

PASTOR GENERAL'S REPORT

TO THE MINISTRY OF THE
WORLDWIDE CHURCH OF GOD



VOL. 7, NO. 30

PASADENA, CALIFORNIA

JULY 26, 1985

FROM MINISTERIAL SERVICES

As you will recall, a couple of issues ago we ran Mr. Frank Brown's report on the successful black Africa ministerial conference held earlier this month at the regional office in Borehamwood, England. As you may know, the British Office administers the 10 English-speaking countries of West and East Africa plus two provinces of predominantly French Cameroon. Be sure to read the July 22 issue of THE WORLDWIDE NEWS for further details about the conference.

With regard to black Africa, you will also recall that several weeks before Mr. Brown's report, we had asked you to pray that God would provide a suitable site for the Feast of Tabernacles in Nigeria. We're happy to report that God has answered our prayers. Arrangements have now been made and plans are proceeding well. But please continue to pray that there be no unexpected obstacles, and that everything will run smoothly during the Feast there.

The Feast of Tabernacles is now only about nine weeks away! As it draws near, pastors can help ensure that the brethren will have a well-planned, safe and happy Feast, free from illness or other major problems, by giving certain reminders and instruction in advance. Bible studies, sermonettes, sermons and announcement time can be used to mention a number of areas of importance. Among them, be sure to include the following:

1) Prepare Your Children for the Feast We should be preparing our children for the Feast by discussing with them how important their examples are. Their behavior in public--not being noisy, not running in buildings, etc.--should be a part of their instruction well before the Feast.

Now is also the time for parents to tell their children's schoolteachers about the Feast. Many hard feelings and problems for members' children can be avoided by politely and courteously discussing Feast plans with their teachers far in advance, thereby showing respect for and cooperation with the teachers' needs and plans.

New members or nonmembers attending the Feast should be advised of the biblical and church teaching against improperly disciplining their children. It must be remembered that we are to be a light to the world, and the Feast is being conducted in publicly-owned facilities. Therefore we do not want to have a new member or nonmember give the public the wrong impression of the biblical view of child correction.

Parents will need to plan ahead to have on hand quiet but effective methods of holding the interest of younger children during services. Members should carefully read and think about the recent series of articles on child rearing in The PLAIN TRUTH, and apply the principles prayerfully and

consistently. The obedient children of Church members will then serve as a powerful witness to a world that has lost the truth on this vital subject.

2) Conduct at the Feast Jesus said, "You are the light of the world." We have a responsibility before God to set a right Christian example at all times. At the Feast, we are under even closer scrutiny than at any other time of the year. Another area that has been a problem, sadly, is conduct on the Sabbath. The Sabbath is not the time for pool parties, loud playing and shouting by children, playing video games, sports, etc. Let's show respect for God by keeping the Sabbath HOLY AS HE MADE IT. The same admonition certainly applies to God's annual Sabbaths as well.

3) Plan Ahead to Serve Others There is no surer way to have a miserable Feast than to go with the primary goal of having a good time for oneself. Deuteronomy 16:14 shows that our rejoicing is to include far more than just ourselves. In fact, unless we do have the attitude of helping others have a wonderful Feast, we simply will not be able to properly and truly rejoice as God intends. The Feast points us to the time when true happiness, based on God's Law of love, will prevail. That is the attitude we must carry to the Feast if we hope to fully observe it.

A sermonette on ways to serve at the Feast would be helpful to many. This would be especially good for singles and teenagers. By involving themselves in Church activities and seeking ways to serve others, their Feast can be much more meaningful than if their minds are focused only on "singles activities" or "youth activities." Being a part of the whole Church through service and active participation, instead of becoming part of separate special-interest groups, should be of paramount importance to our singles and older teenagers.

4) Plan to Have a Healthy Feast There is a cause for every effect. Colds and flus can dampen the Feast for oneself and others. We should strive to avoid illness by getting enough exercise and sleep both before and during the Feast. We should also avoid overeating as well as eating too many rich or sugary foods. The better we feel, the better Feast we can have.

5) Planning Ahead Thought and planning should go into the Feast trip so that potential problems can be avoided. Vehicles should be checked out and made ready before the trip to help prevent problems from occurring at the Feast, where parts and repair work may be far more expensive and difficult to find. A budget should be prepared so that funds are regulated throughout the Feast, with no surprises in the middle. All articles and suggestions pertaining to Feast planning and preparation that appear in THE WORLDWIDE NEWS and other publications should be read well ahead of time so that all bases are covered.

