

The most striking feature of what was advertised as the â\200\234first official ANC rally i n 30 yearsâ\200\235, was the huger Red flag of the South African Communist Party (SACP). It shared pride of place with the flag of the African Natio nal Congress behind the speakersâ\200\231 rostrum. Between the two was an enormous banner bearing the ANC logo and the slogan, â\200 \234ANC LIVES! ANC LEADS!â\200\235.

By giving such prominence to the SACP at the rally, held near Soweto on Oct 29, the organisers clearly intended to highlight the close alliance between the ANC and SACP. As the liberal Business Day put it, â\200\234Apologists for the ANC who have disputed down the years the dominance of the Communist Party within the organisationâ\200\231s national executive have been convincingly answered: to march with the ANC is to march under the Red flag. Rather, it is to march behind the Red flag.â\200\235

But that was not the only Communist flag at the rally to welcome home seven veteran ANC leaders who had been released after serving long jail sentences. In the stands blood-red flags with the crossed hammer and sickle and the five-pointed star of interna- tional Communism outnumbered ANC flags!

The Communist flag also appeared at the many marches held in

A huge Red Communist flag was given a prominent position at the rally to welcome home released ANC security prisoners. (Photo: Citizen).

the large cities and small rural towns of South Africa since the September 13 march in Cape Town. On October 14, at a sub- sequent parade which ended in front of Parliament in Cape Town, ANC and SACP flags were draped over the statue of the countryâ\200\231s first Prime Minister, Louis Botha. The South African flag was lowered as the demonstrators sang the ANC anthem, Nkosi Sekelêlâ\200\235 i Afrika.

Denis Hurley, Catholic Archbishop of Durban, and Anglican Bishop Michael Nuttall, stopped a march twice and threatened to withdraw unless the two Communist flags were lowered. The Red flags were dropped briefly. The archbishop said that if he had been aware that the flags were to be displayed, â\200\234I would not have taken part. I was there representing my religion, and the flag is totally against anything I stand for. Communism is com- pletely incompatible with what the freedom movement is trying to achieve.â\200\235

Apparently Anglican Archbishop Desmond Tutu has no such qualms. According to his spokes- man he said he had no problem with the flag because, in a free society, the Communist Party would have the right to demonstrate. But he could under- stand that, in current circumstan- ces, the display of the Red flag, particularly near the front of a march, could create unnecessary additional controversy for church constituencies (Citizen 28/9/89).

Speaking on SATV on Oct 29, Dr Allan Boesak skated around a question on the Red flag. He

refused to condemn its use although he said he would never walk under it. However he has never stopped any of the many marches in which he has participated to have it removed.

The use of the Red flag and the Marxist clenched fist salute by marchers in South Africa stands in stark contrast to the Statue of Liberty erected on Tiananmen Square by the Chinese students and the V-sign given by the young people fleeing from East Germany, a country which has the audacity to include the word 'democratic' in its official name.

Why do the South African marchers not display symbols like the Statue of Liberty and the V-sign? Why do they not fly the flags of the United States, Great Britain, West Germany and other Western lands? After all, these countries pour tens of millions of Rands annually into the organisations which support the marches. But not even the United Nations flag is seen! Only symbols identified with international Communism.

Why do the demonstrators identify with an ideology which even the Soviet president admits is an economic disaster, which is unable to provide even the basic necessities to the people under its sway? :

Why are the South African marchers so eager to be ruled by a militantly atheistic system from which Vietnamese and Nicaraguans are fleeing and which Hungarians, Poles and East Germans are seeking to replace?

Has the god of this world so blinded their eyes (II Cor 4:4) that they are totally incapable of seeing reality?

PROMINENCE GIVEN TO THE SACP

In addition to displaying the Communist flag, the organisers of the demonstrations indicated their affinity to the SACP by the prominence given to its office-bearers. Thus at the welcome home rally, a speech was read on behalf of Joe Slovo, SACP general secretary. He stressed that the SACP remained a loyal partner in the revolutionary alliance with the ANC. He called for an intensification of the struggle and the ever more active mobilisation and organisation of the workers.

