white, may the best man be selected to be President. And may those who rule with him be selected on the basis of their qualities for leadership.

Some have the mistaken idea that God establishes vile and contemptible men in positions of government leadership. They perhaps base their philosophy on Daniel 4:17 where Nebuchadnezzar speaks of the most High ruling in the kingdom of men, giving it to whomsoever he will, and setting up over it the basest of men.

The word "basest" used here means "lowly" and "humble" and not "vile." Daniel, who became one of the rulers, was such a person---lowly and humble.

If "righteousness exalteth a nation," then righteous men are needed who honor God and exalt our Lord Jesus Christ.

However, whatever the leadership in government, we are to be subject to it so long as it does not compromise with Christian conviction.

Isn't it clear that God honors established governments, and to seek to overthrow them is an insult to the Almighty and to the people being ruled?

Again we read, "For rulers are not a terror to good works, but to the evil...But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

In closing, we might ask, What about us? Are we righteous? Have we placed faith in our Lord Jesus Christ? And, are we dependent upon His leadership in our lives?

Today is a day of salvation. God is not willing that any should perish but that all come to a knowledge of the truth.

It is for you and me to believe on the Lord Jesus Christ and be saved, and be ready when He comes.

"Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."

Why The Concern For South Africa?



International attention continues to focus on the bloodshed and government problems in South Africa. Conservative commentators continue to warn of the Soviet Union's behind-the-scenes role as they take advantage of the unrest.

You might ask--Why are we concerned lest South Africa go communist? Is there evidence that communism has infiltrated countries that surround South Africa, leaving this one bastion of freedom in a sea of communist hostility?

Examples abound of communist activity in countries that were once friendly to the West, where missionaries were sent with the Gospel of Jesus Christ, but where today,a godless philosophy is seeking to influence the minds of men.

The British created a federation out of three of its colonies--Northern Rhodesia, Southern Rhodesia and Nyasaland.

It was Kenneth Kaunda who led the struggle against British rule and, through a campaign of political agitation and civil disobedience such as you see in South Africa, they were able to destroy the federation and end British rule.

Finally, on October 24, 1964, Northern Rhodesia became Zambia. Independence was celebrated in a mood of hope and euphoria, based on the promise of great wealth from the country's rich mineral resources. The British crown was represented at the independence ceremony by the Princess Royal.

Leaders who were united in a common cause aimed at liberation became divided, pulling in different directions.

In Zambia, Kenneth Kaunda led the country's development from a colonial outpost to one of the leading nations in southern Africa.

Other founding fathers, such as Harry Nkumbula, leader of the African National Congress, began to pull in a different direction. Another key figure in the early political wranglings was Simon Kapwepwe. He split from Kaunda to set up his own movement.

Fortunately, Kaunda proved to be the better politician. He gave evidence that he does possess the ability to rule. However, instead of accepting a British-style parliamentary system, he moved toward a one-party state such as you might have in the Soviet Union.

In fact, the Choma Declaration in 1973 banned all political parties except his United National Independence Party. It gave the President wide powers in the appointment of key party officials.

As you might suppose, in Africa there are many tribal divisions. Kaunda took this into consideration and sought to carefully balance the country's differing interests. There were those for and against "participatory democracy" as it became known.

Endorsement of his policies can be seen in the fifth presidential election where he received the backing of his plans for Zambia, with ninety-three percent of the vote.

What about the future?

The days ahead will reveal whether Zambia can weather the storms that will come to this country. President Kaunda's record may go unchallenged, but he can't remain in power forever.

Earlier, we mentioned we would provide examples of how South African nations have become involved with communist countries.

Zambia, for example, has many pressing problems. It is the fourth largest debtor country in Africa, owing \$4.5 billion in loans to overseas banks.

To ease his economic problems, President Kaunda sought help elsewhere. Communist Red China and the marxist government of Tanzania came to his aid. The result was the Tanzara Railway.

Why deal with China? Could China not see the importance of Zambia's vital copper exports to world markets? Copper has been the mainstay of Zambia's economy, but it's now running out. The main problem is not that the ore might be exhausted by the beginning of the next century, but that the mineral can no longer provide the amounts of foreign exchange that the economy needs.

Zimbabwe, too, is an example of a country where Yugoslavia has become involved in one of its prestige projects--the building of a new hotel and conference center.

And another expensive building project under way came as a result of assistance from the North Koreans.

Not only has Zimbabwe relied upon help from communist countries, but the vast majority of her armed forces are former guerrillas who were trained by the North Koreans. They are the controversial North Korean-trained Fifth Brigade.

Zimbabwe is a multi-racial society: 7.8 million black Africans outnumber whites 78-to-1.

Zimbabwe won its independence in December, 1979, with the signing of the Lancaster House agreement between Britain and the leaders of the two main guerrilla armies led by Robert Mugabe and Joshua Nkomo.