6) Driving When Tired Mr. Armstrong has repeatedly admonished us to avoid driving all night or late into the night. We should plan to begin our travels early enough to allow reasonable driving distances each day, and even make motel reservations in advance to avoid being forced to drive further than we should. A common-sense rule of the road is to pull off and rest or sleep anytime one feels drowsy. This is not only a matter of safety

for one's own family or passengers, but also for other drivers on the road. This is a specific application of God's law of love--of outgoing concern and consideration for others.

The same principle of showing love applies to driving within the speed limit. Not only are we as Christians to be considerate of the safety and welfare of others, God also instructs us to obey the laws of the land. Highway laws, as all laws that do not prevent us from obeying God, should be carefully observed by God's people. As Mr. Armstrong wrote in the March 1980 GOOD NEWS, "If the government sets a speed limit of 55 mph, I as an individual do not exceed it." The use of seat belts and proper safety restraining systems for little children should definitely be stressed.

7) Plan to Have a Spiritual Feast The Feast of Tabernacles is no time to let down in prayer and Bible study. How can we expect God to be with us and bless us during the Feast if we shut off communication with Him? How can we expect to fully understand the spiritual meat given to us at the Feast if we are not spiritually renewing ourselves daily, as God instructs us to do through Paul? (II Cor. 4:16.) We should definitely plan to set aside time each day for these spiritual priorities at the Feast.

Spending time with God's people in wholesome fellowship and activities is another important facet that will contribute to having a spiritual Feast, and is something that should not be neglected.

Proper emphasis must be placed on attending services. Attendance at every service ought to be a priority! THIS INCLUDES THE OPENING NIGHT MESSAGE! We should not miss any service for some activity, trip or any other reason except illness or emergency. We must not let the purpose of the Feast escape us by putting too much emphasis on fun and activities.

Another area to be mindful of is excessive talking and walking around during services. (Sometimes it seems that the biggest offenders in this are ushers, deacons and ministers. These are the people who ought to be setting a right example.) Only such talking as is absolutely necessary should take place during services. Storytelling, laughing, general discussion and all other unnecessary conversation simply display a lack of respect for services, the speaker and for God.

God intends the Feast of Tabernacles to be a time of great rejoicing. With careful preparation physically and spiritually, following the principles outlined above, we can all have a superb Feast this year!

Supervision of Teens at the Feast

The Feast is a family occasion--something we should all strive to emphasize in every possible way. Therefore, teenagers should not be attending the Feast alone. If there is a case where the parents must attend a different site than their children, they should see to it that the children are under the supervision of qualified adults. This provides not only for the proper supervision of the children, but also for their safety and well-being!

In the case of teenagers no longer living at home, it should be up to the pastor to determine whether they should attend the Feast away from their parents. If the young person is genuinely interested in the Church, he or she should be treated as a prospective member.

Even for teenagers who will be attending with their parents, there should be some instruction in services prior to the Festival regarding parental responsibility and the proper supervision of children of all ages at the Feast.

****** FEAST-RELATED NOTICES ******

A Reminder to Church Pastors in the U.S. and Canada

The Festival Attendance List was due to be mailed back to the Festival Office on July 29. We hope no one has overlooked that deadline.

If you need to inform us of changes in the plans of members after you have sent in the attendance list, send a memo to or call your respective Festival Office.

Car Rentals at U.S. Feast Sites

The U.S. Festival Office has just completed negotiations with a major car rental company for discounted auto rental rates at U.S. Feast sites. We will announce full details in about two weeks. You may wish to give this information to any members who have asked you about it.

International News

From Mr. Colin Adair Three trainees joined the Canadian ministerial team during the month of June. Colin Wallace was the first to arrive and is now in Saskatoon with his new wife. Rod Devries and his wife are serving in the Prince George area, and Todd Martin and his wife are helping out in Regina. Before sending the men off to their respective areas, we brought them to Vancouver to familiarize them with all aspects of office procedure. All three men are 1985 graduates of Ambassador College in Pasadena.

We will be taking on one more trainee in July. Mr. and Mrs. David Cheperdak of Victoria will be taking up residence in Vancouver. David is a mid-1970s graduate of Ambassador College.