Former ANC general secretary, Walter Sisulu, who had been released shortly before, said 'The support we received and continue to receive from the OAU and socialist countries will be remembered by the South African people for ever. ... We salute President Fidel Castro of Cuba for the heroic role he has played in the fight against colonialism in this region.' There were no similar salutes for the help received from Western lands. They were derogatorily referred to as 'the imperialist countries'!

Sisulu got the crowd to shout, 'Long live our alliance with the South African Communist Party!' Other chants were 'Viva Umbkhonto we Sizwe (the joint armed wing of the ANC and SACP)', 'Viva SA Communist Party', 'Viva Sam Nujoma'. 'Vivas' were also given for Joe Slovo, Dan Tloome, SACP chairman, other SACP leaders and for Castro. None were given for Western leaders!

Govan Mbeki, a member of both the ANC and SACP, also strongly defended the ANC/SACP alliance. In a paper read on his behalf, he condemned those who 'sought to drive a wedge between what they claim are the Nationalists and Communists in the ANC'.

Commenting on the rally the radical newspaper, Weekly Mail, said that it was clear that the SACP was growing increasingly important in its own right. It had won the support of a lot of the militant township youth who favour the SACP's position that

democracy would create the conditions for the working class to push for socialism. Its popularity had also risen substantially among unionised workers. This was not surprising as it styled itself as the vanguard workers party?.

BRINGING DOWN THE GOVERNMENT

According to an article in The Citizen of Sep 22, the SACP indicated that the defiance campaign is intended to make South Africa ungovernable. Identifying itself with the defiance campaign, and with resistance in factories, schools, universities and churches, the SACP referred to them as the spring offensive. It wanted the struggle against the government to increase and was fanning the defiance campaign into continuing indefinitely. It also sought to increase internal and external pressure against South Africa. Two of the SACP's objectives were to bring the economy to a halt and cause the state system to collapse.

A change of government was the theme of many of the speeches given during the marches. Speaking at the first Cape Town march, Allan Boesak said, "In 1985 we marched on a prison. Today we march to a city hall. Tomorrow we will march together to Parliament. This will not be a march to protest, but a march to claim our rights and rule the land of our birth as it should be ruled." He predicted that Mr FW de Klerk might become the State President with the shortest term of office in South African history (Citizen 15/9/89).

At the Worcester march, Dr Boesak vowed to bring this government down through peaceful protest (Atlanta Journal 8/10/89).

Peter Mokaba, president of the SA Youth Congress (SAYCO) said, "As we march, occupy classes and defy apartheid, we must have three objectives - to create organisation, cadreship and leadership throughout the country - in preparation for the transfer of power" (New Nation 22/9/89).

The radical Catholic weekly, New Nation, saw the marches as part of the MDM's (Mass Democratic Movement) determination to build the climate necessary for negotiation with the government about a transfer of power.

HOW HAVE THE RADICALS REACTED

The authorities have made major concessions to solve South Africa's problems by creating a climate for negotiation and reconciliation. Have the radicals reacted to these attempts to promote dialogue with reconciliatory gestures? No! On the contrary, they have hardened their stance and demanded more concessions.

The ANC's national executive committee described the release as a victory for the people and the most eloquent vindication of the struggle. It continued, "De Klerk and the racist rulers have done the struggling masses no favours. It was the reality of the mass and armed struggle, coupled with international pressure that have forced an unwilling de Klerk to open the racist prison (Star 20/10/89).

Cyril Ramaphosa, the National Union of Mineworkers's general secretary, echoed the ANC's sentiments. "Their release should inspire each one of us to continue the struggle against White minority domination with renewed energy and vigour. We expect a rapid growth in our organisation."

