History of Missions: Reception and Appropriation of Edwards’ writings
History of Missions: Reception and Appropriation of Edwards’ writings

1. Edwards and Missions
2. Reading: David W. Bebbington, “Remembered Around the World...”
3. Missions and Edwards
Edwards and Missions

- Family context
  - Solomon Stoddard (grandfather) *Whether God Is Not Angry* (1723)
  - John Stoddard (uncle) negotiated between the Housatonic-Mahican Indians and the Massachusetts Government purchase of Housatonic lands (1724)
  - Founding of the Stockbridge mission (1734)
  - Proponent Rev. Stephen Williams (cousin)
  - Ephraim Williams, Jr. objected Edwards’ appointment at Stockbridge Mission

- New England missionary context
  - 17th-century John Eliot “apostle to the Indians” to 18th century David Brainerd
History of Missions: Reception and Appropriation of Edwards’ writings

- **Edwards and Missions**
  - Transatlantic evangelical network of correspondence
  - Missionary at Stockbridge
  - **Writings**
    - Sermons
    - *A History of the Work of Redemption* (1739)
    - *Life of David Brainerd* (1746)
Edwards and Missions

- Sermons
  - Ordination sermons
  - To the Indians (Farewell sermon, *A people that have lived under the gospel should remember them that have been their ministers, who have spoken to ’em the word of God : “Remember, Watch & Pray”*)
    - Farewell Northampton, *Ministers and the people that have been under their care, must meet one another, before Christ’s tribunal, at the day of judgment.*
Edwards and Missions *HWR*\(^{(1739)}\)

- 432-36: “Reformation, Mission & Revival” - Rise & Decline cycles
  1. success the gospel...has had in these latter time of the Reformed Church
  2. Empire of Muscovy (Russia)...reformation of doctrine
  3. propagation of the gospel among the heathen
  4. America (433-34), Empire of Muscovy (435), East Indies (435), Great Tartary (435)
  5. revival of religion in the power and practice of it.
  6. Saxony (Germany), August Hermann Francke (436), New England (436)
Edwards and Missions *HWR* (1739)

- 471-86 “Gospel propagation & success”
  - there are supposed to be more heathens now in the world than of all professions put together, Jews, Mohammedans and Christians. But then the heathen nations shall be enlightened with the glorious gospel (471)
  - Then shall this vast continent of America, that now in so great part of it is covered with barbarous ignorance and cruelty, be everywhere covered with glorious gospel light and Christian love, and instead of worshipping the devil as now, they now shall serve the true God and praises shall be sung to the Lord Jesus Christ, the blessed savior of the world, everywhere (472)
  - the success of redemption will be carried on through that space wherein the Christian church shall for the most part be in a state of peace and prosperity (479)
Edwards and Missions *HWR* (1739)

- Redemption motif, Rise & decline of the church, Reformation, Revival and Gospel propagation & success (missions)

- Missions understood in a biblical-theological hermeneutic of redemptive history
Reading: David W. Bebbington, “Remembered Around the World...”
History of Missions: Reception and Appropriation of Edwards’ writings

- Missions & Edwards
  - *Life of David Brainerd*
  - *HWR* (1774)
History of Missions: Reception and Appropriation of Edwards’ writings

- **Missions & Edwards** *HWR* (1774)
  - 1739 Sermons
  - Posthumously Published in 1774

- **Reprints**
  - The *Religious Tract Society* (London, 1799)
  - The *American Tract Society* (New York, 1825)

- **Translations**
  - Dutch (1776)
  - Welsh (1829)
  - French (1854)
  - Arabic (1868)
Reprints *HWR*

- **The Religious Tract Society (London, 1799)**
  - Founders were drawn from the same group of English Evangelical who founded the London Missionary Society (1795)
  - 1835, 1837, 1838, 1841 editions

- **The American Tract Society (New York, 1825)**
  - Rooted in New York Tract Society (1812), New England Tract Society (1814), and the Religious Tract Society (London, 1799)
  - Supported
    - American Board of Commissioners for Foreign Missions (founded 1810, as a result of the Second Great Awakening ca. 1790-1840’s)
    - American Missionary Press (Madras, India; Beirut, Lebanon)
History of Missions: Reception and Appropriation of Edwards’ writings

- **Translations** *HWR*
  - **Dutch** (1776)
    - Utrecht: Abraham Paddenburg
  - **Welsh** (1829)
    - Bala: Robert Saunderson
  - **French** (1854)
    - Toulouse: Société de Livres Religieux
  - **Arabic** (1868)
    - Beirut: The American Mission Press
# Missions & A History of the Work of Redemption