Income for the month was again very encouraging. We received a 7.4% increase over last year, which brings our year-to-date figure to a plus 5.3%.

Total incoming mail (French and English combined) for June was up 21.5% over the same month last year, while our total outgoing mail was up 140.1% as a result of our mailing out the French semiannual letter earlier this year. The year-to-date figure for incoming mail is up 29%, while outgoing mail is up 36.3%. Outgoing mail is a count of all envelopes mailed by the office, including such items as literature, introductory PTs, semiannual letters, renewal letters, member/co-worker letters, donation acknowledgements, receipts, etc. It does not include mailing of The PLAIN TRUTH, GOOD NEWS, YOUTH 85, BIBLE CORRESPONDENCE COURSE or YOUTH BIBLE LESSONS.

Several new television stations were also added in Canada during June. They include: CHEX in Peterborough; CKWS in Kingston; CICC in Yorkton; CFCF in Montreal (now airing two times); CFCN in Calgary (will be replacing CFAC); and KVOS of Bellingham, Washington, which can also be received in Vancouver. In addition to the new stations, we were able to secure better times for some of our other stations as a result of stations dropped by another TV evangelist.

From Mr. Stan Bass BBDO/West, the agency that represents the Church in its purchasing of broadcast media, has now become directly responsible for the Caribbean region's media buying. Previously, Caravetta Allen Kimbrough of Miami, Florida, an affiliate of BBDO/West, had made all Caribbean purchases.

In Barbados we have a new radio station, Voice of Barbados. This is a 20,000 watt AM station that also covers several of the neighboring islands. We have cancelled BBS, an FM station in Barbados, because of its limited range.

Victor and Grace Simpson have returned to Barbados, their homeland, to pastor the church there. The former pastor, Arnold Hampton, and his wife Ann have been transferred to the Chicago Southside church. Clifton Charles will assume responsibilities as pastor of the Trinidad and Tobago churches. Lincoln and Elizabeth Jailal are moving back to Trinidad, which is their native home.

Local church elder Charles Lowe and his wife Jean will be going to Ambassador College for at least a year of college training before returning to Barbados to bolster the ministry there.

--Joseph Tkach, Ministerial Services

PUBLISHING SERVICES UPDATE

July Direct Mail Promotion Sets New Response Record

Another milestone in the work of God's Church! On July 1, two million letters from Mr. Armstrong offering a one-year subscription to The PLAIN TRUTH magazine were mailed to American homes. In the first 22 days, we have received over 132,000 requests for subscriptions. This surpasses the all-time record of 110,000 new subscribers set by the April U.S. READER'S DIGEST ad.

Responses are still coming in and are exceeding our expectations. We had predicted an 8.55% response to this mailing. At this point, it appears the response could reach up to 10% or more.

Outside consultants have told us that a 6% response to this type of mailing would be excellent. Our responses normally range between 7-10%. This is a superb response, indicating how richly God is blessing this program.

Even more encouraging is the fact that 47% of PT subscribers added by direct mail renew their subscription at the end of one year. This is the highest renewal rate for any media. It indicates that these people knew what they were subscribing to, liked it, and found it very helpful. Renewal rates are a barometer of the honesty of the original offer and the realization of the benefits that the reader receives from the editorial content of the magazine.

--Ray Wright, Publishing Services

UPDATE FROM MAIL PROCESSINGAnother Weekend of Near-record Calls

Just one week after TV calls reached a new all-time record, we received the second highest response ever to "The WORLD TOMORROW" program. The telecast "Ascent to Greatness" brought in 18,540 calls.

In previous years, responses usually taper off in the summer. However, call volume this summer is higher than ever before. We undoubtedly can expect even greater numbers this fall and winter.

So far this year, we have received 404,000 TV calls--41% above 1984's record total.

"Spot Ads" Bring in Hundreds of Additional TV Responses

Several stations that broadcast "The WORLD TOMORROW" program also air 30-second "spot ads." These ads highlight the literature that was offered on the program and display our toll-free number. They are usually shown 30 to 90 minutes after the telecast.

Station WOR in New York was the first to run spot ads beginning in 1982. Since then, several other stations have also aired them. A single ad can bring in from 25 to 100 calls. We estimate that approximately 4,000 calls have come in from these ads since they were first introduced.

Interestingly, a number of people who called in response to these ads did not see the program. Apparently the literature alone prompted their interest.

