A History of the Work of Redemption

Reception & Appropriation
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• **Publications & Translations**

  - **English** (*Edinburgh: W. Gray, 1774; Edinburgh/London, 1788 [1791, 1793, 1799, 1808 (3x), 1812, 1816, 1828, 1831, 1832, 1835, 1839, 1844... ]*)
  - **Dutch** (*Utrecht: A. van Paddenburg, 1776*)
  - **English** (*Boston: Draper & Folsom, 1782; New York, 1786 [1788, 1792, 1793, 1828, 1838 (American Tract Society)]*....)
  - **Welsh** (*Bala: Saunderson, 1829, [1850]*)
  - **French** (*Toulouse: Société des Livres Religieux, 1854*)
  - **Arabic** (*Beirut: American Mission Press, 1868*).
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• **Publications & Translations**

  • *Before American* edition of 1782:
  
  • *English* (Edinburgh, 1774)
    
    – Correspondence Jonathan Edwards Jr. (1745-1801) and John Erskine (1721-1803, Edinburgh), one of the Scottish correspondent of Edwards Sr.

  • *Dutch* (Utrecht, 1773)
    
    – Correspondence John Erskine and Gisbert Bonnet (1723-1805) (Utrecht University)

  *Transatlantic republic of letters & among New England, New Jersey, Scottish & Dutch evangelicals...*
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• Publications & Translations

• French edition (international missionary context)
  – 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)
  – Paris (Société des missions évangélique de Paris /PEMS, 1821)
  – Berlin (Berliner Missionsgesellschaft, 1824)
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• Publications & Translations

• French edition (publication context)
  – Paris (Société des missions évangélique de Paris /PEMS, 1821)
  – 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
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• Publications & Translations

• French edition (missionary context)
  – Paris (Société des missions évangélique de Paris /PEMS, 1821)
    • French Reformed evangelical church (Paris, Toulouse, Dijon, Montaban)
    • Founded with assistance of LMS
    • Influenced by Swiss Réveil movement
      – César de Malan and Scottish Haldane brothers (Edinburgh)
  • Africa, in particular Lesotho but also Zambia, Gabon, Cameroon, Togo, and Oceania
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• Publications & Translations

• French edition (missionary context)
  – Société des missions évangélique de Paris /PEMS, 1821

  • 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), and 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 (Note: 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.
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Lesotho

Morija
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Cemetery, Morija—grave of Adolphe Mabille

Road in Morija to Morija Theological Seminary
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Morija

Morija Archives
&
Staff
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Digitization of the Archives Project

In order to protect precious printed materials, as well as manuscripts hosted by Morija Museum & Archives, plus, provide wider access to on-line researchers and other academics, a digitization project has been undertaken.

Morija Archives contains documents dating from as far back as the 18th century (early books regarding Southern Africa), but those with specific reference to Lesotho begin with the arrival of the French Protestant missionaries in 1873. Many of these are primary source material. One of the most important resource housed here is the newspaper: Leadings (primarily written in Sesotho) dating from its first issue in 1863 to the present. It is without doubt the most valuable single source of information on a wide range of subjects with regard to Lesotho/the Basotho, at least for the period up to the 1950s.

In order to protect this fragile printed material as well as manuscripts, a proposal has been made to different potential partners to undertake certain preservation measures concerning these documents, especially their digitization, which would also make these available on-line to a much wider range of researchers and academics.

Preparation for digitization began in 2011 with two assistant archivists compiling a catalogue of church archival material in its different categories, since by that point the only available detailed listings described the monographs and other publications at Morija Archives, not the church archival materials. This compilation continues to grow in anticipation that the actual scanning of documents will begin in early 2013. The compilation already includes a listing of all diaries, sermons, correspondence, minutes, reports, financial records, registers (baptismal, marriage, membership), specific materials related to various missionaries (DF Ellenberger and his descendants, Adolphe Mabilé, Hermann Dieterlen, Albert Brutsch), as well as additional material concerning over 100 different parishes of the Paris Evangelical Missionary Society (PIMS)/Lesotho Evangelical Church (LEC) covering the whole of Lesotho as well as parts of South Africa.

The Church Archives stretch beyond those at Morija Museum & Archives, as many valuable documents are also housed at other church offices such as Casalis House in Maseru and other Administration Offices. Hence, digitization is the key solution to ensure that copies of all these documents, wherever these may be housed, are preserved and made available to others according to the Records Management & Archival Policy of the Lesotho Evangelical Church.
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Recently found (bound) manuscript
in Morija Archives, Lesotho

Adolphe Mabille, *Dogmatique* (1856)
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• 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.”

• One observes immediately the contours and outline of classic Reformed theology.
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Authors cites 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 Turrettin (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, 7x), *De dono perseverantiae* (On the Gift of Perseverance, 1x), *De Gratia Christi et de Peccato Originali, contra Pelagium* (On The Grace Of Christ and On Original Sin, contra Pelagius, 2x), and *De praedestinatione sanctorum* (On the Predestination of the Saints).

- And...
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• Authors cites in Mabille’s *Dogmatique*
  
  – 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.
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DE L'OEUVRE

Redemption.

...
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Définitions.


L'œuvre de la rédemption est souvent entendue dans

(I). (Voix, le président Edwards) nous le disons presque entièrement dans cette recherche.
Histoire de l'événement de la Réformation (1884)

Introduction
Première Période
De la choisi à l'incarnation
Ch. I. De la choisi de Dieu à la délivrance de l'humanité
Ch. II. De la délivrance à l'exaltation de l'humanité
Ch. III. De l'exaltation à la venue de Christ
Ch. IV. De l'apocalypse à l'apparition de Christ
Ch. V. De l'apparition à la venue de Christ
Ch. VI. De l'apocalypse à l'incarnation de Christ
Ch. VII. Supplément à la première période

Deuxième Période
De l'incarnation à l'exaltation de Christ
Ch. I. De l'incarnation de Christ
Ch. II. Acquisition de la rédemption
Ch. III. Les mystères de la rédemption

Troisième Période
De l'exaltation à la venue du Christ
Ch. I. La venue de Christ
Ch. II. L'apocalypse

IV. Période
De la venue de Christ jusqu'à la fin du monde
Ch. I. Le prophète
Ch. II. Le prophète en la séquence
Ch. III. Le prophète en la séquence
Ch. IV. Le prophète en la séquence
Ch. V. Le prophète en la séquence
Ch. VI. Le prophète en la séquence

V. Période
De la fin du monde jusqu'à la venue du Christ
Ch. I. Le prophète
Ch. II. Le prophète
Ch. III. Le prophète
Ch. IV. Le prophète
Ch. V. Le prophète
Ch. VI. Le prophète

VI. Période
De la venue du Christ jusqu'à la fin du monde
Ch. I. Le prophète
Ch. II. Le prophète
Ch. III. Le prophète
Ch. IV. Le prophète
Ch. V. Le prophète
Ch. VI. Le prophète
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Jonathan Edwards Centre Africa at the University of the Free State, Bloemfontein

Late 18th & 19th century Missions Archives

Edwards’ works found so far...

Life of David Brainerd
Faithful Narrative
Humble Attempt
Religious Affections
A History of the Work of Redemption

- English
- Dutch
- German
- French
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• 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 considering his attention to China, East Indies, and South America.

• However, he 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’œuvre de la Redemption, chapitre VIII, Succès de la rédemption, 396).
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*HWR* sermons

Preached Northampton, New England (1739)

Published Edinburgh, Scotland (1774)

Translated Toulouse, France (1854)

Appropriated by French Missionary Paris, France & Morija, Lesotho (1856)

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