## Translations & Missionary Press

<table>
<thead>
<tr>
<th>Société de Livres Religieux, Toulouse</th>
<th>The American Mission Press, Beirut</th>
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<tr>
<td>Richard Baxter, <em>La Voix de Dieu qui appelle les pécheurs à la repentance et à la conversion</em>, 1835</td>
<td>Richard Baxter, <em>Call to the Unconverted to Turn and Live</em>, 1858</td>
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<tr>
<td>Jonathan Edwards, <em>HWR</em>, 1854</td>
<td>John Bunyan, <em>The Pilgrim’s Progress from This World to That Which Is to Come</em>, 1848</td>
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<td>Various works of John Calvin and C.H. Spurgeon (Note: rise of (re)prints of the works of Spurgeon in 1860’s and John Calvin in the 1890’s)</td>
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History of Missions: Reception and Appropriation of Edwards’ writings

- Missions & Edwards
  - Edwards & Paris Evangelical Missionary Society
Edwards & Paris Evangelical Missionary Society

- **Paris Evangelical Missionary Society**

  - **Founded in 1822** (*Société des Missions Évangéliques de Paris chez les peuples non chrétiens*)

  - **Supported by**:
    - London Missionary Society (1795)
    - French Protestant Evangelicals (*L’Église Réformée & L’Église Réformée Évangélique*)

  - **“les peuples non chrétiens”**
    - **Africa** (Lesotho, Zambia, Gabon, Cameroun, Togo)
    - **Oceana** (*Nouvelle-Calédonie, Polynésie française*)
Paris Evangelical Missionary Society

In historical context of missions

- Missionary movement late 18th and early 19th century
- Edinburgh “revival” / commencement of missionary movement began as a prayer-movement in 1784, when John Erskine re-published Edward’s plea for revival prayer
- Kettering (Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen, 1792 (Baptist Missionary Society, 1792)
- Zeist (Nederlands zendingsgenootschap, 1793)
- London (London Missionary Society, 1795)
- Edinburgh (Edinburgh Missionary Society, 1796-founder Erskine)
- Basel (Evangelische Missionsgesellschaft in Basel, 1815)
- Paris (Société des missions évangélique de Paris / PEMS, 1822)
- Berlin (Berliner Missionsgesellschaft, 1824)
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society

- PEMS, 1822

- Other European Protestant evangelical missionary societies 1792–1824

Note: American Board of Commissioners for Foreign Missions (1810)
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society
  - In historical context of missions
    - Le Réveil (ca. 1814, Switzerland, France, Netherlands)
      - César de Malan (Geneva) and Haldane brothers (Edinburgh)
    - Toulouse: Société de Livres Religieux (1836)
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society
  - French translation of Edwards’ writings
    - *L’union dans la prière (Humble Attempt)*, 1823
    - *Quelques réflexions (Life of David Brainerd, abridged)*, 1838
    - *Histoire de l’œuvre de la rédemption (HWR)*, 1854
Thus the plan of union in prayer, so strongly recommended by President Edwards is pretty much adopted by the Christian world. But there are probably too many reasons to awaken among the faithful zeal for this important duty of prayer, and, to this end, the editor choosing the most essential parts of the Essay of Edwards, the reduced in one dimension, it would hope, will reach a greater number of readers. Happy if these pages could engage millions of Christians in France to unite to present to God fervent prayers for the propagation of the Gospel and mission success. (preface, 1823)
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society
  - French translation of Edwards’ writings
    - *Quelques réflexions (Life of David Brainerd, abridged), 1838*
      - “As Brainerd says somewhere, ‘we shall never think it enough to live at the rate of ordinary Christians.’”(*) (French missionary Adolph Mabille in a letter dated 1854 to Adèle Casalis)
    - Christians vs. missionaries

(*) Cf. WJE 7:495, “don’t think it enough to live at the rate of common Christians.”
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society

  - First generation missionaries:
    - *Eugène Casalis* \((1812-1891)\) — returns to Paris in 1852 to be director of the newly established mission house (a training center for French missionaries)
    - *Thomas Arbousset* \((1810-1877)\)
    - *Constant Gosselin* \((1800-1872)\).
      - All three served in Lesotho.
  - Second generation missionary: *Adolphe Mabille* \((1836-1894)\), worked for 30+ years in Morija, Lesotho:
    - Mabille was trained at the PEMS mission house by Casalis \((1856-1860)\), as well as in Switzerland, The Hague and London (Le Réveil circles).
    - Bible translator (Sesotho, OUP), first English-Sesotho dictionary, translator of many works of piety, such as Bunyan’s *Pilgrim’s Progress*, and founded Morija Printing Works \((1865)\), national archive \((1866)\), an elementary \((1870)\) secondary \((1876)\), and a theological school \((1880)\) — all still operational and prospering in Lesotho.
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society

Lesotho

Morija Archives
(Morija, Lesotho)
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society

Recently found (bound) manuscript in Morija Archives, Lesotho

Adolphe Mabille, *Dogmatique* (1856)
Adolphe Mabille, *Dogmatique* (1856)

