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# **The Cross-Cultural Missionary Enterprise of the Lesotho Evangelical Church.**

By

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## **Abbreviations:**

C.C.L.	Christian Council of Lesotho.
E.C.A.A.	Evangelical Community for Apostolic Action.
E.C.M.T.C.	Eugene Casalis Missions Training Centre
K.E.L.	Kereke ea Evangeli Lesotho ( Translation of Lesotho Evangelical Church).
L.E.C.	Lesotho Evangelical Church.
P.E.M.S.	Paris Evangelical Missionary Society.
W.A.R.C.	World Alliance of Reformed Churches.
W.C.C.	World Council of Churches.

## **ABSTRACT:**

The Lesotho Evangelical Church was established in 1833 by the three French Missionaries of the then Paris Evangelical Missionary Society, thus making it the first and oldest evangelical church in Lesotho. The purpose of this study was to evaluate and ascertain the involvement of this church in missions, particularly cross culturally, as a form of a case study that could cast light on the general participation of the church in Lesotho in cross-culturally mission.

Since the aim was to evaluate the cross-cultural missions enterprise of the church, that is mission work beyond the borders of Lesotho, while not neglecting its work locally, much emphasis was placed on the involvement of the church in other countries. Firstly, the research searched for evidence of the past involvement of the church in cross cultural mission through its historical documents. The Morija Museum and archives in Lesotho provided much needed primary sources such as letters of Missionaries, Minutes of Synods, newspaper articles of antiquity and other helpful resources. With this past history, the foundation of the church in Mission was ascertained and understood.

To understand what was currently taking place in the church, a qualitative and quantitative research method was used. Questionnaires were compiled and distributed in the 7 districts of Lesotho, which were then evaluated and computer-analysed. Results were then interpreted and conclusions and recommendations made.

The research has established that the Lesotho Evangelical Church was involved in the late 1800s in cross-cultural missions in places such as the Northern Transvaal and Zambia. While the work was led by the PEMS in Paris, the church in Lesotho provided the Evangelists and some financial support. However, gradually that involvement grew less and less as the years progressed, to a point where it was found that currently there seems to be little or nothing really being undertaken by the LEC church in cross-cultural missions, and this phenomenon is probably prevalent in the evangelical community in Lesotho generally.

## INTRODUCTION

The arrival, in 1833, of the first Christian Missionaries in the then Basutoland, ushered in a new dispensation to the political, social and spiritual landscape of the nation of Basothos. These Paris Evangelical Missionary Society carriers of the light of the Gospel were followed by the Missionaries of the Roman Catholic Church in 1862, then the Anglicans in 1876, and with the passage of time many more denominations followed suit. With well over a century and a half of the establishment of the church in Lesotho having passed, according to Patrick Johnstone & Jason Mandryk et al (2001:403), approximately 72% Lesotho's population is Christian and over 249 different denominations, including the African Initiated churches, are active in Lesotho.

The quest of this research lies in the involvement of the church in Lesotho in pursuing what the Missionaries have introduced to them, namely taking the same message to other tribes and nations beyond the boundaries of Lesotho. How far, wide and deep has the church in Lesotho been involved in Missions cross-culturally if it has at all? If not what are the causes of her not being involved? Why is the church doing what it is doing in regard to her missionary calling?

The research will be limited to the study of The Lesotho Evangelical Church in the period ranging from 1833 to the present with special emphasis on her cross-cultural missions enterprise. The purpose is to critically examine the foundations laid by the early pioneers, how the "daughter" church built on that foundation, and the present state of affairs. The church could be doing what it is doing now because of the influence and impact of the foundation upon which it has been built by its first pioneer missionaries, hence the reason for starting this research from where the foundation was laid and continuing to the present time.

The missionary nature of the church has been a matter of discussion by many and varied theologians and missiologists, such as van Engen, Gilliland and others, all of whom are in agreement that one of the qualities of a church of Christ is that it is a witnessing community. In discussing Pauline theology and Mission practice, Gilliland argues that the "The church... is not a newly established institution... It is a people, God's people... We may say therefore that the special quality of Paul's churches was fellowship, special function of the church was witnessing" (1983:184). In "Restating the missionary intention of the Local church", van Engen mentions "Proclamation Witness" as one of the five marks or attributes of the church. (1995:73, 80).

If the church in Lesotho is indeed the Church of Jesus Christ, and a part of a Universal Body of Christ, surely the demands of the Great Commission are also binding on it, thus it has a God-given responsibility to be the witness of Jesus Christ in the outermost parts of the world. Is it doing that? There is a great need to reexamine and reinterpret the involvement of the church of Lesotho in Missions cross-culturally.

## STATEMENT OF THE PROBLEM:

The turn of the 19<sup>th</sup> century heralded what is commonly called modern missions. In this century “...*great things for God* ...” were attempted in taking the Gospel to the far ends of the earth, particularly by the western nations, and so in 1833 this message also came to Lesotho.

It is around this time that two great missions strategists, Henry Venn and Rufus Anderson, appeared on the Missiological horizons and “...*coined almost identical phrases which have become the classic expression of indiginity (the ‘three-selves’ of mission strategy)*”: “*Self-support, self-government, self-extension.*” Anderson used the term “*self-propagation*”. (Saayman:1993:15)

Many of the churches that have been started by the Missionaries in the so-called ‘third worlds’ or the ‘underdeveloped worlds’ have remained relatively operational within their own cultures. Some of such countries have remained recipients of the Missionaries and dependent on the west or “mother/father” churches in Europe and America, even today, despite many years of having had the gospel. The disturbing question: is why? Is that how the church should be? Lesotho may not be any different.

The problem we are faced with in this study is to try to find out whether the Evangelical Church in Lesotho is indeed indigenous according to the Henry / Rufus mission strategy, taking particular interest in the “self-propagating” element of the strategy. We would need to find out what “self-propagating” means, and whether it has a universally accepted meaning.

Assuming that it means amongst other things “*sponsoring both home and foreign missions*” and in view of van Engen (1995:76) and other theologian’s opinions that one of the characteristics of the church is that it exists for the world and this characteristic “...is not optional; it is part of the Church’s being”, then the interest of this study is to try to find out how the evangelical church in Lesotho, as “...God’s missionary to the world” (<http://www.religion-online.org>) has been doing, particularly as far as foreign mission is concerned.

When the reins of power and independence were handed over to the Lesotho Evangelical church, heralding the move “From mission to church” the last president of the Missionary conference challenged the emerging church and its leadership to constantly ask itself a number of questions which would help it to be “...a real Church, and become part of the Church universal...” and be able to face the future. One such question pertinent to our discussion was whether it is a “Missionary community” ( Mohapeloa 1985:46). It is in this context that the Missionary character of the Lesotho Evangelical Church is being put in the spotlight; we would like to find out why the church is doing what it is doing or not doing. In relation to its missionary calling and expectation, is there a need for and a way of changing this course of action? If so what is it and how can it be executed?

According to Johnstone and Madryk(2001:15)., there are over 800 million people who are yet to hear the gospel, most of whom live in the so called 10/40 window. These people are almost like the Basotho

nation prior to 1833. Presently, from a statistical point of view, Lesotho boasts of a population of about 72% Christians and a number of denominations that runs into a couple of scores (Johnstone and Madryk 2001:403). If the Great Commission of Jesus Christ is binding on all Christians and Churches, how many of the sons and daughters of Lesotho are taking the gospel to these 800 million people that are yet to hear the gospel? How is the Evangelical church responding to its missionary calling to be a light and blessing to other nations, tribes and tongues that have not had an opportunity to hear the gospel? Is the evangelical church in Lesotho like Martin Luther, who “...knew that the gospel had not been spread through the whole world in the first generation of the church, yet this seemed to mean too little to him. His part of the world had received the gospel. For all practical purposes, the great commission had been fulfilled.” (Anderson 1961:98)

If the church in Lesotho fails to understand its nature, calling and responsibility as the Church of Jesus Christ whose mandate is to grow and mature to such a stature that it can carry the Gospel to other nations, it will remain forever a “Baby” in the Lord and will be a perpetual mission field for other nations instead of being a mission force. The vibrancy, excitement and both spiritual and numerical growth and maturity of the church is always attributed to the missionary vocation of such a church; for, as proposed by van Engen (1995:81), one of the attributes of the true missionary church is its “Yearning for numerical growth”. Mabile, himself an entrepreneurial pioneer missionary of the PEMS in Lesotho, argues that “...a church without a work outside them can only be counted as dead” (Little Light July 1876:29).

The scope of this study is to try to find answers to these questions and propose solutions so as to render the Church in Lesotho a truly indigenous church of Jesus Christ and a force to be reckoned with.

## **LITERATURE REVIEW:**

In review of the literature about the church in Lesotho since 1833, it was clear that it had much to do with the establishment, development and growth of the church or the encounter between Christianity and the Basotho culture, and not so much with the missionary character of the Basotho Church as an indigenous church. Where this idea was alluded to is within the context of the missionary and or the missions organization’s presence, with the latter being the initiator. As Philip (<http://www.religion-online.org>) rightly points out: “The missionary historians treated the history of the church in Asia or Africa as part of the history of missionary societies and of western missionary expansion”, resulting in such churches failing to “...develop an identity of their own with a sense of mission...”.

Mohapeloa (1985:46) on behalf of the Lesotho Evangelical Church, writes in the book “*From mission to church*” about the “*Fifty years of the work of the Paris Evangelical Missionary Society and the Lesotho Evangelical Church 1933-1983*”. Much of what he writes about is the coming to age (**THUTHUO**) of the Lesotho Evangelical Church and it’s receiving self-government from the Mission Society; although

according to him “ *A little before the ceremonies which marked the creation of the young Church, the last President of the Missionary Conference gave his views on how it should face the future. It had to examine itself thoroughly, seeking to be a real Church, and become part of the Church Universal. He suggested that it should constantly ask itself the following questions:*

1. *Is the Church of Basutoland a community which prays with heart and soul?*
2. *Is it a missionary community?*
3. *Is it a community which presents Christ?*
4. *Is it a living community within the Church universal?”*

Other than the local evangelism that was carried by the Lesotho Evangelical Church, he seems to say little if not nothing about the foreign Missionary involvement of the young church, either through the initiative of the Missionaries or on its own initiative.

The question, “*Is it a Missionary community?*” does not seem to be addressed in this book, understandably so, because the purpose of the book was to address the question of the “*THUTHUO*”, the coming to age of the Church. Although it is very clear from the accounts of this book that the Lesotho Evangelical Church has been quite involved within Lesotho both spiritually, socially and ecumenically in such areas as Building of Schools, Hospitals, running of printing house, unity and cooperation with other denominations within and also outside the country, taking up membership in Ecumenical bodies such as WCC and CCL, etc. There is, however, a very clear and definite silence concerning its cross-cultural missionary involvement which one could expect to be part of the “*THUTHUO*” process.

Ellenberger (1938:197) in his “Century of Mission Work in Basutoland (1833-1933)”, speaks about “...an important and particularly honourable page in the history of the Mission”, which reference is to “...the efforts made already in 1872 to found a Mission outside the boundaries of the country...” which was going to “...be a branch and a fruit of the Basutoland Church itself...to open up a field of activity for the energy of the Basuto Christians...”. This important episode in the History of the church in Lesotho read together with Mackintosh’s book “*The Coillard of Zambesi*”, gives us the very foundation stones on which we want to build our research concerning the Missionary enterprise of the church in Lesotho. It is through this information that we realize that there were at least some attempts by the church to evangelize and establish itself beyond the boundaries of Lesotho. There is, however, a moot question which forms the basis of this piece of study, and that is, if it was started, what became of it? Is it still continuing? If not, why not? The above writers provide us with no answers. The other important element to note from these writings is that they are written from either a general historical perspective, such that of Ellenberger, in which the history of the Missionary activities of the PEMS in general is considered, a biographical perspective such as that of Mackintosh, where Reverend Francois Coillard as a person and missionary, undoubtedly of exceptional qualities and gifts, is the focal point. Thus both of these approaches fall short

of going deeper into the actual cross cultural-missionary activity of the church. They are limited to those periods for which they were written, without telling us about what is happening now, and they are remiss in telling us why the church is where it is now, or why it is doing what it is doing as far as her cross-cultural mission enterprise is concerned.

### **SIGNIFICANCE OF THE STUDY:**

The Missionary Character of the Church, which has been proposed and discussed by many Theologians and Missiologists, is an indispensable element of a true church of Jesus Christ, and also the church in Lesotho. In his book "God's Missionary People", van Engen (1991:16) calls for the "Rethinking of the Purpose of the local Church". To him there are two major things that need a deep and thorough rethinking: on the one hand it is the nature, purpose, and character of the church: he complains that his long involvement with the church and especially the twenty years in theological education has compelled him "...to ask the deep and difficult question about the purpose of the church...I have been increasingly impressed with the need to formulate the purpose of the church..." .

Secondly, the challenge is not for the church at large but more particularly for the local congregations, "...the deep and difficult questions..." and the "...need to formulate the purpose of the church..." concerns "... particularly the purpose for which the local congregation exists" (Van Engen 1991:16). The local congregations; how they are made up in terms of members; the nature and essence of the church and how it is understood and perceived; how they are managed and administered, form the major thrust of Van Engen's arguments. His overall argument is that the church by its very nature is missionary, and he proves that by comparing the church with a tulip or tree. According to him, the church, however small it may be, by its very nature, from the seed from which it sprouts, is missionary: all that is required to realize its full potential is feeding and nurturing, just as is the case with a tulip or a tree; He argues "The sapling already has its tree nature. It lacks maturity" (van Engen 1991:26).

Gnanakan (1993:198) in his "Kingdom Concerns, a Theology of Mission today" argues that "The urgent need today is to discover the biblical essence of the church, which will point to a spontaneity in its mission, something that is embedded in the very heart of its being". He further states that, "The church without mission, ecclesiology without missiology, is only a static symbol of what God wants his living body to be in its witness to the world today"

"The Christian faith, I submit, is intrinsically missionary", so contends Bosch (1992:8); "The church exists by mission, just as fire exists by burning" (Emil Brunner in van Engen 1991:27).

This being the case, the humble contribution of this study is going to be the identifying of the missionary character and the contribution of the Lesotho Evangelical Church, with particular emphasis on her Cross-Cultural Missions; and the factors that are preventing its progress and growth, with the purpose of



proposing alternative courses of action that can be followed, which in turn will encourage the church to be bolder and more daring in being indeed an indigenous church and a "*Missionary community*".

As mentioned earlier, many countries that received missionaries, have remained stagnant and perpetual mission fields and dependent to some extent on foreign aid in one way or the other. This has had a stifling effect on such churches and robs them of their identity and credibility as true churches of Jesus Christ. This study is meant to assist the Church in Lesotho to move beyond this stage and become a mission force, thus improve its image, identity and credibility.

Although the study will focus on the Lesotho Evangelical Church, it is assumed that a number of other Evangelical, Pentecostal and or even Ecumenical churches in Lesotho are not necessarily much different from it. The Lesotho Evangelical Church is more of a case study, representative in many ways of the general landscape of the church in Lesotho, hence many of the findings in this study, and indeed its conclusions and recommendations, will be of particular interest to the rest of the Evangelical community in Lesotho. Other churches too will have much to learn and apply in their own situations.

## **DEFINITION OF TERMS:**

### **Church:**

Much discussion about the theological foundation of the church and its nature, what it does or does not do, etc., will be dealt with later. For now and for the purpose of the study we would like to refer more to the semantic meaning of the term "church". As van Engen (1991:48) has rightly pointed out, "The New Testament uses the word *ekklesia* at least seventy-three times, and invariably the meaning involves the idea of an assembly-either the gathering or the individuals gathered". It is perhaps with this understanding that Autrey (1959:51) has concluded that, "The local Christian church could possibly be defined as a body of believers in Christ banded together by covenant for worship, bible study, prayer, fellowship, service, and world evangelization". Granted that Autrey's book is somewhat old and that it was written to stress the Evangelistic nature of the church, his definition of the church is adequate for the purpose of our study. We also need to note that for many many years, during the missionary conquest of the 19<sup>th</sup> and 20<sup>th</sup> century, a distinction was made between "Mission" and "Church".

### **Indigenous Church.**

The issue of what constitutes an indigenous church has been a matter of much debate and disagreement for many years. An **Indigenous Church** is "a native church. . . which shares the life of the country in which it is planted and finds itself ready to govern itself, support itself, and reproduce itself" (*Hodges 1953, 7 in <http://www.missiology.org/mmr>*). The three-self principle, namely self-governing, self-

supporting and self-propagating/self-extension, as proposed by Henry Venn and Rufus Anderson in the mid 1800; however controversial, will form the basis of an indigenous church in this study. The reason is mainly that this was the kind of general understanding of what constituted an indigenous church at the time of the planting of the church in Lesotho: the goal of missions of the then pioneer missionaries was to establish a church along these principles.

### **Self-Propagating/Self-Extension:**

In dealing with the "...misapprehension..." of "... the Parent Committee..." that the "...*new system draws an absolute line between ministering to the Native Christian, and ministering to the heathen*, cutting off the latter department wholly from the Native Church Agency, and assigning, it to the Missionary Society", in his "On Steps Towards Helping a Native Church to become Self-Supporting, Self-Governing and Self-Extending", Venn clarifies that "Self-extension implies missionary action and missionary success" (In Saayman 1988:16,17). By this Venn implied an active participation of the native church in winning its countrymen into the Christian fold, as well as the rest of its surrounding heathen communities. And it was going to be the responsibility of the "Parent committee to prepare the Churches which their missionaries gather out from among the heathens, to become centres of aggressive action, spreading light and life to all around" (Venn in Saayman 1988:16,17).

### **Mission/Missions:**

As Bosch (1992:9) has rightly observed, "...mission remains undefinable..." because "...there is no definition which will put into words exactly what is meant". "The only way to understand and communicate the meaning of mission is to engage in it" (Lyon 1978:3). Notwithstanding the above, both Bosch and Lyon have attempted, even as Bosch (1992:9) has said, to "...formulate some approximations..." about mission.

First a distinction has to be made between "Mission" singular and "Missions" plural. The former refers to the Mission of God, *Mission dei*; (Bosch 1991:10), and by this it is meant that "...mission is the active presence in history of the Triune God. It is the action of God to draw all men to himself in Christ through the Holy Spirit. It is the action of God who works by, with and through love" (Lyon 1978:3). An important point has been made by Gnankan (1993:81) who has succinctly ascribed mission to the very nature and essence of God. He pointed out that "Mission begins with God himself, not merely because he is the God of mission but because his very character is mission".

Missions, plural, then "...refers to particular forms, related to specific times, places, or needs, of participation in the *Missio dei*" (Bosch 1991:10) by His church. In other words this is what the church does in response to its responsibility and obligation to the mission assigned to it by God. "...the church

lives out its calling in the world through mission, finds its essential purpose in its participation in God's mission, and engages a multitude of programs whose purpose is mission" (van Engen 1995:30).

The Mission of God is an intrinsic and indispensable part of the church, there is no separation or dichotomy between the two, and none can exist without the other. This stands in sharp contrast with former years in which mission and church were separated and represented two polar positions, which at times even competed with one another.<sup>1</sup>

For the purpose of this study we would like to summarize the meaning of missions as Neill does (in van Engen 1995:28), viz. that mission is the "intentional crossing of barriers from church to non-church in word and deed for the sake of the proclamation of the Gospel". "Mission has to do with the crossing of frontiers" (Bosch 1980:17). These barriers may be economic, cultural, political, geographical, ethnic and even social. Since the study is about the cross-cultural missionary enterprise of the Lesotho Evangelical Church, emphasis will be more on her crossing of geographical and or political barriers even as Warneck (1901:100) has described, namely as the "...regular sending of messengers of the gospel to non-Christian nations with the view of Christianizing them". We would like to concentrate on the cross cultural missionary enterprise because of a number of reasons. Firstly, it is because the nation of Lesotho is a homogeneous community with only one indigenous language spoken and one culture. Secondly, the reference of the pioneer missionaries, to the "mission" of the church, which was carried over to the established church was to differentiate between church and mission. This is why, when this church was handed the reigns of independence in 1964, Mohapeloa (1985) would hail the event as "From Mission to Church".

### **Evangelism:**

While there are many and varied interpretations of evangelism and what it encompasses<sup>2</sup>, for the purpose of this study Evangelism will be understood as "...proclamation of salvation in Christ to those who do not believe in Him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit" (Bosch 1992:10).

Evangelism is therefore the announcing of the good news about Jesus Christ as the saviour of the world, to those who have not come into contact with Him, with an express purpose of making converts out of them and enlisting them into the fellowship of believers that will in turn continue with the ministry of Christ on earth.

While Muzorewa (1991:146), in agreement with Stott, argues that "To evangelize is not necessarily to win converts but just the act of announcing this particular good news... evangelism is to proclaim the

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<sup>1</sup> See Figure 1 in Van Engen 1991:29

<sup>2</sup> See Muzorewa 1991:145; Autrey 1959:32 and Gilliland 1983:184

gospel, whether anything happens or not", he further states that "...anyone who proclaims the good news need not strive to 'possess' the program because whether they proclaim or not, God has already acted". On the contrary, Autrey (1959:17) strongly believes, and rightly so, that "The second aim of evangelism is to secure a clear and definite decision to accept Christ as Saviour and to enlist all converts as effective followers of Christ". He further argues that even "The apostles testified only to convince...They worked for a verdict. They pulled for a decision". While one may not use gimmicks to solicit results; one wonders what will be the use of Evangelism if it was not going to expect and look for results, how would its effectiveness be determined, and what is the point for doing evangelism anyway if God has already acted? Evangelism is not mission nor is mission evangelism, but evangelism is an essential component of mission, (Bosch 1992:10). Autrey (1959:50,51) argues that evangelism is the primary task of the local church and outside the local church there is no evangelism. Any evangelism not sponsored by the church will be short-lived and it is potentially harmful. He further states that "The church which ceases to evangelize neglects one of its primary reasons for existing and begins a process of decline". To him "the life of a church depends on evangelism". These arguments when contrasted with such sayings as "The Christian faith ...is intrinsically missionary" (Bosch 1992:8), and that "The church exists by mission as fire exists by burning" (Brunner in van Engen 1995:27), serve to highlight the closeness in relationship between mission and evangelism, which, while it is agreed that they are not identical, admits that "There is only a fine distinction" (Mozorewa 1991:147). In some instances this distinction has come to be understood in geographical terms, in that Evangelism had to do with what the church does within its own culture, whereas mission was evangelism of the church in other cultures, especially beyond one's borders. Sometimes a theological distinction was maintained. As Bosch (1980:12) has indicated, " 'mission' had to do with 'not-yet-Christians'; 'evangelism' meant reviving 'no-more-Christian' or nominal Christians". The understanding in this study will be that mission and evangelism are not identical, and that evangelism has to do with the proclamation of the gospel to non-Christians with the intention to solicit their positive response which leads to incorporation into the local church or establishment of one. This is irrespective of the geographical or even cultural consideration. "It is the core of Christian mission to the world" (Bosch 1980:18).

