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**THE INFLUENCE OF COLONIZATION UPON THE EVANGELIZATION OF  
THE WORLD.**

BY SAMUEL D. ALEXANDER, D. D.

Volumes have been written upon the economic view of Colonization, using the word in its wide sense. Lord Brougham, in his "Colonial Policy," has elaborated that view of Colonization which an over-crowded mother country makes a necessity. The view which I wish to present in this paper is not the philosophical or economical, but the historical bearing of Colonization upon the interests of the world, and especially upon its evangelization. The Bible, in its historical statements, clearly establishes the fact, that from the beginning the knowledge of the true God has been diffused in the world through the scattering of nations, or by the introduction of influential families into new positions and countries. The initial point of Colonization was the out-going of Noah and his family from the Ark. Here was a unique colony going forth to possess an uninhabited earth in the name of Jehovah.

The second epoch of Colonization was the expatriation of Abraham, who went out not knowing whither he went, and perhaps not knowing for what he was sent. In the land of Canaan, whither he went, he reared an altar to Jehovah amidst the idolatries of the land. But in process of time God's purpose in regard to Abraham and his race seems to have been thwarted, and we find that race bondsmen in a strange land.

But God's power is not yet exhausted, and we find that same great law of His providential government again acting, and we reach the third epoch of Colonization, viz, the exodus of the children of Israel out of Egypt, one of the most wonderful facts upon human records.

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Unlike the former movements, it was on a grand scale—a whole nation lifted up, and carried by a strong arm across seas and deserts to the land to be possessed. The records of this exodus and the subsequent Colonization form one of the most intensely exciting stories that has ever been written.

But turning from these inspired examples, look at that remarkable nation which existed contemporaneously with Abraham, and whom he dispossessed as he entered Canaan. The Phœnicians were a nation of whom no connected history has ever been written, and our knowledge of them is derived from historical fragments saved from the tooth of time, from incidental notices in the Bible, and from monumental inscriptions and coins. They seemed to be imbued with the spirit of Colonization, and Ireland was visited by them before David had left his father's flocks. The Phœnicians were the great merchants of ancient times. The Midianites, who bought Joseph, belonged to this race. They brought tin from Britain, the precious metals and stones from India and Egypt, and they supplied the world with their purple garments, their corn, and their wine.

Phœnicia was a country favorable to the growth of maritime towns, but did not afford room for great political events: their history is therefore a history of their commerce and their Colonization schemes. The most remarkable Phœnician colony was that of Carthage, and she in turn sent out swarm after swarm, until her colonists were found on every shore, from Northern Africa to the British Channel and the Baltic; and Carthaginian civilization never lost its power over the nations, till there was no further need of it, on account of the introduction of a higher type.

Next to Phœnicia stands Greece and Rome among the ancient colonizers. Greece is linked to Phœnicia through the name of Cadmus, a son of a king of Phœnicia. He lived in the "Fabulous Age" of Grecian history, and but one thing can be certainly said of him, that he introduced the knowledge of alphabetical letters into Greece: thus starting that nation on a career of civilization and learning which still lives, and in a higher form than ever before, in the literature of the New Testament.

Italy, Sicily, and the Islands of the Ægean Sea were all settled by Greece before the first dawn of historical knowledge. It was here, in these distant colonies, that the early philosophers, poets, and political sagés of Greece first made their appearance. This was the "Heroic Age" of Greece, of which we know nothing, except from the poems of Homer. It was the day of their mythology and hero-worship, and all is of course obscure and legendary.

The ancient Roman colonies were of a different character. About two hundred years after the founding of Rome, a law was passed dividing the conquered lands among the military citizens; and hence the *plebeians*, (not the vulgar, but) the great middle class, who were not soldiers, became sufferers. This was the origin of that great continual clamor among them for an *agrarian* law. After many struggles, a law was passed prohibiting the possession of more than three hundred and fifty acres by any one person; but the execution of the law was found to be impracticable. The method then adopted of avoiding these continual conflicts was for one of the patricians to lead forth a colony, and divide them among some lately conquered but remote territory. It is said that Julius Cæsar himself led forth such a colony to Carthage. As many as one hundred and sixty were thus planted in Italy in the period between the foundation of the city and the death of the Emperor Augustus.