Robert Mugabe and his ZANU party emerged as the clear winner in the one-man, one-vote election. It's apparent that he, too, is out to create a one-party system. A resolution to that effect was passed at ZANU's national congress.

One of the main complaints concerns the Youth Brigades, young people including former guerrillas who have been given the task of increasing the influence of the ruling ZANU party. The Brigades have been accused of using excessive zeal, forcing people to buy ZANU membership cards under threat of violence.

Political rivalry ended in tragedy when five members of Zimbabwe's third largest party, the United National African Union, were dragged from a train and killed in north-west Matabeleland.

Local press reports identified the assailants as young ZANU militants, and quoted them as saying the attack was to avenge those of their own party supporters. But the funerals drew a huge crowd of sympathizers, who were further angered because the government had ordered a postponement of the burials.

The leader of this third party, Bishop Avel Muzorewa, himself spent nine months in detention, accused of subversive activities. Remember, the bishop at one time was united with the vast majority of his own people against the colonial rule policies of Ian Smith.

In Bulawayo, 4000 members of the security forces descended upon the city and placed it under curfew. They then carried out a systematic search for what they called political agitators, criminals and dissidents, and 1300 people were detained.

If this had happened in South Africa, the whole world would have read about it. But here was a black government using emergency measures to deal with armed rebels, former guerrillas who terrorize the countryside.

Nkoma claims the army is killing his ZANU supporters because they do not adhere to the policies of Prime Minister Mugabe, and stories of mass graves have been rife.

Local people say many bodies were thrown down an old mine shaft by the army, but there has still been no positive proof of any mass killings.

One thing is certain, there is coming a day of reckoning when all will have to stand before God. For whatever reason a man dies-- a martyr for a cause, or a victim of a murder, God will clear the record and will avenge all wrongdoers.

Is it not true that, perhaps, the present world focus on the government of South Africa and its political problems is an unfair judging of the situation?

As we've discovered in Zimbabwe, the regime that sought independence from colonial rule seems more oppressive than the government they were seeking to overthrow.

We're all quick to judge others, and our facts are often limited. Thus, we cannot judge honestly or fairly.

Without question, when the Lord comes, we know He will set all things right.

In Malachi 3:5 we read where the Lord says, "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages...." Failure to pay an African a decent wage is regarded on the same level with sorcery and adultery.

However, witnessing the violence in the streets with mobs shaking their fists heavenward, makes us realize God is fed up with such behavior as well. In Genesis we read where God said to Noah, "The end of all flesh is come before Me: for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

We tend to judge others when God says we need to judge ourselves.

Look at Romans 2 and listen carefully to these words, "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Did you hear it?

We just showed you that when the revolutionaries and those fed up with the government in power took over, they committed the same oppressive acts that they formerly accused the government of doing, only on a much larger scale.

Have you ever been wrongly accused? Aren't you glad that when the Lord comes, He is coming as a judge?

In James 5:1 we read, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.... Ye have heaped treasure together for the last days."

Again, without hesitancy we would have to admit that there has been inequality in the payment of laborers in countries where the rich have exploited the poor. And, in some lands there is today weeping and howling by the rich as they must pay for their oppressive acts.

We read verse 4, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Without hesitancy, we would have to agree with Scripture that there are times when the Lord hears the cries of the poor even as He heard the cries of the children of Israel in Egyptian bondage.

In Exodus 3:7-8 we read: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them..."

We believe that whether our affliction is from some earthly taskmaster or whether it is from Satan, the Lord wants to bring deliverance.

John White, writing in THE SUNDAY SCHOOL TIMES, says, "I'm glad God is an angry God." Some may take exception to that

remark. He continues, "Not because I feel hostile and vindictive. It's just that the world doesn't make sense to me any other way. A God who is not enraged by the cruelty, the extortion, the brutality, lying, oppression, and all that contributes to the groans and tears of earth's multitudes is not worthy to be God at all."

Then he points out that judgment day is coming. Says White, "If there is anything we can be sure of in the bewildering shifts of international politics, it is that God will wind up human affairs with final judgment."

Daniel Webster, when asked what is the greatest thought that ever crossed his mind, replied, "The judgment."

The Bible says, "And as it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27)

A minister spoke in a prayer meeting on the Judgment Seat of Christ. After the meeting a devout Christian woman came to him to say, "Well, I never realized before that Christians would be judged. I always considered their judgment behind them on the cross. This is a new revelation to me, and we shall have to stir up ourselves and prepare for it."

Christ did die for our sins, and they are forgiven when we come to Him and confess and forsake our sins.

However, speaking to Christians, Paul writes, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." (Romans 14:10)

Again speaking to believers the Apostle Paul writes, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor 5:10)

Then, in the next verse we read, "Knowing therefore the terror of the Lord, we persuade men." What do you know about the terror of the Lord?

We hope you are persuaded today with the importance of being ready for the coming of our blessed Lord who is coming as a judge.