Response From New Stations

"The WORLD TOMORROW" program recently began airing on several new stations. A few others that already carried the telecast added a second time slot. These new airings have done quite well, and were an important factor in the record number of calls we received the past two weekends. Responses from some of the new stations and second airings are listed below:

<u>New Stations</u>	<u>Average Response</u>	<u>Highest Response</u>
XETV (San Diego)	86	142
WSB (Atlanta)	67	111
WKRC (Cincinnati)	86	97
WJKW (Cleveland)	98	135
<u>Second Airings</u>		
KTVU (Oakland)	75	147
WCPX (Orlando)	81	118
WCIU (Chicago)	112	144
WOR (New York)	719	1,312

Mail Up 31%!

Incoming mail also continues at record-breaking levels. We have received 3.4 million pieces year to date (U.S. only) as compared to 2.6 million pieces for the same period last year. This is a 31.3% increase!

As with phone calls, we normally expect a slight drop in mail during the summer months. This summer, however, mail counts have picked up rather than slowed down. For the first three weeks of July, we received twice the amount of mail than we did last year in the same period.

WORLDWIDE NEWS Special Edition Is Eye-opening

We have received many letters in response to the special insert in THE WORLDWIDE NEWS titled "Recent History of the Philadelphia Era of the Worldwide Church of God," written by Mr. Herbert Armstrong. Several members said that the article gave them a real spiritual boost. They were startled to learn the true facts about this present era of God's Church. Following are some of the comments:

First of all, I want to say thanks for everything, but mostly for your recent special edition of THE WORLDWIDE NEWS titled "Recent History of the Philadelphia Era of the Worldwide Church of God." It was fabulously written, as your articles always are, but this had special importance for us all. Thank you for making us realize that we are to be teachers in the World Tomorrow and what all that entails. I had never really thought about it in the way you brought it out in this special article. I guess I needed an extra boost to get me going and really stir me up. You have been doing a great job, Mr. Armstrong. Please keep it up.

B.M. (Monona, IA)

Thank you for the special edition of THE WORLDWIDE NEWS on the history of the Philadelphia era of the Church. It gives me renewed strength to read why we have so many trials. Thanks again, and keep up the good work. I'm looking forward to receiving your book, MYSTERY OF THE AGES.

O.M. (Texarkana, AR)

I must say that I am very much shook up over THE WORLDWIDE NEWS article on the recent history of the Philadelphia era of the Church, which covers most of the time my wife, daughter, son and I have been in the Church. Then yesterday, we had a taped sermon from Mr. Hulme on liberalism. What eye-openers the tape and special edition are! They have me shaking in my boots! I am shocked at myself to know how liberal I was--I must repent and change. I do thank you very much and keep up the great work!

Mr. & Mrs. T.W. (Address Unavailable)

Thank you for the special edition of THE WORLDWIDE NEWS about the history of the Church. It was very helpful. Thank you for always reminding us that the Church is a school teaching us so that we can become teachers and rulers in God's Kingdom.

Mr. & Mrs. C.H. (Lewis, IN)

--Richard Rice, Mail Processing Center

ON THE WORLD SCENESPECIAL REPORT: WHAT IS REALLY GOING ON IN SOUTH AFRICA

Just as the agitators had hoped, the government of the Republic of South Africa this week was forced to declare a state of emergency to curb the violence that has been churning in widely-scattered black townships across the country for the past year. Thirty-six areas of the country were placed under the emergency rule.

Along with the crackdown have come the usual charges of "oppression" and "police brutality." Foreign reaction was swift, and for the most part, expected. The United States government said the South African government bore a "considerable responsibility" for the violence that has claimed the lives of about 500 people, because of apartheid (South Africa's policy of racial separation). The European Community issued its strongest ever denunciation of Pretoria and called upon it to end the clampdown at once. The Socialist government of France recalled its ambassador to Pretoria and announced a ban on future investments in South Africa by French companies. ("A cheap political move, really," said one Western diplomat in South Africa, noting that French businesses were not planning to expand anyway.) The head of the Commonwealth of Nations, Secretary-General Shridath Ramphal, labeled the South African government a terrorist organization and urged the world to apply sanctions to force an end to apartheid.

Overlooked in the cacophony of worldwide condemnation is what has really been happening in the strife-torn townships. The news media has, as expected, concentrated on rioters killed or injured by police--about half of the victims. The other half represent attacks by blacks on their own civic authorities, plus infighting among members of radical groups fighting for power.