Before noticing some modern Colonization schemes, let us connect these ancient ones with the progress of truth or the true knowledge of God. These ancient colonists, or the nations from which they flowed, had no intention in these movements to diffuse the light. Among the Greeks they were principally the enterprise of individuals, seeking wealth, or greater extent of territory in which to expand; and among the Romans they were military outposts, which the Government fostered as barriers against the incursions of barbarous tribes. But the plan of God's providence lay deeper than all the schemes of human governments. God was by this continual gush from the great centres of civilization peopling the countries and building the cities, which were presently to be the great receivers and dispensers of Gospel truth. Little

did that company of Greeks, who had left their homes and were now singing their songs to Apollo, or glorifying the god of war, imagine that they were the foam upon a wave that was to submerge the whole East; or that they were the fore-runners of those who were to receive the Gospel from the mouth of Paul. God was moulding there a people for Himself. And what is very remarkable in their history is, that long after these Greek colonies had become subject to Roman power, they retained their own language, and this flexible and cultivated tongue became the language of the learned throughout the world. Indeed, half of Asia Minor became a new Greece, and the cities of Syria, North Palestine, and Egypt were deeply imbued with the same influence. This was no fortuitous event. It had been predetermined in the Divine mind; and all the schemes of Colonization tended to this one result; so that, when St. Paul began to preach the Gospel to the Gentiles, Greece was the chief sphere of his operation, and the Greek language was the vehicle of his thoughts.

To sum up the effects of these ancient Colonization movements: From the centres of civilization and refinement men went forth, filling up that vast area of Palestine, Syria, Northern Africa, and Italy, with a thriving, cultivated people. By the unerring wisdom of Providence that language, the most cultivated and copious in the world, became the language of most of these colonies. By another singular providence, as the time drew near for the coming of the Messiah, these various colonies were consolidated under one powerful Government, and not the one whose language they spoke, which might have perpetuated their philosophical or mystical systems, but another Power, of another tongue, having no prestige of their ancient heroic age, indifferent to all religions, and aiming simply at temporal power and extension of territory. And as the gates of Janus closed forever, and a profound peace rocked the empire into sleep, the gates of the celestial city opened and let the King of Glory down upon the earth. Who is this King of Glory? who is this Jesus? rang from one end of the vast empire to the other. Athens and Rome trembled. A new Power had been projected into the affairs

of men, which was silently yet most radically to transform the whole state of society.

During the Dark Ages there seem to have been no great movements of men from the centre to the circumference, unless we except the Crusades, which can scarcely come under the designation of a Colonization scheme. But as the day began to dawn after that dark Gothic night, even in the first gray of the morning, are heard the sounds of preparation, of men going out into the wilderness across the seas.

Christopher Columbus, in his desire to find India, found America. The first object of these earliest colonists was no doubt the precious metals. This led Pizarro from his adopted home, in Peru, eastward. El Dorado, with its throne of solid gold, drew Raleigh westward. And so long as gold was the object of the colonists, the Western World became the cemetery of all who approached her shores. But after several centuries of fruitless attempts, men found out the secret of a stable colony, the pursuit of agriculture. Spain and Portugal were only the pioneers of Providence towards a settlement of the Western World. There was another land, of glorious ancestry, noble men, and vigorous language, now rising above the horizon, like a great sun, which was presently to flood the world with light. Britain, the vital centre of the Protestant world, has sent her life to the very extremities of the earth, until the antipodes talk with England in the good old Saxon tongue. Australia is the youngest child of British Colonization, and we notice it first because it is the most remarkable of all. From a penal colony, founded by Government during the last century, it is fast advancing towards the front rank of nations. Like our own California, God permitted gold, that great attracting element in the world, to draw thousands from the mother country. But as the population increased, the arts and refinements of the original stock advanced with the increase; and then God, as if to show the intention of all this preparation, awakens a deep religious feeling throughout the whole continent. And during the last decade the world has perhaps scarcely ever beheld such rapid progress in the spirit of Christianity. Anglo-Saxon laws, Anglo-Saxon liberty, Anglo-Saxon endurance, and, above all,

Anglo-Saxon Christianity, are fast turning the wilderness into the garden of the Lord.

We go back from this last growth of British Colonization to its incipient stage, not so much to give particulars on a subject already hackneyed, as to complete our induction, and thus arrive at our conclusion. England, Holland, and France contended for mastery in North America. France sought power, and proposed to build up a splendid empire; but she failed. Holland, a nation of colonists, sought wealth; but she failed. But the British yeomen, flying from the oppressors of their conscience and seeking liberty to worship God, crowded the shores of this land, pressed through mountain passes into the valleys and prairies of the West, until the whole land was in their possession. And like Abraham, who set up his altar to Jehovah as he entered Canaan, so these colonists reared ten thousand altars to Jehovah—Jesus.

Perhaps we boast too much in this day of our Anglo-Saxon progress, as though there was inherent power in the race to revolutionize the world. There may be such power there, but it is only so because God has chosen this race, as He once chose the Hellenic race, as the instrument to carry on His unfolding purpose. That purpose is to evangelize the world, and the preparation of this race, through all their history, shows that God can cause even the wrath of man to praise Him.