In a subsequent radio broadcast he rejected a suggestion that the

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authorities were sincerely working towards a political solution for the conflict. â\200\234That release doesnâ\200\231t represent a change of heart by the regime itself. We have proved that maximum pressure works. They have been released because of the pressure we have mounted upon them and this is the time to intensify the pressure.â\200\235

MOST BLACKS REJECT ANC/SACP

Although the welcome home rally drew some 70 000 people, its organisers must have been very disappointed. They believed the ANC represents the vast majority of Blacks. As the SA Council of Churches put it in a large advertisement in New Nation, â\200\234The SACC joins the millions of people in this country ... in welcoming you back home.â\200\235

But the millions did not bother to come to the welcome home rally! Only a mere 70 000 showed up, even though more than six million Blacks live within a 80km radius of the stadium. No-one could blame the organisers for the poor turnout. They had even bussed supporters in from Cape Town, 1 600 km away. Other buses were dispatched from the Eastern Cape, Natal and the Northern Transvaal. Full page advertisements were placed in sympathetic newspapers. Even SATV assured viewers that the meeting was legal and therefore people could attend. After all that, only 70 000 people took the trouble to welcome home â\200\234theirâ\200\235 leaders. What a disappointment! A good soccer match draws more people to the same stadium!

Contrast that number with the three to four million Blacks who gather every year for the Easter services of the Zion Christian

Church, which rejects the SACC and its politicised message. As Archbishop Mzilikaze Masiya, president of the Council of Apostolic and Zion Churches in Southern Africa, points out, â\200\234One would have expected at least one million people. The result was actually a very, very poor showing. The silent majority of Blacks in South Africa do not support the ANC comrades who try to silence any opposition by violent means, by â\200\234necklacingâ\200\231 their own people, by forcing them to drink detergent should they not obey consumer boycotts, by shouting Marxist slogans and by carrying the Red flag. Blacks who oppose revolution donâ\200\231t have to be afraid.â\200\235

An indication of why the rally was so poorly attended was given by the Zulu King, Goodwill Zwelethini, when he addressed a convention of his people in Durban on Nov 19. Speaking to a crowd of 70000, he accused the veteran ANC leaders of snubbing him by not inviting him or his Prime Minister, Mangosuthu Buthelezi, to the welcoming rally. He did not even receive a single message from them. â\200\234I was spurned; the Zulu nation was spurnedâ\200\235, he told the crowd who roared back their disapproval.

â\200\234There can be no successful negotiations with the South African government by any Black group if they try to ride roughshod over us as a Zulu nation. Measure all political parties and all liberation movements against the criteria of whether they unite Zulus or divide Zulus from each other.â\200\235

Far from uniting Blacks, the Xhosa-based ANC and its Marxist partner are dividing them along tribal as well as ideological lines. By so doing the ANC/SACP alliance is revealing how little support it actually has.

SOUTH AFRICAâ\200\231S CHOICE - BIBLICAL OR
HUMANISTIC PRINCIPLES

â\200\234To remove the kingâ\200\231s throne, you must first remove the priests, or else convert their leaders to new beliefs. Anything less isnâ\200\231t a revolution; it is only a coup dâ\200\231etatâ\200\235, says Gary North in his book Conspiracy: A Biblical View.

Every committed Christian in South Africa realises that tremendous changes have taken place in the beliefs of leading churchmen in this country over the past 20 years or so. This is why this book is extremely relevant to the present situation in South Africa. It is essential for Bible-believing Christians to clearly understand the contrast between the practical outworkings of the Biblical worldview and those of the humanist worldview. We must not fall into the trap of accepting humanism just because religious terms are used to disguise it.

North maintains that because Christians believe that God created the world, they see history as a giant cosmic struggle between God and Satan, between redeemed men and rebellious men. All visible conspiracies are merely an outworking of Satanâ\200\231s supernatural conspiracy against God. Psalm 2 pictures the rulers of the earth conspiring against God and His precepts. But all conspiracies must ultimately fail because Satan and his hosts were defeated in principle at Calvary. History since Calvary is simply the outworking of that victory.

Every society is undergirded by moral principles, says North. At its foundation, Western civilisation adopted Biblical principles as the basis for its morality and law. Because Christians believe that all men are created in the image of God, the West affirmed

the unity of mankind. But Christians also proclaim that mankind is divided morally. There are good and bad men, saved and lost, saints and sinners. Men can therefore never be unified morally. There will always be a struggle between good and evil.