Many of the victims of violence have been black authority figures--anyone said to be "collaborating" with the white government. Black councilmen, policemen, their wives and children have been brutally attacked, their homes burned. Some have been hacked to death, others burned alive.

Recently a TV news clip showed a black woman (a so-called collaborator) who was bound, doused with gasoline and set ablaze. While writhing in agony, she was repeatedly kicked by members of the wildly ranting mob. It was precisely because of the attacks upon local law enforcement officials and the general breakdown of order that the government felt compelled to act.

What is really going on in South Africa? Why all the unrest at this time, especially since the government of State President P.W. Botha is in the process of instituting an unprecedented series of social changes? To obtain the answers to these and other questions I talked this past week with visiting political and business leaders from South Africa. These individuals, who represent a broad spectrum of interests and opinions, were visiting Los Angeles while on a nationwide tour of key U.S. cities. They were attempting to shed light--instead of heat--on what is happening in their troubled land.

Among the two delegations were eighteen parliamentarians in South Africa's new tri-cameral national legislature. These included representatives of the Indian and Coloured peoples as well as delegates from the Afrikaner and

English-speaking communities. They ranged from liberal through moderate to decidedly conservative points of view. The visitors also included four officials (plus one businessman) from two of the black national states (homelands) within South Africa, the states of Lebowa (consisting primarily of the North Sotho people) and Gazankulu (made up largely of Shangans). Three of the officials were parliamentarians, the fourth was the Chief Minister--head of government--of Gazankulu, Professor Hudson Ntsanwisi. All those I talked to--black, white, Indian, Coloured--deplored the violence taking place. At the same time they were firmly opposed to disinvestment--the demand in some quarters of the United States that American businesses pull out of South Africa.

There was no doubt in the minds of those I talked to as to who was largely responsible for the current state of unrest--radical groups inside the townships (the white cities are unaffected to date) who have been inciting school-age and unemployed youths to violence. South Africa's pronounced economic recession has resulted in an increase in unemployment, especially in the Eastern Cape Province around Port Elizabeth. The radicals have thus had the chance to tap more "recruits" to their cause.

Often, the radical groups fight among themselves. Recently, four members of the African National Congress--an organization supported by the Communist Party of South Africa--were slain. It is highly unlikely that the police, as some charged, were responsible for these particular deaths. Officials I spoke to believe that those responsible were very likely members of AZAPO--the Azanian People's Organization, an even more radicalized black-power group that, unlike ANC, does not permit any nonblacks in its organization. The ANC and AZAPO are bitter foes--and neither of them cooperate with yet another group, the United Democratic Front. Each has its own exclusive vision of what a future black-ruled South Africa (or Azania) should be like.

The ANC, which is headquartered in Lusaka, Zambia, has vowed to make the black areas of the country "ungovernable." At its recent conference in Lusaka, the ANC called for a full-scale uprising against white rule. It urged black soldiers and police to "earn your place in the free South Africa that is coming by organizing to turn your guns against your masters." ANC President Oliver Tambo said that an intensified guerrilla war would make it difficult "to distinguish between soft and hard targets." An ANC official elaborated: "In the past we were saying the ANC will not deliberately take innocent life. But now, looking at what is happening in South Africa, it is difficult to say civilians are not going to die."

The ANC, in one respect, is fighting for its own life, in competition with AZAPO and the UDF. After South Africa announced peace accords with Mozambique and Lesotho last year, the ANC lost its main close-in sanctuaries. And the very reform policies of the government threaten the power base of the ANC.

Whether it's a result of the ANC or AZAPO, Marxist-style revolutionary views are taking hold. At a recent funeral-turned-political-procession, a speaker called for the establishment of a "Communist-socialist state" in South Africa and said that only an "armed struggle" could bring it about. Whites are associated with capitalistic "exploitation." The hotheads grab the headlines but by no means do all blacks, not even the majority of them, feel this way. As the June 26 INTELLIGENCE DIGEST of Britain reported:

"In reality not only the responsible black leaders but the overwhelming black majorities are saddened and shocked by the behavior of their youngsters, stirred up to a frenzy by professional rabble-rousers hired by one revolutionary organization or another."