The subject would be incomplete did I not advert to one more point of Colonization, which is no bigger than a man's hand. While from the seats of the Teutonic race two streams are flowing eastward and westward, each of them already large yet every day increasing in volume and spreading themselves over the vast and comparatively uninhabited regions of Australia and North America, a thread-like current is setting towards the dark continent of Africa. Africa seemed to be for ages untouched by this potent instrument of God for evangelization. Colonies penetrated Asia, America, Australia, and, as if by magic, the Gospel followed in the train. But poor Ethiopia stretched forth her hands in vain. But the wheels of God's providence, which seem to us to move slowly, move with absolute certainty, and now we behold that great scheme of Colonization, which we have been tracing as the harbinger of Gospel

light, touching the shores of Africa; and the light-house on Cape Mesurado, which casts its light on the waves of the Atlantic, throws it back also into the dark interior: emblem of that light which we believe will ere long reach from Liberia over the whole continent.

And who can tell the beneficial influence which this colony may hereafter exert on the native inhabitants of Africa. This little free Republic may, for aught we know, be the germ of a great and flourishing empire. Look back three hundred years, and you will find a few feeble colonies of Europeans struggling with the most formidable difficulties, and often on the very verge of extinction. And now behold these weak colonies grown to be one of the most powerful nations on earth. Let it be considered that the same benignant Providence which watched over this country, and raised it to its present eminence among the nations of the earth, has also smiled on the infant Republic of Liberia. And he who watches the signs of the times must have noticed a most remarkable concentration of public attention upon that continent not only in Britain, but in America and France. From the analogy of all past Colonization schemes, may we not hope for the regeneration of Africa.

If the facts now presented are true, then is it true that God is guiding the affairs of man to one grand issue, the establishing of His kingdom in the earth. Wherever we have seen in the past the removal of great masses of men from one country to another, (whatever may have been the apparent cause,) we have seen Christianity following and planting itself among the settlers. And so uniform has been this effect, that we cannot point to an exceptional case. Trace the chain: Noah possessing the whole earth; Abraham "seeking a country;" Israel entering into Canaan. The Phœnicians, with their culture and their commerce, preparing the land, as it were, for the Greek and Roman; and they in their turn taking a higher type of civilization, as they unconsciously await the grand opening of the new dispensation. And then the world from that high point goes down into the decadence of the Middle Ages, where was no inquiring spirit, and no desire to expand. Then comes the shock of Reformation, and England stretches forth her hand and touches America, and touches Australia and India; and

America, as the last link in the chain, with the thrill of Anglo-Saxon liberty, touches Africa. The work is almost done. These great centres of Gospel light are fixed, and from these points shall stream out living truth, until millennial glory shall fill the earth.

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**AFRICAN COLONIZATION AND CHRISTIAN MISSIONS.\***

BY J. BERRIEN LINDSLEY, M. D., D. D.

In the entire history of Christian effort and philanthropy, we doubt whether another instance occurs of such deep-seated, persistent, and long-continued misunderstanding and misrepresentation as in the case of the American Colonization Society. From the very conception of this great and humane enterprise to the present day, the objects, purposes, views, desires, and hopes of its projectors, advocates, and friends have been perverted, distorted, and hence opposed by able men, from widely different points of view, and for very different reasons. So varied, so intense, so artful, so forcible, so plausible, so malignant have been these multiform attacks, that nothing but the great Christian miracle of patience in the hearts of its few but faithful friends, and the inherent excellence of the cause itself, could have enabled it to keep head above water during the half-century since the project first took practical shape in the mind of a true-hearted, humble, Christian educator.

Unhappily, just about the time that the philanthropic and devout Finley, of New Jersey, was attempting to get the attention of American statesmen and churchmen to what he then conceived, and what we now know, to be one of the widest-reaching and most pregnant schemes of the prolific nineteenth century, the questions connected with the famous Missouri Compromise debate also began to agitate the country, literally from centre to circumference. The *odium theologicum* has long been a by-word with moralists, and an opprobrium and stumbling-block with unbelievers. We hold, however, that it is as honey to gall when compared with political virulence, and that, indeed, it is ordinarily and truly but an offshoot, or else constituent part, of the latter. So it came to pass that jaundiced eyes were immediately turned upon the founders of the Society and all connected with it, although it was also at once indorsed by many most prominent and influential public men. It was directly concerned with *Africans*, and thus with slavery; and when this is written the whole tale is told, for upon this subject we all understand that the whole great American peo-

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