### **Culture:**

Culture is "The more or less integrated systems of learned ideas, feelings, and values encoded in patterns of behaviour, signs and products created and shared by a community of people (Hiebert and Cox 2004 in Van Rhee [http://www.missiology.org/Dictionary of Missiological terms](http://www.missiology.org/Dictionary%20of%20Missiological%20terms)).

In his "Kingdom Concerns: A theology of Mission today", Gnanakan (1993:62) points out that "Culture is the sum total of visible and invisible characteristics that first of all distinguishes humankind from beasts

and secondly distinguishes groups of people from one another". These characteristics will be in music, entertainment, religion, food, relationships, architecture, language, etc. How each group of people carry on these things is particular to that group of people in that locality, and thus is characteristic of that group's culture. Culture determines how people behave and relate with one another within the society or community and how they would also behave and relate beyond their own environment, so in a sense culture is the DNA of a given group of people. Culture promotes cohesiveness of community, and maintains unity and understanding. It is a symbol of pride as it gives identity to the community.

### **Cross-cultural:**

We concur with Bosch (1980:17) that "Mission has to do with the crossing of frontiers". Since Lesotho is a homogeneous nation with predominantly one language and culture, reference to The Lesotho Evangelical Church's "cross-cultural" missions enterprise would be referring to her involvement as the church beyond the geographical boundaries of Lesotho.

### **HYPOTHESES:**

This research project is based on the following hypotheses:

That the Lesotho Evangelical Church is indeed an "indigenous" church that it was planned to be.

The Lesotho Evangelical Church has the potential in terms of material, financial and personnel resources to be involved in cross-cultural missions work, particularly beyond Lesotho's geographical boundaries. Poor understanding of its missionary vocation, and shifted priorities are major factors which hinder the Lesotho Evangelical Church from fulfilling its cross-cultural missionary responsibilities adequately.

While the church was founded on sound principles of indiginity, as then understood and believed by the pioneer missionaries, the aspect of cross-cultural missionary involvement of the church in Lesotho was not followed well enough, in terms of training, trust, commitment, etc., by its founders, to its logical conclusion, that is to see the Lesotho Church really being involved in cross-cultural missionary work.

### **METHODOLOGY:**

In carrying out this research, the historical research method has been made use of especially in determining the cross-cultural missionary enterprise of the Lesotho Evangelical Church from the middle of the 19<sup>th</sup> century to the early 20<sup>th</sup> century. This is a method by which, even as the name implies, the past events, sayings and activities are studied with the purpose of establishing facts and conclusions inferred. This method helped to establish the understanding, behaviour, and practice of the church in its early stages of development in as far as the cross-cultural missions enterprise was concerned, with a view to correlating the past practices with the present and establishing the relationship between the two.

Great use was made of articles in the Leselinyana news papers, which were published periodically in Sesotho for use here in Lesotho predominantly, and The Little Light, an English newsletter, which was almost the replica in terms of name and articles, of the Leselinyana newspaper, and was obviously meant for non-Sesotho speaking readership both in Southern Africa and overseas. These two publications played a pivotal role in the nation building of Basothos both in politics and the church. Events affecting the country, parliamentary sittings and deliberations; Church synods, their deliberations and decisions; events taking place within the church and in the country and even in other countries; census reports and church statistics; letters of missionaries, evangelists, politicians, and many many other articles of public interest, were all the features of these two publications, thus they were made use of in conjunction with minutes of the church synods, when and where available, as the primary sources. Much of material otherwise available in French could be accessed through articles in the Leselinyana and Little Light. Through these publications the past could be reconstructed, evaluated and interpreted to learn the whys and hows of missionary enterprise of the church.

Literature study, which included Historians such as Ellenberger, Mohapelo and others; Autobiographers such as Mackintosh, Coillard etc., and other writings related to the growth and development of the church, were also used as a secondary sources, to assist in the understanding and interpretation of some of the primary sources.

Furthermore, a qualitative method backed up with a quantitative method was employed using mainly questionnaires mainly but also structured interviews. "The primary goal of studies using this approach is defined as describing and understanding (*Verstehen*) rather than explaining human behaviour" (Babbie 2003:270). The missionary practice of the church could be evaluated and understood on the basis of the prevalent perception and understanding amongst the general members of the church, contrasted to some extent with the leadership.

315 Structured questionnaires were prepared both in English and Sesotho and were distributed among church members predominantly of the Lesotho Evangelical Church in 7 out of 10 districts of Lesotho. The 7 districts are in the lowlands and foothills of the country. These districts were picked on the basis of accessibility, given the time and financial constraints of the research. However, since the administration and running of the LEC is quite centralized the researcher felt that the 7 districts were representative enough to give reliable data from which conclusions could be drawn.

The results of the research were computer analysed, from which a quantitative picture of responses per question was produced, results were examined, interpreted and conclusions were inferred. As Richlie et al. (2003 : 78) has rightly pointed out, in qualitative research the sample is not intended to statistically represent the whole population, but certain particular features are being researched. "Nevertheless, overall

response rate is a guide to the representative ness of the sample respondents...And a response rate of 70 per cent is very good” (Babbie 2003 : 261).

Of the 315 forms distributed, 219 forms were filled in, returned and received in time for the analysis, that is a 69.5% response rate. 99.1% of respondents were Basothos by nationality and 76.3% were members of the Lesotho Evangelical Church, most of whom were between the ages of 20years to 60 years. On the basis of these figures it was felt that the Lesotho Evangelical Church was represented well by its Basotho Members at an age at which they could offer better informed responses to the research.

## CHAPTER 1:

### Theology of Mission and the Church.

What is the church? What is the function and responsibility of the church? How must we understand the church? To be able to understand and critically evaluate the cross-cultural missionary enterprise of the Lesotho Evangelical Church we need first to understand the general theological and missiological character of the church at the time of the planting of the church in Lesotho in 1833 and what it is in the 21<sup>st</sup> century. In Van Engen's (1991:41) words, "A new missiological paradigm of in ecclesiology is needed so that we might see the missionary Church as an 'emerging' reality which, as it is built up in the world, becomes in fact what it is in faith"

#### 1.1 Mission, Missions, and Evangelism and the Church.

The relationship between Mission and Evangelism has been discussed, however briefly, in the section on definitions; here we would like to consider the relationship between Mission and Evangelism in a bit more detail than above, but more so as to how they relate to the church.

To begin with, Mission and Evangelism are seen to be both the fundamental responsibility of the church of Jesus Christ, without which the church loses its essence and being.

About evangelism Bosch (1991:412) contends that, "Evangelism may be viewed as an essential 'dimension of the total activity of the church... The heart core of the church's mission". To him "Without the church there can be no evangelism or mission" (Bosch 1991:416). As mentioned earlier, "The life of the church depends on Evangelism" and "The church which ceases to evangelize neglects one of its primary reasons for existing and begins the process of decline" (Autrey 1959:51). He argues convincingly from the New Testament that there is no such thing as "church" and "an evangelistic church". "They are both one and the same on the pages of the New Testament", and to have one and not the other is contradiction in terms. The church without evangelism will sooner or later fizzle out and die, as it needs to engage constantly in active and deliberate acts of evangelizing as this is its means of survival and growth. While the church must engage in teaching its members to worship God, to be good stewards of God's resources and to develop the members in a variety of ministry activities, first and foremost it must have such members, who then can only enter through the door of evangelism. Autrey (1959:51) writes, "People must first be converted before they will accept divine truth. If the converting activity ceases, so will the converting agent". "The question is not merely what will happen to *the lost* if we do not preach the gospel but also what will happen to us if we do not preach the gospel" (Ed Matthews in Van Rhee in <http://www.missiology.org/mmr/mmr6.htm>). The evangelizing activity of the church has a direct impact upon the church and its members, either positively in



terms of growth numerically and otherwise, i.e. spiritually and financially, etc., or negatively, by decline in all levels of the church, which could lead to total annihilation if the church does not engage in active evangelism. "The mission of God, initiated through Jesus Christ and continued through his disciples, led to the formation of the church" (Van Rheenen in <http://www.missiology.org/mmr/mmr6.htm>).

In his "Toward a constructive Understanding of Evangelism", Bosch (1991:411) lists 18 propositions by which he endeavours to explain what evangelism is and what it is not. He does agree that "Evangelism is an invitation" for people to come and receive the love of God; people need not be coaxed, or scared into becoming Christians. He further states that "...Evangelism does aim at a response", which involves one's turning away from the dominion of sin and embracing the new life in Christ, a total transformation of life and attitudes.

In concurrence with Autrey, Bosch (1991:415) agrees that "After all, 'it is at the heart of Christian mission to foster the multiplication of local congregations in every human situation'," and that "We cannot be indifferent to numbers ...". However, on the other hand, Bosch (1991:415) proposes that "Evangelism is not the same as church extension" In saying this he rejects categorically the Roman Catholic understanding of evangelism in which "Evangelism meant 'adding to the catholic church the greatest numbers of newly baptized'", as per *Rerum Ecclesiae* of Pope Pius XI (In Bosch 1991:415); and also the Protestant understanding as propagated by such people as McGavran (In Bosch 1991:415), who advocated for "...gospel-proclaiming, sinner-converting, church-multiplying evangelism". Bosch (1991:415) argues that, "This kind of thinking distorts evangelism...since reasons why people join the church may vary greatly and may often have little to do with commitment to what the church is supposed to stand for". Granted that people may join the church for various reasons, some of which might have little or nothing to do with what the church stands for, but this does not dispose of the essence of evangelism which, amongst other things, aims at the conversion of individuals who must then be incorporated into the church. Bosch (1991:10) himself defines evangelism as "...the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community...". The logical understanding, therefore, is that the church is a community of converted people, and the only other way, the primary way, to win these people is through evangelism. In this way there will be first and foremost a numerical growth of the church. In his "Restating the Missionary Intention of the Local Church", van Engen (1991:81) submits "...that *yearning for numerical growth* is an essential mark of the presence of the true Church". The implication is that the true church of God must prioritize and aim for numerical growth, as one of its natural objectives; numerical growth

not just for the sake of numbers, but indeed numbers made up of converted people, the living stones which make the temple of God.

People that join the church for other reasons without being converted have not indeed joined the church, a living organism, they have merely joined a religious club. Any strategy that brings people within the church without conversion is not evangelism in the real sense of the word. Evangelism proper is as Muzorewa (1991:145) has aptly pointed out: "...Evangelism is generally thought of as a method of presenting the good news to non-Christians **for the purpose of converting** them to Jesus Christ" (Emphasis is mine). Conversion precedes church membership.

About mission they say: "The church exists by mission as fire exists by burning" (Brunner in Van Engen 1995:27). "The work of the church is Missions", and "Missions is the work of the Church" (Bruce Hunt: <http://www.opc.org/books/testimony/html>). "In a very real sense mission is the very lifeblood of the church. As the body cannot survive without blood, so the church cannot survive without mission" (Van Rheezen [www.missiology.org/doing](http://www.missiology.org/doing)). "Christian faith is missionary both in its essence and in its history" (Walls 1996:255). "He (Apostle Paul) tied the whole Christian faith and practice, including missionary outreaches, into the life of the church" (Tippet 1987:38). "The church without mission, ecclesiology without missiology, is only a static symbol of what God wants His living body to be in its witness to the world today" (Gnanakan 1989:199). "The Christian faith, I submit, is intrinsically missionary" (Bosch 1991: 8).

While different missiologists and theologians employ different symbols and metaphors to describe and illumine to us the nature of the church and its primary responsibility, they are congruent with one another that the church is by nature missionary, and that it must display the missionary characteristics all times. The question, however, is what does this actually imply? How is the church missionary by nature? More on these questions later.

Mission and Evangelism, seen as the primary responsibility of the church, can often be confused and be seen as interchangeable and or synonymous. However Bosch and other theologians would argue that, while closely related and not easily distinguishable, the two are not one, nor are they synonymous. They are closely related and indistinguishable because "Mission and evangelism have both to do with that aspect of the church's life where she crosses frontiers towards the world" (Bosch 1980:17).

However, in regard to relationship between mission and evangelism: "Basic to my consideration", so announces Bosch (1991:411), "...is the conviction that mission and evangelism are not synonymous but, nevertheless indissolubly linked together and inextricably interwoven in theology and praxis". He then proceeds to put forward 18 propositions which assist in the proper understanding of what evangelism is, hopefully differentiating it from missions. According to

some of these propositions "...mission is wider than evangelism", and Evangelism is only "...an essential 'dimension of the total activity of the church'"; hence "Evangelism should therefore not be equated with mission".

### **Mission vs. Missions:**

In understanding the Missionary character of the church as a matter of principle, we would need to address the question of "Mission" singular and "Missions" plural. However, this has been taken care of in the definition of Mission on page 7, and we will thus concern ourselves with the missionary character of the church.

The centrality of the church, especially the local church, in missions, is of paramount importance in missions today. In writing his "God's Missionary People", van Engen (1991) attempts to refocus the praxis of mission as the matter and responsibility of the local church. He traces from the beginning how the matter has been neglected, how it was rediscovered and how it should be understood within the local context. In agreement with van Engen (1993:200), Gnanakan points out that, "While an ecclesiology without missiology hinders mission, missiology unrelated to ecclesiology is an equally grave concern". Many theologians and missiologists do see God's missions as indissolubly linked to the church. Van Engen quotes theologians such as Thomas Torrance, who said that "Missions belong to the nature of the church" and Johannes Blauw who also said, "There is no other church than the church sent into the world, and there is no other mission than that of the church of Christ" (In van Engen 1995:29). These and others argue, and correctly so, for the crucial and indispensable role of the church for and in mission.

Bruce F. Hunt, in delivering his opening address of the Westminster Theological Seminary in Philadelphia in 1957 chose as his theme the title "The Church and Missions". How does the church relate to missions and how are missions related to the church? He chose to develop his subject along three Propositions as he himself put it. I have found these propositions intriguing, simple and yet very relevant to the matter of our subject, hence I have quoted him at great length. His propositions are: "**1. The work of the church is missions...** That is the work of the church is not primarily self preservation, the perfection of organization and equipment, the improvement of the membership, or several other firsts that people might propose...The work of missions which has been committed to the church means carrying out Matthew 28:19 and 20". His second proposition is "**2. Missions is the work of the church**-The church as a whole and of the several members as part of whole. Missions is not an individual or private matter...Yes, *missions is the work of the church*, not of unassociated individuals". And lastly, the third proposition is "**3. The work of missions is the church**-or, to put it a little more clearly, the work of missions is primarily

the establishment of the church...Yes the work of missions is primarily that of building the church". (<http://www.opc.org/books/testimony/html>). In all this Bruce sought to highlight the interwoven and interrelatedness between church and mission, which further highlights the centrality of the church in mission. It can safely be concluded then that the church is very important in missions, not as added advantage, but as an indispensable part of the plan of God for world mission. It is against this backdrop of understanding that the church has been said to be missionary by nature. How then must we understand the missionary nature of the church?

The church is missionary not because of what it does or it does not do, but because of the source of its mission, for mission first and foremost originates with the Triune God, the *Missio dei*. As Bosch (1991:392) would put it: "Mission is, primarily and ultimately the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate". Thus the church is missionary not of its own but because of the foundation upon which it is established. The fountain of mission is GOD himself and not any human instrument; it springs from the loving character of God as Love. Love for all of His creation. "God is a missionary God" (Bosch 1991:390).

Secondly, the church is missionary because of the very message entrusted to it; the message of the church is universal in scope and nature, it is the message of glad tidings to all nations. Frazier (In Bosch 1991:9) correctly postulates that "The church begins to be missionary not through its proclamation of the gospel, but through the universality of the gospel it proclaims".

In the third place, the church is missionary because of the mandate and command given to it by its head. It has indeed been given a command not only for Jews alone nor for the gentiles alone, or any other group for that matter, but it is a command for all the nations, ethnic groups, *pantha ethne*.

Fourthly, van Engen (1991:26) argues that because of its magnitude the church is missionary. He contends that "For the first time in the history of humanity we find the church spanning the globe, sheltering one-and-one-half billion people who in one way or another confesses allegiance to Jesus Christ and call themselves Christian... for the first time the church is large and encompassing enough to be the missionary people of God".

In view of the aforementioned we need to point out that it is not a matter of every local church understanding these attributes or the fact that it is missionary by nature; again it is not each and every local church that does manifest this characteristic of being missionary by very nature; therefore it can be said with a degree of certainty that the missionary character of the church is more of an ideal, something each and every church must understand and work towards.

## Chapter 2.

### **The Historical and Theological background upon which the Lesotho Evangelical Church is built.**

Regarding the Lesotho Evangelical Church which is the precursor of the Evangelical tradition in Lesotho, or to be precise, of the Christian Faith in the whole of Lesotho, its roots and origins can be traced back to the pioneering and entrepreneurial spirit of the then newly formed Paris Evangelical Missionary Society, which was of the French Huguenot theological persuasion and belief.

The Huguenots were the “French Protestants of the sixteenth and seventeenth centuries” ([www.answers.com](http://www.answers.com)), who subscribed to the Reformed Theology of John Calvin. “They believed in salvation as an act of God as much as in creation as an act of God, and thus that only God’s predestined mercy toward the elect made them fit for salvation....They saw Christian faith as something to be expressed in a strict and godly life, in obedience to Biblical laws, out of gratitude for God’s mercy” ([www.answers.org](http://www.answers.org) pp3).

This Missionary Society started its work in South Africa in 1829 but was not very successful. However, in 1833 the second batch of missionaries bound for Bechuanaland to reinforce the first, was, according to the three missionaries, divinely redirected to the Land of Moshoeshoe, a very powerful native chief who was desperate to have missionaries for the good and peace of his country. “We think that we would have made an unpardonable mistake if we had refused to accept an appeal that was so remarkable. The finger of God was clearly visible; it pointed out to us the road which we should take” (In Ellenberger 1938:9). So write these three missionaries to their Missions committee back home, informing them about the change of their course from Bechuanaland to Lesotho.

It will do us well to stop a while and consider who or what the Paris Evangelical Missionary Society is? What was their theological background, and what really motivated them to undertake such a daring and dangerous enterprise? “Motives and goals in Mission are closely bound up with and strongly affected by their social, political, religious and cultural context” (Vertraelen, F.J. et al 1995:239). The context of the period in which the PEMS was born is almost similar to the context in which the other great Missionary Societies of the nineteenth century, such as the London Missionary Society 1795, Basel Missions of Switzerland and or Church Missionary Society and many others, originated. Warneck (1901:133) writes, “The religious revival which quickened missionary life in England, Germany, and Scotland, laid hold also of the Protestants of France...who had become languid under the indifference of the age more than during the long period of persecution”. Many missiologists such as Warneck, Kendall and others are in agreement that the period between the end of the eighteenth century and beginning of the nineteenth century is the time which ushered in the age of Modern Missions, so that this century was called “...the ‘great century’ of Christian expansion...” (Dillenberger & Welch 1954:162) “There were some small beginnings during the last quarter of the eighteenth century, but it was in the final decade that challenges

were faced and commitment reached such a degree of intensity that the formation of organizations was called for to undertake the immense task which was envisaged. The missionary societies came into existence" (Kendall 1978:38). It is for this reason that we shall first consider the overall general environment of Europe which gave birth to the missionary movement of the nineteenth century, and apply that to our country of consideration from which PEMS came from, namely France.

There were a number of factors, both political, social, spiritual and or cultural which in one way or another either precipitated the launching of the Missionary Societies or facilitated their maintenance and continuity. "...the Geographical discoveries, beginning with Cook's voyages in the South Sea, which stirred afresh the interest of Europe in lands and people beyond the sea" (Warneck 1906:74), was one such factor which immensely heightened Christian interest in missions. Great seafaring nations of the west opened lands, hitherto unknown, for scientific research and knowledge, to political and economic exploitation; however, the Christians of the time saw a divine opening for the spread of the Gospel to the natives of these lands. The stories about the distant lands shared by the voyagers, the knowledge gained thereof, but moreover the plight and conditions of the peoples of these lands, especially their lack of exposure to the 'Christian knowledge', challenged many the would-be pioneers of modern missions, such as William Carey, to consider the responsibility of Christians in taking the Gospel to these lands. It is noteworthy that David Livingstone once said "...the end of the work of Geography has become the beginning of missionary enterprise," (In Warneck 1906:76).

"With the age of discovery there was soon combined, and there coincided with it, an age of invention, especially of new means of communication, railways, steamships, and telegraphs, which not only made travelling considerably easier, but reduced remotest distance within a comparatively narrow measure, and so made possible a world-wide intercourse which extended far beyond the intercourse of all earlier times.... by all this God rang out, as with a peal of bells, His summons to Christendom: 'I have made a path for you,- now go; it is now the time of missions'" (Warneck 1906:76). The possibility of being able to travel very long distances to faraway lands and yet be able to come back with relative ease, the possibility of being able to keep some contact with home, could not be resisted by both secular enthusiasts, scientists, politicians, colonizers and Christian entrepreneurs who used it for the extension of their religion.

The American war of Independence in 1776 and the French Revolution gave some impetus to the missionary enterprise of the nineteenth century; for instance, the "Concordat" which "...was the religious settlement made by Napoleon in 1801, by which both the Roman Catholic and Reformed churches in France were recognized by the state" (Casalis 1971:22), afforded the Reformed and Evangelical churches relative freedom which was hitherto unknown to them, as it they had been persecuted and not recognized by the Roman Catholic state of France of the time. So, instead of looking towards their own protection

and survival in the home country, the Reformed churches in France had time and resources to consider other ecclesiastical obligations including evangelization beyond the borders of France.

The ideas of political freedom which precipitated the French Revolution and American war of independence also carried with them the notion of "...humanity which proclaimed the common rights of men...they rendered preparatory service to the missionary movement by bringing about,...a change in the estimate of non-Christian and uncivilized humanity, and by making it materially easier for Christian circles to assert the right of all men to the Gospel also. The old view of the brutishness of the heathen and of their insusceptibility to conversion yielded to a Christian optimism, which regarded them in all their degradation as brethren capable of being saved and needing to be saved"(Warneck 1906:77). Thus for as long as the Christian west held on to their concept of other tribes and nations as savages that do not have souls and cannot be saved, people doomed for perdition and no better than animals, there was no way they could ever think of taking the Gospel to them. However, this kind of thinking was shaken to the roots with the ideals of the French Revolution and the American war of independence and thus laid a foundation for world evangelization as people were now seen to be God's creation entitled to the Gospel too, "...as brethren capable of being saved and needing to be saved..." (Warneck 1906: 77).

