

There are 50+ academic papers from advanced degree programs in the Collection that are related to missionary work in Cameroon. Some 30 were written by missionaries, 14 by Cameroonian or Nigerian nationals and the remainder by others with an interest in Cameroon or the Mambilla Plateau of Nigeria which before 1961 was a part of Cameroon. Several papers focus on the North American Baptist Conference, the denomination whose churches have supported missionaries to Cameroon/Nigeria and various projects there since 1891. Writers who are Cameroonians, Nigerians, or missionaries are so indicated.

An asterisk before the date of a paper indicates that the paper is included in the "Selected Group of Abstracts" starting on page 4.

***Adeyemo, Tokunboh.** Nigerian national.

1978. "The Doctrine of God in African Traditional Religion". i-vi, 1-245 pages.

Dallas, TX: Dallas Theological Seminary, ThD Dissertation. {Section C: Academic Papers}.

***Ahrens, Earl H.** North American missionary to Cameroon.

1959. "Leadership in the Younger Churches". i-ii, 1-30 pages. Hartford, CT: Kennedy School of

Missions, Hartford Seminary Foundation, Research Paper. {Section C: Academic Papers}.

Ahrens, Lois S. North American missionary to Cameroon.

1948. "Woman's Domain in the [West African] Jungle". 26 pages. Tacoma, WA: Pacific Lutheran College, Term Report. {Section C: Academic Papers}.

Auch, Clemence. North American missionary to Cameroon.

1954. "An Appraisal of Baptist Educational Efforts in the Cameroons Mission Field".

i-iv, 1-110 pages. Sioux Falls, SD: Sioux Falls Seminary, BD Thesis. {Section C: Academic Papers}.

***Black, George A.** North American missionary to Cameroon.

1975. "A Study of the Bororo of the Northwest Province of Cameroon with Suggestions for a Christian Approach". i-iii, 1-88 pages. Sioux Falls, SD: Sioux Falls Seminary, MDiv Thesis.

{Section C: Academic Papers}.

Breitkreuz, George W.

1954. "A Critique of Missionary Promotion in the Churches of the North American Baptist General Conference". i-iii, 1-91 pages. Sioux Falls SD: Sioux Falls Seminary, BD Thesis.

{Row 3: Academic Papers}.

Chiabi, Emmanuel M. L. Cameroonian national.

1982. "Background to Nationalism in Anglophone Cameroon: 1916-1954". i-xiii, 1-487 pages. Santa Barbara, CA: University of California, PhD Dissertation. {Section C: Academic Papers}

Dunger, Daphne. North American missionary to Cameroon.

1986. "The Christian Church and Traditional Beliefs in Adere". i-iii, 1-28 pages. Wheaton, IL: Wheaton College Graduate School, MS Research Paper. {Section C: Academic Papers}.

Dunger, George A. North American missionary to Cameroon.

***1946. "The Beliefs and Customs among Some Cameroons Tribes and their Significance in Christianizing Life in All Its Aspects".** i-viii, 1-155 pages. Hartford, CT: Kennedy School of Missions at the Hartford Seminary Foundation, MA Thesis. {Section C: Academic Papers}

1950. "The Dynamics of Religious Behavior of the North-Western Bantu as Illustrated by the Bakweri". PhD Thesis. i-xxi, 1-385 pages. Hartford, CT: Kennedy School of Missions, Hartford Seminary Foundation, {Section C: Academic Papers}.

Effa, Allan L. North American missionary to Nigeria.

1996. "The Mambilla Baptist Mission as an Agent of Contextualization". i-iv, 1-161 pages. Pasadena, CA: Fuller Theological Seminary, Research Paper. {Section C: Academic Papers}

1998. "Empowering Grassroots Theology: Toward an Appropriate Model of Contextualization for Mambilla Christians". i-xvi, 1-329 pages. Pasadena, CA: Fuller Theological Seminary, PhD Dissertation. {Section C: Academic Papers}.

Eitel, Keith E. North American missionary to Cameroon.

1985. "Ethical Dimensions: Developing A Biblical Ethic in Cameroon". i-vi, 1-184 pages. Deerfield, IL: Trinity Evangelical Divinity School, DMin Project. {Section C: Academic Papers}.