Writes John G. Ridley in the HERALD OF HIS COMING, "In the light of that solemn, wondrous day when we must all appear before the judgment seat of Christ, I appeal to you to seek reality; to put away sham, all half-heartedness, all sloth, and to be steadfast, unmovable, always abounding in the work of the Lord."

We realize men on earth face judgment. Our penal system is constantly at work with judges unable to give ample time to cases which come before them.

Likewise, nations face judgment. As Herbert Butterfield points out, "The very things that provide the suprapersonal edifices, like state, culture, capitalism, liberalism--and which are associated with the idea of progress, are the things which are shattered when judgment falls on men...."

All you have to do is to visit monuments of the past, whether the Parthenon in Athens, or the pyramids in Cairo, or the Colosseum in Rome to know, as Butterfield says, "The systems

break, the organizations crumble, though man himself goes on....”

Man does march on! He marches toward eternity. And, it is for man to make sure he is ready to meet God.

If not a believer in the Lord Jesus Christ, then thank God that He has given you one more opportunity to be saved.

A skeptic approached a young minister to say that he did not believe in the infallibility of the Bible. The minister simply replied, “It is appointed unto men once to die, but after this the judgment.”

Declared the skeptic, “I can prove to you there is no such thing as judgment after death.”

“But men do die,” the young preacher declared, “for it is appointed unto men once to die, but after this the judgment.”

The skeptic, annoyed, turned away with the remark, “I don’t believe you know enough about the Bible to argue about it.”

“Perhaps you’re right,” was the calm reply, “but remember this--‘It is appointed unto men once to die but after this the judgment.’”

It seemed everywhere the man went he heard those words, “Judgment, judgment, judgment.”

The next morning the man came to the parsonage to say, “I’ve come to see you about the verse of Scripture you gave me last night....I’ve spent a terrible night....Tell me what I must do to be saved.”

In John 5:24 we read, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life.” The word for condemnation is “judgment.” Christ bore your sins that you need not be judged for them.

Pray this prayer, “Lord Jesus, I do believe you died on the cross for my sins, and that you were buried, and that you rose again, and you’re coming again for all who are ready to meet you. Keep me ready for that day, I pray. Amen.”

Perhaps you are a Christian but guilty of sin in your life.

In 1 Peter 4:17 we read, “For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

Horace L. Fenton, Jr. writes, “Judgment on unbelievers--yes!....But judgment on the house of God, judgment on the church of Christ, judgment on us, the conservatives, the fundamentalists, and the evangelicals!”

Observes Fenton, “It is always easier to lament the moral standards or the aimlessness of unbelievers than to judge by the Word of God our own choice of reading, or of TV viewing, or our own level of conversation.”

Says Fenton, “No revival will come to our own lives until we stop judging others long enough to judge ourselves.”

In closing, this verse: “Therefore judge nothing before the time until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts....” (1 Cor 4:5)

And we would add, “Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh.”

Uganda



In South Africa a committee of the President's Council said that country's pass laws do not work and cost too much to maintain. Besides they are "discriminatory" against blacks and "conflict with human rights."

Piet Koornhof, chairman of the President's Council, told reporters, "Of course this is a major step to removing apartheid. But most important, it is building toward a new South Africa."

Some 500,000 blacks are known to seek entrance into South Africa each year, creating an unbelievable migration problem—what to do for these people.

The "pass laws" were designed by the architects of apartheid to prevent mass migrations of blacks from rural areas to the cities.

Those born in urban areas, and their children, can live and work there permanently. But those in the homelands have been virtually barred from coming to cities except on one-year migrant workers' contracts.

The economic pressures placed on South Africa are beginning to hurt, and there have been those calling for a meeting with radical leaders of the National Congress.

Testified President P.W. Botha, "As long as the ANC is under communist leadership and supports violence in South Africa, there can be no questions of me approving discussions with them."

It's almost as if Israeli officials were saying they will not meet with the PLO because of their violent intent to overthrow the nation of Israel.

We've been reviewing country after country in Africa to see what has happened there after colonial rule has given over to tribal conflict. For, in essence that is what happens when such a transition occurs.

For an example, let's look today at Uganda. Our cameras capture the crowd that awaits a new leader, Gen. Tito Okello, leader of the armed forces. That in itself is dangerous, for he can control the government through the use of guns and bullets.

His first move is friendly to inspire confidence in a government that is shaky and whose economy is also about to collapse.

Political detainees, 1000 of them, are freed from the jails who were placed there by the deposed President Milton Obote.

Naturally, on the part of loved ones there is joy and celebration. But how long before the jails will be filled with the enemies of the present regime. However, when jails become full, the custom too often is to murder the victims and fill up the jails again.

This is what we see happening in South Africa if the government of President Botha is overthrown by radicals who will fight among themselves for the control of the state. And, without being racist to prevent bloodshed and violence such as we now are seeing in the streets, we appeal to sanity and reason to prevail rather than the Marxist element seeking to overthrow the present regime.