Kendall and Warneck add yet another social malady of the time as a contributing factor to the start of the Missionary movement. Kendall writes, "The missionary movement undoubtedly grew out of the conditions surrounding the slave trade and the movement of peoples which it brought" (Kendall 1978:26), while Gustav Warneck (1906:78) says, "The anti-slavery movement and evangelical missions were in alliance from the beginning. As the former had helped to bring the missionary movement into process, the latter in turn powerfully influenced the anti-slavery movement, and it is difficult to determine which of the two had the greater gain from the other." The sheer magnitude and the inhumane treatment of the slaves pricked the conscience of people, especially the Christians of the countries involved, particularly those in Great Britain, who felt great sense of guilt "...because of the gross injustice through commerce to the people of Africa" from whence much of the slaves came. When slaves were eventually freed in Britain there was suddenly a great influx of unemployed poor and destitute people whose plight could not be ignored, and swept under the carpet. It is around this that Christians, especially those who had been involved in one way or the other in the fight against slavery, felt a sense of Christian social responsibility for the welfare of these freed slaves and the poor in their community. The time and energy spent in fighting for the emancipation of slaves sharpened their knowledge and understanding about the plight of the poor and destitute and about the need for Christians to be involved not only spiritually but also socially. This led to the idea of repatriation of the many black people and freed slaves back to their countries of origin or at least to their continent of origin, not only with the intention of relieving their countries of the population congestion, but also with the main driving motive "...for relieving the black

poor...establishing slaves in free communities in their own continent...to open schools, to promote local agriculture, to stimulate commerce, and to advance the cause of Christianity" (Kendall 1978:31). Thus with the approval and support of the state, a settlement for the freed slaves was founded in Sierra Leone on the west coast of Africa, "This was the historic beginning of modern missionary movement in Africa..." (Kendall 1978: 32).

The age of modern missionary movement originated not only in the geographical discoveries, political and or social environment of the time, if it were so the whole enterprise would then remain a secular non - religious entity. Although Dillenberger and Welch (1954:169) say "...the impulse of foreign missions would not have developed in the way it did apart from the general social and economic character of the time". they do, however, attest to the spiritual reawakening which in some way was absolutely necessary for the modern missions movement. They write: "The missionary movement can be accounted for only if we see in it a genuine rebirth of religious vitality...". The nineteenth century was not only a century of great discoveries as far as science and technology were concerned, it was a century of great spiritual awakening and revival, a century of great changes in theological thinking and application. Gustav Warneck (1906:53), whom Bosch (1992:244) calls "...the father of Missiology as a theological discipline..." writes, "It was in the age of Pietism that missions struck their first deep roots, and it is the spirit of pietism which, after rationalism had laid its hoar-frost on the first blossoming again revived them, and has brought them to their present bloom". "In pietism the formally correct, cold and cerebral faith of orthodoxy gave way to warm devout union with Christ. Concepts such as repentance, conversion, the new birth and sanctification received new meaning. Disciplined life rather than sound doctrine, subjective experience of individual rather than ecclesiastical authority, practice rather than theory- these were the hall marks of the new movement" (Bosch 1992:252). It becomes very obvious that the driving force for modern missions came not so much because of the geographical discoveries of the time nor from the social concerns or scientific innovation of the period. While all these were necessary and had played a pivotal role in one way or the other, the spiritual awakening of individuals through Pietism and other great moves of GOD, which did not affect individuals only but great number of people on a wider basis, such as the Puritanism, epitomized in such people as Jonathan Edwards, David Braid and others around 1720, Evangelical awakening through such men as John Wesley and others, all fuelled the personal commitment and obligation of both individuals and groups of people or churches for world evangelization. There had been earlier attempts to take the gospel to other nations, before the great awakening, and these attempts met with relatively little success as they were more the efforts of particular individuals, who for most practical purposes were seen to be people specially created for such undertakings, "...The missionary-minded..." (Beyerhaus and Lefever 1964:166), as they were sometimes called. There was very little commitment for the support of such enterprises, training of its workers,



encouragement and moral support to both missionaries and their families; whereas in some instances, such as at the time of the reformation, the validity of missions was theologically questioned. However, according to Walls (1996:80), "...the revival supplied missionaries...", and "The modern missionary movement is an autumnal child of the Evangelical Revival...without the revival, the societies would have been inconceivable" (Walls 1996:79). The theology of the revivalists which almost reduced faith to a personal and individualistic level; practical application and outward living of one's faith; commitment and sacrifice because of one's faith; zeal and excitement about one's faith, all heralded a new era in which people were willing to take direct responsibility for their faith to a point of going out to share it with peoples in distant lands at great cost and sacrifice to themselves. Those who were not able to go considered themselves responsible, hence were willing to support those that were going financially, morally, spiritually, materially and otherwise, and this in turn led to the formation of the great missionary organizations of the time. This is why Walls would conclude that the revival supplied the missionaries and their missions organizations. It is against this social, political and religious backdrop that the Paris Evangelical Missionary Society or PEMS came into being. This is the Missionary Society which is directly responsible for the establishment of an evangelical church in Lesotho, known to us currently as The Lesotho Evangelical Church.

## **2.1 Founding of Paris Evangelical Missionary Society:**

It would seem as if, all or most of the Missionary societies formed around this period for some reason had to have their names connected with the city or country of origin, i.e. London Missionary Society, South American Mission, Rhenish Missionary Association, etc. Thus the name of the society which started the work in Lesotho gives us an indication of the country and city of origin, namely Paris, the capital of France. "Société des Missions Evangéliques chez les peuples non-chrétiens à Paris (SMEP), a Protestant organization known in English as the Paris Evangelical Missionary Society" (<http://www.mundus.sc.uk/cats/4/1060/htm>).

Different historians give different dates on which this society was founded, for instance Warneck (1906:133) says, "...The idea of founding a distinctively French missionary society was so keenly agitated, that in 1824 the Societe des Missions Evangeliques came into life in Paris". Whereas Dillenberger and Welch (1954:173) place it at a much later date, towards the end of the nineteenth century, they write, "The movement in France did not rise until considerably later, the Paris Evangelical Missionary Society beginning in 1882". It is a historically accepted fact that the work of the PEMS in Lesotho, which, in any case, was not its first, started as early as 1833, that is about 50 years earlier than the date given by Dillenberger and Welch. It is therefore better to rely on earlier dates which seem to correlate well with the facts of history known to us and other

historians on Lesotho, such as Ellenberger. "The Evangelical revival which produced, in England, the London Missionary Society and, in Switzerland, the Basel Mission, brought about in 1822 the foundation of the Societe des Missions Evangeliques chez le peuples non-chretiens a Paris (SMEP), a protestant organization known in English as the Paris Evangelical Missionary Society". (<http://www.mundus.sc.uk/cats/4/1060/htm>). The initial purpose for the founding of this Society, according to Warneck (1906:133), "...was merely to found a society for collecting funds which should support by its contributions societies that sent out Missionaries". However, "As early as 1825 ...a missions house of their own was opened".

How and when then did the Paris Evangelical Missionary Society start sending out Missionaries? What really prompted them into doing this? F. Coillard (1971: xxii), one of the early and very instrumental Missionaries of this same organization, has this to say in response to these questions, "About 1830, a wave of missionary interest swept over the Reformed Churches of France. But where should they find a field? While they were discussing this question, they received an appeal from Dr. Philip, of the L.M.S. in Cape Town, to which they at once responded; and this led to the establishment of the Basuto Mission, at the request of Moshesh, the supreme chief". To be precise, according to Ellenberger (1938:7), the first batch of PEMS missionaries was dispatched "...for South Africa on the 18th of July 1829 and only reached the Cape of Good Hope on the 7th of October..." All in all three Missionaries arrived and they were later joined by one more person. This team was not meant for service in Lesotho but in South Africa; however after a couple of years of service, amidst difficulties and challenges, these missionaries requested more missionaries from their committee. Three more missionaries, namely Rev. Casalis, Rev. Arbousset and Mr Gossellin, who was an artisan, were sent to South Africa at the end of 1832 and landed in Cape Town on the 24th of February 1833. They were to proceed to Motito to join their forerunners who were there already. On their way, "When they arrived at the Phillippolis station, on their way to Motito, they learned that a very powerful Native chief had, it was said, sent some hundreds of head of cattle to the Cape to buy a missionary, for he had been told that the missionaries came from there" (Ellenberger 1938:8). On the basis of this request and the obvious desire of this chief to have missionaries, this trio decided to change their course of direction and instead of Motito they then took the direction that would lead them to Lesotho, "... a country, the existence of which was not shown on any map at that time" (Ellenberger 1938:9). "It was on the 28th June 1833 that our three pioneer missionaries..., had their first interview with the chief, Moshesh at Thaba-Bosigo. That date is a memorable one for the history of the Basutos as well as for that of the French Mission" (Ellenberger 1938:11). This is an important and memorable date as it heralded

the beginning of the Evangelical tradition in Lesotho, and also the launching of the Christian faith in Lesotho.

## 2.2 Theology and Motivation of PEMS:

In his Thesis for Doctor of Literature and Philosophy degree program with the University of South Africa, titled, "The Evangelical Missionaries and the Basothos, 1833-1933", De Clark (2000:47) says, "The History of nineteenth century Protestantism in France was characterized by theological disagreement between the *liberaux* (Liberals) on the one side and, on the other the '*Evangeliste*' (Evangelicals) or *orthodoxes*...when the PEMS was founded in 1822, for its members the term '*Evangeliste*' meant interdenominational... most of its founders were indeed revivalists". The French missionaries of the Paris Evangelical Missionary Society were, as we have seen, Evangelicals of the revival period and their motives for doing missions, according to De Clark, were, **firstly** the Salvation of sinners both as individuals and collectively as communities or even tribes, to avoid eternal doom. To them salvation can be and must be realized and experienced now, firstly, by individuals who in turn would affect the family community and/or the whole tribe or nation. **Secondly**, they were motivated by their sense of gratefulness to God for what He had done for them; for who God was; the greatness of what God has to offer, which is the free gift of salvation through His son Jesus Christ. This led to their **third** motivation, a sense of servanthood and obligation to do the work God wants done, which is the salvation of all people. **Fourthly**, they also saw themselves as the church founded on the foundation of apostles hence the church is in essence apostolic, and therefore they should do the work of an apostle. And, **finally** they subscribed to the theology of the imminent return of Christ, since Christ was soon to return he must find His bride, the Church, ready and that church has to be drawn from all tribes, tongues and languages. They thus felt duty bound to prepare for and even hasten His return by taking the gospel to other nations and tribes that did not know it. Equipped with this kind of theological thinking, the aim of the French missionaries who came to Lesotho "... was to convert not merely many individuals but the Basotho people as a whole. The missionaries thought that if they could convert the chiefs in general and Moshoeshe in particular their subjects would not be long to follow" (De Clark 2000:67). Their aim was to see the whole nation of Basotho converted to Christianity, hence great attempts were made to try to convert Moshoeshe, his sons and many of his councillors. Most of Moshoeshe's sons were trained and educated by the missionaries, who took great pleasure in doing this. When a new chief was placed in a new territory there had to be a missionary to accompany him. Some missionaries, such as Casalis, were closely related with chiefs and even performed political roles for and on behalf of chiefs, hoping to influence the

whole nation through chiefs influenced by Christianity. Indeed some of these chiefs, including some of Moshoeshoe's own sons and wives, did convert to Christianity, but because of clashes of interests and demands between the church and the Sotho culture, perhaps also a lack of understanding on the part of missionaries in dealing with the latter, "Their frequent attacks upon so many of the roots of Sotho culture and politics produced a growing reaction. ...they also tried to undermine the relationships and customs which promoted the personal dependence of Basotho upon their chiefs" (Gill 1997:82). Many chiefs later reverted back to their former ways and left the church. Ultimately the Missionaries "... gave up any dream, therefore, of reaching the entire Basotho nation through its ruling families" (Gill 1997:92).

The work of the Paris Evangelical Missionary Society, from its very early inception, was not limited only to the spiritual side of things, but they subscribed to a theology of addressing the whole of humanity, i.e. both, spiritually and physically, the advancement of the Christian faith and western civilization. This can be seen firstly in the kind of missionaries sent. Amongst the first three missionaries that came to Lesotho was "...an artisan-missionary, Mr. Gossellin" (Ellenberger 1938:8) They were seen and prepared not only to be teachers of the word but also to be pioneers in the area of science and geography; to be agriculturists, traders and merchants, teachers and promoters of civilization, as understood and ascribed to in the west. Their work was defined as including, "... first and foremost that of evangelizing, church planting, and discipling in the Christian faith, but it also involved sharing their knowledge of literacy, building techniques, agriculture, medicine, hygiene, diplomacy, commerce and so forth" (Gill 1997:77). Therefore, as Ellenberger (1938:8) puts it, "No pains were spared to fit the new missionaries for their great task. Casalis and Arbousett served an apprenticeship as blacksmiths and carpenters, while Gossellin learned pottery, and the committee provided them the necessary outfit for shoemaking, and also rifles, barometers, cookery book, a manual on land surveying, etc". This aspect of the missionary work of the PEMS has benefited not only the church planted by them but the whole Basotho nation, the fruits of which are being reaped directly or indirectly even today. This can clearly be seen in the area of education through the many schools started then and still growing even today; in the area of health through hospitals and clinics; and in many other areas.

Pursuant to the cultural imperialism of the time, the early pioneer missionaries of the Paris Evangelical Missionary Society maintained an attitude of cultural superiority, knowingly or unknowingly. They seem to have been very dogmatic and fundamental evangelicals who remained rigid and unwilling to accept and accommodate some of the cultural norms of the Basothos. They interpreted Christianity and the bible through the western mentality, failing to take note of the

many similarities between the Sotho culture and biblical teaching. A great amount of time of the early church SYNODS, which were gatherings meant to deliberate on issues related to the church and its functions, and were composed of Missionaries, Evangelists and church delegates, was spent on discussing such issues as "Marriage by cattle"; "Use of red ochre by Christians"; "Who must provide what food during the wedding" etc.<sup>3</sup> For instance despite the fact that there are instances in the Bible where dowry had been provided, or something similar to it, the French missionaries insisted on what they called "...Christian marriage without bohali..." (Gill 1997:81). Although the bible may not teach and support polygamous marriages directly, there is no direct teaching against it either; instead there are many many biblical instance in which great men of God were in polygamous marriages. If there was ever a weakness in reading, understanding or interpreting the scriptures, it would seem more easily to fall to the weakness of thinking the bible does condone and encourage polygamy or at least has nothing against it. However, the French missionaries opposed this, and encouraged Christian women in polygamous marriages to leave such families, and polygamous men were refused leadership positions in church and or even placed under discipline. They introduced not only a western type of education, but western architecture, western dress, western food, and often also gave western names to those who subscribed to the new religion.

It is not within the scope of this study to make a value assessment of the issues mentioned above, but the point being made is that this kind of mentality and theological understanding later cost the Paris Evangelical Missionaries dearly in terms of losing converts to heathenism, and also in being overtaken, at least numerically, by other denominations such as the Roman Catholic Church that came to Lesotho at a much later date. This can also be attributed to the prevalent lukewarmness that the missionaries and other church leaders often complained about and took up a lot of the time in the discussions of various Synods. Ellenberger (1938:110), in response to this lopsidedness of the early missionaries writes, "One sometimes wonders whether, in certain quarters, the early missionaries have not been somewhat too severe, and whether they did not proscribe as being heathen, certain customs that were no more than purely natural". I think they have not only been too severe but also insensitive to some extent.

Not withstanding the above, first we need to note that they were children of their time and acted to the best of their ability on the basis of the knowledge and revelation they had. One of the very rare qualities of the early missionaries was their high standard of commitment to their ministry, their zeal and sacrificial love for the people whom they had come to serve. Their work meant establishing everything from scratch, travelling long distances either on foot or in an ox wagon;

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<sup>3</sup> See the article on the first Synod of the Basutho Churches in Little Light of November.

learning and adapting to a culture they did not know. They were faced on all sides by threats of unknown diseases, the possibility of being attacked and killed by 'savage' people amongst whom they worked. They borne heavy work loads in trying to teach people how to read and write a language not yet reduced to writing; translation of the bible into the local vernacular; writing books on different topics and subjects; acting as both teachers, preachers and councillors of the chief, to being ambassadors. These and many other activities must have placed a tremendous stress on these men and women, and yet many of them spent much of their youthful years in their country of labour while others died and were buried there.

One of the very remarkable characteristics of the theology of these early missionaries of the French Evangelical Missionary Society was their belief and attempt to put into practice the principles of an indigenous, church which were propounded by Henry Venn and Rufus Anderson, who were both secretaries of great missions boards from the middle to the end of the nineteenth century. According to this principle a truly indigenous church had to have what has come to be popularly known as the THREE -SELVES, i.e. a self-supporting church, a self-governing church and a self-propagating church. Attempts were made by the early PEMS missionaries to get the church of Lesotho to be self-governing in that, at a very early stage of their work, they attempted to train Basotho Evangelists and ministers to assist them in maintaining and expanding the work of the newly founded church of Basutoland. Attempts were made as early as 1865 to start such a school 32 years after the church was established in Lesotho. It met with many challenges and setbacks but finally many evangelists and teachers were produced through it. It was, however, only in 1891 that the mission was finally able to ordain its very first fully-fledged Minister of religion, "The mission of Basutoland, slow and conservative, had waited fifty-eight years before establishing the Native pastorate" (Ellenberger 1938:243). Considering the age and the socio-economic plight of the time, the slow pace and the conservatism of the mission can be understood. However according to Weber, this can be seen as the greatest advance: She writes, "But the greatest advance of the Paris Mission at this time was not so much the foundation of new stations, as the use of Basuto converts to work as agents of the Mission (1967:191).

The other extremely commendable characteristic of some of the early PEMS missionaries in Lesotho was to think as early as 1862 of the possibility of the Basotho church taking the gospel beyond its own borders. It is said that "Rev. Mabile ....Already in 1862 or 1863, was thinking of a Mission to be carried on by the Basutos amongst the Makololos of the Zambesi" (Ellenberger 1938:198). To Mabile himself, as it will be seen later, a church without cross-cultural missions is dead.

Although the church in Lesotho was planted by a missions organization made up of, or supported by, people from different church denominations in France, and as it were, carried with it the dichotomy between church and Mission into the mission field, this dichotomy, in Newbigini's understanding, is understood and interpreted by people differently, for "In the understanding of the vast majority of Christians, the words 'church' and 'mission' connote two different kinds of society. The one is conceived to be a society devoted to worship and the spiritual care and nurture of its members...The other is conceived to be a society devoted to the propagation of the gospel, passing on its converts to safe keeping of 'the church...'" (In van Engen 1991:28). It would seem that the missionaries of the PEMS, while they wished and attempted to make mission the sole responsibility of the church in Lesotho, were not able to break loose completely from the kind of theology that in a way separated "Mission" from "Church". This is why in 1964, when autonomy was granted to the Church of Lesotho, that event was heralded as "The birth of a church" (Mohapeloa 1985:44), an event signifying a move from "Mission to Church" (Mohapeloa 1985). From the very early beginning and inception of this thought of encouraging and enthusing the church in Lesotho with the need to see their responsibility for taking the gospel to other nations, the "Mission was to be a branch and fruit of the Basutoland Church itself. It was meant to open up a field of activity for the energy of the Basuto Christians, ... It would be, it was argued, the best means of infusing life into the churches, for by placing new responsibilities on them, they would be made stronger and more enthusiastic" (Ellenberger 1938:198). An Apostolic church is a missionary church, a church which obeys the command of its head in every way possible, it is on the basis of this that Mabile and other pioneer missionaries of the PEMS were committed to seeing the church of Lesotho not only reaching its own inhabitants but also seeking other nations and tribes, hence the attempts made to proceed cross-culturally with the gospel from Lesotho using the Basotho Christians.

**CHAPTER 3.**

**The Cross-Cultural Missionary enterprise of the Lesotho Evangelical church in the 19<sup>TH</sup> Century.**

The Lesotho Evangelical Church is well over 170 years old to date, and it has met with ups and downs, challenges, drawbacks and successes during its journey of growth and maturity. It has matured, as Mohapeloa (1985) would put it, "From Mission to Church" in many ways. While much can be seen and said about its involvement in the life of the Basotho people here in Lesotho, and while there are many milestones that can be attributed to this church here at home, and without minimizing its contribution locally, the purpose of this study is to evaluate its contribution cross-culturally, in other nations.

Brunner would say that "The church exists by mission as fire exists by burning" (In van Engen 1991:27). Mabile, one of the Lesotho Evangelical Church's early pioneer missionaries, and the driving force behind the missionary enterprise of this church, in unison with Bosch (1991: 8), who contends that "The Christian faith, I submit, is intrinsically missionary", once said that "...indeed a church without a work outside them can only be counted as dead". He further argues quite strongly and convincingly that "We as a Christian church know it to be our most solemn duty to search for all tribes and nations who are still ignorant of the salvation wrought by the redeemer of mankind. Another most solemn duty is to use the Christian force we have in Basutoland for the Lord's service and we believe he has shown us the fields of labour we ought to occupy at once" (Little Light July 1876:29).

As Mabile's contention forms the backbone of our enquiry into the cross-cultural missionary enterprise of the Lesotho Evangelical Church, it is the intention of this study to ascertain how well the church has fared in "...searching for all tribes and nations..." beyond its geographical borders; and more so how the church has used the "...Christian force..." at its disposal to turn the church in Lesotho into a force to be reckoned with, and finally what "...fields of labour..." it has occupied and what fields it is still occupying.

For the purpose of this chapter we have relied heavily on the historical evidence available to us through writings such as letters, newspapers articles and, to some extent history books pertinent to our topic. It must be admitted that many of the primary sources of the period are in French which makes it somewhat difficult to access for those who are not conversant with French. However, it was found that the newspaper of this church, "Leselinyana", which is written in Sesotho, and its sister newsletter "Little Light", which is in English and whose name is the literal translation of the former, played a very crucial role in the life of the church, especially in the early part of its life. Through it the history of the nation, events in the church, letters coming from those working for the church both from within and outside the church, discussions and decisions of various synods, church statistics, etc., as the main features of these publications, made much of what was otherwise available only to French speakers available to non-French speakers as well.