Eliason, Ruby N. North American missionary to Cameroon.

1996. "Health in Yamba Villages of Cameroon: Conscientization as A Development Process". i-xxi, 1-322 pages. Pasadena, CA: William Carey International University, PhD Dissertation. {Section C: Academic Papers}.

Fon, Wilfred T. W. Cameroonian national.

1994. "The Influence of Traditional Religions on African Christologies in Sub-Sahara, Africa". i-iv, 1-326 pages. Philadelphia: Westminster Theological Seminary, PhD Dissertation. Unbound copy which had not been completely reviewed by the faculty advisor. {Section C: Academic Papers}.

Fromm, Emanuel.

1948. "Missionary Administration among German Baptists of North America". Kansas City, KS: Central Baptist Seminary, DTh Dissertation. 71 pages. {Row 3: Academic Papers}.

Gebauer, Paul. North American missionary to Cameroon.

1958. "Ngam Divination in Kaka Culture". 153 pages. Evanston, IL: Northwestern University, MA Thesis. Published edition entitled *Spider Divination in the Cameroons*. {Section A: Books}.

Gwei, Solomon N. Cameroonian national.

1966. "History of the British Baptist Mission in Cameroon, with Beginnings in Fernando Po, 1841-1886". i-iv, 1-156 pages. Rüschlikon, Switzerland: Baptist Theological Seminary, BD Treatise. {Section C: Academic Papers}.

1975. "Education in Cameroon: Western Pre-Colonial and Colonial Antecedents and the Development of Higher Education". i-ix, 1-538 pages. Ann Arbor, MI: University of Michigan, PhD Dissertation. {Section C: Academic Papers}.

Hattenhauer, Annemarie. North American missionary to Cameroon.

1980. "A Proposed Curriculum for the Training of Teachers for Christian Religious Instruction in Primary Schools of Nigeria". i-iii, 1-325 pages. Sioux Falls, SD: Sioux Falls Seminary, MA Project. {Row 3: Academic Papers}.

Haupt, W. Norman. North American missionary to Cameroon.

1969. "The Secondary School and Cross-Tribal Integration in West Cameroon". East Lansing, MI: Michigan State University, PhD Thesis. i-xvi, 1-407 pages. Select pages. Complete copy in the Augustana Univ. Library. {Section C: Academic Papers}.

Henderson, George D. North American missionary to Cameroon.

1970. "Threefold Involvement: Political, Social and Religious Context of the Tikar Bushcow Dance Mask". Athens, GA: University of Georgia, MA Thesis. i-v, 1-23 pages.

Hufnagel, Dale. North American missionary to Cameroon.

2008. "Faithful Fathers: Equipping Cameroonian Fathers to Disciple their Families and Friends". i-x, 1-260 pages. Portland, OR: Western Seminary, DMiss Dissertation. {Section C: Academic Papers}.

Kerstan, Reinhold J.

1971. "Historical Factors in the Formation of the Ethnically Oriented North American Baptist General Conference". i-xi, 1-283 pages. Evanston, IL: Northwestern University, PhD Dissertation. {Row 3: Academic Papers}.

Kilmartin, Jeffrey J. North American missionary to Nigeria and Cameroon.

2010. "Partnering for the Gospel: A Way Forward for the Mambilla and Fulbe Tribes". i-viii, 1-167 pages. Sioux Falls, SD: Sioux Falls Seminary, DMin Project. {Section C: Academic Papers}.

Kongfon, Dzerujo T. Nigerian national.

1989. "The Mambilla Baptist Convention as an Agent of Education". i-viii, 1-47 pages. Yola, Nigeria: School of Education F.C.E. Yola, Research Project. Nigeria Certificate in Education. A mimeographed copy before the final typing. {Section C: Academic Papers}.

Kwast, Lloyd E. North American missionary to Cameroon.

1972. "The Origins and Nineteenth Century Development of Protestant Christianity in West Cameroon 1841 - 1886". i-x, 1-407 pages. Pasadena, CA: School of World Missions, Fuller Theological Seminary. DMiss Dissertation. {Section C: Academic Papers}.

