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Redemption of Africa: The Vital Impulse of Black American Overseas Missionaries

In my current studies of Afro-Americans who became Christian missionaries in geographical regions beyond the borders of North America, I have discovered that the vast majority of them served on the African continent. The discovery has posed the question of how to account for the fact that Afro-American Christians, through their various denominational agencies of mission, have focused almost entirely upon the African continent as the field of their overseas missionary operation. In searching for the answer to this question, I have found that two powerful convictions have motivated black American Christians to participate in the Christian mission. The two compelling convictions have been held by black Christians who belonged to independent black denominations as well as religious bodies under white control.

One of these motivating convictions was the sense of obligation to respond in obedience to the mandates of our Lord Jesus Christ as found in the four Gospels and in the book of Acts.¹ In so doing Black Christians, individually and collectively, have shared the missionary impulse common to the universal Christian Church throughout the centuries. They were impelled by the kind of idealism that characterized the Christian missionary enterprise from the days of the New Testament apostles who dreamed of spreading the gospel to the "end of the earth" to the present time. The other conviction was the sense of a special duty to spread the gospel among the people of African descent wherever they could be reached. At the home base in the United States, the slave system with its segregation and separation of races, left little choice for the Black Church but to work among people of the black race. The black experience, whether of slaves or of freedmen, indicated the black man's need of the gospel as a power to enable him to survive. A similar spirit motivated black Christians to engage in missions to blacks overseas. A powerful factor responsible for black Christians making Africa the sphere of their overseas missionary involvement was the development in the United States of a vital impulse for the redemption of Africa. In this article my purpose is to single out some of the manifestations of this vital movement.

The movement was marked by successive waves of missionary enthusiasm which go back to the Great Awakening of the first half of the eighteenth century.² The movement reached its heights during the last quarter of the nineteenth and the opening decades of the twentieth century. It seemed to have lost momentum as a missionary force during the second quarter of this century.

¹ Matt. 28:19; Mark 16:15; Luke 24:48; John 20:21; Acts 1:8.

² K. S. Latourette, *A History of the Expansion of Christianity*, 1939, Vol. 3, pp. 214-227.

One of the earliest manifestations of this fresh vitality for the redemption of Africa was that of Samuel Hopkin's Plan in 1774 for sending the gospel to Africa by selecting and training free American blacks.³ Another indication of the concern was associated with the rise and development of the American Colonization Society, a plan by which free blacks in America could settle in Liberia and conduct missions among the indigenous Africans. The promoters of the American Colonization Society, among whom were some outstanding clergymen, contended that "if Africa was to be redeemed it must be done through missionaries of the colored race."⁴ They placed emphasis on "civilizing and Christianizing Africa through the instrumentality of emigrants from the United States."⁵ Reactions toward the American Colonization Society were not totally favorable. Abolitionists and some free blacks in the North were suspicious of the Society because of the strong support given to it by southern slaveholders. Nevertheless, out of the agitation for it came a fresh impulse for the evangelization of the "dark continent" and the obligation of free Black Americans to undertake the task.

This emphasis gained momentum after the partition of Africa among the European powers in the eighteen eighties. One evidence of the new impetus was the *Congress on Africa* sponsored by the Stewart Missionary Foundation for Africa and held in Atlanta, Georgia, December 13-15, 1895. The Congress theme was: "Africa and the American Negro." It was regarded as one of the ever-widening plans of God for the "Dark Continent." In composition the Congress was interdenominational, interracial and international. Its participants came from three continents — North America, Europe and Africa. Included in its leadership were bishops of several denominations, active African missionaries, educators, editors, explorers, travelers, philologists, ex-governmental ministers, and students. Also there were representatives of the American Colonization Society, the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church.⁶ The Congress expressed the fervent conviction that "the Church of the Lord Jesus Christ ought to arise and go forth and evangelize Africa." The following are some of the expressions of the Congress speakers: Bishop Isaac W. Joyce of the Methodist Episcopal Church, and Chairman of the Congress, in his introduction, stressed the "ever-crying need of the Dark Continent" and urged the Church to respond by undertaking the task of evangelizing Africa.⁷ Professor E. L. Parks of Gammon Theological Seminary explained the general purpose of the Stewart Missionary Foundation for Africa as the promotion of the interests, especially among Afro-Americans, of missionary work in Africa. For him, "the industrial, intellectual, moral and

³ Carter G. Woodson, *The History of the Negro Church*, Washington: The Associated Publishers, 1921, Chapter 2.