But, once again, why the revolutionary mentality now? The clearest answer came from a man whom I felt was the most eloquent of the parliamentarians I talked to: Salam Abram, a member of the new Indian chamber, the House of Delegates.

"There are," Mr. Abram said, "elements within our borders who do not want to see reform succeed." In other words, the pressure on South Africa, both from within and without, has come from the forces who fear that the country's new governmental structures (gradually admitting Indians, Coloureds and eventually at least urban blacks into the process) could, as Mr. Abram said, have "an even chance of success." Success would keep a market-oriented prosperous society in the Western camp. The Marxists therefore feel they must turn those not quite in the system against the system before it's too late. (Foreign Minister Roelof F. Botha said virtually the same thing on July 24: "The elements that stand for a Marxist dictatorship have intervened," he said, in order to "stop the process of change. There is too much at stake for all South Africans to allow our future to be determined by perpetrators of violence who burn people alive.")

Never forget, added Mr. Abram, that the fall of the Western-style free enterprise system in South Africa is a major Soviet objective. To facilitate this aim, he said, the Communists turned the revolutions in two former Portuguese colonies flanking South Africa--Angola and Mozambique--to their side. Mr. Abram charged that Communists have made sizeable inroads into the liberal churches in South Africa. And why is Moscow so interested? The defense of the United States and much of the rest of the Western world hinges upon access to South Africa's storehouse of vital minerals such as chromium, manganese and platinum. The U.S. has no chromium reserves and limited resources. Yet this mineral is so critical that without it missiles, ships, submarines, aircraft and weapons support systems could not be built. With no domestic resources and no known substitute for chrome, a report from the U.S. Department of the Interior Bureau of Mines says, rather matter-of-factly: "The problem for the United States is one of national security."

I asked Mr. Abram whether he, like I, suspected the motives of at least some in the West who call for disinvestment of stocks in companies doing business in South Africa (in order to force them to leave South Africa). Of course, he replied. The most troubled townships have been those with the highest unemployment. If those calling for disinvestment of U.S., British, Canadian and other Western industries succeed, then additional millions of blacks could be thrown out of work--able then to be marshalled into the forces of revolution!

Adding to the suspicion of the motives of some of those who call for disinvestment is the experience that these South African officials had while in Los Angeles. While here they had the opportunity to speak with some area businessmen. However, most elected officials, especially in the city of Los Angeles, refused to see them. (The city government is pushing for disinvestment of its pension funds.) This is especially poignant in the case

of the four black officials from Lebowa and Gazankulu. They were shut out, too. These two homelands have refused to negotiate independence from South Africa, a formula that the Transkei and three other areas have chosen. Their officials reject separate development and hope for a different formula of power sharing in the future. But they don't want one-man one-vote, either. As Mr. Serobi-Maja, the Chief Protocol Officer of Lebowa told me, nowhere in Africa has a unitary democratic state worked. Such attempts, he said, have all ended up as "one man, one vote, one dictatorship." This, again, was a black man speaking. The history of Africa, he said, is one of repeated domination, often brutal, of one generally larger group over others. Don't think that the 3 million North Sothos wouldn't be fearful of their future in a South Africa perhaps dominated by 6 million Zulus.

These four black officials (one of whom has read many of Mr. Armstrong's booklets) are all against disinvestment. And for good reason: Thousands of their own people have jobs in South Africa's mines and industries. These jobs and the economic well-being of their people are at stake. But Los Angeles city council members refused to listen to these black leaders. A black executive from Los Angeles who had tried to arrange such a meeting told me how furious he was at this rejection.

But more than the homelands are affected by possible disinvestment. Mr. Abram also stressed the importance of South African employment to the various small politically independent--but economically very dependent--states in southern Africa. In the mountainous highlands of Lesotho, for example, live less than a million people. There are no resources in Lesotho to speak of. Over 70% of adult males work in South Africa, mostly in mining, generating over 60% of Lesotho's gross national product. As Mr. Casper Uys, a Conservative Party member from southeastern Transvaal, told me: "Lesotho is a mining state--with no mines!" Swaziland, Botswana and Mozambique are also critically dependent on South Africa for labor markets.