### 3.1 Search for Nations and Tribes:

In the true spirit of the time which was fanned by the idea and principle of the three-selves, the pioneer missionaries operating in Lesotho in the middle to the latter part of the 19<sup>th</sup> century, count it their "...most solemn duty to search for the Nations and tribes..." that are yet to be evangelized. During the celebration of the first Jubilee of the church of Lesotho in 1883, the principle of self-propagation or extension was advocated quite strongly by the leaders of the church, including the missionaries of the LEC of the time (Leselinyana April 1883:2).

While the three-selves principle may approached from theological, missiological and or even from anthropological viewpoints today, missionaries and church planters of the early 19<sup>th</sup> century subscribed to it with no or very few reservations. We refer to it in this study not because of its theological correctness but rather because it was the then driving force of the missionaries of the church under consideration.

It is on the basis of this motivation that attempts were made by the missionaries to enthuse the church in Lesotho with a desire to get involved in missions cross-culturally. In 1864 a Mosotho evangelist by the name of Esaea Seele was sent to the then Northern Transvaal to a chief called 'Mankopane, as this chief had supposedly asked for a missionary. In his letters sent back to his sending church in Lesotho, Esaia gives detailed accounts of his ministry in which people were healed, others accepted his preaching and were even persecuted for their faith. He describes with such great passion and concern how some people instigated the chiefs against the gospel and him as a person. (Leselinyana May 1870:1) This could be considered as the very first attempt at cross-cultural missions by the church in Lesotho using a Mosotho to carry out that work.

Later a reconnaissance team made up of Rev. Mabilie, a Swiss missionary, Berthoud, and a group of Basotho evangelists and catechists was put together in 1872 to go and search for missions opportunities open for the church in Lesotho in the Northern Transvaal and Banyai. On the basis of the report and recommendations of this team, a decision was reached in the Synod held for four days at Morija, from 26-30 April 1874 to start missionary work in this area; a contribution for this work which was going to be over and above the normal giving was discussed and approved and it was to be called the "Synod Fund", which was going to be used exclusively for the support of evangelists and workers working outside of Lesotho. This proposal was received with such excitement that, although it was not preplanned, a man stood up and walked to the table to offer his first contribution for this fund, and spontaneously others followed him; an amount of £34 was collected immediately for mission work beyond the boundaries of Lesotho thus officially inaugurating the cross-cultural missionary enterprise of the Church of Basutoland (Little Light NO. 6 June 1874: 21,22). This work was meant to be the

wholly supported and run by Basothos both financially and otherwise as the extension of the work of the church in Lesotho.

The first batch of Basotho missionaries accompanied by Rev. H. Deiterlan left Basutoland in May of 1876 for Northern Transvaal and Banyailand. Barely a month after leaving Lesotho they were detained and deported back to Basutoland by the Boer Government of Transvaal.

Without losing hope, the church of Lesotho was more than prepared to put together another team which was then dispatched about a year later, in 1877. It consisted of 30 people: three white missionaries, that is Mr. Coillard and his wife as the leaders of the team, their niece; four evangelists, namely **Asser, Andreas, Aaron and Azael** with their wives and children; four leaders and drivers, **Eleazer, Khosana and Bushman**, who were all Christians and had volunteered for the work, and **Fono**, who was not a Christian but had also volunteered to come and help.

While this team was able to go past the Boer government in Pretoria, it was prevented from occupying the country of Banyai, present day Bulawayo, where they had hoped to establish mission work. They ended up in Lo-Bengula's prison in Bulawayo, on 8 January 1878 (Leselinyana Dec. 1877) Lobengula refused them permission to enter his territory for Mission work, for he accused them of entering his country without his knowledge and permission, and also hated the Basotho members of the group, for he said, in agreement with his chiefs, that they smelled Molapo, son of Moshesh who had betrayed Langalibalele into the hands of the Boers. For this, Coillard and his team were expelled from Banyai, thus ending any hope of ever establishing mission work among the Banyais. They returned to Bamangwato, and at Khama's place, who was a Christian chief, they were well received by him and a missionary in his area, Mr. Hepburn, on the 27 April 1878. It is from here that "Khama strongly advised them to go to the Zambesi and offered to send an ambassador with them to Robosi, the Barotsi king, now called Lewanika" (Mackintosh 1907:265). However, they required fresh permission from the church in Lesotho for further explorations. Even before they got the reply, Coillard was bent on proceeding with the Borotse enterprise. He went ahead and sent ambassadors to the chief of the Barotsi. The closure of the Banyai mission field heralded the opening of the Borotse field, which was far away from the Basutoland church, yet held great prospects for the Basotho Christians.

During the Synod held at Thaba-Bosiu from the 13 October 1879, it was decided that the mission work in Borotse, owing to the distance between it and Lesotho, the sheer size of the field to be occupied, and the dangers it posed, etc., would be too difficult to be carried by the church in Lesotho alone, hence it was resolved that help should be sought somewhere else. Therefore it was handed over to the PEMS in Paris with the Lesotho church expected to provide

evangelists and contribute £200-£300 annually (Leselinyana November 1879:4-5). In principle this brought to an end the mission work in Borotse as a direct initiative of the Church in Lesotho, as the Lesotho Church was to play a secondary role in the whole enterprise.

Notwithstanding this, it is important to note that the church in Lesotho directly or indirectly did indeed occupy itself with approaches the nations and tribes beyond its boundaries, and while it met with many challenges and setbacks, and while it may not accredit that work to itself, the church in Lesotho can point to the work in Zambesi, Borotse, with pride for the contribution it had made to its establishment. When the church celebrated its 75<sup>th</sup> Jubilee it was mentioned in the booklet distributed for the occasion that "...the church of Basutoland...besides extending its borders to the heathen communities of the mountains may with justice point to the Zambesi Mission as the direct outcome of the missionary zeal of the Basutos of 30 years ago" (75<sup>th</sup> Anniversary of the Church of Basutoland (PEMS) 1833-1908)<sup>4</sup>. Even to date there are friendly and cordial relationships between the church of Lesotho and the church in Zambia in that, according to the current President of the Synod of the LEC, whenever they have their Synod sitting they inform the Zambian church, and vice versa.

The Swiss Mission, or Romande Missions as it was known, through its first missionaries, Revs. Berthoud and Creux, who had been sent to assist or work alongside the missionaries of the PEMS, started its work in 1875 at Spelonken. In this work they were initially assisted greatly by the Basotho Evangelists. This very mission sent its evangelists and ministers for training to the Bible School and Seminary in Morija. Thus the church in Lesotho was indirectly instrumental in reaching out to the Bapelis of Northern Transvaal in collaboration with the Swiss Missionaries. What prompted the missionaries to encourage the church in Lesotho to undertake missions cross-culturally? And why specifically to the people of the Northern Transvaal and Zambesi?

Firstly, as seen from Mabile's contention, "...indeed a church without a work outside them can only be counted as dead" (In Little Light July 1876:29), if it is going to be true to its nature and calling to be missionary, the church has to cross frontiers, be they cultural, geographical or otherwise but it must be seen to be reaching out to others who are yet to hear the Gospel. In this way the church can assure its livelihood and survival. Mabile and his missionary colleagues saw cross-cultural missionary enterprise of the Basutoland church as "...the best means of infusing life into the churches, by placing new responsibility on them, they would be made stronger and more enthusiastic..." (Ellenberger 1938:198).

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<sup>4</sup> A booklet printed and distributed for the celebration of the 75 Jubilee of the Church of Basutoland in 1908. It gave a summary of the progress of the church from 1833 to 1908, with some church statistics, of both members and workers and finances.

Secondly, they were driven by a sense of duty and responsibility which they could not help but to fulfil, Mabille writes, "We as a Christian church know it to be our **solemn duty** to search for all tribes and nations who are still ignorant of the salvation....another solemn duty is to use the Christian force we have in Basutoland..." (In Little Light July 1876:29, emphasis mine).

It thus can be said that the missionaries encouraged the young Basotho church to be involved in missions cross-culturally because they thought that as a Christian Church it had a responsibility and duty to search for those who were yet to hear the gospel. Secondly, this is one of the ways, if not the only way, that the church would remain what it is and should be, that is being missionary in essence, which in turn would help it to remain alive and active.

The ideals of the church being missionary by nature as emphasised to by van Engen and others who said and that "The Christian faith ...is intrinsically missionary" (Bosch1991:8), and that "The church exists by mission as fire exists by burning" (Brunner in van Engen 1995:27), were the underlying motivation of the early missionaries. "An evangelical church must be missionary", so argues E.Baccuet (s.a. :6 "The church of Basutoland").<sup>5</sup>

It must also be shown that the church in Lesotho supported its Basotho members that worked in the mines of the Transvaal and the Orange Free State. The constitution<sup>6</sup> of the LEC in Chapter I clause 5 (c) state that "The church looks after Basotho who have gone to the mines of the Transvaal by placing them in the care of the PEMS of South Africa to which it is linked by letter of agreement". Clause (d) mentions the same arrangement for those Basothos working in the Orange Free State, except that it places them under the jurisdiction of the United Church. According to this constitution, the PEMS of South Africa is seen as the branch of the church in Lesotho, hence the ministers that worked in this church were trained at Morija and the church in Lesotho was and is still sending ministers there and exercises authority over them, as it does in respect of any other church within the boundaries of Lesotho. Through this arrangement the church grew and multiplied greatly in the Republic of South Africa, so that to date it has about 12 Parishes with a total membership of approximately 18 000 people.

It is mainly, if not only in this instance that the Lesotho Evangelical church was able to send its Basotho ministers instead of Evangelists only to work beyond the boundaries of Lesotho. While it is commendable that not only Basothos working in the mines benefited from this work, but also other tribes, it needs to be pointed out that the initial motivation for this arrangement was

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<sup>5</sup> This was probably a pamphlet By Baccue Himself, written around 1966 for the purpose of raising funds for the church. Any reference to Baccue will be referring to this pamphlet.

<sup>6</sup> The English Translation of the Constitution and Administrative Rules of Lesotho Evangelical Church printed in 1979.

not to reach out to other nations and tribes but rather to minister to Basothos working in South Africa.

### **3.2 Resources from Lesotho for Christian Missions:**

As Mabile has rightly pointed out, their other solemn duty was to use the "...Christian force available to them in Basutoland..." (Little Light July 1876:29), which implies using not only manpower but also other resources available from the church in Lesotho. Subscribing to Bosch's (1991:1) definition of missions, he says "The term 'mission' presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and an assignment...". What were the resources available to the Lesotho Evangelical Church in the 19<sup>th</sup> century to engage in its cross cultural-missions enterprise?

#### **3.2.1. Personnel:**

Without giving a chronological history of the cross-cultural mission work of the church in Lesotho it is worth noting, even as it has been mentioned above, that there were men and women who were sent from Lesotho as missionaries accompanying the French and Swiss missionaries to Zambia and other parts of southern and central Africa. Some of the men and women, both black and white, even paid with their lives for the evangelization of these nations and tribes.

The church in Lesotho, with the help and guidance of its white missionaries, has indeed tried to reach out to Nations and Tribes beyond its own borders even with the use of its very valuable and most immediate resource, manpower. "Between 1875 and 1895 no less than 30, not counting women and children, Basotho men had given themselves up for missions, some as volunteers for cattle driving and helping while many as evangelists and helpers of the real "missionaries". 1895 was by no means a cutoff date for sending of workers from Lesotho, many more people were indeed sent subsequent to that date" (Pheko 2005:8 Unpublished script for BA Hon. UOVS).

#### **3.2.2. Bible School.**

Producing indigenous workers for the maintenance and sustenance of the work of evangelization for both the local and cross cultural missionary work is an indispensable part of any pioneer missionary work in any country. This was the case regarding the pioneer work of the PEMS in Lesotho.

Mabille, an ardent advocate of the use of natives in cross-cultural missions, writes strongly and quite persuasively about the importance of using the natives in missions in the interior of Africa, hence the need to establish training schools. To him the use of natives would greatly reduce the workload on the missionary who then, could direct mission work as a supervisor leaving the details to the natives; it would make missions cheaper as there would be less need for European missionaries who were used to more luxuries than the natives; natives had no or very little problem with language and culture of the tribes they would be working among; they could also handle the diseases and the climate much better than their European counterparts; and over and above that, natives would be living proof of what education and civilization that accompanies Christianization could do for those who had not heard and accepted the gospel, hence they would desire to have it for themselves too. (Little Light N0. 3 March 1873:12). As early as 1839, that is just about 6 years after the arrival of the first missionaries and in the very early stages of the establishment of the church in Lesotho, a need for training local people to be involved in the running of the church in Lesotho and extension of the gospel to other lands was already perceived by some of the early Missionaries of the PEMS such as Casalis, Rolland and others. However, this need was prevented from being met due to wars and regional instability in those days. When it was finally resolved by the Missionary conference of 1864 to resume this work, another war broke between the Boers and the Basotho, the Seqiti war, which lasted three and half years and through it the missionaries were forced to leave Lesotho. It was only after this war, in 1868, when Mabille and other missionaries were allowed to return to Lesotho, that the Bible School, under the leadership of Mabille himself was finally opened, some 29 years since the need was first perceived. Although initially this school was meant to be for both teachers and evangelists, the two programs were later separated so that teachers were trained separately from the evangelists (Leselinyana January 1906:3). Mabille himself was assigned the task of overseeing and leading the Bible school.

From its inception in 1868 to 1906 this Bible School trained well over 550 pupils, not only from Lesotho but also from other areas and countries such as Northern Transvaal, Botswana, Zambia and others (Leselinyana January 1906:3). Many of the Basotho Evangelists that had been instrumental in going to places like Northern Transvaal, Borotse (Zambia), etc., were the products of this Bible training institute. In addition many evangelists from neighboring countries, from different mission organisations, came to this Bible school and Seminary for training. The Magwambas of Spelonken were an integral part of this institution and many of them were trained here for many many years that even today The Morija Theological Seminary and Bible School are jointly nicknamed "Koapeng", the place of the Magwambas.

By way of an example, the first missionaries of the Swiss Mission, the Romande Mission, that worked in the Northern Transvaal, namely Revs. Berthoud and Creux, were initially assisted by Basotho evangelists who had been trained at Morija. Their own evangelists and indeed even ministers, were for some time trained at this institution.

It thus can be said that in the true spirit of Mabile and indeed many of his colleagues, they endeavoured to the best of their ability to use the "...Christian force available in Basutoland..." and elsewhere. As they saw the potential of the church in Lesotho, and believing that the true church is missionary by nature, they tried to equip and train the people available to them for the work of evangelism. Mabile writes, "Let native forces be sent forth, not as mere spies or skirmishers, but in compact bands to do the work. We firmly believe that this is the true way to evangelize Central Africa" (Little Light N0. 3 March 1873:12).

What needs to be seen is the kind of training that the evangelists and indeed the ministers got from the Bible School. Were they trained to be cross-cultural missionaries themselves or were they only trained to maintain what would already have been started?

The other point worth noting is that while the church did send out people from Lesotho into cross-cultural missions, though it had started with the training of the ministers as early as 1887 and had its first fully fledged ministers from 1891, the only people sent into cross-cultural missions had been evangelists, teachers and helpers only. No Ministers were directly sent out except when they followed the Basotho mineworkers in the Transvaal and Free State.

### **3.2.3. Finances from Lesotho.**

While the sending ability and willingness of the church is often counted and evaluated by the number of people it has sent out, this is by no means the only criterion by which the church's missionary enterprise can be evaluated. One other gauge is its financial contribution to cross-cultural missions enterprise.

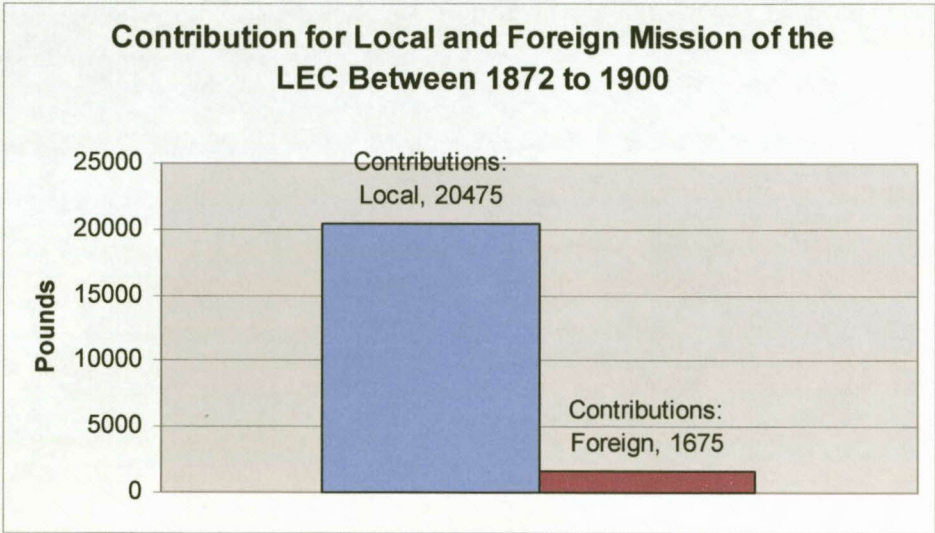
As it was mentioned earlier, it was resolved by the Synod held at Thaba-Bosiu from 13 October 1879 (Leselinyana November 1879:4-5), that because the work in Zambesi might be too burdensome for the church in Lesotho, it should rather be handed over to the PEMS as a new field of labour, with the church in Lesotho providing between £200 and £300 per annum and the evangelists on the ground.

The church in Lesotho enthusiastically started collecting these funds, and there were times when not only money was given but donations were given in kind. For instance, when the cross-cultural mission work of the church of Lesotho was decided upon during the Synod held at Thaba-Bosiu from 6 of April 1876, over and above the £286 collected there were also 24 oxen, yokes, and other



things donated for the work in Borotse (Little light April-May 1876:18,19). Concerning the expedition of 1884, after Coillard had returned from France to raise funds and personnel for the Zambesi Mission, which had raised £4000, the church in Lesotho contributed £115.1.3 plus 1 horse, 9 oxen, 1 yoke, and an axe and spade (Leselinyana 1 December 1883). It must be remembered that these donations were over and above the normal contribution the believers were expected to give for the support of the work at home, such as the payment of the evangelists and teachers, erection of buildings, etc.

The chart below gives an idea of how the contribution were, for foreign missions compared with local missions in the period from 1872 to 1900.



**Chart 1**

While the comparison in this chart may not be very impressive and it is a fact that the church seldom reached the target set by the synod, the point being made is that the Basotho Christians and indeed the church in Lesotho, however small it was at that time, it was committed to using resources available to it for cross-cultural missions.

**3.3 Fields of Labour for the Lesotho Evangelical Church in other areas/countries.**

Early missionaries of the PEMS were fully convinced that God had shown them fields of labour they ought to occupy at once (Mabille in Little Light July 1876:29). Occupy! They did, even if it could have been for a limited time and also indirectly through other organizations. “Already in 1862 or 1863, he (Mabille) was thinking of a Mission to be carried on by Basutos among the Makololos of the Zambesi” (Ellenberger 1938:198).



As has been mentioned earlier, in 1864 Esaia Seele, one of the very first evangelists of the PEMS, was sent to chief Mankopane to go and evangelize and establish a church there. The accounts of his travels are recorded in Leselinyana newspapers from the issue of May 1870 as per the letters he wrote to his sponsor church. We have shared in summary some of the exploits of this Mosotho missionary in 3.1 above, but for now we want to point out that the place of Mankopane in Northern Transvaal was the first field of labour to be occupied by the church in Lesotho for some time.

The second field of labour to be occupied by the church in Lesotho was started in 1875 when a couple of Basotho evangelists and their wives accompanied the Swiss Missionaries, Revs. Berthoud and Creux, to establish the Romande Mission in northern Transvaal among the Magwambas. These evangelists and those who joined them later were there until 1885 when they returned home after serving for almost 10 years (Leselinyana Jan. 1885:5), and they were supported financially by the church in Lesotho. While the mission itself belonged to the Swiss mission directly, indirectly it was a project of the Lesotho church in that it was the church in Lesotho that undertook the exploratory mission for it, and also provided the evangelists in the first couple of years of its existence. Therefore this mission "...is, so to say, a daughter of the Basutoland Mission,...Basutoland has had the privilege of training the first Magwamba evangelists and teachers..." (Ellenberger 1938:200).

The third field of labour of the church in Lesotho was in Zambia among the Barotse people, who speak a Sesotho dialect. This mission was initiated in 1876 but was only properly established, after a couple of attempts and failures, in 1884. Through it, churches were planted in Zambia. The present day United Church of Zambia is composed partly of churches planted by the direct involvement of the church in Lesotho. We may remember that this work in Zambia was to be the work of the Lesotho church, but owing to its size, its distance from Lesotho and other factors, it was decided hand it over to the PEMS, with the Lesotho church playing a supportive role through contributing of £200-£300 per annum and providing evangelists. While the church in Lesotho might have struggled somewhat with finances it tried its level best to provide the evangelists and teachers, some of whom died in the mission field in Zambia. We therefore can accept that the church in Lesotho were involved in Zambia even if it was indirectly through the Paris Evangelical Missionary Society.

### 3.4 Summary:

The Lesotho Evangelical Church, which was then called the Church of Basutoland, was no doubt enthused with the vision to become, what Van Engen (1991:26) and others would insist upon, "...a missionary people" of God, not only by reaching its immediate inhabitants but also by outreach to other nations and tribes beyond its boundaries. It did this by sending its people and also supporting them financially. While its contribution may be seen as very little when compared with the giant contributions both materially and financially from abroad, its missionary character cannot be doubted especially when one considers the spiritual and socio-economic climate from which its efforts came. "The sapling already had its tree nature. It lacks maturity...the impelling force of the Kingdom of God moves life from the 'already' to the 'not yet' through the action of God in the power of the Holy Spirit" (Van Engen 1991:26).

## Chapter 4

### The Cross Cultural Missionary enterprise of the Lesotho Evangelical church in the 20<sup>TH</sup> to 21<sup>st</sup> Century.

On 18-19 April 1964 The Church of Basutoland celebrated its coming to age, “Thuthuho”, by being granted autonomy from the PEMS. It advanced “From mission to Church” (Mohapelo 1985) and was renamed “Kereke ea Evangeli Lesotho” (KEL) or “Lesotho Evangelical Church” (LEC). It is from this date that all aspects of the administration of the church, including such departments of the church as the Printing Press, The Morija book depot, Theological and other schools and hospitals etc., even the placement and transfers of the white missionaries seconded to the church, were handed over to the indigenous leadership of the church in Lesotho.