⁴ American Colonization Society, *Tenth Annual Report*, 1827, pp. 5-12.

⁵ J. B. Lindsley, *African Colonization and Christian Missions*, Nashville: Presbyterian Cumberland Act, 1873, pp. 1-24.

⁶ The addresses and proceedings of the Congress were edited by J. W. E. Bowen and published under the title of *Africa and the American Negro* by the Franklin Press and Publishing Company, Atlanta, Georgia, 1896.

⁷ "Introductory Address," *Ibid.*, pp. 7, 8.

spiritual progress of the colored people in America is prophecy both of what they will become and will do for the redemption of their Fatherland, and also what the native African is capable of becoming."⁸

In his opening remarks, President W. P. Thirkield of Gammon Theological Seminary, asserted that "this Christian Congress indicates that God is stretching forth His hands to Ethiopia — that Dark Continent which, through long and dolorous ages, has been vainly stretching its hands unto God"⁹ He observed that "while light is breaking upon its darkness, the hand that blights and curses is not yet lifted. In other centuries, the curse was *the stealing of Africans from Africa*. Now, it is the game among European nations of 'shut your eyes and grab' in their efforts *to steal Africa from the Africans*. But God is yet in that world. Not in vain has its two hundred millions stretched forth their hands to Him. He causeth the wrath of man to praise Him. Even through the greed and wars of nations, in their partition of Africa, He shall yet 'save many people alive'."¹⁰ In spite of centuries of misfortune for the Africans at home and in diaspora, Thirkield had a vision of the redemption of the land and its people. He was convinced that Africans in America must be God's agent in the redemption.¹¹

The honorable E. D. Blyden, born in the Virgin Islands,¹² Librarian Minister to the Court of St. James in London, sent a letter of greetings and commendations to the Congress. In it he expressed hope that the Congress would lead the people of the United States to a "greater practical interest in the land of their fathers."¹³ Cyrus C. Adams, Geographer and Editor of the *New York Sun*, described some results of the African movement and urged Afro-Americans to help Africans to help themselves. To him this was an inviting field of missionary and educational work.¹⁴ Rev. J. C. Hartzell, Corresponding Secretary of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church, saw the partition of Africa, in spite of the national self-interest behind it, as a "supreme opportunity" and challenge to Afro-Americans for missionary work.¹⁵

Frederic Perry Noble, who was the Secretary of the World-Congress on Africa at the Columbian Exposition in Chicago in August 1893, and later the author of two massive volumes entitled *Redemption of Africa*, discussed "The Outlook for African Missions." Seeing many signs of "Africa's annexation to Christ's Kingdom," he made the following challenge:

The Negro Christian, especially Baptists and Methodists, needs to wake to his peculiar duty and privilege in regard to Africa and the Negro. If merely the Black Baptists and Methodists of the United States, now

⁸ *Ibid.*, p. 10.

⁹ *Ibid.*, p. 13.

¹⁰ *Ibid.*, p. 13.

¹¹ *Ibid.*

¹² *International Library of Negro Life and History: Historical Negro Biographies*. New York: Publishers Co. Inc. 1968, p. 53.

¹³ *Op. Cit.*, p. 16.

¹⁴ *Ibid.*, pp. 37-46.

¹⁵ *Ibid.*, pp. 47-49.

numbering, say three millions, would concentrate on missions among Africans and would make a business of training Negro missionaries, this single agency could, humanly speaking, win tropical Africa for our Lord and Master within a century."¹⁶

M. C. B. Mason, Assistant Corresponding Secretary of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church, addressed the Congress on "The Methodist Episcopal Church and the Evangelization of Africa." He contended that the obligation to evangelize and redeem Africa was upon the Afro-Americans by: "racial affinity," "providential preparation," "special adaptation" and "Divine command."¹⁷ The sentiment expressed by Mason, as we shall see, appears repeatedly in other expressions of Black American responsibility for the redemption of Africa. Through the wide variety of resourceful leaders of the Congress and through their forceful addresses a strong case was made for the movement of the redemption of Africa through the agency of Black American missionaries.