Now the Scriptures remind us that in the last days "iniquity" or "lawlessness" shall abound! Shall we encourage lawlessness by giving in to those who are "lawless" in their acts and deeds.

Then we're reminded, "And because iniquity (lawlessness) shall abound, the love of many shall wax cold." (Mt. 24:12) These are the words of Jesus in response to the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" (Mt. 24:3)

We would ask, Have you noticed a lethargy and complacency settling over the church of Jesus Christ? Are we becoming lukewarm as is predicted in the Book of Revelation? If so, it's time to shake ourselves of carelessness and indifference. If lukewarm, we will be spewed out into the awful tribulation where the lawless one, the Antichrist, will rule.

What's ahead for the government of Uganda? Will the future be as bad as the past? Will South Africa be subject to the same fate of bloodshed and death, not for hundreds but hundreds of thousands as in Uganda?

Great Britain sought to make Uganda a protectorate in 1894. It was attempting to unite four independent kingdoms and at least a dozen other tribal groups.

The British favored the Buganda, who live around Kampala. And the Buganda prospered during long years under colonial rule.

These privileges, however, were resented by other tribal groups which in Africa had reasons to fight among themselves. Finally, in 1962, Milton Obote, Prime Minister from the Langi tribe, led Uganda to its independence. Inevitably, he gave power and responsibility to his own tribes people.

Another shift of power came in 1971, when General Idi Amin led a coup that toppled Obote for the first time. Amin belongs to the small Kakwa tribe in the north west. Not only was Amin antagonistic to all other tribes, but he converted to Islam and gave preferential treatment to the country's Moslems, who make up no more than 10 percent of the total population.

Many, including Christians, were killed or fled during the 1970's. They returned only after Tanzanian troops moved in to help overthrow Amin in April, 1979.

Most of us remember the reputation of Idi Amin and his appalling record regarding his political opponents. There is no

doubt that tens of thousands of Ugandans were killed during his time in office.

Who followed Amin?

Surely, whoever followed Amin had to be a better president. However, Yosufu Lule, an academic, failed to unite the politicians, and he was deposed after only 68 days.

The period of uncertainty continued—with a lawyer, Godfrey Binaisa, taking over the presidency. Surely he could unite Uganda, but he, too, was out-maneuvered by the party politicians. After eight months he was gone!

The political confusion left the door open for a triumphant return from exile of Milton Obote, the only African leader ever to make a successful comeback. Amidst the confusion there were general elections which were held for the first time since independence, and Obote and his Uganda People's Congress party were swept into power.

Obote promised to end factionalism and oppression. However, he, too, imprisoned political opponents, and sent in the army to put down by force those guerrillas who took up arms against him. And, to top it off, the Ugandan economy ended up in ruins.

On the issue of human rights, Obote, like General Amin before him, stood condemned.

The regions to the north and west of Kampala were to become Uganda's own version of the Killing Fields, the areas where the national army under Obote clashed with the guerrillas of the National Resistance Army.

Only after the coup were local villagers prepared to talk openly about what happened here. You think it's bad in South Africa. Here in Uganda death squads within the security forces would sweep into villages, detaining anyone even suspected of collaboration with the guerrillas. In many cases, arrest was followed by death.

According to Amnesty International, over 100,000 people died in army operations since 1981. Other organizations say that figure is three times as high with 300,000 deaths.

Local people confirm that the killings were widespread and that the victims were in most cases, completely innocent.

Months after these bloody murders the evidence is still there. Victims were bound and then shot and their bodies left to rot.

Is this what we will eventually see happen in South Africa? If those given over to violence are given control of the government what else can be expected?

The northern town of Lira in Uganda also tells a story. This town is still deserted more than a week after the overthrow of president Obote.

Lira was Obote's home town. It was here that troops loyal to him clashed with the regular army units under the command of Brigadier Basilio Okello. (He is not related to the present head of state, Gen. Tito Okello.)

Not only was there bloodshed, but homes and shops were wrecked, the bank looted, and there was virtually civil war.

President Obote's troops were to blame for the worst of the

looting, as they retreated from the town in disarray. Remember these are soldiers responsible for keeping law and order. They are also accused of committing atrocities before they left. It is said that about 100 people were rounded up in the town square and then attacked by the soldiers.

When are Americans going to wake up to these facts?

Eyewitnesses are hard to find, because most of the inhabitants fled for safety into the surrounding brush. They are understandably mistrustful of all soldiers and all strangers.

Some of the injured walked to this mission hospital to get treatment. They spoke of random shooting by soldiers in uniform. They did not know whether the soldiers were troops loyal to Obote or to the coup leaders—such was the confusion.

One woman was hit by a bullet in the leg.

A man says he was traveling in a civilian car when it was fired on by soldiers. He is still recovering from gunshot wounds.