Perhaps now you can see the impact of a U.S. ban on the importation of gold Krugerrand coins, a policy the U.S. Congress is considering. One of the leading U.S. congressmen pushing for such a ban claims that by no longer importing the coins, the U.S. will not be supporting "slave labor" in the South African gold fields. No statement could be more erroneous. Mine work might be hard, but the workers get fine wages by African standards, in addition to housing, transportation, health care and recreation facilities. At any given time, admits THE NEW YORK TIMES, there is a pool of at least 300,000 men waiting for the chance to work in the mines. By South African law, nearly all (97%) of the workers must come from the homelands and other independent black states.

The workers are by no stretch of the imagination "slaves." Their earnings support large families back home. Guess, by the way, which country does generate some of its gold output by slave labor? It is commonly understood in intelligence circles that political dissidents (as well as "volunteers" from former South Vietnam) work or have worked in the gold mines of the Soviet Union.

It's not popular these days to admit certain facts, but they cannot be avoided. One fact of life is that certain population groups or ethnic communities have taken advantage of the opportunities afforded them while others have not. For those who have not, for whatever reason (entrenched traditions, religious superstitions, tribalism) it is a temptation to put

the blame on others, especially those who have accomplished much by comparison.

Assemblyman Uys, referred to earlier, comes from an area near the Swaziland and Mozambique borders. He shook his head at the utter shambles Mozambique is in today. Independence and continual warfare have brought nothing but economic deprivation. South Africa has to run Mozambique's railroads and harbor--in its own interest, of course. But even before independence, Mozambique was nothing to write home about. The Portuguese had run the country for about 400 years, with relatively little development. Yet, said Mr. Uys, forelornly, "Mozambique has tremendous potential," especially in agriculture. Swaziland, too.

In contrast, look at South Africa's Indian community, centered primarily in the state of Natal. Mr. Derrick Watterson, New Republic Party assemblyman from Durban-Umbilo, recounted the early trials--and current successes--of the Indians. Their forebears were brought to Natal to work the sugar plantations that the British had established. (The local people, the Zulus, refused to work the fields. A proud warrior race, the Zulus considered such work demeaning.)

Eventually the Indians' womenfolk were brought over and a community was begun. But it was not until 1961--only 24 years ago--that the Indians were officially recognized as being South African citizens. And only this past year did they get their own representation at the national level (they had run their own local affairs long before).

But all along, the Indians had worked hard. So much so, said Mr. Watterson, that there are probably now more Indian millionaires in Natal than white millionaires. Hard work--rather than depending upon the government to redistribute someone else's wealth to you--is also producing millionaires among Asian immigrants in the United States. Already, the average family income of Asian-Americans exceeds that of white Americans by a considerable margin.

In South Africa, even with past restrictions, the Indians have fared well. They and their possessions have been protected by the state--in contrast to periodic sufferings elsewhere in Africa where Indian tradesmen had settled. How soon people forget that Uganda's Idi Amin abruptly ordered all Indians out of his country in 1972. Uganda's economy has never recovered from this brutal expulsion.

I was also introduced to another very fine Indian delegate, Mr. J.N. Reddy, formerly the president of a bank in the Durban area. Mr. Reddy stressed the importance of the new parliamentary set-up and the tremendous opportunity it gave additional numbers of South Africans to solve their problems together. Assemblyman L. Wessels, an Afrikaner from Krugersdorp, added that, for the first time, whites, Coloureds and Indians were working more or less equally and that it was a good experience. The biggest challenge now is how to help the black African communities, to bring them into the process through, as he hoped, "peaceful evolutionary change."

This is made all the more difficult by the image the country has in the eyes of the world--and the news media. Mr. Wessels recounted that 47 of the 51 nations in black Africa are ruled either by dictatorship or minorities. No one pays much attention to minority rule (black over black) elsewhere in

the continent. It's just that in South Africa, the ruling minority is a very visible one. Yet this highly visible minority is absolutely essential for the well-being of much of the continent. "We are doing business with 48 of those states. We help create wealth," said Mr. Wessels.

Conservative Party member S.P. Barnard, representing the Langlaata district in Johannesburg, added that he noted that the demonstrators in the townships, as shown on television, are always well-dressed and well-fed--unlike the appalling situation in Marxist Ethiopia. In the last five years, he said, South Africa has undergone its worst drought in history. Yet, there has been no lack of food for its people.

Why? he asked, adding that many African countries are "dying on their feet." A major problem, he emphasized, was not the weather, but planning--planning the infrastructure of the country, planning to save good harvests to balance the bad harvests of the future. As many other development experts have noted, the concept of planning for the future is not central to the thinking of most black Africans. Mr. Barnard urged outsiders to go slow with their demands for rapid change in his country. "Don't tamper with the clock of Africa," he said. Yet, this morning's paper states that the U.S. will pressure South Africa to quicken the pace of reform.