The Congress on Africa was sponsored, as we have seen, by the Stewart Missionary Foundation for Africa in Gammon Theological Seminary. It was, therefore, one expression of the voice of mission of the Methodist Episcopal Church for the movement of the redemption of Africa. In recruiting Black missionaries for training in Gammon Theological Seminary and in sending them after their training period into different parts of Africa for missionary service, its impact was great. Another powerful instrument that advanced the cause of the movement for African redemption was the coming into circulation of *The Foundation*, a quarterly journal published by Gammon Theological Seminary for the Stewart Missionary Foundation for Africa.¹⁸ During the first three decades of its publication, *The Foundation* reported a wealth of information on missionary personnel and activities on the fields. It also kept alive the spirit and message of the Congress on Black American obligation for the redemption of Africa. Its volumes published prior to the nineteen forties are veritable mines of expressions for that movement.

Great zeal for winning Africa to the Christian faith was manifested also by Black Baptists. For them the most common term was "evangelization" rather than "redemption" of Africa. Yet in spirit and purpose the two terms point toward the same missionary goal. The agencies through which Black Baptists carried on their overseas missionary operations were the Foreign Mission Board and the National Baptist Convention. The leading spirit in the formation of the first of these agencies was Rev. W. W. Colley, who served as a missionary to Africa under the auspices of the Southern Baptist Convention (white) between 1875 and 1879.¹⁹ After his return from the African mission field, being deeply consecrated to the cause of missions, Colley urged upon his brethren

¹⁶ *Ibid.*, pp. 61-66.

¹⁷ *Ibid.*, pp. 143-148.

¹⁸ The first issue of this quarterly journal appeared in May 1911. Its publication has continued up to the present time.

¹⁹ Edward A. Freeman, *The Epoch of Negro Baptists and the Foreign Mission Board*, National Baptist Convention, U.S.A., Kansas City: The Central Seminary Press, 1953, p. 70.

the responsibility of black Baptists taking a larger share in the evangelization of Africa. He contended that since God had blessed black Americans with the light of the gospel, "it was their sacred responsibility to send it to their brethren in that benighted land."²⁰ White missionaries, he pointed out, were doing a good work. But they were limited and restricted in dealing with the Africans. He claimed further, that "the Commission of our Lord is just as binding upon Negro Baptists as upon other peoples of the world."²¹ Going a step farther, Colley called the Foreign Mission Convention of Baptists in 1880. Out of it came the Foreign Mission Board with Rev. Colley as the first Corresponding or Executive Secretary. The Preamble to the constitution of the Baptist Foreign Mission Convention of the United States of America sets forth the following points on the evangelization of Africa: First, it expressed "the sense of duty to extend our Christian influence to advance the Kingdom of Christ." Second, it recognized the conviction that "African Missions claim our most profound attention." Third, it stated awareness of the sense that Baptists are "most sacredly called to do work in this field and elsewhere abroad."²²

Two other statements reveal the concern of black Baptists for the redemption of Africa. One is item number fourteen of the Principles and Tenets of the National Baptist Convention, USA, which states: "The National Baptist Convention stands for the evangelization of all lands in general; Africa, the West Indies and Latin America in particular."²³

The other statement comes from the National Baptist Missionary Catechism. Question number six asks: "What was the moving spirit that brought the National Baptist Convention into being?" The answer to the question is: "The burdening sense of the obligation to give the gospel to the whole world, and especially Africa."²⁴

The above statements from the literature of the National Baptist Convention, USA point definitely to Africa as one focus of missionary operation. Black Baptist missionary emphasis was a part of the wave of the redemption of Africa.

The African Methodist Episcopal (A.M.E.) Church, one of the independent black denominations, was a great factor in molding sentiment for the redemption of Africa movement. In support of this generalization, expressions have been drawn from a wide variety of sources. The sources will reveal that the outreach of A.M.E. mission was not limited to the continent of Africa, but, like the National Baptist Convention, included people of African descent in other areas. The main thrust, however, was centered on the redemption of Africa.

In 1860, the A.M.E. General Conference adopted the constitution of its first missionary agency — The Parent Home and Foreign Missionary Society. The preamble of this Society shows the Church's concern for the redemption of Africa.

²⁰ *Ibid.*

²¹ *Ibid.*, p. 71.

²² *Ibid.*, p. 73.

²³ *Ibid.*, p. 86.

²⁴ *Ibid.*, p. 258.