In Kampala, the capital, there is evidence of the lawlessness the Bible speaks of as happening in the last days.

The city centre remains undamaged, but in the suburbs there is widespread evidence of looting and arson.

The same kind of undisciplined behavior we are seeing nightly on our TV screens coming from South Africa is the same kind of violence continuing in Uganda's capital.

Think of it. Soldiers are largely responsible for going on a rampage, looting shops, stores and private homes before order was finally restored.

The broken glass and masonry should be a reminder as to what's ahead for South Africa if undisciplined hoodlums led by their Marxist leaders are able to take over the government. Kampala, Uganda, once a thriving metropolis, is today in need of foreign aid to get everything working again.

Obote's critics say he badly mishandled the economy. As is often the case, leaders of African countries are known to have robbed banks so that they could live comfortably the rest of their lives. The truth is—Uganda is virtually bankrupt.

Even the streets show signs of bad management and neglect. Some of the roads in the capital have not been repaired for years.

We hope lessons can be learned from Uganda. Kampala remains an uneasy capital. There were rumors that the new President and the Defence Minister had resigned, and by the time this program is aired, it may be true. With such news people were seen rushing to banks to withdraw their money, and many shops were forced to close. Earlier rumors said rebels of the National Resistance Army were closing in on the suburbs of the city.

Could it be we are seeing as Jesus testified, "Upon the earth distress of nations, with perplexity...men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken?"

However, we read: "And then shall they see the Son of man coming in a cloud with power and great glory."

Did you hear it?

We also read, "And when these things begin to come to pass,

then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21:25-28)

Hallelujah.

We must admit that a new government in South Africa will not halt any violations of the civil rights of the people there, nor will it end any of the oppressions. Rather, we can only predict what we have seen happening in Uganda can and will happen elsewhere where insurrectionist forces gain control.

The Scriptures have forecast for the last days “perilous times.” And we’re reminded, “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”

Watching some of the politicians who would not dare report to you facts which we have shown you on television, we can’t help but ask, Who are they trying to deceive? Why not deal with the truth?

Could it be that their popularity finds them more concerned with votes than the facts? At least, we have sought to bring you the facts in our presentation and would urge you to write us and let us know you appreciate factual reporting of the news.

Sorry to say, we hear from those who scribble their obscenities of hate but have heard from few who are willing to stand up and be counted for the cause of righteousness.

In 2 Thess. 2:10-12 we read that there will appear the lawless one, who will come with “all deceivableness of unrighteousness in them that perish; because they received not the love of the truth...”

Again we read, “And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned (judged) who believe not the truth, but had pleasure in unrighteousness.”

We might ask, Could it be that anyone reading these words will be left behind at the coming of our Blessed Lord to face the Antichrist, the lawless one, who will force the world to worship him upon threats of death?

As we see it, the only hope out of the mess that we are seeing in Africa and elsewhere is the return of Jesus Christ. His coming is referred to as the “blessed hope.”

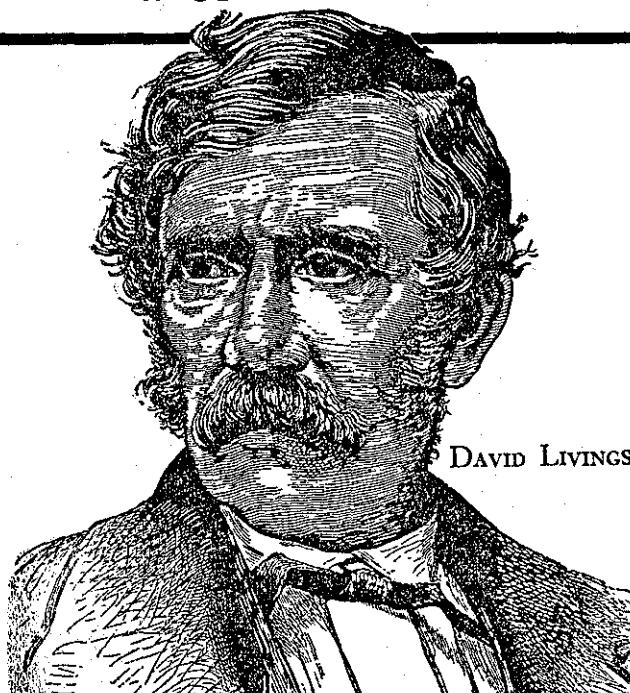
In Titus 2:13 we read, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Are you looking for His coming? Are you ready were our Lord to come today?

Pray this prayer: “Lord Jesus, I believe you died on the cross for my sins, and rose again, and that you’re coming again for all who know you as their Saviour and Lord. I now receive you into my heart, to love you, live for you, and serve you. Forgive me of all my sins and help me to make restitution where I have wronged someone. I’m asking you to fill me with your Holy Spirit so that He will make Jesus real to me and will open up your Word to my understanding. Thank you for saving me. Amen.”