Main sections of Mabille’s *Dogmatique*

*De L’Élection* (On Election),
*De L’Œvre de la Rédemption* (On the Work of the Redemption),
*De L’Église* (On the Church),

of which the middle section covers over four-hundred pages covering topics such as, “Calling,” “Grace,” ”Faith,” “Justification,” including the doctrine of adoption, and “Sanctification.”
Adolphe Mabille, *Dogmatique* (1856)

Authors and works cited in Mabille’s *Dogmatique*

Ambrose (ca. 340–397), Anselm (1033–1109), the Jansenist Antoine Arnauld (1612–1694), Augustine (354–430), Thomas Aquinas (1225–1274), Robert Bellarmine (1542–1621), Bernard of Clairvaux (1090–1153), Cyprian († 258), Prosper d’Aquitaine (c. 390–c. 455), Thomas Stapleton (1535–1598), and Francis Turretin (1623–1687).

In fact, the leading author and positively referenced author is Augustine (twenty-two percent of the citations). Moreover, the cited works of Augustine include: *De correptione et gratia* (On Admonition and Grace, 7×), *De dono perseverantiae* (On the Gift of Perseverance, 1×), *De Gratia Christi et de Peccato Originali, contra Pelagium* (On The Grace Of Christ and On Original Sin, contra Pelagius, 2×), and *De praedestinatione sanctorum* (On the Predestination of the Saints)

*And...*
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society

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# Doctrine

1. Par l'œuvre de la rédemption nous entendons l'œuvre de la délivrance et du salut de l'homme. — Les deux expressions sont souvent synonymes dans les Écritures (Deut. VII. 5 — XXXII. 6 — Heb. IX. 12 — Luc XXI. 28. Rom. VIII. 28.)

L'œuvre de la rédemption est souvent entendue dans

(I). (Voix du président Edwards: nous le suivons presque entièrement dans cette recherche.)
Edwards & Paris Evangelical Missionary Society

Paris Evangelical Missionary Society

Adolphe Mabille, *Dogmatique* (1856)

And...

Introduction note on the chapter *De L’Œvre de la Rédemption*

“Voyez le président Edwards: Nous le suivons presque entièrement dans cette recherche.”

(“See president Edwards: [who] we [will] follow almost entirely in this study”)

Edwards is followed for ca. 200 pages in Mabille’s *Dogmatique*

That is: Edwards’ *A History of the Work of Redemption* in structure and verbatim as well as abridged content.
Edwards & Paris Evangelical Missionary Society

- **HWR structure, trajectories & context**

**Eras of (redemptive) history:**
- Adam – Noah (flood)
- Noah – Abraham
- Abraham – Moses
- Moses – David
- David – Babylonian Captivity
- Babylonian Captivity – Christ
- Christ –

**Trajectories:**
- Augustine, *De Civitate Dei* (5th cent) - Apologetic
- Post-reformation works (17th cent) - Syst. theol. / Covenant theol.
- Edwards, *HWR* - post CT Valley revival (1739) - Redemptive history
- Editors *HWR*(1774) - containing the outlines of a body of divinity in a method entirely new
• HWR structure, trajectories & context

Eras of (redemptive) history:

Adam – Noah (flood)
Noah – Abraham
Abraham – Moses
Moses – David
David – Babylonian Captivity
Babylonian Captivity – Christ
Christ -
Mabille’s interest in Edwards’ *HWR*:

- (French) Missionary or Réveil interest or both?
- Teaching of Casilis at PEMS Mission House?
  - [The manuscript indicate lecture length sections]
- Africa expectation?

Edwards demonstrated clearly a global interest for the propagation of the gospel...
However, Edwards expected of Africa not only “be enlightened with glorious light, and delivered from all their darkness, and shall become a civil, Christian and an understanding and holy people”—and that order, but also, “Great knowledge shall prevail everywhere. It may be hoped that then many of [them] will be divines, and that excellent books will be published in Africa—and not only very learned men, but others that are more ordinary men, shall then be very knowing in religion.” (WJE 9:480. Cf. Edwards, Histoire de l’oeuvre de la Redemption, chapitre VIII, Succès de la rédemption, 396).
Edwards & Paris Evangelical Missionary Society

- Paris Evangelical Missionary Society

*HWR* sermons

*Preached* Northampton, New England (1739)

*Published* Edinburgh, Scotland (1774)

*Translated* Toulouse, France (1854)

* Appropriated* by French Missionary Paris, France & Morija, Lesotho (1856)
History of Missions: Reception and Appropriation of Edwards’ writings

- Missions & Edwards: Reception & Appropriation
  - Missionary Societies
  - Tract Societies
  - Mission press (Africa, India, Middle East)
  - Missionaries
History of Missions: Reception and Appropriation of Edwards’ writings