For this reason, institutions are needed to preserve peace and suppress the outward manifestation of evil. The Stateâ\200\231s responsibility is to enforce laws which will restrain men from public evil acts. It is to protect its citizens from fraud and violence, both domestic and international. But the State cannot save mankind or even individual men. Nor can it make them good. Only God, through Christ, can do that.

The Bible teaches that God is sovereign and because of manâ\200\231s sinful nature, God does not lodge absolute sovereignty in any person or human institution. Manâ\200\231s power is therefore limited. The State also cannot be absolutely sovereign. God delegates limited authority to rulers by means of fixed, revealed law. Because the law is public, people can predict the actions of the State as well as those of other people. They have the responsibility to monitor the Stateâ\200\231s actions. This is yet another Biblical principle which has been incorporated into Western civilization.

In humanist thinking, on the other hand, the State is the pre-

eminent power, the initiating agency as well as the final court of appeal. Because this is the basis of power in Marxist-ruled Zimbabwe, the State and the judiciary recently clashed. The Supreme Court ruled that Parliament had no power to suspend the salary of one of its members, Ian Smith, the former Rhodesian leader. Parliament was not entitled to contravene the declaration of rights enshrined in the country's constitution. The Speaker of the House of Assembly, Didymus Mutasa, rejected the decision saying that Parliament should liberate itself from the Supreme Court judges. Parliament was the supreme law-making body and that its decisions were not subject to court ruling, he added. In Zimbabwe, Parliament is sovereign. It has usurped God. Or rather the politbureau of the ruling ZANU-PF party is sovereign. Parliament merely rubber-stamps its decisions.

North maintains that rebellious men are outraged by Western civilisation because it has adopted Biblical moral principles. They seek to destroy it by undermining men's faith in the West's moral and philosophical foundations. He believes a fundamental moral shift took place in the late nineteenth century as a result of the spread of evolutionary Darwinism and theological liberalism.

Hal Lindsey agrees with North, but traces the roots of the shift a little further back. In his book, *Satan is Alive and Well on Planet Earth*, he examines the thought bombs set off by Kant, Hegel, Kierkegaard, Marx, Darwin, Freud and Lenin and the devastating effects they have had on the twentieth century.

MAN AS GOD

Man lives by ideas, according to North, and no idea has produced more evil than the one the serpent presented to Eve: 'Ye shall be as gods' (Gen 3:5). Rebellious men have therefore put man and the State in the place of God and His law. Man thus becomes the central planner, the director of the evolutionary process, the creator of an earthly paradise. Man becomes the saviour of the world from nuclear war and ecological disaster. Ultimately, Man becomes the saviour of Man.

The British historian, Paul Johnson, takes up the same theme in his book *Intellectuals*, he says, 'For the first time in human history, and with growing confidence and audacity, men arose to assert that they could diagnose the ills of society and cure them with their own unaided intellect; more, that they could devise formulae whereby not merely the structure of society but the fundamental habits of human beings could be transformed for the better. Unlike their sacerdotal predecessors, they were not servants and interpreters of the gods, BUT SUBSTITUTES' (emphasis added)!

In other words, THEY ARE GODS! As such, they claim the exclusive right to discern between truth and evil. They do not

need external guidelines. Moreover, they are arrogantly intolerant of views that differ from their own.

However, not all secular humanists are outside the institutionalised church. Some wear clerical garb and quote from the Bible to give their views credibility. But their ideology is not based on the Bible and the verses they use are taken out of context. South Africans need to be especially careful of these ecumenical humanists.

Johnson warns â200\234Beware intellectualsâ\200\235! Northâ\200\231s advice is more positive. He calls us to return to the principles that God, our Creator, has laid down in His Word, not only for our eternal salvation, but to guide our life on this earth.

THE TWO FORMS OF THE CONSPIRACY

Conspiratorial humanists operate on a foundation which is totally different from the Biblical one, says North. They believe that all men should share the same cosmic vision. In order to unify mankind and create a One World Order they seek to impose humanistic moral, political and economic goals on mankind. Any visible deviation from this hypothetical unity will be labelled divisive and will not be tolerated. God-centred creeds and opinions must be suppressed.

This can be done in one of two ways. By eliminating dissidents by force-killing them or making them slaves. Or by manipulating men by controlling their access to information.