During the time I spent with these officials, I was struck by the good will and overall good sense they exhibited. Coming from a diversity of backgrounds, they all showed a genuine desire for harmony and progress. But internal security was uppermost on their minds, as it should be with anyone entrusted with maintaining public order. Mr. Wessels said that while he and his party (the Nationalists) are "firmly committed to change" to "accommodate the aspirations of all people," and to address what he admitted was still a "vast number of [black] grievances," the government must at the same time "instill a feeling of security for all groups." This is especially critical, because in South Africa there exists, he emphasized, a tremendous "conflict potential not only amongst blacks and whites but amongst blacks and blacks."

This "conflict potential" has been exhibited, on a small scale, in the township unrest. Even Nobel-laureate Bishop Desmond Tutu recognizes this. Referring to the televised picture of the burning woman, he said: "When that woman was shown being burned to death, it was shown around the world and the world is full of people who support us. And when those people saw this they said, 'If these people are doing things like this, maybe they are not ready for freedom.'"

The basic issue comes down to this: Will change come about through cooperation, or confrontation? The men I talked to are willing, regardless of background, to patiently work out their sizeable differences. And they ask only one thing, in Mr. Wessel's words: "Allow us to solve our problems ourselves." This is what the revolutionaries are afraid of. Moscow will be pushing awfully hard, even more so now as U.S. and European policies unwittingly fall in line with their own.

Even despite reforms, the social and economic gaps between white and black societies in Africa will remain vast. Assemblyman Barnard said that unfortunately not nearly enough blacks study engineering and related subjects in the universities; they go in more for the professions and the social sciences. Their interests and talents seem to lie more in these

directions. The white man's technical skills will still be needed far into the future.

In the final analysis, the struggle over political power--who will rule, and how, and over whom--is central to the whole conflict. Arguments as to how better off economically South Africa's blacks are than blacks elsewhere in the continent matter little to those who crave political power. "Power" and "freedom" seem to be paramount concerns, not what you do with the power and freedom. And it is a sad habit of human nature for people to want to always compare upward, never across or down (which would make most people thankful for what they have). Improper comparisons (note II Cor. 10:12) unfortunately lead to jealousy, envy and strife.

The late political scientist Robert Strausz-Hupe made some very interesting observations in his autobiography, IN MY TIME. He had personally lived through the first colonial breakup in the modern world--that of Central Europe after World War I. He said:

In most parts of the world the peoples who most stridently demand self-government themselves contain in their midst one or several national minorities. These national minorities, too, can and usually do claim the right of self-determination--and so on ad infinitum. Thus, for example, the Czechs as soon as they had achieved national independence and ceased to be a national minority within the Austro-Hungarian Empire, became themselves the target of national minorities under their rule, namely, Slovaks, Sudeten Germans, Carpatho-Ukrainians, and Hungarians....

Thus World War I, far from settling the nationality problems of Eastern Europe and the Near East, created at least three new ones for each problem purported to have been solved. On the reduced scale of European geography the conflicts of nationalism in Eastern Europe after World War I anticipated virtually every turn and twist of the drive toward national self-determination in Asia and Africa after World War II. I am deeply convinced that there is no such thing as "just nationalist aspirations."...

In a world order under justice, a people should have the right to speak its own language, cook its favorite dishes, and enjoy the good things that its labor produces. And this is about all there is to the cussed business of national self-determination. If these conditions are met, then it should matter little whether a people flies a flag that is red, white, and green, or black and blue with a unicorn rampant, or no flag at all.

A "world order under justice" is coming--the government of God, to be imposed over the nations. Then the nations will be able to relieve themselves of the burden of politics, of endless majority-minority disputes, of the agonizing need to find humanly-devised formulas to provide equitable governmental arrangements for this group or those sub-groups (such as in South Africa, where all groups are minorities). One is reminded of the old slogan of the Greyhound Bus Company--"Leave the driving to us." Leave the instruments of authority and power in the hands of the government of God.

Relieved of the burden of politics, the peoples of Africa--taught also to respect and profit from each other's talents--will prosper in a future golden age.

--Gene H. Hogberg, News Bureau