We would like to consider the current cross-cultural missionary enterprise of the Lesotho Evangelical Church from this date. **Firstly**, because it was the date from which it can be said that, after having been led and directed by the missionaries for the past 130 years or so, the church was granted autonomy to be run by the indigenous people who had to practise what they had learned from their forerunners. **Secondly**, the constitution of this newly established church explicitly says in Chapter 1 clause 5 (e): “The church understands that its responsibility is not limited within the confines or boundaries of Lesotho, nor does it end with places where Basotho are found; but it feels duty bound in assisting in the wide spreading of evangelism in the whole world”. The implication is that the church understands itself as having the responsibility to be involved cross-culturally with the gospel. **Thirdly**, during the celebration of the coming to age, the last President of the Missionary Conference challenged the newly formed church to constantly evaluate itself by asking itself four questions, one of which was whether it was “... a missionary community...”(In Mohapelo 1985:46).

It is on the basis of the aforementioned points that we would henceforth want to evaluate the current cross-cultural missionary enterprise of the Lesotho Evangelical Church, and for this purpose we have relied on writings such as the constitution, reports and records of the church, but more so on interviews conducted with some of the leadership of the church and on the research questionnaire distributed predominantly amongst the church members of the same church.

Regarding the research questionnaire: while there were a few questions that could have been somewhat technical, the questionnaire was generally designed to extract basic knowledge that every member would be expected to have information on, especially what he/she knows about his/her church when it comes to Missions. This basic knowledge, while it may not necessarily give a detailed and accurate status of the church, is good enough to paint a general picture as to what and where the church is when it comes to missions. As the church is made up of members from whom it gets financial support, its labourers for missions, etc., surely they should have some basic knowledge of what is happening in their denomination.

All in all the questionnaire had 27 questions including both main questions and sub-questions, and was divided into four main sections or parts:

**Part 1** had to do with **personal information** such as name of the respondent, gender, age, nationality, church affiliation, etc;

**Part 2** sought information on the **Mission status of the church** from the respondent. In this part the researcher wanted to find out whether the church of the respondent sends out cross-cultural missionaries, and if so, where and how many? If not why not? Are there any missions related activities taking place in the respondent's church, such as missions conferences and or seminars? Are there missionaries from other countries working in the respondent's church and where are they from?

**Part 3** was about the respondent's **Personal understanding, knowledge and opinion about missions**. While the purpose of the whole questionnaire was to extract, indirectly, the same information as called for in this part, this part was meant to solicit that information in a rather direct manner, by assessing respondent's basic and personal knowledge on missions. Questions in this part included the respondent's personal understanding of what a missionary is; whether he/she had been taught or trained in missions in any formal setting such as at bible school, or bible study in the church; whether he/she had ever taken part in either missions conferences/seminars, short term missions outreaches, etc. Did the respondent know of any institution that train people in missions or not, and if he did, which institutions are those?

**Part 4** was an open question in which the respondent could give his/her opinion which he/she felt was pertinent to the matter of discussion and had not been covered adequately enough in the questionnaire.

The questionnaire was written in both English and Sesotho but the questions were all the same. While they were distributed amongst the church people irrespective of the denomination, care was taken to try to target predominantly members of the Lesotho Evangelical Church, and this was achieved by asking individual people in the villages who were visited by the field workers. Forms were filled in either by the respondent himself/herself or by way of an interview by the field worker, who would go through the questions as written and write down the respondent's replies.

The church leaders were issued with their questionnaires which were similar to the other questionnaires but were on a different coloured paper. This was done in the hope of trying to compare<sup>7</sup> the responses of the ordinary church members with those of their leaders.

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<sup>7</sup> See appendix 2

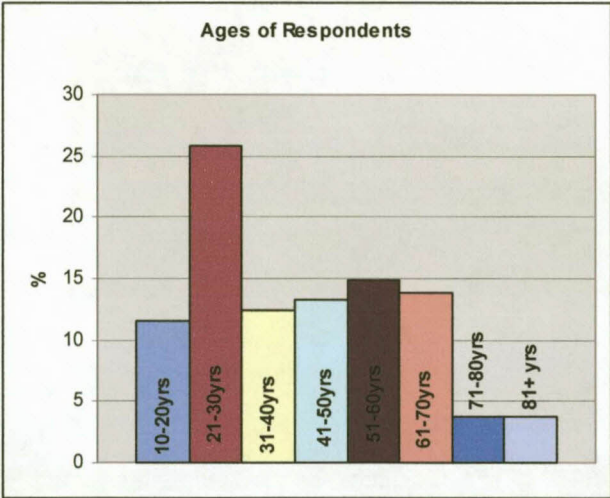
315 Questionnaires were distributed among the church members in 7 of the 10 districts of the country, all of which are in the Lowlands, all in all, 219 forms were filled in, returned and received in time for the analysis, so a 69.5% response rate was achieved.

While the target was to distribute about 35 questionnaires to the denominational leaders, predominantly those of the Lesotho Evangelical Church, only 15 were distributed and 8 of those were received back in time for the analysis, which gave only 53% response rate. It may be noted however, that there is a certain percentage of church leaders who had unknowingly been issued with the forms that were meant for church members, and they have consequently been counted together with the church members.

**4.1 The results of the Questionnaire:**

Although there are about 30 questions in the questionnaire, only the selected key questions which have a direct bearing on the understanding of the cross-cultural missionary enterprise of the Lesotho Evangelical Church have been used in this analysis. As the responses from the church leaders are so few, so that the results thereof may not accurately reflect the real status of the church, the data from the church members has largely been used in this study except in cases where it was found to be worth comparing the results. In such cases it has been indicated accordingly.

**4.1.1 Part 1:Personal Information.**



**Chart 2**

While it was made abundantly clear, by giving appropriate instruction under the question and also by the field workers explaining this clearly, that people may choose to remain anonymous, 70.5% of the respondents identified themselves by their names, thus communicating to the researcher the user friendliness of the questionnaire and the freedom with which the respondents filled the forms, or participated in the interviews.

Of all the respondents 66.2% were female and 33.3% were male, with their ages ranging from 10yrs to over 80yrs. About 25% of them were between the ages of 21 and 30yrs of age. One may not expect much information from this age group as it is relatively young and probably would not know much about what had taken place some years ago in missions, especially if there is little going on presently. However, as chart 1 above shows, the great majority of the respondents, about 66%, were between 31



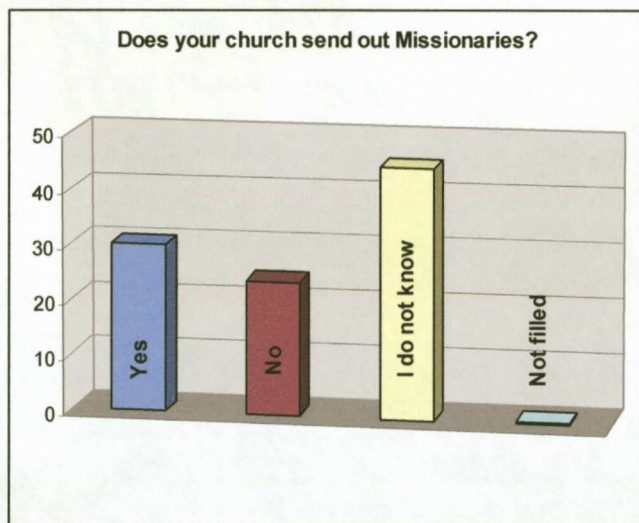
and 60yrs, an age category in which people are active both in the church and in life generally, and are aware of what is happening and what is not happening. Therefore that, one would expect then that the responses given in the questionnaire were coming from people in a better position to know what was happening and make judgments.

Almost all of the respondents were Basothos by nationality namely 99.1% 76% of them belonged to the Lesotho Evangelical Church and 71% were lay people. On the basis of these statistics one can safely say the Lesotho Evangelical church was well represented in this study and the results would reflect a more or less actual state of affairs in this church.

#### 4.1.2 Part 2: Missions status of your church.

This part of the questionnaire formed almost 66% of the whole of the questionnaire, as it had 18 questions.

One of the first and key questions of this part was, **“Does your church send out missionaries?”** To which the respondent could answer by ticking either “Yes”, “No” or “I do not know”. The purpose of this question was to ascertain whether people are aware of any mission activity taking place in their church. While the Yes or No answer would not necessarily imply that there is or there is no Mission activity going on in the church, it would at least indicate whether the member is aware of what is going on in his/her church



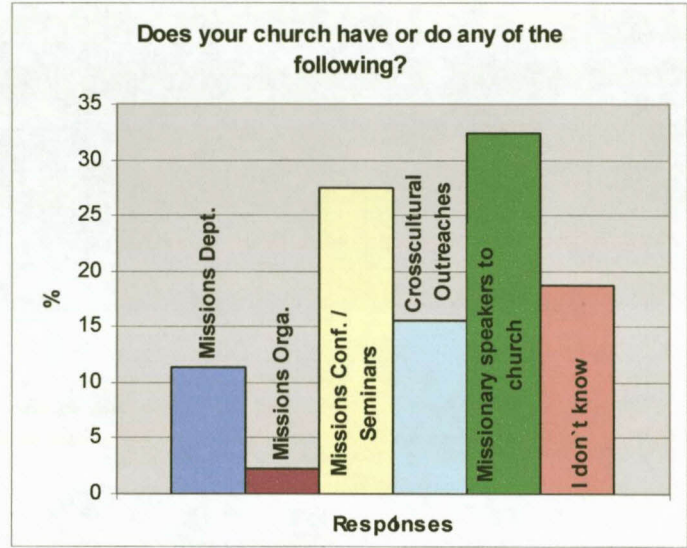
**Chart 3**

as far as missions is concerned, and that would be verified by the “I do not know” answer. **Chart 3** is a summary of what the respondents said in response to this probing question and, as can be seen, almost half of the respondents did not know whether their churches did or did not send out missionaries.

Why is that? Why do so many people not know what is going on in their church? Many responses could be put forward: perhaps it is because they do not go to church regularly, a phenomenon which is quite prevalent among the Basotho people; or they do not care enough to know what is going on; or maybe there is just not enough information available for people to be able to make a judgment.



For those who indicated “Yes” there was a follow-up questions regarding the number of such missionaries, in which countries they were working and whether these missionaries were predominantly Basotho by nationality. For those who had said “No”, their church does not send out missionaries, there was follow-up questions such as why is it not sending them. These follow-up questions are not considered as questions, rather as illuminating the key question and verifying it.



Another question needing to ascertain basic knowledge of the respondent about what is happening in his/her church was: **“Does your church have or do any of the following?”**. The chart on the left (**Chart 4**) would help us to see what the “following” are and how they were answered.

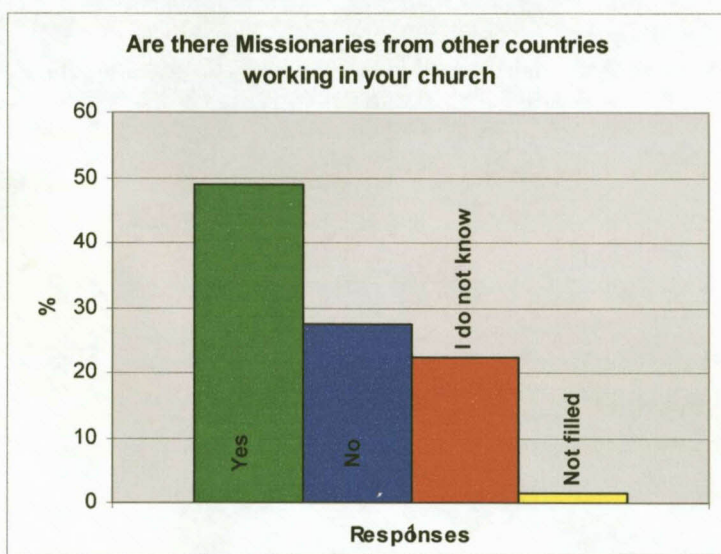
**Chart 4**

As can be seen from the above chart, a total of over 80% of the respondents said that they knew something about mission taking place in their churches, while only just under 20% did not know what was going on in the churches. It is also important to note that when put together, about 60% said they have mission conferences/seminars and invite missionaries to speak in their churches. Since the Lesotho Evangelical Church is such a large denomination with various departments, such as Youth, Ladies, Printing press, Hospitals, Schools, etc., some of which are manned by expatriates; and since they have so many workers who are from other countries and who are likely to visit their churches regularly; since it is also affiliated to many Ecumenical bodies such as the World Council of Churches, Christian Council of Lesotho and others who are likely to send their representatives to the church in Lesotho, one wonders how many of the speakers that visit the churches are coming with the express purpose of communicating messages concerning cross-cultural ministry of the church. Regarding the conferences that are said to be held in the church, one would expect that the church would have conferences on varying topics and themes regularly: of these, then, which ones and how many had to do with the cross-



cultural missionary enterprise of the church? There is a great possibility that people could have mistaken any conference held by the church or any expatriate speaker addressing the church at various times to be concerned with matters concerning the cross-cultural missionary enterprise of the church. It is the purpose of the study to do away with this kind of ambiguity and provide a more conclusive understanding of what is taking place. For this purpose therefore, this matter will be taken up later in the conclusions when all responses have been evaluated.

The next key question of this part wanted to find out whether there are expatriate missionaries working in one's church, if the answer was "yes" it was then followed up by a question as to where and how many from the different continents. The follow-up question was obviously a bit technical, needing above average knowledge, hence one could not place too much emphasis on responses related to it. However, the responses to the key question yielded the following results as per chart 5 below.



**Chart 5**

The Lesotho Evangelical Church was founded by the Missionaries of the PEMS more than 170 years ago, and as has been mentioned above, it is a member of many international and ecumenical organizations such as the WCC, CCL, ECAA, WARC etc<sup>8</sup>. It has a number of departments, some of which require highly skilled technical expertise, such as

<sup>8</sup> See for example the "REPORT ON THE HISTORY AND WORK OF THE LESOTHO EVANGELICAL CHURCH PRESENTED BY REV. A.M. THEBE, THE EXECUTIVE SECRETARY OF THE LESOTHO EVANGELICAL CHURCH, AT THE ANNUAL CONFERENCE OF SOUTHERN AFRICAN REGIONAL COMMITTEE OF THE WORLD ALLIANCE OF REFORMED CHURCHES HELD AT GRACE BANDAWE CONFERENCE CENTRE, BLANTYRE, MALAWI, FROM 25<sup>TH</sup> TO 27<sup>TH</sup> APRIL 1989.



Hospitals, Printing press, etc. On the basis of these it is likely that, from time to time the church will have non-Basotho workers operating in the church, hence it is not surprising to see that 50% do acknowledge this fact. However, when one considers that the respondents were predominantly from the lowlands where specialized ministries such as the printing press, hospitals, schools, theological seminary, etc., are located, from which the great majority of the expatriates would be working, one would expect that the “yes” answer would be much higher, thus reducing the more than 20% of respondents not knowing what is taking place in their church.

Following on the above question, the next key question was: **“Has your church/denomination ever sent out missionaries even if it could have been long time ago?”** While this question may not be that technical, as it required knowledge that could and should be available to any member of the church, perhaps the older folk or those interested in history, would be more knowledgeable about it. Chart 6 below reflects people’s responses; and again what comes out loudly and clearly is the high number of

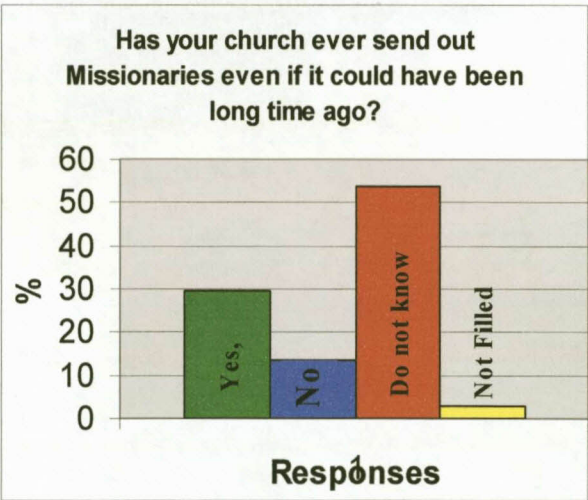


Chart 6

those who had no idea as to what is taking place in their church concerning the question asked, as 53.9% said they did not know whether this had ever taken place or not. This question was followed up by a number of questions such as: If “Yes” how many? When was it? Is it still sending them or not? Were there churches planted by your church? etc.

The last key question in this part was: **“In your church is there a country, tribe/tribes that you either pray for or support financially and or materially?”** which was then followed up by asking the respondent to list such countries or tribes if the answer was “yes”.

While the church may not have gone into cross-cultural mission directly by sending out its people or not have such people operating within its ranks, if it had a global vision it would perhaps be involved cross-culturally through prayer and support. The purpose of the



question was to ascertain whether the members were aware of such matters taking place in their churches or not.

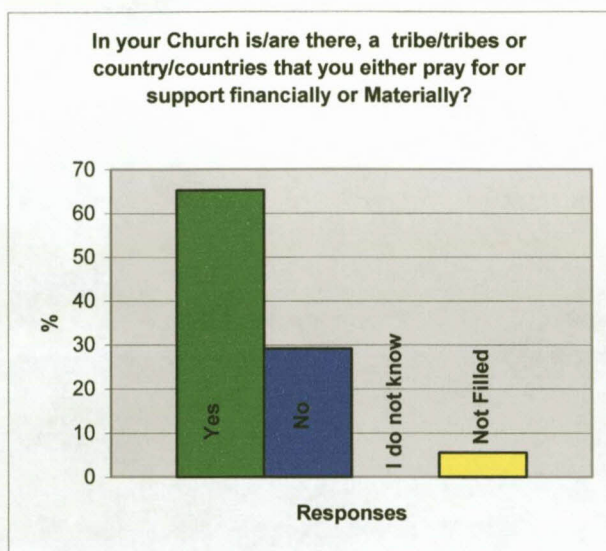


Chart 7

cross-culturally via prayer and/or financial or material support.

What is of particular interest is to see such a high number of people responding positively, viz 65.3%, and having no one saying he/she does not know. The question did not want to ascertain the frequency or the details of what support was given, questions which would have been somewhat technical, yet verifying how far one's church would indeed be conscious of its missionary obligation cross-culturally. In the context and limit of the

question we may conclude that the Lesotho Evangelical Church is more likely involved

#### 4.1.3 **Part 3: Your personal knowledge, understanding and or opinion about Missions.**

This part of the questionnaire was meant to extract personal knowledge, opinion and

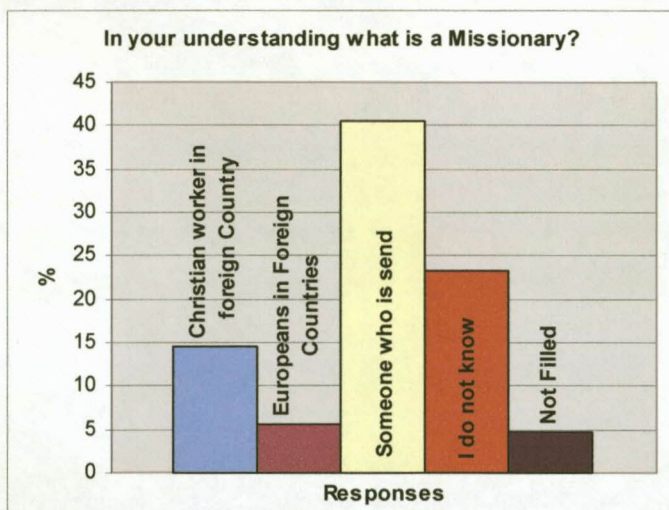


Chart 8

The Sesotho word for a Missionary is "Morumuoa" which literally translated means someone who is sent. "The word 'mission' comes from the Latin word 'mitto' which means 'I send'. A missionary therefore is a 'sent one'..." (Mataboge in Theologia Viatorum...) The common understanding in many communities is that Christian workers are sent by God to do His work. "For 'Mission' simply means 'sending'" (Carter 1963:1),

understanding. Much of the response given before would be influenced to a lesser or greater extent by one's personal background pertinent to Missions. All five questions in this part could be classified as key questions.

The first question was: **"In your understanding, what is a Missionary?"**

Chart 8 gives the responses.



whereas Gustav Warneck (1901:100), in his History of Protestant Mission, defines mission as "...regular sending of messengers of the gospel to non-Christian nations with the view of Christianizing them", and Bosch (1991:1) says, "The term 'mission' presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and an assignment. The entire terminology thus presumes that the one who sends has the *authority* to do so..."

From the foregoing definitions it becomes abundantly clear that the word "missionary" could be understood in general terms as meaning anyone involved in doing God's work, even as it is literally translated in Sesotho. According to the responses on the question above, over 40% of the respondents said a missionary is someone who is sent; The question then is, were these "...sent ones...", people who have crossed the frontiers, as "Mission has to do with the crossing of frontiers" (Bosch 1980:17), or does it simply refer to all those involved in God's work in general?

The next key question was: **"Have you ever been taught or trained in Missions, either at Bible study, or at Bible School/Seminary?"** The purpose of this question was to try to find out whether respondents have ever been directly confronted with teachings or training related to missions, either in their normal day to day life of the church such as bible studies, prayer meetings etc., or whether they have had some theological training, at their theological schools. This question was instrumental in assessing how far the research could rely on the responses, for if one has been trained or even taught about missions, one is

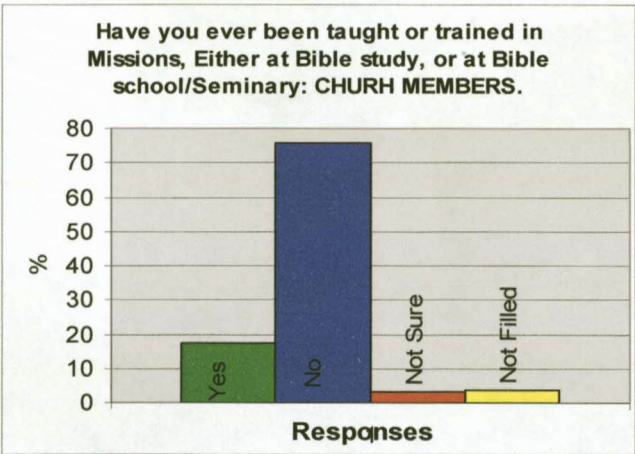


Chart 9

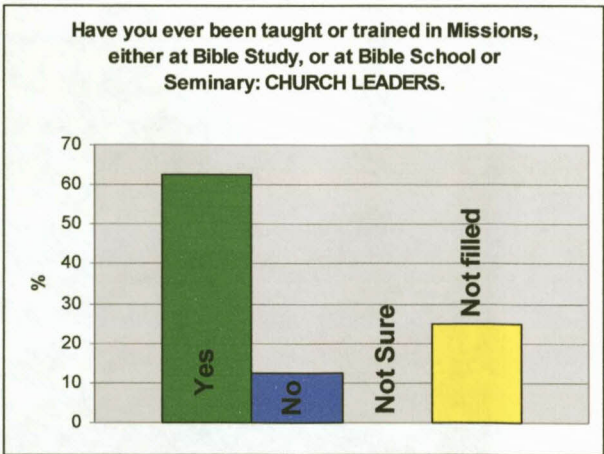


Chart 10

likely to be better informed and thus give a more accurate answer to the questions related to missions. If not, then one is likely to confuse things and render an inaccurate understanding of what is referred to by various questions on missions. As indicated above, a whopping 75.8% of the respondents who are just members responded negatively to this



question, and yet when contrasted with the leaders, the opposite is true, with 62.5% of leaders responding positively, (see chart 9 and 10 above).