Lang, George W. North American missionary to Cameroon.

1960. "Training of the African Ministry: Curriculum Considerations". 24 pages. Hartford, CT: Kennedy School of Missions, Hartford Seminary Foundation. Research Paper.

1973. "Cultural Anthropology, Christian Missions, Culture Change, and the Wiya Tribe". 52 pages. Pasadena, CA: School of World Mission, Fuller Theological Seminary. Research Paper.

1981. "The Ndu Schism and the Receptor-Donor-Matrix Model". 20 pages. Pasadena, CA: School of World Mission, Fuller Seminary. Research Paper. {Section C: Academic Papers}.

- 1981. "Contextualized Christian Worship: The Wimbun Christians and Paul".** 19 pages. Pasadena, CA: Fuller Theological Seminary. Research Paper. {Section C: Academic Papers}.
- Lang, Harold.** North American missionary in Cameroon and Nigeria.
- 1957. "A Study of the History and Outreach of the General Missionary Society of the North American Baptist General Conference".** i-iii, 1-67 pages. Sioux Falls, SD: Sioux Falls Seminary, BD Thesis. {Row 3: Academic Papers}.
- Meinerts, Oryn G.** North American missionary to Cameroon.
- 1970. "West African Culture Change and the Christian Approach".** i-ix, 1-79 pages. Sioux Falls, SD: Sioux Falls Seminary, MDiv Thesis. {Section C: Academic Papers}.
- 1983. "A Strategy for the Evangelization of the Pastoral Fulbe in the Northwest Province United Republic of Cameroon".** 47 pages. Deerfield, IL: Trinity Evangelical Divinity School, DMiss Term Project. {Section C: Academic Papers}.
- 1985. "A Policy Manual for the North American Baptist Conference Missions Department".** Deerfield, IL: Trinity Evangelical Divinity School, DMiss Major Project. i-vi, 1-164 pages. {Section C: Academic Papers}.
- Ndi, Johnson N.** Cameroonian national.
- 2000. "The Need for an Indigenous Missionary Society as Strategy for Missions & Evangelism in the Cameroon Baptist Convention".** Jos, Nigeria: Evangelical Churches of West Africa Theological Seminary, MA Thesis. i-x, 164 pages. Bound copy before faculty acceptance). {Section C: Academic Papers}.
- Nditemeh, Charlemagne Mbeluh.** Cameroonian national.
- 2004. "Covenantal Relationships in Christian Marriage and their Biblico Theological Implications".** i-v, 1-216 pages. Dothan, AL: Bethany Theological Seminary, DTh Thesis. {Section C: Academic Papers}.
- Ndongndeh, Godlove N.** Cameroonian national.
- *2009. "Critical Elements in Producing a Contextualized Clinical Pastoral Education at Mbingo Baptist Hospital".** i-ix, 1-196 pages. Sioux Falls, SD: Sioux Falls Seminary, DMin Project. {Section C: Academic Papers}.
- Nelson, Ronald W.** North American missionary to Cameroon.
- 1981. "Fulbe Cultural Elements as Contact Points for the Gospel".** i-ix, 199 pages. Pasadena, CA: Fuller Theological Seminary, ThM Thesis. {Section C: Academic Papers}.
- Nfor, Philemon B.** Cameroonian national.
- 2002. "Transforming the Tikari Palace Traditions for Christ".** 34 pages. Sioux Falls, SD: Sioux Falls Seminary, DMin Research Paper. {Section C: Academic Papers}.
- *2002. "Character Development for Ministry: Laying Foundations for Potential Seminary Students through Transformational Mentoring".** i-x, 1-214 pages. Sioux Falls, SD: Sioux Falls Seminary, DMin Project. {Section C: Academic Papers}.
- Nyanborn, Jonathan D.** Nigerian national.
- 1987. "A Study of the Baptist Mission's Church Educational Programmes in Relationship to Church Growth in Mambilla".** i-ix, 1-154 pages. Jos, Nigeria: ECWA Theological Seminary, BA Thesis. {Section C: Academic Papers}.
- Ohlmann, Eric H.**
- 1973. "The American Baptist Mission to German-Americans: A Case Study of Attempted Assimilation".** i-vi, 1-270 pages. Berkeley, CA: Graduate Theological Union, ThD Dissertation. {Row 3: Academic Papers}.
- Palmer, Nancy Nyberg.** North American missionary to Cameroon.
- 1987. "Cross-Cultural Training and Orientation for Missionaries with Special Reference to the North American Baptist Conference".** 88 pages. Kansas City, MO: Nazarene Theological Seminary, MA Research Paper. {Section C: Academic Papers}.
- Priebe, Ken.** North American missionary to Cameroon.
- *1994. "Strategies for Evangelistic Outreach Learned from the Life and Ministry of Five Cameroonian Evangelists who brought the Gospel to the Grasslands of Cameroon".**