Pray that prayer and mean it. And, “Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh.”

Namibia



DAVID LIVINGSTONE

David Livingstone, connected with the London Missionary Society, is credited with the exploration of Africa and making the "Dark Continent" known to the world.

Among Livingstone's discoveries was Victoria Falls, where the mighty Zambezi River cuts through a narrow gorge, separating Zambia to the north from Zimbabwe in the south.

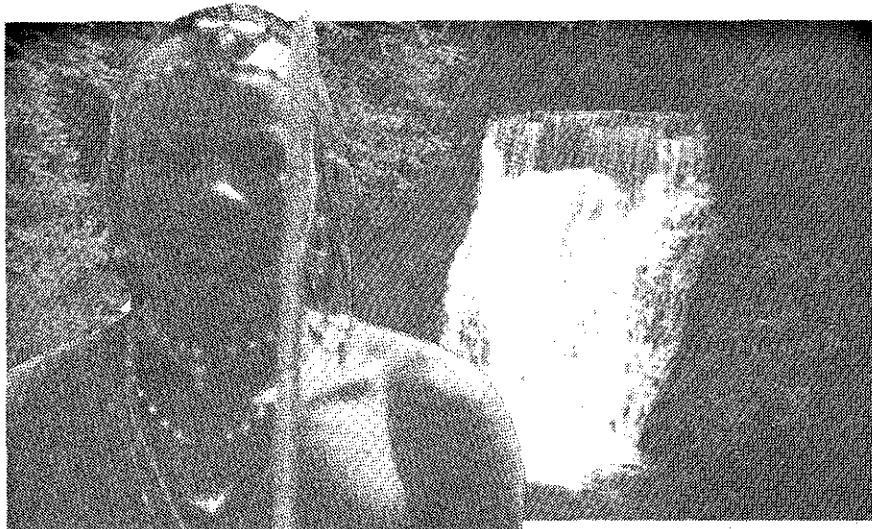
It is one of Africa's most awesome sights, discovered during a trek into unexplored territory.

The huge veil of spray marks where the Zambezi plunges suddenly and dramatically into a deep chasm. Here Africa's rock formation has carved a stretch of river that twists and turns, gathering speed as it goes.

Livingstone not only wanted to convert the people of Africa to Jesus Christ, but to put a stop to the slave trade, while exploring this mysterious continent.

Distressed over what he saw, he wrote in his diary shortly before his death in 1873, "All I can add in my solitude is, may heaven's rich blessing come down on everyone, American, English or Turk, who will help to heal this open sore of the world."

If Africa was an open sore then, it is still an increasing sore now. As one writer put it, "South Africa is facing evolutionary change or a revolutionary explosion." (US NEWS & WORLD REPORT, Robin Knight, Sept. 2, 1985)



One of the changes in South Africa today concerns the rule of the bushmen, who made the land their happy hunting grounds. Today, especially in Namibia, they've been called upon to replace their hunting weapons with rifles in warding off guerrilla warfare along the border with Angola.

Recently rebel army forces in southeastern Angola were attacked by Soviet-dominated government troops in one of the biggest offensives in a decade of civil war.

It was explained that there are thousands of advisors from the Soviet Union and some say upwards to 45,000 Cubans in Angola.

This is sufficient reason for our concern, and should be the concern of every godly patriotic citizen who doesn't want to see South Africa fall to the communists.

There are those who return from Africa who take pity on the natives whose ways are still very primitive. Has it ever occurred that for some this is a preferred way of life?

Take the bushmen who live in Namibia which is under the rule of South Africa.

These bushmen families, living in huts, are the descendants of Africa's oldest race of people. They've lived a peaceful nomadic existence for centuries, preferring to be isolated from almost all other ethnic groups. This is not uncommon for various tribes in Africa today who prefer to live segregated. To prevent blacks from fighting among themselves, the government of South Africa has separated them in districts for their own convenience.

Today the Bushmen risk losing this life of isolation - a life spent in hunting and gathering, edged out by the pressures of modern civilization.

The Bushmen once lived throughout what is now southern Africa. By last century, expansion by European settlers and Bantu tribes had driven the Bushmen from their hunting grounds. Now they live in a remote area north of the Kalahari Desert, where few other groups can survive.

While the people of Namibia celebrate the one hundredth anniversary of colonial rule, the fate of the Bushmen in the north of the country hangs in the balance.

As in the United States we provided reservations for the American Indian, so in South Africa the government has divided the country into homelands, giving the Bushmen only a fraction of the land they once owned.

There's another threat to the Bushmen's life. They're caught up in the struggle for independence, involved in a conflict they don't fully understand, and taking a role that is disrupting their old way of life.

The South African defense forces need recruits to fight against SWAPO guerrilla forces along the border with Angola.

So they offered the Bushmen the opportunity to replace ancient hunting weapons with army assault rifles.