On the question as to whether people knew of any institution in Lesotho that trains people to become missionaries, 75% of the church leaders and 67.1% of church members said they knew of such institutions. 20% of church members said they did not know of such an institution, while 8.2% were not sure. They were then asked to follow up their answers by mentioning such institutions. The purpose with this was to see if people know the difference between a Missions training institution and a purely theological school.

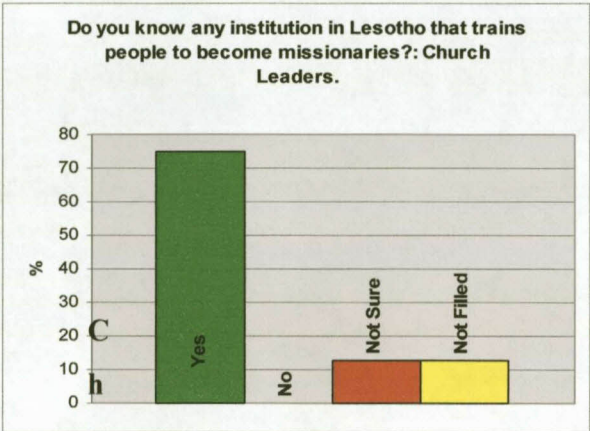


Chart 11

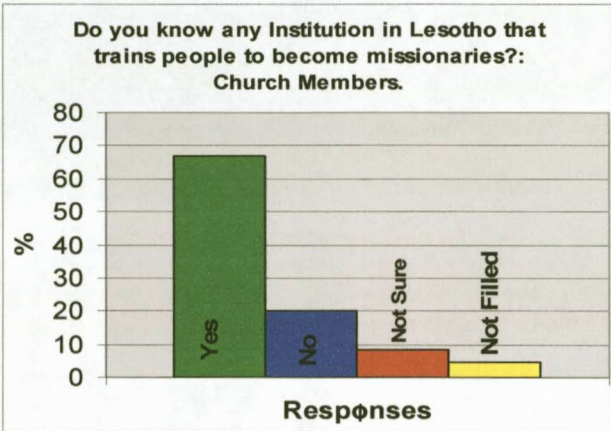
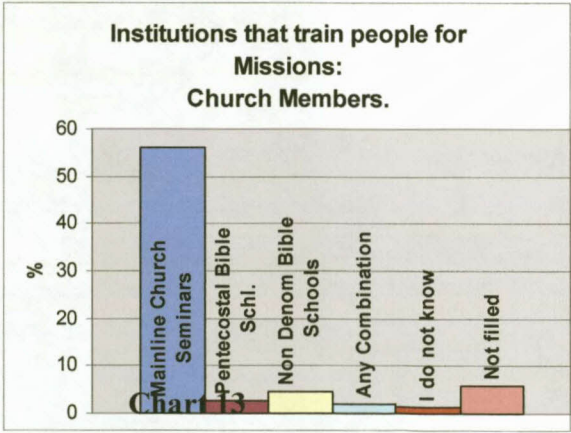
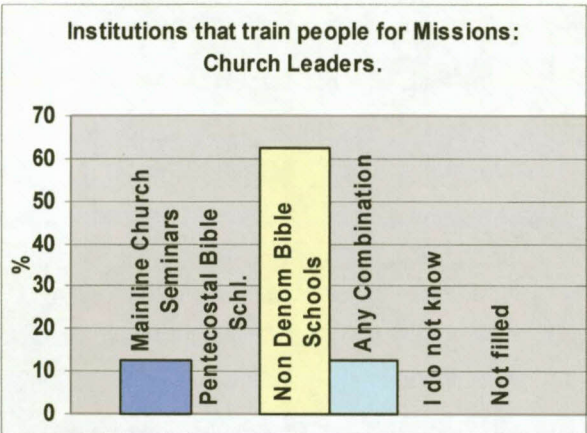


Chart 12

While over 60% of both the church leaders and church members responded, and said they knew of institutions in Lesotho that train people for missions it is interesting to see that both groups pointed at different institutions that do this work. Below we want to highlight these differences by way of Chart 13 and Chart 14.



While 56.2% of church members point to the mainline denominational church seminaries such as the Morija Theological Seminary, which belongs to the Lesotho Evangelical Church, and the Roman Catholic St Augustine Theological Seminary, as the institutions that train people for missions, the church leaders point in a to the different direction: 62.5% of them point to the non-denominational



Missions organization’s training centres, such as Eugene Casalis Missions Training Centre and Youth with a Mission as the ones involved with training for Missions.

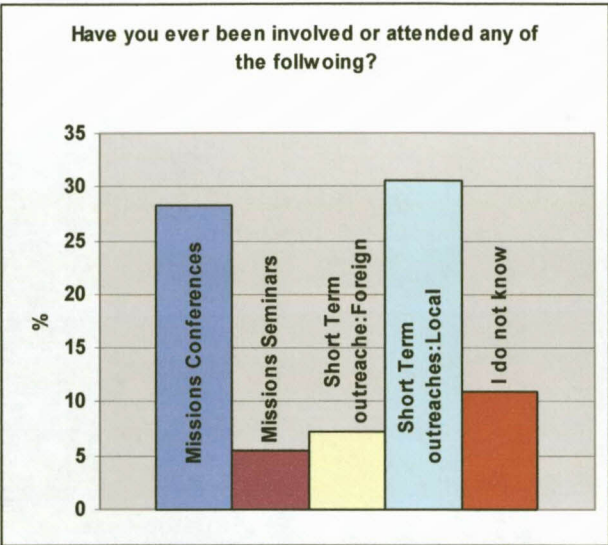


Chart 15

The last question of this part was: “Have you ever been involved in or attended any of the following?” for which the responses were given as depicted by chart 15 on the left. The great majority of the respondents have been involved either in missions conferences or short-term outreaches within Lesotho, while about 11% of them either did not know or had never attended such events.

4.1.4 Part 4: Open Question.

This is how the open question was phrased:  
“You may feel that there are other important points, facts and or thoughts which, in your opinion, could be helpful for the understanding of the missionary enterprise of the church in Lesotho. *If so please feel free to express them in the space provided below*”. 68.9% of the church members and 50% of the church leaders did not fill in this section. Since this was an open question people wrote as they saw fit and obviously there would be a wide spectrum of opinions. What the researcher did, was to summarize and condense the most prevalent views into manageable units, and the chart below (Chart 16) gives that summary. Almost 13% of the respondents feel that churches everywhere, including those in Lesotho must be involved in missions, whereas 8.7% complain about a lack of knowledge and exposure to missions as a factor that needs to be looked into and addressed.

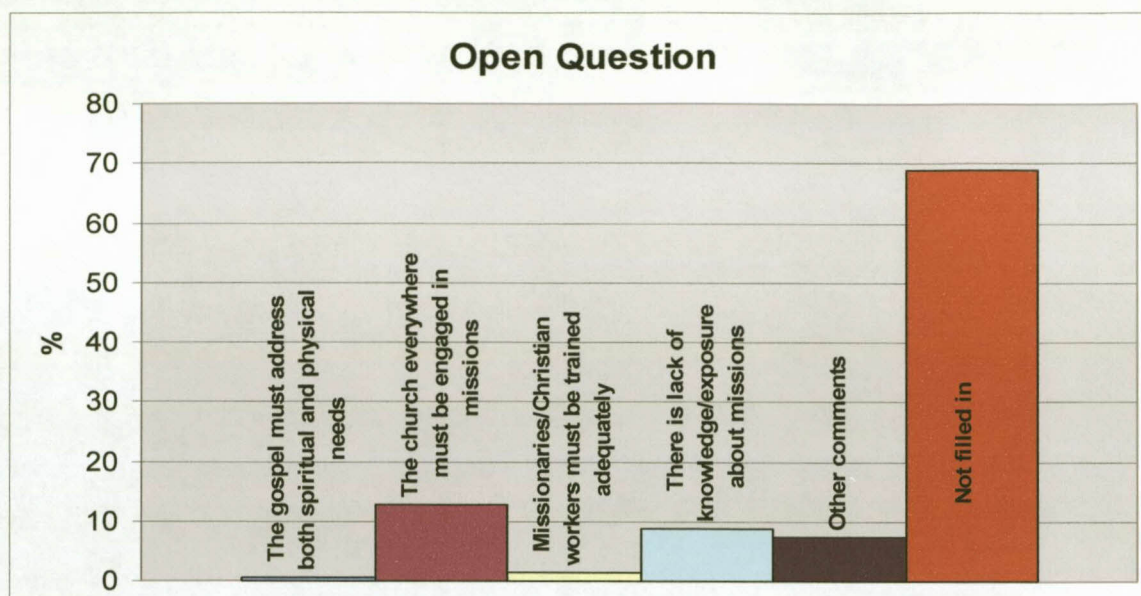


Chart 16

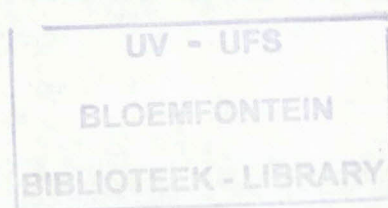
## 4.2 Conclusion on the data of the questionnaires:

Based upon the information and the data of the questionnaires, the research yielded the following observations as detailed below.

### 4.2.1 *There is a lack of knowledge about and/or exposure to missions among general church members.*

While the great majority of the respondents 68.9% did not give their views on the open question in part 4 of the questionnaires, 8.7% mentioned the lack of knowledge about missions as a matter that is prevalent in the churches and which needs to be attended to. The percentage of this is low, yet very significant when one considers that replies were voluntary without anyone being led or directed in any way; secondly, the majority of the respondents did not say anything, and the question is, why? Could it not be for the very same reason that people felt they knew too little to be able to say anything on this matter of missions? Obviously these are speculations that we may not place too much emphasis on, however the rest of the questionnaire seems to suggest that there is indeed a general lack of knowledge about missions in the church.

On a couple of key questions which were, as has been mentioned earlier, meant to extract what one would expect to be common knowledge in the church, knowledge that each and every member should be aware of a high percentage of people simply said they did not know. The table below is a summary of such key questions and the percentage of those who said they did not know contrasted with the "Yes" and "No" answers.





Key Question asked	% who did not know.	Total of YES & NO
Does your church send out Missionaries?	45.2%	54.2%
Does your church do or have any of the following?	18.7%	-
Has your church/Denomination ever sent out missionaries even if it could have been a long time ago?	53.9%	43.4%
Are there missionaries from other countries working in your church?	22.4%	76.3%
In your understanding, what is a Missionary?	23.3%	-

**Table 1**

When noting the figures given in this table it becomes clear that no fewer than about one quarter of respondents did not know what was taking place in their churches, and about 50% or more would always know either positively or negatively. While the combined percentage of those who answered “yes” or “no” is larger, it also poses questions which in a way would seem to authenticate the problem of lack of the knowledge and understanding. Being people of the same church, where hopefully the same things will be happening simultaneously, why would people have conflicting answers on the same matter? For instance, on the question **“Does your church send out missionaries?”** 30.1% Said “yes” and 24.1% said “No”, making a total of 54.2%. Which of the two are actually saying what is happening in their church? Does the high percentage of these conflicting statements about the same church not suggest that there is a lack of knowledge and understanding which causes people to arrive at two different answers about the same ministry of their church?

When asked, **“Have you ever been taught or trained in Missions, either at Bible study, or at Bible School or Seminary?”** 75.8% of the respondents among the church members said they have never had such an exposure. This being the case, it comes as no surprise that there would be many people who would not be able to respond clearly on key matters pertaining to missions, and an almost equal percentage who would respond “yes” and “no”

to the same question, as they have never been exposed to missions. This high percentage of people who say they have not been exposed to missions does in a way verify the findings of this research that there is a general lack of knowledge and understanding about missions as it would seem as if there is relatively little exposure afforded them.

This state of affairs cast a shadow of doubt on some of the responses given to some questions. For instance, it becomes doubtful whether the “missions Conferences” that people purport to have attended and the “missionary speakers” that had been invited were indeed related directly with mission, for possibly people just took any conference to be a missions conference and any visiting speaker, especially an expatriate, to be a missionary addressing missions issues. It is also highly likely that when 40.6% said a missionary was someone who is sent they were referring to any person involved in God’s work.

Ironically, in reply to the same question, 3.2% said they were not sure, in other words they were not sure whether they have or have not been taught anything about missions. Again this serves to highlight a general lack of knowledge and understanding, for surely one should know if one has attended a bible study or not and also to know what one has been taught if one has attended such a bible study. The assumption would be that to have attended it would not be a question or problem, as people do know whether they have attended any bible study or not, but the problem could be in not being able to differentiate between matters concerning missions and other matters, hence inability to say whether one has or has not been taught about missions.

This general lack of knowledge and understanding is further manifested by the failure of the members to differentiate between Missions School, Theological Seminar or any institution that offers missions courses and institutions that do not. Obviously this question is somewhat technical, requiring above average knowledge about missions. That being the case, to the question **“Do you know any institution in Lesotho that trains people to become missionaries?”**, if people were well informed on missions, and were just not aware of the courses offered at the different Institutions within Lesotho, one would expect the great majority to have said they were not sure. However, as the research indicates, 67.1% of the members and 75% of the leaders said they knew of them, so it could be said that both leaders and members are in agreement, and yet when they were asked to mention those institutions by name, leaders and members pointed in two different directions. Church leaders said the Non-denominational Missions organizational institutions were the



ones training for missions, referring to institutions such as Youth with a Mission, and Eugene Casalis Missions Training Centre, whereas the church members said the Mainline denominational Seminaries were the ones doing training for missions. Why the difference? The difference is likely due to the fact that these non-denominational institutions are of fairly recent origin, thus making them less known to ordinary church members in general who are used to institutions that have existed for many many years: i.e. Morija Theological Seminary was established "On the 2<sup>nd</sup> June 1887...with three pupils..." (Ellenberger 1938:242). As it would seem, to them everything is missions and missions is everything. The church leaders, on the other hand, would know about even the most recent arrival, be it a church or missions organization, and what their ministry and purpose is, thus putting them in a better position to say which is which.

If 67.1% of the people say the Denominational Institutions are the ones offering training in Missions, we had to verify this assumption, hence an enquiry was made to see whether indeed these schools were offering such training. We looked predominantly at the Morija Theological Seminary which is the seminary of the denomination being considered in this study.

It must be stated that trying to trace information on the courses offered by the Seminary as far back as when the school started has not been easy as there were very few records available. However, since we are considering the current situation running from 1964 to the present we made use of whatever material was available such as the current syllabus, timetable and verbal inquiry from those in leadership position at the school.

It has been found out that presently this seminary offers a five year course, at the end of which a successful candidate graduates with a Diploma in Theology which is, according to the director of the Seminary, "...equivalent to a Bachelor of Divinity degree..."<sup>9</sup> Parallel to this programme there is a three year course run in the sister institution of this Seminary, the Bible School, which trains evangelists.

In the syllabus of the Seminary, which was printed in 1992 and is still in current use, Mission and Evangelism are offered under Church History as "The challenge of the modern state, society and industrialization..." that are offered under the same Church History as Mission and Church history in Lesotho. Under Pastoral Theology there is "Missiology" too. While this could suggest that there is training in Missions in this Seminary it would seem as if missiology has been relegated to a position of a minor

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<sup>9</sup> Morija Theological Seminary of Lesotho Evangelical Church. Syllabus: A five (5) year course.

elective. In his very short introduction to the syllabus, the Director of the Seminary points out that "It must also be noted that there are other courses which we offer such as Ministry to the Youth, Ministry of Music/Hymnology, Mission and Evangelism and Ecumenism, which are not given a formal place in this syllabus. **"The reason for not giving them as such a formal recognition is because we do not offer them on a regular basis"** (Emphasis mine). Regarding missiology, verbal discussions, between the researcher and director of the seminary indicated that this is due to lack of lecturers.

Of these courses which do not have a formal place in the syllabus, In the "1998 – 1999 Time Table of the Morija Theological Seminary- Lesotho Evangelical Church", there was 2 hours of tuition on Hymnology per week for all students both in the Seminary and Bible School; 1 hour for Youth Ministry for final year students of both the Seminary and Bible School, and no mention of Missiology except perhaps as part of the History of the LEC, which was given for 1 hour per week to final year students of both the Seminary and Bible School.

Notwithstanding the limitations of the available information, it is doubtful that Morija Theological Seminary can be classified as training for missions, as missions is on the periphery of the overall programme of this institution. The 67.1% of the church members who said the Morija Theological Seminary was an institution training candidates for missions, further proves the lack of knowledge about missions in the church.

Baccuet writes in "The church of Basutoland"<sup>10</sup> that "An evangelical church must be missionary". When handed a baton of autonomy, the Lesotho Evangelical Church was asked by the last president of the Missionary Conference to examine itself to determine whether it is a "...missionary community..." (Mohapeloa 1985:46).

Bearing in mind the amount of data discussed above, the conclusion of this study is that there is a general lack of knowledge and understanding about the cross-cultural missionary enterprise of the LEC amongst its members. The question is, why? Is it because the leaders have not been taught and trained in Missions? Is it because the leaders do know and have the necessary information but do not take time to pass it on to their church members? Or is it because the cross-cultural missions enterprise is non-existent in the church? These and other questions need to be looked into.

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<sup>10</sup> This was probably a pamphlet By Baccue Himself, written around 1966 for the purpose of raising funds for the church. Any reference to Baccue will be referring to this pamphlet.

#### *4.2.2 There is no Cross-cultural Missions work taking place currently.*

When asked whether their church sends out missionaries, just over 45% of the respondents said they did not know, whereas about 54% varied between “yes” and “no”. Based on these results and verified by other sources of data, it is the conclusion of this study that the cross-cultural missionary enterprise of the church is less evident or obvious to the ordinary church members, to such a degree that it might be felt that it is non-existent. This is why the great majority of the members are not sure whether their church sends out missionaries or not.

It has been seen in chapter 3 that there was an initial cross-cultural mission work carried on by the Lesotho Evangelical Church in the Northern Transvaal and in Zambesi. Men and women have been sent beyond the borders of Lesotho to go and carry on the work of world evangelization among the nations of central Africa. The church in Lesotho supported these valiant missionaries from Lesotho with their prayers and finances. Even during times when there were no Basotho workers in Zambia, the church continued to send finances for some time (Leselinyana 17/February/1914:2).

This vision was brought into existence by the early missionaries of the PEMS working in Lesotho, chief of whom was Adolphe Mabile and Francois Coillard, as early as 1864. This was achieved by the sending of Asaia Seele to chief Mankopane and was officially adopted as the programme of the church by the Synod of April 1874 which was held at Morija (Little Light NO. 6 June 1874: 21, 22). Barely 5 years after it had started, owing to the distance between Lesotho and the tribes and nations proposed for evangelization, the programme was handed over to the PEMS in France by the Synod of Oct 1879, held at Thaba-Bosiu.

Since then the church in Lesotho has played a secondary role, by providing evangelists and a financial contribution of between £200-£300 per annum, which the church could barely raise. As has been shown by the graph in 3.2.2. “Finances From Lesotho”, above, for the period of 28 years from 1872 to 1900, an average of about £60 per annum was raised from the churches in Lesotho for cross-cultural mission work in Borotse.

While the church tried to continue with the provision of evangelists, it was able to do so only up to the end of the 19<sup>th</sup> century when there seemed to be decline in men/women offering themselves for serving in Borotse. At the celebration of the 75<sup>th</sup> Jubilee in 1908, the delegation from Zambesi pleaded for the sending of evangelists to their country to begin anew, a request approved by the “SEBOKA” (Synod) of Oct 1908 held at Morija (In

the Minutes of the this synod). The Borotse mission was resumed by first establishing a three man committee, what could probably be called a Missions committee, in the persons of Rev. M. Mabile, J.S. Mohapelo and Ed. Motsamai, and later Rev. M. Dyke was added to the committee. (Minutes of the Seboka April 1909). This committee was charged with taking responsibility for matters related to the work in Borotse, such as selection and recommendation of people wanting to go to Borotse; communication, by way of correspondence, with them when they had gone; attending to and dealing with conflicts in the mission field, and to reporting to the Seboka.(Minutes of Seboka of 24/Oct./1908). Offerings for the work in Borotse were scheduled to be taken on the first Sunday of September every year in all the churches of Lesotho and to be sent to the office of the treasurer before the end of the year (Minutes of the Seboka of May 1911).

In 1910 two evangelists and their wives offered themselves for the Borotse Mission work. They were Jeriel Pheko and Jakobo Makakole. By the end of 1912 Jeriel had died in Borotse and his wife returned to Lesotho, and subsequently Jakobo had to return home due to discouragement and other factors. (Minutes of Seboka 11/April/1910).

From this period onwards there were no more evangelists sent to Borotse. In the years 1913-1914 an amount of £126.2.6 was raised and sent to Borotse though there were no Basotho evangelists there due to sickness and other factors (Leselinyana 31-March-1914:2 and also Minutes of Seboka of March 1914 held at Morija).

1912 marked the closure of the final chapter of active participation of the Lesotho Evangelical Church in direct cross-cultural mission, at least to the places initially intended for that work. Today the church is either silent on matters of its cross cultural-missionary work or it points to and speaks about the Borotse work in the past tense, a thing which happened in the distant past. It is reported, for instance, in the booklet of the 75<sup>th</sup> Jubilee, that the church in Lesotho "...besides extending its borders to the heathen communities of the mountains it may with justice point to the Zambesi Mission as **the direct outcome of the missionary zeal of the Basutos of 30 years ago**" (emphasis is mine).