Whereas, we, the ministers of the A.M.E. Church in General Conference assembled, have seen for years and do now see, in the keenest Christian anxiety, the deplorable spiritual condition of our people — our brothers 'bone of our bone and flesh of our flesh' who inhabit both hemispheres, North and South America, Africa, Asia, and the Isles of the sea: lands where the immortal word of God declares shall be lighted up with the glorious rays of the Sun of righteousness, and

Whereas, we further remember with the deepest emotions the last command of our ascended Lord, 'Go ye into all the world and preach the gospel,' and desiring from the great depth of our souls to prove our love by our obedience, we, therefore, as a body of evangelical Christians, conclude to form a society.²⁵

Article two of the constitution sets forth the following aim:

The object of this Society shall be to carry the glorious news of man's redemption to those of our brethren now sitting in the region of the shadow of death upon whom the glorious light has not shined.²⁶

Paving the way for the formulation and adoption of the constitution of the Parent Home and Foreign Missionary Society was the report of the Committee on Mission. Two points of this report make special reference to the expansion of the church in Africa:

We conceive the cause of mission to be the cause of God, it being a powerful instrumentality employed by the Christian Church for the world disenthralment from sin and restoration to the favor of God, and looking over the world we see Africa and her teeming millions, still enshrouded in pagan night, with only here and there a gospel light illuminating the dense darkness, we recommend this field to the notice of the General Conference.²⁷

The last point of the report stated.

We, your Committee, also deplore the apathetic spirit which seems to pervade our people upon the subject of Home and Foreign missions, and entreat our brethren to enter with fervent zeal into the glorious conflict now raging between paganism and Christianity, between the beast and the false prophet and the armies of light.²⁸

From these two excerpts four emphases on the church's missionary obligation in Africa can be seen. The first is the concept of mission as a divine imperative. The second is the stress on what was called "paganism," to which the church had not yet extended its outreach, as a missionary summons. The third is an expression of regret at the attitude of indifference, which had been manifested toward the church's missionary efforts. The fourth is an appeal for a vigorous impulse which would enable the church to realize its objective which included the redemption of Africa.

In support of the church's missionary endeavors, the bishops of the A.M.E. Church in their "Episcopal Address" of 1892, sounded the imperative of a larger vision and a bolder endeavor in the missionary

²⁵ The General Conference: *Minutes*, 1860, p. 26. A reprint of the General Conference minutes of 1860 appears in C. S. Smith, *History of the A.M.E. Church*, pp. 432-463.

²⁶ *Ibid.*

²⁷ *Ibid.*, p. 13.

²⁸ *Ibid.*

enterprise of the Church. They pointed out that excuses of ignorance, poverty and want "will not relieve us of our missionary responsibility in Africa." They continued:

In the face of the demands and opportunities of our times, missionary apathy assumes the proportions of a crime.

Africa and the islands of the sea, where the people of our race, people of African descent, are found in large numbers are not the only places requiring our attention and interest; but wherever there is a heart unregenerated and the soul pedestrianized by a heathen, a field is found for our prayers, sympathies and operation.²⁹

Here missionary indifference is condemned. In spite of the term "heathen" which is objectional today, the call is made for mission in Africa and among the people of African descent.

The Episcopal Address of 1896 made several declarations regarding the redemption of Africa. One was the assurance that the Mite Missionary "will aid in the redemption of Africa."³⁰ In commenting upon this Society's periodical, the statement declared it was destined to do much good in giving missionary information and unity to our women in their efforts for the redemption of Africa.³¹

Concerning the work of the Missionary Department the bishops declared:

Africa is the largest and most important of the fields that lie before us. First, because of the number of persons involved in the work; second, on account of the relationship that exists between our race and the inhabitants of the Dark Continent; third, because our church is better adapted to the redemption of Africa than any other organization. We have the largest and most perfect organization among the darker races for the moral and religious training; therefore, more will be expected of us than of those who are less favored.³²

In this excerpt the bishops sought to awaken interest in the missionary obligation of the church. The African field was considered most significant. Here appeals were made on the basis of racial kinship. Also the questionable claim of superior fitness appears.

The address closed with a list of nineteen specific items to have been undertaken by the A.M.E. Church and other Black organizations. Item sixteen told of the formation of an organization that would bring unity between blacks of North, Central and South America and promote their common moral and spiritual uplift. It continued:

And then pursuing our onward march for the Dark Continent, we will speak to more than two hundred million of men and women, bone of our bone, and flesh of our flesh, and say to them, 'Arise, and shine, for the light of civilization is waiting for thee.'³³

The statement contains the thought of the union of spiritual forces of black people to the end of launching a big evangelistic campaign throughout Africa. The element of race consciousness appears again.