For the first time in centuries, the Bushmen have gone to war. Some two thousand serve in the army. It's a job for only a few of the 30,000 Bushmen who remain.

Only those who are young and fit qualify. They form the crack elite of troops. Their ancient hunting skills are highly prized by the South African army in its attempt to win a difficult bush war.

The government pays well, and conditions in the military camps are good. Bushmen troops earn up to \$350 a month, which is one hundred times the average Bushmen's salary. Their families, too, are allowed to share a privileged life on the army compounds.

But the government can't look out for all of the millions of blacks in the same way as these Bushmen. It can only go so far in providing jobs and homes.

The jobs in the army have had a devastating effect on Bushmen's communities. Perhaps it's the fulfillment of 1 Tim. 6:10 where we read, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

How true for the Bushmen in South Africa.

Here's how most of us remember the Africa of the past. Just thirty years ago, the Bushmen roamed freely in the wilds of Africa. Their existence hadn't changed for thousands of years. The rare film from 1953, called "The Hunters," shows how they survived in an often harsh and cruel environment.

The women gathered the food, going out daily to dig for bulbs and roots that made up their largely vegetarian diet.

The men were the hunters, a skill which gave them a legendary reputation. Their marksmanship with the bow and arrow was perfected in the pursuit of wild animals. But they were also feared by those who might cross their path.

The young, too, learned the art that would later keep them alive.

Early target practice on a beetle and a trap for a mongoose were never viewed as acts of cruelty, but were part of the Bushmen's careful balancing acts with nature.

Today, that way of life has almost vanished. The Bushmen have left the land and become bound to a cash economy.

Dr. Charles Woodbridge relates how in those early days there weren't enough missionaries to minister to the needs of these Africans who were hungry for the Gospel.

Instead commercial enterprises moved in, and despite the warnings of anthropologists, the government allowed a liquor store to open, and among the bottled products there was one called "Tears of Jesus Christ." For some the only Christ they came to know about was on a liquor bottle.

This became the downfall of many in the Bushmen's communities, where drink has had a crippling effect upon these people.

Families are breaking up, and once caring Bushmen have turned aggressive and violent. A mother in a drunken stupor falls upon her child she is carrying, making it the victim of the hurt and misery caused by demon drink.

The authorities say they are unable to protect the Bushmen from drink. It is one of the "reforms" demanded by the black populace, and nothing can be done to change it.

There are those sympathetic to the Bushmen's problems of modern living. Health care has deteriorated, and the child death rate runs high.

The only hope for the Bushmen or for anyone in Africa, or anywhere else, is the gospel of Jesus Christ.

For as the Apostle Paul declared, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16)

Or, we might add, "to the white as well as the black."

When it comes to South Africa; there are those who do not want to see change come about too quickly.

In the United States we have the Declaration of Independence that says all men are created equal, endowed by their Creator with inalienable rights.

But that doesn't mean we are left without problems.

Here's a headline in our own local newspaper which reads: "BUSING RESULTS IN PROTESTS!" Parents of both races can't understand why their children should be bussed across town to provide for required racial balance.

So, in South Africa they may have some regulations with which some of the people may disagree. And, regardless of attempts being made to provide reconciliation, there will always be those who are never satisfied with the results.

What we might be saying is that we are too harsh in our judgment of what is taking place in Africa today. With all the tribes similar to the Bushmen, they are not prepared to accept even voting responsibility. They are happy to have someone else responsible for making the laws.

On the other hand, we're very much aware of Abraham Lincoln's concern for those in slavery, and where this exists it should be remedied. Too long colonial rule found rich landowners reaping the benefits of the harvest with too little results going to the working man. Lincoln asserted that no man is good enough to

govern another man without that man's consent.

In Africa there are natives who have love and respect for those who are responsible for their employment and human welfare. They wouldn't want it any other way. And, to be forced to change would be a cruel decision to make, for they don't want to be under the rule and authority of another tribe with whom they disagree.

In America we have a system of majority rule with minority rights. However, majority rule does not always mean the will of the majority is carried out in all decisions.

For instance, when Madalyn Murray O'Hair went before the Supreme Court and won her case banning prayer and Bible reading in the public schools, she was a small minority. Polls and surveys found a vast majority in favor of allowing voluntary classroom devotions, but do we have this in the United States today? The answer, of course, is no.

We do not have majority rule in other areas.

Take the AIDS scare. In New York schools 18,000 children stayed away from 63 schools to protest the city's decision to allow a second grader born with AIDS to attend school. Was it a majority decision the city followed? No, they voted to protect the rights of one child.

We have distinguished men like Dr. Richard Restak, a neurologist, who in the WASHINGTON POST argued that until we know more, the "truly humanitarian position" is to consider forms of quarantine for victims of AIDS. He notes: "Quarantines have been very effective in beating outbreaks of scarlet fever, smallpox and typhoid in this century. Indeed, by protecting the well from the ill, we follow a long established, sensible and ultimately compassionate course...By carrying out such a policy, diseases have been contained."