On the basis of the constitutional provision of the Lesotho Evangelical Church,<sup>11</sup> Chapter 1 clause 5 (c) which states that "The church looks after Basotho who have gone to the mines of Transvaal by placing them in the care of the PEMS of South Africa to which it is linked by letter of agreement", the Lesotho Evangelical Church has parishes and churches

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<sup>11</sup> The constitution cited is the translation of the Sesotho version printed in 1979. It must be understood that the constitution is under review and there will be a new or an amended one soon.

in the Republic of South Africa; it provides those churches with Ministers and evangelists; it assists it in any way it does any church within Lesotho, and that church is a direct extension of the Lesotho Church. While this arrangement may seem to be a kind of cross-cultural missionary enterprise of the church, and indeed some of the present day leaders of the church does point to it as such, it must be noted that it differs from the work carried out in Borotse, Bopeli, Bonyai and elsewhere in that this work is specifically aimed at Basothos working on the mines, who were most probably already members of the church, but, who by virtue of their being away from Lesotho, lacked access to the services provided by their church. The work in other places, however, was "...in search of all nations and tribes who are still ignorant of the salvation wrought by the redeemer of mankind" (Mabille in *Little Light* July 1876:29). On the basis of the foregoing the researcher would like to consider the work of the LEC amongst the Basothos working on the mines as part and parcel of her home mission and not part of her cross cultural missionary enterprise. Therefore, the conclusion is that, while there have been great and wonderful attempts at mission work cross-culturally by the church in Lesotho in the 19<sup>th</sup> to the early 20<sup>th</sup> century, currently there is no real such work going on.

## Chapter 5: Factors affecting the Cross cultural Missionary Enterprise of the LEC.

As has been said in the introduction of this study, the quest of this research is in the area of the involvement of the church in Lesotho in reciprocating what the missionaries have introduced them to, namely taking the same message to other tribes and nations beyond the boundaries of Lesotho. How far, wide and deep has the church in Lesotho been involved in cross-cultural missions, if at all? If not, what are the causes of her not being involved? Why is the church doing what it is doing in view of her missionary calling? The research endeavours to assess the cross-cultural missionary enterprise of the Lesotho Evangelical church to date.

One major conclusion of this study has been that, although there were obvious and commendable attempts made by the LEC church concerning missions cross-culturally in the late 19<sup>th</sup> to early 20<sup>th</sup> century, there is no cross-cultural missions enterprise being carried by it currently or if it is it is less evident. It has been found that these attempts were carried on to the early 1900s whereafter very little or nothing ever took place.

In this chapter we would like to look into and isolate the factors contributing to this state of affairs.

The following paragraphs may sound overly critical of the Lesotho Evangelical Church. However the aim is not to criticize but rather to point out some issues which seem to be contributing to the apparent absence of, or decline in cross cultural-missionary enterprise of the church, with the express purpose of being able to propose viable recommendations.

### 5.1 The foundations of the missionary enterprise of the Lesotho Evangelical Church.

We need to take note of the fact that the Lesotho Evangelical Church was founded by the Missionary Society of Paris during an era in which mission and church were seen and understood as two separate entities. Van Engen (1991:28) observed that "Normally we do not assume that church and mission are synonymous...the fact remains that in the mind of many church members *church* and *mission* are seen as distinct and sometimes conflicting ideas. This has been especially true in Africa, Asia, Latin America, where 'mission' organizations too often operated quite apart from 'church' structures". This kind of mentality was carried into the mission field by the pioneer missionaries, even as Beyerhaus and Lefever (1964:166) have argued: "In the west, missions were a separate enterprise of particular groups within the church, the 'missionary-minded' as they are still sometimes called. **This could not lead to anything other than a formation of non-missionary churches on the mission field**". (emphasis mine).

Moreover, when the missionaries of the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> centuries embarked on a missionary enterprise for and on behalf of their churches and or countries, propelled by their divergent theological

persuasions, and assisted in some cases by the voyages of discovery and colonialism, they were going to the "...ends of the earth..." in fulfillment of the great commission as given in Matt. 28:19,20 but more so Acts 1:8. If Africa, Asia, Latin America and others, in which there were then nations without Christianity, were the ends of the earth, where then would the churches founded in these nations go to? What would be their ends of the earth? Obviously the mission praxis of the church would require a new perspective, understanding and interpretation. The general mentality which is prevalent even today is that the churches in the missions receiving countries were to reach their own people. This is why the pioneering missionaries of that time were not hesitant to send newly qualified pastors into the inhospitable mountains of Lesotho, when only the evangelists were to help the European missionaries cross-culturally.

When the LEC was founded Mabile, Coillard and a few others were convinced that the church of Basutoland needed to be involved in missions cross-culturally and they were prepared to experiment with that as best as they possibly could, yet it would seem as if it was more out of personal conviction and preference of these individual missionaries than a general belief of both the Missions Committee of the PEMS in France and the rest of the missionaries working with them. The mentality was, as Van Engen (1991:79) rightly argues, "The newer third-world churches are supposedly not ready to engage in mission on their own until they reach a certain level of maturity-that maturity often judged by Westerners, based on Western standards". It took a lot of determination and convincing on the part of Mabile before the cross-cultural missionary enterprise could finally be approved for the church in Lesotho.

The fields of labour for the Basutoland church were selected carefully among nations that speak languages closely related to the language of the Basotho; for instance, the Ba-Peli of Northern Transvaal speak a language almost similar to Sesotho, and in actual fact they are called Northern Sotho, while the Basotho are called Southern Sotho. In Zambia, as Mackintosh has rightly observed, "The Barotsi and their allied tribes still spoke the language of Basutoland, which their conqueror, Sebitoane, had imposed upon them all as a *lingua franca*" (Mackintosh 1907:267). Despite this careful choice of tribes to be evangelized using Basothos, the ability of the Basotho Christians to handle the culture shock in the mission field was questioned by Mabile himself, especially if they would be working away from the white missionaries. (Little Light October 1874:38-39). The strong sense of concern expressed in this article seems to convey the general mentality of the time in which the natives were seen as incapable of doing much without the presence and supervision of white persons, for it can be recalled that even during the expedition of Dieterlen in 1876, the Basothos had to have a "white passport" before they could traverse the territory of the Republic of Transvaal, the

“white passport” being the presence of a white missionary (Little Light June 1876:26). As far as the question of cross-cultural missionary enterprise of the Church is concerned, this kind of mentality subtly promotes dependency upon foreign assistance, which could, if not checked, last for generations to come. It is the observation of this study that this could be the case regarding the church in Lesotho.

The other point of great interest is the kind of people sent out into cross-cultural mission work by the church in Lesotho. Since its inception only evangelists, teachers and catechists were sent with the white missionaries to the Northern Transvaal, Bonyai and Borotse. There had never been an instance in which an ordained Mosotho pastor was sent cross-culturally. These as, Ellenberger (s.a.)<sup>12</sup> points out, were “...taken from among best educated and most trustworthy, men who by their experience and knowledge can command respect from all”. The truth is that the ministers (Pastors) were trained at a much later stage than evangelists, with the first graduates emerging in 1891; their training took much longer than that of the evangelists, thus the church would have limited Basotho pastorate. By 1907, 16 years after it had had its first Basotho pastors, the church had 13 ordained native pastors (Report of the 1908 Jubilee pp 22). Despite this limited number of native ministers, the centrality of the cross-cultural missionary enterprise of the church could have possibly been maintained by using some of them, for there will never be a time when there will be enough workers at home, with some to spare. When the PEMS was sending out white missionaries to Lesotho it was not because it had a surplus<sup>13</sup> but it was motivated by the need to fulfil the obligation of the Great Commission. The question is not the abundance of manpower but vision and commitment to missions globally.

If it was deeply felt that the foundation being laid was to develop a truly “missionary church”, surely the senior leadership, such as the pastors, however few they were, should have been initiated into cross-cultural evangelism and missions even if it was not going to concern all of them at the same time; and not rely on evangelists only, who, by virtue of their position, were assistants rather than decision makers in the parish.

Regarding the use of junior leadership in cross-cultural missionary work, the importance of this aspect of the church is somewhat compromised, giving the impression that it is of lesser value and importance than home mission work. Reading the letters of some of these evangelists, seeing their dedication and commitment makes one realise that their contribution in missions cross-culturally is immeasurable. However, the missionary character of the church would have been enhanced for a long

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<sup>12</sup> Ellenberger, V. **Landmarks in Basutoland. 1833-1933** Page 31. A Booklet written for the celebration of the 1<sup>st</sup> Centenary of the Church of Basutoland.

<sup>13</sup> There was always a plea for more workers. See “The missionary Task of the French Protestant Church: Address delivered in the Assembly Hall, Edinburg (World Missionary Conference) on Friday Evening 17<sup>th</sup> June 1910, by Mr. le Pasteur A. Boerner.



term if the senior leadership had been developed with the view of making cross-cultural mission work part of the whole vision of the church.

The study seems to suggest that the attention of the Lesotho Church and its leaders has always been more on the local work and ministry, so that emphasis has been placed on matters of church within the boundaries of Lesotho extending to principally where Basothos live. For instance, even with the very limited number of ordained pastors the church was not slow to establish the work of reaching out to the Malutis mountains of Lesotho, where "...it would not have been possible for a European missionary to take abode in those distant parts, so far from Basutoland proper, and which could be reached through exceedingly awkward paths after a journey on horseback lasting several days" (Ellenberger 1938:245). So the scarcity of ordained ministers did not deter the church from reaching out to the remote areas in the mountains.

The tone of the constitution of the LEC, also seems to suggest the same emphasis. Chapter 1 clause 5 (a) states that "The church understands that its duty is to teach residents of Lesotho evangelism. It does so by setting up churches, schools, hospitals, and other organizations. It assists with priests, evangelists, elders, teachers, doctors, nurses, experts and other servants". Subsection (c) of the same clause reads: "The church looks after Basotho who have gone to the mines of the Transvaal by placing them in the care of the Paris Evangelical Missionary Society of South Africa (P.E.M.S. of S.A.) to which it is linked by letter of agreement. These conditions of the constitution can be seen as practised by the church even today. However, when this clause is contrasted with sub-section (e) of the same clause 5 which reads, "The church understands that its responsibility is not limited within the confines or boundaries of Lesotho, nor does it end with places where Basotho are found; but it feels duty bound in assisting in the wide spreading of Evangelism in the whole world". The concern here is that while the work within Lesotho and elsewhere where there are Basotho people, is seen as binding on the church, but when it comes to cross-cultural mission work the responsibility is seen and understood as **assisting**, as though this is someone else's responsibility. While one may not wish to make an issue out of this contrast, assuming it may have been an omission or that it is a matter of interpretation, a couple of things seem to authenticate this view.

First, the very same constitution lists a number of departments for the church such as the Theological Seminary, Press Board, Health Services, Education Services, Youth Department, etc., and even the Morija Electric Light Garage for maintenance and repair of vehicles for the church. However, there is no department taking care of the cross cultural-missionary work of the church. It should be noted that the Synod of Oct. 1908 held at Morija did resolve to establish a three man committee for the work in Borotse which in a sense was a precursor of the department of world missions of the church. The question is why is this not being pursued at present? The only rational answer one could come up

with, given the evidence and circumstances, is that perhaps the centrality of the cross-cultural missionary enterprise has gradually been shifted. 1879, when it was felt mission in Zambesi was going to be too cumbersome for the church in Lesotho, and the church was asked to play a secondary role, marked the beginning of the decline of the cross-cultural responsibility of the church and the church has never recovered from that downward spiral.

Secondly, some of the key leaders of the church do seem to place emphasis on the local ministry of the church at the expense of its cross-cultural mission work: for instance Baccue writes in his pamphlet "The church of Basutoland" pp 4-5, when reporting on the progress of the work of the Church, "The church of Basutoland is first of all Evangelical. Its first care-**the only one which really matters**-is to preach the Gospel to the Basotho" (Emphasis is mine). The phrase, "...the only one which matters..." is problematic for it suggests that the prime responsibility of the church in Lesotho is with only the nation and people of Basotho, just as the constitution seems to suggest.

While Baccue writes strongly about the events affecting the church in the mid 40s, the internal evidence of this pamphlet seems to suggest that it could possibly have been written around 1966, for he writes "... if one considers that 133 years ago there was not a single Christian in this country, and that now there are more than 63,000 members...", when the statistics of 133 years of service is "...63,000 members...", his statistics of "After more than 100 years of evangelical work. ... Statistics of 1946 show 51,603 communicants (full members)", so these difference seem to suggest that the pamphlet was written at a date later than 1946. 133 years from 1833 when the missionaries first arrived in Lesotho, thus places the timing of this pamphlet around no earlier than 1966; that being the case, it means it was written after the church had just been granted autonomy, as The "Thuthuho", the coming to age of the church was celebrated in 1964. Since the current missionary enterprise of the this church will be taken from when it gained its autonomy, it would not be fair to judge it on the basis of these words of missionaries such as Baccue. However, the contention of this study is the foundation upon which the missionary enterprise of the church was built. The point being made is that the missionary enterprise of the LEC was founded on the understanding that its principal role was to occupy itself with Basotho nation, and this understanding was communicated to it directly or indirectly through the theological and missiological understanding of the founding missionaries of the church.

About 23 Years later, almost the same scenario was re-enacted. The Executive Secretary of the now Lesotho Evangelical Church, gave a report on "THE LIFE AND WORK OF THE LESOTHO EVANGELICAL CHURCH AT THE ANNUAL CONFERENCE OF SOUTHERN AFRICAN REGIONAL COMMITTEE OF THE CONFERENCE OF SOUTHERN AFRICA REGIONAL COMMITTEE OF THE WORLD ALLIANCE OF REFORMED CHURCHES HELD AT GRACE BANDAWE CONFERENCE CENTRE,

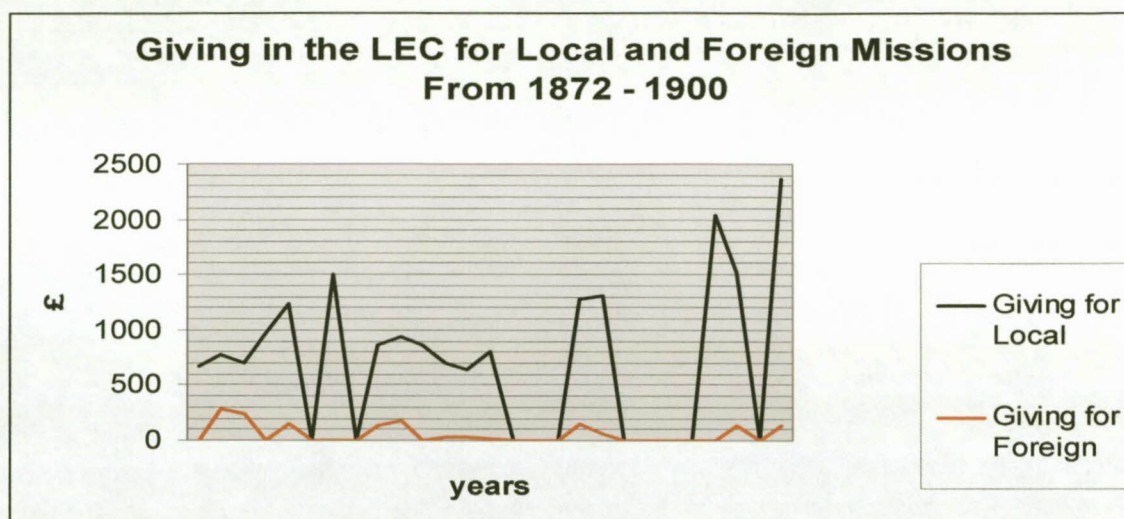
BLANTYRE, MALAWI, FROM 25<sup>TH</sup> TO 27<sup>TH</sup> APRIL 1989". He reports about the History of the church, The administrative structures and Organization, Departments of the church, the Ecumenism of the church, the Lesotho Evangelical Church in Society and its attitude towards politics.

Again, as the constitution seems to suggest, there is no department for missions, particularly cross-culturally, listed in the report, implying that it does not exist. The report is silent about any involvement of the church in other countries, a matter which was the pride of the church about a century ago, even though it played a secondary role in it.

The Secretary writes in the same report that "The Lesotho Evangelical Church, like its predecessor, The Paris Evangelical Missionary Society, obeys a clear call of our Lord Jesus Christ to 'go and make disciples of all nations, baptizing them in the name of the Father and Son and the Holy Spirit'. (Matt. 28:19) We understand this commission to give us a mission not only beyond our borders, but **particularly** in Lesotho" (Emphasis mine). The present-day church has been led and guided by the indigenous people for some time and yet one can detect the same understanding as was manifested by Baccue about twenty years earlier. Why? It would seem that this foundation was laid during the pioneering stages of the church, and that now the current leadership is building upon it.

Thirdly, the contributions by members seem to suggest that the message about the importance of home mission, as opposed to the cross-cultural one, has indeed taken root. Chart 1 in 3.2.3 above does highlight the bias. For a period of 28 years from 1872 to 1900, £20 475 was collected for the work within Lesotho, when a mere £1675 was collected for foreign work, this is just a little more than 7.5%. While the contributions for home mission were increasing every year, those for foreign missions seem to have remained stagnant for many years, never really going beyond the £200-00 threshold of 1879, as can be seen in Graph 1 below.

"Kabelo", an annual church contribution for the support of the native workers and other home needs, was started in 1864 or 1865, and it represented a fixed amount per member per year, being reviewed whenever necessary, and that practice is still operational in the church even today. In Ellenberger's (1938:122) words: "That also was a step forward; the Christians were thus becoming accustomed to make sacrifices for the evangelization of their country. Before that date, some of the churches had made occasional collections, either in favour of the Mission Society or for the erection of their local church buildings". However, the collection for foreign mission was left to the goodwill of the people, and it was never really fixed at any amount. The theological correctness or otherwise of the giving by means of a compulsory quota is not being debated here, as the point being made is the seemingly clear distinction between giving for home mission and giving for foreign mission work which is biased in favour of home missions, which could communicate a message that the work "**-the only one which really matters**" that carried on within the boundaries of Lesotho.



Graph 1

## 5.2 Training.

The vision and essence of every organization, its successes and failures will, and do depend to a greater or lesser extent on its leaders. What is a leader or what does a leader do? In response to this critical question van Engen quotes a couple of writers and finally offers his definition: first, "Then when we try to define leader, about all the agreement we get is that leaders lead" (Engstrom in Van Engen 1991:164); whereas Paul Hersey et al (In van Engen 1991:165) say leadership is, "the process of influencing the activities of an individual or a group in efforts towards goal accomplishment". These definitions do not satisfy van Engen (1991:165) who feels it is not easy to define church leadership with any clear cut precision; to him the above definitions place an individual above the rest of the Christian community. He argues, and perhaps rightly so, that this kind of leadership is more about "...supervisors...Merely delegating authority-only telling people what they should do and devising programs to do it...". He thus proposes that "Leadership is a corporate event...stimulated by a number of leader-catalysts, and mobilized by the Holy Spirit". The "leader-catalysts" of Van Engen (1991:165) "...become the creative, motivational, visionary, enthusiastic, positive, and forward-looking catalysts to mobilize the people of God in mission in the world". Notwithstanding van Engen's reservations, the role of leaders in the success of an organization, and indeed its mission, are made abundantly clear by both van Engen and others. To van Engen (1991:166) church leadership is demonstrative leadership, one that shapes things that matter most in the church, "The people must be shown a model that presses them to want to achieve those intentionally missionary goals of the congregation".

The missionary character of the church will be greatly affected by the kind of pastors, evangelists and other church leaders produced by The Bible School and Seminary of the church. In this context, notwithstanding the good and worthy courses offered by the Bible School and Seminary of the

Lesotho Evangelical Church, the fact that missiology is non-existent or on the periphery of the general curriculum of both the Bible School and Theological Seminary of this church, predisposes the church to a lack of a missionary character which could otherwise be enhanced by enthusing the would-be leaders with a good dose of missions at their training level. "The spiritual, emotional, and mental personhood of ...leaders provides the *heart* of missionary congregation..." (van Engen 1991:166), and therefore "Local congregations will be mobilized for missions when their senior administrative pastors begin to let this catalytic missionary vision permeate all corners of their congregation's life through the influence of every type of leader-catalyst" (van Engen 1991:168). While the senior pastor may not be expected to be a know-all kind of leader, or be expected to do everything that has to be done by the church, particularly when it comes to missions; and while he may not necessarily be expected to go into cross cultural missionary work for his church to be missions minded and involved, his role as the leader is very pivotal in influencing the junior leadership who in turn will influence the lower strata of leadership of the church and general membership in regard to missions.

Lack of knowledge in matters related to mission amongst church members, as discussed in 4.2.1 above, could very well be avoided if proper attention could be paid during the training of the leadership of the church; that is, if the centrality of cross-cultural missions could be made the core component of the curriculum and the centre around which all subjects revolve in the Seminary and Bible School.

### **5.3 Spiritual luke-warmness in the Church.**

One of the matters that concerned the mission work in Lesotho, which was discussed in many Synods, was the issue of a lack of enthusiasm and excitement among the members of the church in general. In the early part of the life of the church, a number of Synods addressed themselves to this problem. The Synod of March 1874 which was attended by over 2500 people did address itself to this matter (Leselinyana June 1874).

When the reports from different Parishes were submitted to the Synod of 6<sup>th</sup> April 1876 (Little Light April-May 1876:18-19) held at Leribe, over and over churches spoke about lack of enthusiasm among the church members; in this Synod it was also observed that young people and men were indifferent to the work of God, and only women participated more rigorously in the life of the church.

Much space would be required to elaborate on all the Synods; however, in 1875 "The Review of Mission Work in Basutoland for 1874" was published in the Little Light (February & March 1875) and it does cast some light on this aspect. While most of churches reported change and progress taking place to some extent, almost half of them that gave reports alluded to the luke-warmness and lack of enthusiasm of members of the church. For instance, it is reported about the work of Bethesda

that "The state of the church at BETHESDA does not essentially differ from what it was the year before. There is too much seeking after the mammon of this world; and there is also much quarrelling among the people..."; "The church at Hermon has recovered from its internal division. There are however within it many Christians who are only such outwardly". These and many others, speak about the general apathy in the church.

The question is why? Why was it like this? Is there anything the missionaries did that contributed to this or was it the general trend whenever a new church was planted? One may not know for sure, and perhaps a number of factors could very well be attributed to this state of affairs. However, going through the writings of this period, there is some kind of pattern that could very well have contributed to this matter and that is what one may call the evangelical fundamentalism of the missionaries when they related and applied Christianity within the cultural context of the Basuto. This matter has been discussed at great length by many theologians, and hundreds of books have been written on it: "To analyze the past, both its strength and its weakness in not to judge" (Hasting 1971:7). Granted that the missionaries of the 20<sup>th</sup> century were children of their time, acting on the basis of the available revelation and knowledge at the time and notwithstanding the great and sacrificial work they undertook, and the many developments wrought by them, their harsh criticism and rejection of most of the Basotho customs and culture did cause many Basotho to view Christianity as a foreign religion bent on destroying the fabric of their society. Even those who did continue to go to church, defiantly held to some of the customs the missionaries were rejecting. Much of the time of the Synods was spent discussing Basotho customs, some of which the missionaries did not have a clear understanding of and were being judged by them not on the basis of theology but in terms of western culture.