The first method, unification by elimination, acknowledges that all men are not morally unified. Because some men persist in their rejection of the conspiratorsâ\200\231 version of truth, they must be removed from visible existence, either

S through execution or the Gulag. This method was practiced during the French Revolution, by the Communists in the Russian Revolution of 1917, and when they have come to power, and by Hitler in the Nazi Revolution.

Even though it is not yet in power, Swapo practices the same methods against its members who do not conform to Sam Nujomaâ\200\231s views. Either they go into the horrific pits in the ground or they are executed. But because they must be removed from visible existence, Swapo even denies that it is holding detainees.

Like Stalin, Nujoma illustrates another characteristic of the conspirators, that is paranoia. He knows that all those around him are also conspirators and miniature dictators. He knows how easy it is for them to unite against him. Therefore he does not

trust anyone, especially those of a different tribe.

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FROM THE EDITOR

MUST SOUTH AFRICA ALSO SUFFER
UNDER COMMUNISM?

Communism is crumbling Two hundred thousand East Germans poured through the breach Hungary opened when it began dismantling the Iron Curtain. Their departure, plus demonstrations inside the country, forced the East German authorities to allow

their citizens to travel freely to the West.

The unforeseeable events which have shaken East Germany in recent weeks followed the granting of greater economic freedom and little political liberalisation in the Soviet Union itself. It is not yet clear whether the Communist Parties of the Warsaw Pact countries are willing to relinquish power. Or whether what we are seeing is merely a device to pressure the West to pump in still more money and expertise to prop up the failing economies of these countries. Certainly in Poland, the Communists have insisted in retaining the defence and interior ministries. In other words, they still control the army and the secret police!

What is indisputable is that the old certainty preached by Marx, Lenin and their disciples is gone. They were determined to overthrow God and liberate man from religious superstitions. Thus freed, they believed man would create an earthly paradise of peace, prosperity and brotherhood where there would be no more oppression, exploitation, violence or crime. Liberated from these negatives, man would be free to evolve to undreamed of heights.

Equally indisputable is that the people of these countries are totally disillusioned with Marxism which has reduced them to impoverished slaves.

The myth that the Marxists had the solution to man's problems has been finally and totally shattered.

God laughed when puny man rebelled against the Lord and His Anointed saying "Let us break their bands asunder, and cast away their cords from us" (Ps 2:3). Perhaps no-one heard Him then. But now man has admitted the futility of his own schemes.

Yet, incredibly, there are still those who are attempting to impose this totally discredited ideology on South Africa! I don't mean the mindless crowds who wave their small Red flags in the rallies and mass marches. Of course they are excited. Who wouldn't be! They believe the promises of a redistribution of wealth which will bring them riches without effort. I mean the intellectuals, the academics, the churchmen, the opinion-formers who still promote the discredited and discarded idea that Marxism/socialism produces just and prosperous societies. I mean those who preach that the onward surge of Marxism is inevitable.

Are they so blind that they are totally incapable of learning from contemporary history? Do they want South Africans to follow the example of the martyred Russians and suffer under Marxist oppression for more than 70 years before they can throw it off? Are they so foolish that they are incapable of learning from the experiences of another people?

Certainly the arrogance of some of them is still so great that they - seek to silence Christians who record the suffering caused by

Marxists as is seen in the article Persecution by Ecumenicals.

Christians can take great encouragement from events in East-

ern Europe. It should confirm to them that our God is arising and that He is reigning! The puny efforts of man to defy Him and exclude Him from their world have failed utterly.

The political, social and economic schemes upon which man has built for a hundred years have crumbled. He is floundering, looking for better ones. And Christians can provide them! For God has not only revealed to us the way of Salvation. He has also laid down principles for ordering our life on earth. Many Christians, like the Reformers, understood this and built these principles into their society. The result was freedom with order and great prosperity.

Unfortunately over the past century Christians have become blinded by science falsely so-called, and have neglected their inheritance. Now, as the broken cisterns of man's ideas fail, Christians need to turn again to the Bible to rediscover the truths that have been neglected.

