The Christian Message & The Struggle for Freedom in S.A.

1. The spotlight of world publicity has in recent years been increasingly directed or focused upon the Union of South Africa where a struggle for freedom is being waged by the majority of the inhabitants of the country.

2. The rest of the world is taking an interest in events in South Africa because it is realised that the cause of events there is likely to have repercussions upon the whole of the continent of Africa, and indeed in the world as a whole. The history of Africa and the people of Africa as a whole. The history of Africa and the people of Africa is regarded the trend of events in South Africa as an important test of Western civilization. If one of the crucial tests of Western civilization is how well it can meet Western Christianity, and if it does not require much Western Christianity, and if it does not, then it represents a challenge to the Christian Church, especially because of the position of the Christian Church within in that country.

3. In order to appreciate the issues involved, it is necessary to know the history of the country itself and its inhabitants.

Hebrews 13:2

"Remember them that are in bonds as being bound with them; and them that are persecuted as being yourselves also in the body. Bondage is irremovable; freedman is irremovable."

Adversity is irremovable.
You will know from your reading of the history of
Christian missions in Africa, that South Africa is
a country in which great mission work has been
done for over 150 years. The names of Moffat,
Bengtsson, Dr. Phillips, Van der Kemp, Daniel Lindley,
William Shaw and others great. South African Christians
are household words wherever the name of Christ
is known in that part of the world. As a result of
their endeavours of these servants of the Lord
and those who followed after them, much has
been accomplished in the matter of
the Gospel message to the indigenous
inhabitants of country whom approximately
50% have already accepted the Christian
faith. Much has been achieved in matter of
establishing the kingdom and making possible
that abundant life which is Christ's promise
to every individual. Churches, schools, hospitals,
welfare centres and other agencies established
by missions throughout the country, have besides
the Christian forces that have been at work
enriching the lives of people in many directions,
freeing them from ignorance, poverty,
giving them freedom from oppression, poverty,
giving them freedom from ignorance, poverty,
other reasons which may account for the weakness of the witness of the Church include the increasing dependence of the Church upon the government for financial support of its work especially in connection with schools and hospitals. Missions fear that if they become too critical of government policy and to deeply support the struggle for freedom among their adherents, their subsidies may be withdrawn and efforts money and personnel may suffer and efforts made to attempt to silence those who wish to participate in the struggle. This is of course done not from any belief that religion is the spirit of the people or that "religion is the spirit of the people" but from the fear of being mentioned. The individual is not responsible for his actions in the struggle for freedom who shows himself in the struggle for freedom. It is hated, ostracized, and may even be a libel on his character and others. One who has the courage to understand the elements of the movement is most of his life, and obviously not everybody in the Church is interested in understanding those matters. The Church is not regarded as having a kind of neutral attitude on these matters as the definition of its message implies but much of the definition message is not much of its efficacy.
Fortunately church leaders even in South Africa are beginning to lift up their voices and to ask the question whether the Church must be satisfied with pleasing man rather than with serving God. As the Bishop of Johannesburg put the matter recently: "The State in South Africa seems to be 'using' to resume powers that properly belong to God" to renewing powers that properly belong to God and where these happen the duty of the Church is clear.

But whether the Church decides to do in this matter, the struggle for freedom will proceed and human beings will not endure oppression and suffer the loss of freedom interminably. The duty of it is that where people obtain what they consider to be their freedom without the help of the Church, the indifference or forgetfulness from the Church, the tendency is for them to think that they obtained their freedom without the help of God, and to turn against the Church as happened in Russia. The net result is that evil instead of good triumphs. But as Burke has reminded us, "Evil will continue to triumph in the world as long as good people decline to do nothing about it."

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