²⁹ The General Conference: *Minutes*, 1892, p. 59.

³⁰ The General Conference: *Minutes*, 1896, p. 30.

³¹ *Ibid.*, p. 640.

³² *Ibid.*, p. 83.

³³ *Ibid.*, p. 100.

Other statements on the redemption of Africa and the responsibility of Black Americans for it came from individual bishops and general officers. In a lecture to the General Conference of 1884, Bishop Daniel A. Payne discussed the subject, "What God Is Doing for the Redemption of Africa," and suggested that the A.M.E. Church should begin missionary operations in the Congo "as soon as possible."³⁴

At the World Parliament of Religions held in Chicago in 1893, Bishop B. W. Arnett delivered an address on "Africa and the Descendants of Africa."³⁵ The address dealt with the urgency of the redemption of Africa and the agency by which the redemption was to become an accomplished fact. He said:

Emancipation from the darkness of centuries will depend upon the African himself. A redeemer of a people must be from the same genus, species and variety of the redeemed, and the African continent is no exception to the rule, and I believe it will not be an exception.

The redeemer, whoever he may be, will have African blood in his veins, African by birth or descent.³⁶

Bishop L. J. Coppin, who was already serving as a missionary Bishop of the A.M.E. Church in South Africa, wrote an article in 1902, on the subject of "The Negro's Part in the Redemption of Africa."³⁷ In the article, Bishop Coppin made the following observations: For one thing the black man had not played a prominent part in the forward movement of overseas missionary work. He attributed this minor role to the black man's lack of preparation. The Black man had been handicapped by slavery and its aftermath. Conditions have changed, Coppin observed. Because of the changed conditions, Africans in America should prepare themselves to assume greater responsibility for missionary work in Africa.

More specifically, he said:

What has been done for the uplift of the colored man in America, by schools and colleges and by contact with a superior civilization, means, not only that he should be a helpful agency in the body of politics, but he should also bear his part of the religious burden of uplifting the world. But secondly, there is much to be said for the adaptation of the Negro to the climate of Africa. . . . The religious field and especially the great continent of Africa, seem to offer the greatest opportunity for the man of color to do his best work. As we stand at the door of a new century, God is calling us to new duties and responsibilities. The preparation for this work was through a school of hard experiences, but perhaps the trials were no harder than those which have been borne by others. We have waited for the call to take our place among other agencies for the redemption of the world; now that it has come, we have not time nor disposition to brood over past experiences. Our business is now with the exacting present, and the portentous future, and we must adjust ourselves to the new situation.

³⁴ Daniel A. Payne, *Recollections of Seventy Years*. Nashville: A.M.E. Sunday School Union, 1888, p. 301.

³⁵ J. H. Barrow, *World's Parliament of Religions*. Chicago: Fleming H. Revel (1899). Also printed in the *A.M.E. Church Review*, Vol. 11 (October 1894), pp. 231-238.

³⁶ *Ibid.*

³⁷ *A.M.E. Church Review*, Vol. 19 (October, 1902), pp. 506-512.

God is calling men of every race and cline to take part in the world's redemption, and face the responsibilities that come with the unfolding years. If we are found ready and willing to take our place then we may claim the promise of His presence and help; but, if we are found to be unwilling and unworthy, they may not come to us again.³⁸

In this excerpt Coppin sees redemption of Africa as a part of world redemption. He presents a strong challenge to black Americans.

The leading spirit among African Methodists for the redemption of African movement was Bishop H. M. Turner. He has been responsible for the planting of A.M.E. missions in both West and South Africa. From his voluminous writings on the theme of redemption of Africa, two documents illustrating his thinking have been selected. One of these documents bore the title: *An Appeal for Africa*.³⁹ Its significance is two-fold. In the first place, it is an endeavor to set up a fund for the training of missionaries for Africa. In the second place, it put strong emphasis on the Black man's duty to Africa. The following were some of the points emphasized: Africa has a strong claim on both white and black in the United States. The whites are indebted to Africa because of two hundred years of slave labor. Blacks owe much to Africa by virtue of being of African descent. Although England and other European nations might make their contributions to the uplift and enhancement of Africa, African sons and daughters in the United States must add their contributions.