Gary North is one of the men who have been exploring these principles. His book Conspiracy: A Biblical View contrasts God's pattern with man's ideas.

You will find it very helpful to clarify your own thinking. You will find an order form on page 6.

Finally, take heart from Martin Luther:

And though this world, with devils filled,
Should threaten to undo us,
We will not fear: for God hath willed
His truth to triumph through us.

SOUTH AFRICA'S CHOICE - BIBLICAL OR
HUMANISTIC PRINCIPLES from page 4

CONSPIRATORS BY MANIPULATION

The basic premise of the other kind of conspirators, those who operate by manipulation, is that mankind is inherently unified ethically. They believe in the brotherhood of all mankind and that this must lead to a new community of man and the New World Order. But they acknowledge that men do not know this. Rather they disagree publicly, even about fundamentals. However the manipulators hold that moral disagreements are only temporary. One must declare that ideology is irrelevant. Pragmatism must be hailed as the answer. The best way of overcoming

moral or ideological disunity is to make a deal. Even a bad deal is better than no deal. This is especially true in international affairs.

Nationalism is seen as a barrier to a One-world government. It must be destroyed and replaced by a global identity. Countries must surrender their national identities in order to achieve the New World Order.

The conspirators by manipulation realise, for example, that the voters of the United States will never voluntarily join with the Soviet Union in a One-world government. So they have to operate in relative secrecy. Events must be made to seem spontaneous, beyond the control of the leaders. Alternatively, events desired by the manipulators must be made to appear as side-effects of other policies of which the public approves.

In order to achieve their goals, the West's super-rich and the super-powerful have captured the seats of power in the name of the downtrodden masses. They believe that Man is what he

CONSPIRACY: A BIBLICAL VIEW

This book by Gary North (Crossway Books) quotes sympathetically from Antony Sutton, Carroll Quigley, Gary Allan, Cleon Skousen and Larry Abraham. But it goes further. It sees the prime conspiracy as originating with Satan and manifesting itself in man's belief in his ability to create a just society on earth.

The twin conspiracies, as he sees them, are conspiracy by coercion (Communism) and conspiracy by manipulation (CFR, Trilateralists, the fractional reserve banking system, etc). Far more important, he believes that the conspirators are losing self-confidence, that the CFR can be sunk. He therefore sets out a long-term grass roots campaign to defeat the conspirators

Written in a relaxed style, this book will appeal to a wide range of readers. , e , ,

If you are determined to keep South Africa free from both aspects of the conspiracy, you must get this book ,

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thinks, what he truly believes in, and that by shaping man's thinking, they can manipulate man. To mold public opinion, they have targeted the clergy, judiciary and university professors. By controlling people's access to information, and more importantly, by controlling the dissemination of the moral and theoretical principles that govern people's interpretation of information, they can mold public opinion.

The conspirators know that every society is undergirded by moral principles. To undermine a society, they must undermine men's faith in the existing moral and philosophical foundations of that society. They must create a new generation of priests who will replace the Biblical concepts outlined above with principles based on humanism and Marxism.

Listen to the political priests in South Africa. They promote the brotherhood of Man. They equate God's family with the entire population of South Africa. They hail the ANC and SA Communist Party as representing the vast majority of South Africans. They believe these organisations are able to create a just, peaceful society in South Africa through the elimination of racism and tribalism and the redistribution of wealth. And note carefully who is financing them!

The conspirators-by-manipulation have succeeded in getting the West's voters to accept as valid a set of moral, intellectual and economic ideas which are at variance with the Biblical norms on which Western civilisation was founded. North maintains that these false principles have already led to the partial enslavement of these voters. He warns that when a society accepts the idea that the will of the people is absolutely sovereign, they condemn themselves to a life of manipulation by corrupt elites who seek to rule in the name of the People.

These false principles include:

@ Mankind is essentially unified.

@ There are no conflicting moral issues that divide people permanently.

^ Man must take control of man.

e Mankind will eventually evolve into a higher species.

e Elite planners can use the laws of evolution to speed up this evolutionary process.

^ Deprived individuals are not personally responsible for their acts.

^ Men can be saved through education.

e The State must supervise education.

^ Men can be saved through State legislation.