Some prominent leaders of the church had were perturbed by this problem, which was not only prevalent among the ordinary members of the church but also among the leaders. Baccue(s.a.:5) writes that "The work is made difficult by lack of energy on the part of native Christians, and sometimes lack of evangelical zeal in the leaders".



## 6.0 RECOMMENDATIONS:

In this study great emphasis has been placed on the cross-cultural missionary enterprise of the Lesotho Evangelical Church. This need not be calculated as promoting what Bridston (in Bosch 1991:8) calls the "...mystical doctrine of salt water" as though "...traveling to foreign lands is the *sine qua non* for any kind of missionary endeavor and the final test and criterion of what is truly missionry" (Bosch 1991: 10). This study and the recommendations herein are done with definite acknowledgement that "Theologically speaking, 'foreign missions' is not a separate entity" (Bosch 1991:9). Emphasis has been placed on foreign missions because, firstly, "mission" has been interpreted in that way for many centuries, and as we have mentioned earlier was carried over into the mission field with an interpretation that home mission belonged to the sphere of the church and foreign mission to the Missionaries and their society. Secondly, on the basis of the aforementioned factor many churches founded in former missionary receiving nations places great emphasis on the "...home mission..." to the exclusion of foreign missions, as though the latter is the field and the responsibility of the European and American churches only. Much of their resources, be they material, financial or otherwise are expended almost exclusively for home consumption and leftovers are offered to foreign mission, that is if there are any.

The Apostolicity of the church, the message it is supposed to proclaim, calls for the church not to be limited only within the confines of its own culture or geographical boundaries but, rather to be seen to be universal, touching every tongue and tribe needing the gospel. The missionary calling of the church forces it into cross-cultural missions work too. It is on this basis that this study and the recommendations herein should be read and understood.

### 6.1 Centrality of the Apostolic Action of the Church.

Van Engen(1991:65) speaks of the four words which "...expressed both gift and task and so might define the idea of the church as emerging towards the full manifestation of its true nature". And those words are Holiness, Catholicity, Unity and Apostolicity. Through the manifestation of these ideals the church becomes concretely "...recognizable in its actual life in the world" (Van Engen 1991:64). He explains apostolicity thus: "The *gift* that the Church is *apostolic* would itself be a *task* for applying the apostolic gospel, living in the apostolic way, and being sent as apostles to the world". By this very definition we would also subscribe to the view of Baccue (s.a. : 6) who said, "An evangelical Church must be missionary", referring to the cross-cultural involvement of the church, for he qualifies his assertion by saying, "That is why the Church of Basutoland has several times sent ministers and evangelists abroad".As

Mohapeloa (1985:46) has indicated, when the church was given the reigns of autonomy in 1964, it did not only acquire a new name and leadership but it was challenged to constantly evaluate itself to see whether it was a missionary community, and whether it was being apostolic as expected.

The recommendation of this study, therefore, is that the "...missionary nature..." of the church, which by its very essence would include missions not only within the confines of Lesotho but even beyond, should be made central in the life and function of the church. The constitutional provision which says that "The church understands that its responsibility is not limited within the confines or boundaries of Lesotho, nor does it end with places where Basotho are found; but it feels duty bound in assisting in the wide spreading of Evangelism in the whole world", should not just be a clause in the constitution but should rather be seen as the life and essence of the church in reality. It would be well if that clause of the constitution could be revisited and amended or re-written accordingly.

The critical evaluation of the cross-cultural missionary enterprise of the Lesotho Evangelical Church by its own organs of leadership, with a view of re-aligning itself with its calling to be a missionary community, and its participation in Community of Evangelicals for Apostolic Action, of which the church is a member, is highly recommended. "If mission is part of the essence of the Church's nature as the body of Christ and the people of God, then it ought to be at the top of the list" and not "...relegate 'mission' to the leftover category, with the internal necessities of congregation and membership receiving higher priority" (Van Engen 1991:80). For the church to be able to achieve that the subsequent recommendations are worth serious consideration by the leadership of the church.

## **6.2 Reintroduction of Missiology in both the Seminary and Bible School.**

It is very critical that Missiology takes a central position in the curriculum of the Seminary and the Bible School, as the missionary character of the church will be affected to a lesser or greater extent by the kind of leaders that are produced by the church. Van Engen's (1991:165) words help to drive home the point, "Local congregations will be mobilized for mission when their senior administrative pastors begin to let this catalytic missionary vision permeate all corners of their congregation's life through the influence of every type of leader catalyst".

Training in missions should not be the exclusive domain of the few elite, who would be fortunate enough to be able to attend the Seminary or Bible School, but should be made available to all members of the church using any structure of the church, of which the senior



leadership is the primary one. Hence there is a dire need also to have the leadership well versed in matters of missions. Refresher courses for those who are already in the ministry who may not be able to come back to Seminary may be held to bring them up to speed with the younger generation graduating from the seminary.

### **6.3 Establishment of a Missions Department.**

Just as there are many departments taking care of the different activities and functions of the church, it is recommended that there needs to be an entity responsible for missions: A department whose task could include, amongst many others, the extension of the church both within and without the confines of Lesotho; promotion of missions within the church in general by organizing missions conferences and seminars, short-term missions outreaches, etc.; looking for opportunities cross-culturally in which church members and the leaders could actively participate; acting as the sending organ of the church, and performing any other functions the leadership of the church may deem fit for the enhancement of the participation of The Lesotho Evangelical Church in the "...missio dei..." (Bosch 1991: 10).

## 7.0 Conclusion:

The recommendations given above are given because "An Evangelical Church must be Missionary" Baccuet (s.a.). by "...being missionary..." is understood to mean that it is a proclaiming and witnessing community both in word and deed. Being part of the universal church it too will take the whole gospel to the whole world even as it has attempted successfully to evangelize the interior of Lesotho, including the inaccessible Maluti mountains, by planting churches, schools, hospitals, a printing press etc. As a church, it is missionary, firstly because of the missionary character of God himself. "**Mission dei**" mission is not an activity of the will of man or his organizations but the plan and purpose of God himself, God is a missionary God. The church, and indeed the Lesotho Evangelical church, also draws its missionary nature from the **Mandate** given to it; it has been commanded to go into all the world and make disciples of all nations (Matt. 28:19); to be God's witness both in Jerusalem, Judea, Samaria and the uttermost parts of the world (Acts 1:8). The **message** given to the church is a universal message transcending all cultural, geographical, national, ethnic, social, economic and or political barriers; it has a missionary message. Finally, its being a member of many ecumenical organizations, amongst which is the Evangelical Community for Apostolic Action, the Lesotho Evangelical Church, testifies to its being a Missionary church.

While attempts at cross-cultural mission work was attempted more than a century ago, it is hoped and believed that the Lesotho Evangelical Church is able in terms of finances, manpower and experience, to be indeed missionary, even beyond the borders in which it was first established, hence the recommendations given above.

It also must be mentioned that the findings and the recommendations of this study are not exclusive to the Lesotho Evangelical Church, as there is a great likelihood that this is a common phenomenon amongst many evangelical churches in Lesotho, as in their "**Global table of Protestant, Independent and Anglican missionaries**" Johnstone and Madryk (2001:748) show that there are only 45 national missionaries from Lesotho of which only 2 work in cross- cultural situations. They further show that mission interest in Lesotho is at a level at which it would take 146.4 churches to "send out one missionary...", when in South Africa only 14.9 churches would be required to do the same. This being the case therefore, the recommendations are worth considering and applying, not only by the Lesotho Evangelical Church but across the entire spectrum of the evangelical community in Lesotho.

**Research Questionnaire.**

I am Rev. Ntai Pheko, the leader of a Missions organization called Operation UP and a registered MA Student with the University of the Free State. I am conducting research to ascertain the cross cultural Missionary enterprise of the Lesotho Evangelical Church in the 21<sup>ST</sup> Century.

May I kindly ask you to assist me by taking few minutes (5-10) of your time to fill in this research questionnaire. You are free not to fill in your name if you want to remain anonymous.

- *Please answer all the questions as honestly as you can, giving your response as things are and not how you would wish them to be.*

For Office Use

<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	1-3
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	4 – 6
<input type="checkbox"/>	7
<input type="checkbox"/> <input type="checkbox"/>	8-9
<input type="checkbox"/> <input type="checkbox"/>	10-11
<input type="checkbox"/> <input type="checkbox"/>	12-13
<input type="checkbox"/>	14

**Part 1.**

**1.0 Personal:**

**1.1. Your names in full.**

*(You may not answer this question if you do not want to divulge your identity)*

_____
_____
_____

**1.2. Gender:** *(If you are female tick or circle female (1) and if you are male tick or Circle male { 2 } ).*

Female	1	Male	2
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**1.3 Age :**

*How old are you?* \_\_\_\_\_

**1.4 Nationality:**

*What is your nationality?* \_\_\_\_\_

**1.5. Church affiliation:**

*Of which church are you a member?*

*(Please specify even the Location i.e. district or village).*

_____
-------

**1.6. Position in Church/Ministry:**

*What is your position in your church? (i.e. Pastor, Bishop, Elder, Deacon, layperson etc).*

_____
_____
_____
_____
_____

**Part 2.****2.0 Missions Status of your church:**

2.1 Does your church send out Missionaries into other countries?

Yes	1	No.	2	Idon't know	3
-----	---	-----	---	-------------	---

*(Tick or circle one)*

15

- *(If the answer is "YES", PLEASE answer question 2.2 to 2.4).*
- *(If the answer is "NO" or "Not sure", skip question 2.2 to 2.4 and continue from question 2.5)*

16-17

2.2 Approximately how many people are send as missionaries?

\_\_\_\_\_

2.3 In which countries are the missionaries from your church working? \_\_\_\_\_


18-19

2.4.

Yes	1	No	2	Not sure	3
-----	---	----	---	----------	---

20

Are the missionaries sent by your church predominantly  
Basothos by nationality? *(Tick or circle one)*

21

2.5.If your church does not sent out Missionaries to other countries,  
in your opinion what could be the reason/s?

22

*(Choose the answer from the list below which in your opinion better  
expresses the reasons why)*

- 2.5.3

As the church we do not know enough about mis-

sions.

23
- 2.5.4

Missionaries are white people not Basotho.

24
- 2.5.5

It is no more necessary to send out missionaries.

25
- 2.5.6

I do not really know.

26

2.6 Does your church have or do any of the following?  
(Tick which ever is applicable)

- 2.6.1

Missions Department.

27
- 2.6.2

Missions organization.

28
- 2.6.3

Missions conferences or seminars.

29
- 2.6.4

Short-term outreaches carried out in other countries.

30
- 2.6.5

Invites Missionaries to come and speak in the church.

31
- 2.6.6

I do not know what you are talking about.

32

2.7 Are there missionaries from other countries working in your church?

Yes	1	No	2	I do not Know	3
-----	---	----	---	---------------	---

33

- If YES please answer 2.8
- If NO skip 2.8 and continue from 2.9

2.8 If yes, approximately how many missionaries are from?

- 2.8.1

Any country in Africa.

34-35
- 2.8.2

Any country in Europe.

36-37
- 2.8.3

Any country in Asia.

38-39
- 2.8.4

Australia.

40-41
- 2.8.5

North America.

42-43
- 2.8.6

South America.

44-45
- 2.8.7

I do not know where they are from.

46

Yes	1	No	2	I do not know	
-----	---	----	---	---------------	--

47

2.10 If yes, approximately how many? \_\_\_\_\_

48-49

2.11 If you can remember when was this? (i.e. 1801 to 1810. or 1929 to 1989 etc.)

50-53

2.12 Is your church/denomination still sending out missionaries or has it stopped?

54

***(a) If it has stopped, in your opinion, what could be the reasons?***

55-56

2.13 Were there any churches planted by your church/denomination in other countries during its time of missionary work in those countries? *(Tick or circle one)*

57

- If “YES”, answer question a) below.
- If “NO”, skip question a) and answer question b).

a) **If yes** what is the relationship between your church and those churches today? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

☐

58

b) **If no**, in your opinion, what could have been the reasons for not having planted churches? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

<input type="checkbox"/>	<input type="checkbox"/>
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59-60

2.14 In your church is there a country or countries, tribe or tribes that you either pray for or support financially and materially. *(Tick or circle one)*

Yes	1	No	2
-----	---	----	---

☐

61

2.15 If yes, please list those countries and or tribes.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

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62-63

**Part 3.**

**3.0    *Your personal understanding, knowledge, and or opinion about Missions:***

3.1.    In your understanding what is a Missionary?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

--	--

64-65

3.2    Have you ever been taught or trained in Missions, either at a Bible study, or at Bible school or seminary?

Yes	1	No	2	I am not sure	3
-----	---	----	---	---------------	---

--

66

3.3    Do you know of any institution in Lesotho that trains people to become Missionaries?

Yes	1	No	2	I am not sure	3
-----	---	----	---	---------------	---

--

67

3.4    If yes, Mention *each by name*.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



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68-69

3.5 Have you ever attended or been involved with any of the following? *Tick whichever is applicable to you.*

- a) Missions Conference 70
- b) Missions Seminar 71
- c) Short term outreach in another country. 72
- d) Short term outreach within Lesotho 73
- e) I do not know what you are talking about. 74

Part 4.

4.0. Open:

You may feel that there are other important points, facts and or thoughts which in your opinion could be helpful for the understanding of the missionary enterprise of the church in Lesotho. *If so please feel free to express them in the space provided below.*

75-76

Appendix. 2

**Summary Results for the Research Questionnaire on the Cross-Cultural Missionary Enterprise of the Lesotho Evangelical Church.**  
*Research conducted in the 7 Lowlands districts of Lesotho between June and July 2006.*

Question.	% / Leaders	% / Members	
1.1 Personal Names	62.5 %	70.8 %	
1.2 Gender: Female	12.5 %	66.2 %	
Male	87.2 %	33.3 %	
1.3 Ages 10 yrs to 20 yrs	-	11.5 %	
21 to 30	12.5 %	25.8 %	
31 to 40	37.5 %	12.4 %	
41 to 50	12.5 %	13.2 %	
51 to 60	37.5 %	14.8 %	
61 to 70	-	13.8 %	
71 to 80	-	3.8 %	
81 +	-	3.7 %	
1.4 Nationality	100 %	99.1 %	
1.5 Church Affiliation: L.E.C.	62.5 %	76.3 %	
R.C.C.	-	1.8 %	
A.C.L.	-	0.5 %	
Methodist.	12.5 %	1.8 %	
A.F.M.	25.0 %	0.5 %	
A.O.G.	-	7.3 %	
S.D.A.	-	0.5 %	
Other pentecostal/charismatic churches	-	6.4 %	
A.I.C.	-	3.2 %	
Any other church	-	0.5 %	
Not filled in.	-	0.5 %	
1.6 Position in Church:			
-Bishops, Pastors, Principals, Superintendents	87.5 %	4.1 %	
-Evangelists, Assistant Pastors, Brother	-	0.5 %	
-Deacons, Elders, Youth Leaders, etc.	-	21.5 %	
-Lay person, Member	-	71.2 %	
-Other positions of Leadership	12.5 %	0.5 %	
-Not filled in.	-	1.8 %	
Part 2			
2.1 Does your church send out missionaries?			
Yes	50.0 %	30.1 %	
No	37.2 %	24.1 %	
I do not know	12.5 %	45.2 %	
Not filled in	-	0.5 %	

<b>2.2 How many?</b>			
<b>2.3 In which countries?</b>			
<b>2.4 Are the missionaries sent by your church predominantly Basothos?</b>			
Yes	50.0 %	26.6 %	
No	-	0.9 %	
Not sure	-	5.9 %	
Not filled in if ans is yes in 2.1	25.0 %	3.2 %	
Not applicable if ans is no in 2.1	25.0 %	63.0 %	
<b>2.5 If your church does not send out missionaries what could be the reason?</b>			
- It is too expensive to send out missionaries.	25.0%	18.7 %	
- No people offer themselves for missions.	12.5 %	11.4 %	
- We do not know enough about missions	12.5 %	6.4 %	
- Missionaries are white people not Basothos	12.5 %	0.5 %	
- It is not necessary to send out missionaries	-	5.0 %	
- I do not really know.	12.5 %	6.8 %	
<b>2.6 Does your church have or do any of the following?</b>			
- Missions department	12.5 %	11.4 %	
- Missions organisation	-	2.3 %	
- Missions conferences / Seminars	12.5 %	27.4 %	
- Shortterm outreaches in other countries	-	15.5 %	
- Invite missionaries to speak in the church	50.0 %	32.4 %	
- I do not know what you are talking about.	-	18.7 %	
<b>2.7 Are there missionaries from other countries working in your church?</b>			
Yes	100 %	48.9 %	
No	-	27.4 %	
I do not know	-	22.4 %	
Not filled in.	-	1.4 %	
<b>2.8 If yes approximately how many are from?</b>			
<b>2.9 Has your church/denomination ever sent out missionaries even if it could have been long time ago?</b>			

-	Yes	75.0 %	29.7 %	
	No	12.5 %	13.7 %	
	I do not know	-	53.9 %	
	Not filled in.	12.5 %	2.7 %	
<b>2.10 If yes, approximately how many?</b>				
<b>2.11 If you can remember when was this?</b>				
<b>2.12 Is your church denomination still sending out missionaries or it has stopped.</b>				
	- It is still sending them out.	25.0 %	15.1 %	
	- No it has stopped.	25.0 %	19.1 %	
	- Not filled in.	50.0 %	13.2 %	
	- Not sure	-	-	
	- Not applicable	-	52..5 %	
<b>a) If it has stopped, in your opinion, what could be the reason?</b>				
	- Finances	-	6.6 %	
	- Lack of knowledge	-	0.9 %	
	- Unavailability of personnel	-	5.0 %	
	- It is someone else's responsibility	12.5 %	0.9 %	
	- There is no relevance or need anymore	12.5 %	1.4 %	
	- Not filled in.	62.5 %	15.5 %	
	- Not applicable if ans is no in 2.12	12.5 %	65.3 %	
<b>2.13 Were there any churches planted by your church / denomination during its time of missionary work in those countries.</b>				
	- Yes	25.0 %	14.6 %	
	- No	-	6.4 %	
	- I do not know	37.5 %	20.1 %	
	- Not filled in	25.0 %	13.2 %	
	- Not applicable if no in	12.5 %	45.7 %	
<b>2.12</b>				
<b>a) If yes, what is the relationship between your church and those churches?</b>				
	- No relationships	-	1.4 %	
	- Friendly	12.5 %	7.3 %	
	- Mother / Daughter church	-	-	
	- Sister / Brother ( Equal )	25.0 %	2.7 %	
	- I do not know	25.0 %	3.2 %	
	- Not filled in	25.0 %	14.2 %	

- Not applicable if no or not sure in 2.13	37.5 %	71.2 %	
<b>b) If no, in your opinion, what could have been the reasons for not having planted churches?</b>			
- Time limitations	-	1.4 %	
- Lack of experience and training of workers.	12.5 %	6.4 %	
- Political/Social instability.	-	-	
- Rejection of the Gospel by host community	-	0.5 %	
- Adherence to local religions	-	0.9 %	
- Gates of hell prevailing	-	-	
- Finances	-	5.5 %	
- I do not know	-	5.0 %	
- Not filled in	- 25.0 %	11.0 %	
- Not applicable if ans is yes in 2.13	- 62.5 %	69.4 %	
<b>2.14 In your church is there a country, tribe or tribes that you either pray for or support financially and / or materially?</b>			
- Yes	50.0 %	65.3 %	
- No	25.0 %	29.2 %	
- I do not know	-	-	
- Not filled in	25.0 %	5.5 %	
<b>2.15 If yes, please list those countries and / or tribes.</b>			
<b>Part 3.</b>			
<b>3.1 In your understanding what is a missionary?</b>			
- Christian worker working in a foreign country.	25.5 %	14.6 %	
- Christians from Europe working in other countries.	-	5.5 %	
- Someone who is sent	62.5 %	40.6 %	
- I do not know	-	23.3 %	
- Not filled in	12.5 %	4.6 %	
- Other	-	11.4 %	
<b>3.2 Have you ever been taught or trained in Missions, either at a Bible Study, or at Bible School or Seminary.</b>			
- Yes	62.5 %	17.4 %	
- No	12.5 %	75.8 %	
- Not sure	-	3.2 %	

- Not filled in	25.0 %	3.7 %	
<b>3.3 Do you know any institution in Lesotho that trains people to become missionaries?</b>			
- Yes	75.0 %	67.1 %	
- No	-	20.1 %	
- Not sure	12.5 %	8.2 %	
-Not filled in	12.5 %	4.6 %	
<b>3.4 If yes, mention each by name:</b>			
- Morija Theological Seminar & St. Augustine Seminary: (Mainline Denominational Seminaries)	12.5 %	56.2 %	
- AOG Bible College/ AFM Bible college. (Pentecostal denominational Bible schools).	-	2.7 %	
- Eugene Casalis/Operation UP; YWAM (Non denominational Missions organisations)	62.5 %	4.6 %	
- Any combination of 01, 02 and 03	12.5 %	1.8 %	
- I do not know	-	1.4 %	
- Not filled in	-	5.9 %	
- Not applicable if ans is no or not sure in 3.3	12.5 %	22.8 %	
<b>3.5 Have you ever been involved or attended any of the following?</b>			
- Missions conference	12.5 %	28.3 %	
- Missions seminars	50.0 %	5.5 %	
- Short-term outreach in another country	12.5 %	7.3 %	
- Short-term outreach in Lesotho	37.5 %	30.6 %	
- I do not know	-	11.0 %	
<b>Part 4</b>			
<b>4.0 Open question: Give any additional information you may feel will be helpful.</b>			
- The gospel must address both spiritual and physical needs.	- 12.5 %	0.5 %	
- The church everywhere must take missions seriously.	- 25.0 %	12.8 %	
- Missionaries/Christian workers must be adequately trained and equipped	- 12.5 %	1.4 %	
- Lack of knowledge, exposure about missions hence need to inform/teach about it.	-	8.7 %	
- Other comments	-	7.3 %	
- Not filled in	- 50.0 %	68.9 %	



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