So, in South Africa, to prevent blacks from fighting one another as was customary among the tribes, they have been separated into districts for their own protection. We look on and think that is something terrible.

Looking at all the factual disputes, fightings, bombings in Lebanon among the various religious factions, a solution might be to segregate all of these groups that can't get along with one another and let them be all to themselves.

Many realize that what is happening in Africa is very similar to what is happening in the United States. Yet, we condemn what is happening abroad while the same problem exists in our own back yard.

For example, Chief Gatsha Buthelezi of the Zulus points out, "Most of the deaths happening now, the burning of people that we have seen, is not being done by the government but by black people to other black people."

Did you hear it?

But is this clearly explained by the media? Indeed, the government is made to be the aggressor. The police are the culprits. Surely, there may be times when the police are provoked to action, but the tragedy is when these Africans murder their own

people simply because they accept employment by the government or serve their country in some other way.

Not to be unkind, or derogatory in any way, may we point out something that is happening in our own United States.

TIME magazine notes: "The leading cause of death among black males ages 15 to 24 in the U.S. is not heart disease, not cancer, not any natural cause. It is murder by other blacks."

The article goes on to point out, "More than 40% of all the nation's murder victims are black, and 94% of those who commit these murders are black."

While we condemn the 600 or so murders that took place in South Africa, in one year of 1981 there were 6000 or so Americans who lost their lives because of black-on-black violence. That equals the number of black servicemen killed during the 12 years of the Viet Nam conflict.

Just to relate these facts, my mail will have letters saying we are racist. But that is not the case at all. We are dealing with facts which reveal, for instance, that the very thing we oppose in South Africa is taking place in our own country. And while we condemn the assaults and the violence in Africa, we allow the same inhumane treatment to take place within our own nation.

In fact, someone has said that before we condemn the killing of 700 or more in all of South Africa during the struggle for a government to survive, we kill fifteen million babies by abortion.

Jesus said, "Judge not according to the appearance, but judge righteous judgment." (John 7:24) Hear him again as he says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." (Matt. 7:1-2)

Surely there is perhaps much that we would like to see changed in South Africa, but like the saying you may have heard, "Don't condemn another man unless you've walked in his moccasins."

Again, we repeat we must be careful how we judge. The Apostle Paul in Romans 2 writes, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

How true!

In Africa, the Dutch Reformed Church is the dominant religion of the group of whites who also control the national government. Official church policy holds that racism conflicts with Scripture and is a sin. On the other hand, Scriptures like Acts 17:26 are quoted to suggest that God intended that peoples best adjust among their own identity. For we read how the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

African church leaders explain that in the body of Christ there is a unity, but that the Bible also makes provision for differentiation, depending on the language spoken and the cultural backgrounds of people. On this basis some prefer to disassociate themselves and separate according to tribe,

language or race.

The tendency in our day is to have a One World philosophy. More and more there is talk of a One World Government that is forthcoming in which there will be a family of nations. And, there is the growing pressure to have a One World Religion that will encompass all denominations and all faiths.

The Word of God not only sees this coming but refers to it as "Babylon," which is a reference to the conditions prevailing during the building of the tower of Babel.

In Gen. 11 we read, "And the whole earth was of one language, and of one speech." Notice the unity that prevailed until the Lord came down to inspect the tower, saying, "Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do." (v. 1,5-6)

Remember how the Lord confused their languages and scattered them over the face of the earth.

Beloved, we are living in the endtime when we are seeing again man's attempt to build a world that exalts man's accomplishments and leaves God out of the picture. We call this Humanism.

Will God tolerate such behavior? Indeed, no more than He tolerated it during the building of the tower of Babylon.

Rather, God is not willing that any should perish but that all come to repentance and faith in Him.

For this reason we see in Africa those who wish to maintain the status quo, which allows for worship while not being ecumenical.

What is needed is for a revival of love to spread across the land, both in this country and abroad.

We can't help but be reminded of the verses in 1 John 4:7-8, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

What about you and me? Do we have that kind of divine love of the Spirit of God in our hearts for one another?

We need this love in Africa and we need it here. We need it in our homes as well as in our churches.

Our prayer should be that the love of God be shed abroad in our hearts by the Holy Spirit which is given unto us when we receive Christ as Saviour and Lord.

In closing, we would ask, Have you this love? Have you accepted Christ as your Saviour and Lord who gives us this love?

If you have never invited Christ into your heart and life, do it now. And if you aren't certain that you ever made the decision to invite Christ into your life, do it now.

Pray this prayer: "Lord Jesus, thank you for dying on the cross for my sins, shedding your blood that I might be forgiven. I do here and now receive you as my Saviour and Lord, to love you, serve you, and live for you the rest of the days of my life. Amen."

Pray that prayer and mean it.

And, "Be ye therefore ready also, for in such an hour as ye think not, the Son of man cometh."



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