@ The State is the primary welfare agency rather than the family.

e The State should redistribute wealth to benefit the People.

@ Marxists can be placated by making deals.

^ Peace, freedom and prosperity can be achieved by constructing a One-world State.

When a majority of voters accept a majority of these premises, the triumph of one or other of the conspiratorial groups is assured. By means of these man-worshipping, State-worshipping ideas, the conspirators have enlarged the power of civil government and rule by its power.

Here then are the great political alternatives: Western civilisation vs Marxist Communism; decentralisation of political power vs centralisation of political power; checks and balances vs bureaucratic sovereignty; common law precedents vs codified law; innocent until proven guilty vs guilt by denunciation and proven by confession extracted under torture.

The conspirators squash people who get in their way. They make it seem as though they can squash anyone and everyone if they so choose. They use a combination of deception and terrorism to achieve their goals.

COUNTER OFFENSIVE

North maintains that the conspirators are losing self-confidence because the solutions they recommended are visibly failing. The Soviet empire is growing too big to govern even by means of terror and too expensive to finance, even by means of Western loans and stolen Western property.

Certainly his views are confirmed by recent events in East Germany. The hundreds of thousands who poured through gaps in the Iron Curtain forced the regime to allow people to travel freely.

The first thing to recognise in this cosmic struggle, says North, is that those who seek power either through manipulation or through execution, have in principle lost the battle. They lost it almost 2 000 years ago. They hold power temporarily. But then power is not the issue. God, the Judge, is the issue, and His law.

So because he believes in the sovereignty and predestinating power of God, the Christian cannot put the conspiracy at the centre to the stage of history. He knows that the main fact and certainty is the Son's victory (Ps 2:10). This assurance of victory is the hallmark of faith.

The only way to defeat a bad idea is a good idea. We have the best ideas. We have the Bible and an understanding of freedom.

Freedom works. It produces abundance. Socialism produces poverty. It exists only because Western capitalists and governments subsidise it with taxpayers money. The Marxists have to construct barbed wire defences against people who try to escape from their socialist paradise!

We must also realise that the enemies within our gates are increasingly proponents of the occult. There is an alliance between secular humanism and outright occultism. This is why Christians are uniquely equipped to fight this battle. We know that our weapons are spiritual. We need to utilise the armour of God (Eph 6).

God promises us victory. It is victory through a steady, long-term gaining of competence. What we need is a long-term grass-roots campaign at every level of politics, economics and institutional influence in every region in the country. We need to develop skills on the local level, in the family, in the school, and in the Church. North gives a number of addresses where additional information in specific areas can be obtained.

Those who get involved in this campaign need a long-term commitment and permanent self-discipline. This will include:

- @ The will to act on moral principles.

- @ The will to resist the conspirators.

- e The will to self-education.

- @ The will to overcome on the basis of moral action.

We must be governed by the vision that the conspiratorial secular humanists are evil and will eventually lose. We are righteous and will eventually win. We are stronger than our enemy because we are right.

PERSECUTION BY ECUMENICALS

Gary North warns that the conspiratorial humanists â\200\234squash people who get in their way. ... They make it seem as though they can squash anyone and everyone, if they ever choose to do so. They use a combination of deception and terrorism to achieve their goals.â\200\235

South Africa saw a graphic example of this at the end of October 1989 - emanating from the ecumenical humanists!

Rev Peter Hammond, the young founder of the missionary organisation, Frontline Fellowship, and seven colleagues were forced across a border check-point into Mozambique by Frelimo soldiers on Oct 23. His detention unleashed a barrage of hostile press reports in South Africa emanating from the Ecumenical Documentation and Information Centre of Southern Africa (Edicesa) in Harare, Zimbabwe. Because he had preached to Renamo guerillas (as well as soldiers of a number of different armies in Southern Africa) and written about the persecution of Christians in Mozambique, he was falsely labelled a chief Renamo sponsor and a military man disguised as a missionary who abuses religion for political purposes.

The intention was clearly to ensure that he received a long jail sentence in Mozambique. However, in answer to the prayers of many, the Lord brought confusion to the minds of evil men and he and his colleagues were speedily released. But the hostile campaign continued even after he returned to South Africa.