Another document which illustrates Bishop Turner's concern for Africa was his lecture on the subject: "Whence Came the Negro?"⁴⁰ In his lecture Bishop Turner took the position that the coming of the Black man to and his preservation in America was not an act of man but of the "all-wise God." He contended that the Black man's contact with the superior civilization of the white man in America would qualify him for the work of "the redemption of Africa."⁴¹

The impulse for the redemption of Africa through the missionary work of Black Americans came also from other A.M.E. sources. Rev. J. M. Townsend, the corresponding Secretary of the Parent Home and Foreign Missionary Society, in his Quadrennial Report to the General Conference of 1884 wrote:

There is no subject which lies nearer to my heart than does the redemption of my fatherland. And I am persuaded that the board will move on to the Dark Continent soon after the adjournment of this session. I have already eleven churches pledged for \$50 per annum each for the establishment of a mission station on the West Coast. This should be our first effort.⁴²

The Secretary's report with its appeal did bear some fruit. Interest was awakened to the extent that a beginning was made to plant A.M.E. missions in Sierra Leone, West Africa.⁴³

³⁸ *Ibid.*

³⁹ A four page leaflet. Arnett Collection, Wilberforce University.

⁴⁰ *Voice of Missions* (May, 1894), p. 3.

⁴¹ *Ibid.*

⁴² A copy of this "first report" is preserved in *The Budget* by B. W. Arnett, between pages 214 and 253.

⁴³ D. A. Payne, *History of the A.M.E. Church*, pp. 484-492.

A final expression that we will note is that of Rev. Henry Blanton Park. As the Secretary of the Missionary Department of the A.M.E. Church, he wrote an article entitled: "Will the A.M.E. Church Play Her Part in the Redemption of Africa?" In the article he made a strong case for the church's missionary obligation toward Africa. For him, this duty of the church was law and gospel. He contended that since the A.M.E. Church was composed largely of Afro-Americans, God intended her to be an effective agency for the planting of the Christian faith among the Africans. To undertake this task, therefore, was an inescapable duty.⁴⁴

By way of summary, we have seen that during the nineteenth and the opening decades of the twentieth centuries a vigorous surge for the redemption of Africa arose in the United States. One marked feature of the movement was its strong accent on the poignant urgency for the complete evangelization and education of the peoples of Africa. Another feature was the stress placed upon the inescapable responsibility of black Americans in the task.

Presented in the study were expressions of the concern for the redemption of Africa as viewed by the Congress on Africa, Gammon Theological Seminary through the Stewart Missionary Foundation for Africa, the Foreign Mission Board of the National Baptist Convention, and the Department of Missions of the A.M.E. Church.

The promoters of the movement exerted strenuous efforts to motivate missionary interest in Africa among black Christians. They were repetitious in their appeals. One appeal employed frequently was based upon the belief that the presence of blacks in America was a providential preparation for the task in helping to win all of Africa to the Christian faith. From it came another — the contention that the blessings of a Christian civilization put upon black Americans a heavy indebtedness to their kinsmen in Africa.

The promoters also made bold claims of black American superior fitness for effective work in Africa. Racial kinship, it was maintained, produced deeper sympathy, and, consequently, would get greater results. Besides these two claims was another — the better adaptation of black Americans to the African climate. Emphasis was given to the thought of Africa as the field in which the American of African descent could do his best work.

These claims were based upon assumptions that had never been tested. Nor have they been substantiated by the presence of Black American missionaries in Africa for more than a century. If the promoters made mistakes in judgment, they were not lacking in zeal. They felt keenly the missionary obligation of black Christians. They strove with all their might to awaken Afro-Americans to a healthy missionary consciousness.

What was the outcome of this vigorous impulse for the redemption of Africa? Although the movement did not achieve the spectacular

⁴⁴ *Voice of Missions* (December, 1896), p. 3.

results envisioned by the promoters, yet it was by no means a total failure. Missionary agencies among the independent black denominations and those under white control were aroused with new visions and bolder endeavors. Mission stations were started and developed in different parts of Africa by black Americans. Compared with whites the number of black missionaries that served on the African continent was small. Yet an appreciable number of black American missionaries, representing the several denominational boards and societies, did put themselves at God's disposal and responded in faith and obedience to the call of missionary service in Africa. The story of the labors and achievements of a selected number of black American missionaries to Africa will be soon forthcoming.

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