OSTS OOK BESKIKBAAR IN AFRIKAANS

Let no-one misunderstand Rev Hammondâ\200\231s situation. His contact with Renamo was not the reason for the vilification campaign. That was merely the pretext, the smokescreen. The real reason is that his beliefs and message are unacceptable to the ecumenical humanists. He believes that men are inherently sinful and need a supernatural salvation. They do not. He rejects Marxism as atheistic to the core and oppressive. They believe it is capable of creating an earthly paradise. They also refuse to tolerate any view contrary to their own.

As far back as 1978, Dr Edward Norman, in his book Christianity and the World Order, warned of this arrogant intolerance of ecumenicals. He said, â\200\234Modern Christian leaders are all tolerance when it comes to departures from traditional religious doctrine; but they are ferocious when it comes to departures from the canons of liberalism. ... The contemporary equivalent of burning your opponent at the stake is to give aid ... to those engaged in armed attempts to extinguish their political opponents in the developing world. Modern Christians are just as intolerant as their predecessors when it comes to values they really hold dear. ... They, too, are prepared to eliminate those who do not subscribe to their own moral values.â\200\235

Let Bible-believing Christians take note of Rev Hammondâ\200\231s experience. If they ever find themselves in a position as vulnerable as his, they will face the same kind of persecution!

NEGOTIATIONS, DEFIANCE AND THE CHURCH

The African National Congress's concept of negotiations as well as its terms are given a religious flavour by the Standing for the Truth Campaign (STC) in its new booklet, Negotiations, Defiance and the Church.

The preconditions for negotiations are intended to create a climate of free political activity and are essentially the same as those laid down by the ANC in August 1987. As stated in the booklet, they are:

- o the release of all political prisoners and detainees,

- @ the unbanning of all political prisoners and the return of all the exiles,

- Â® the lifting of the State of Emergency and all restrictions on individuals,

- Â® the withdrawal of troops from the township,

e the repeal of all apartheid legislation and security legislation that would prohibit free political activity.

The STC rejects the National Party's talk of negotiations as simply a reaction to political and economic pressure and designed to retain power. The concept of Group rights is dismissed as simply another term for apartheid.

By contrast, the booklet says the ANC sees negotiations as the final stages of the struggle. Their purpose is to build a post-apartheid society. In other words, negotiations are to deal with the transfer of power to the ANC and the setting up of those

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structures through which it will govern! Its pre-conditions, as listed above, are therefore designed to bring about this kind of negotiations.

The purpose of the Defiance Campaign is to create a climate conducive to "genuine negotiations". In other words, to ensure that the ANC's pre-conditions are implemented.

And what is the role of the Church? The Church's Standing for the Truth Campaign has already decided to support the Defiance Campaign (page 12). It is hardly necessary to state this, because every Defiance Campaign march has been headed by clergymen linked to the STC!

It must be clearly understood that the Standing for the Truth Campaign and the religious leaders associated with it are not impartial observers monitoring the conflict between the South African government and the UDF/MDM/ANC/SACP alliance. They have committed themselves to that alliance and play a major role in it. Their responsibility is to provide a religious justification for the philosophy and actions of the alliance.

The main supporters of the Standing for the Truth Campaign are the Institute for Contextual Theology, the South African Council of Churches, its member churches and associated church councils, the Southern African Catholic Bishops Conference and its Justice and Peace Commissions, the Call of Islam, the Muslim Judicial Council and the Muslim Youth Council.

And what is the role of the Defiance Campaign? It is to intensify the struggle by creating the necessary conditions for "genuine negotiations" (ie the transfer of power to the ANC/SACP alliance).

How does it do this? By motivating people to:

• ignore all forms of apartheid,

• assist restricted people and organisations to unban themselves,

• arrange the Conference for a Democratic Future to be held in Johannesburg on Dec 9 and 10.

• create a climate of free political activity outside of parliament and independent of elections.

In other words, by defying existing laws and making the country ungovernable!

" Rest in the Lord, and wait patiently for Him fret not thyself because of the man who brmgeth, icked

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