i-ix, 1-199 pages. Deerfield, IL: Trinity Evangelical Divinity School, DMiss Project.
{Section C: Academic Papers}.

Rentz, William H. North American missionary to Cameroon.

1961. "The Selection of Candidates for the Cameroons Baptist Teacher Training Centre".

i-ii, 1-23 pages. Winnipeg, Manitoba: University of Manitoba, MEd Thesis. {Section C: Academic Papers}.

Scheffler, Larry J. North American missionary to Cameroon.

1974. "The Effect of Urbanization on the Ministry of Baptist Churches in Cameroon".

i-iii, 1-112 pages. Sioux Falls, SD: Sioux Falls Seminary, MDiv Thesis. {Section C: Academic Papers}.

Schneider, Gilbert D. North American missionary to Cameroon.

1946. "The Secret Societies of West Africa and the Christian Church". i-iii, 1-81 pages.

Hartford, CT: Kennedy School of Missions at Hartford Seminary Foundation, MA Thesis.

{Section C: Academic Papers}.

1966. "West African Pidgin-English: A Descriptive Linguistic Analysis with Texts and

Glossary from the Cameroon Area". i-xiv, 1-242 pages. Hartford, CT: Kennedy School of Missions
at Hartford Seminary Foundation, PhD Thesis. {Section C: Academic Papers}.

Tih, Pius Muffih. Cameroonian national.

***1998. "Church Health Services in the Post-Colonial State in Cameroon: A Case for
Further Church-State Collaboration in Health Care Delivery in the Northwest Province of**

Cameroon". i-xxv, 1-188 pages. Pasadena, CA: William Carey International University,

PhD Dissertation. A few pages are missing. See William Carey International University Library in

Pasadena, CA for the complete dissertation. {Section C: Academic Papers}.

Warnier, Jean-Pierre.

**1975. "Pre-Colonial Mankon: The Development of a Cameroon Chiefdom in its Regional
Setting".** i-xxxxii, 1-498 pages. Philadelphia: University of Pennsylvania, PhD Dissertation.

{Section C: Academic Papers}.

Weber, Charles W. III.

**1982. "The Educational Policy and Mission Schools of the Baptists in British Mandated
Cameroon, 1922-1945: The Policy and Education Work of Carl Bender, Paul Gebauer, and**

George Dunger". i-xxii, 1-287 pages. Chicago: University of Chicago, PhD Dissertation. {Section C:

Academic Papers}. A published edition of this dissertation is also included in Section A of this *Collection* titled
*International Influences & Baptist Mission in West Cameroon: German-American Missionary Endeavor under
International Mandate & British Colonialism.*

Webnda, Joshua K. Cameroonian national.

***2015. "Faith Refining Culture: A Search for an Authentic Yamba Christian Lifestyle
Applying Paul's Gospel Presentation as Found in His Epistle to the Colossians".**

i-ix, 1-195 pages. Sioux Falls, SD: Sioux Falls Seminary, DMin Project. {Row 3: Academic Papers}.

Zimbelman, Ernie. North American missionary to Cameroon.

1964. "Education in Cameroon, with Special Emphasis on the Western State". 51 pages.

Eugene, OR: University of Oregon, EdD Research Paper. {Section C: Academic Papers}.

Academic Papers – Selected Group of "Abstracts"

Acronyms used throughout the *Cameroon Mission History Collection*

CBC for Cameroon Baptist Convention, the Convention of Baptist churches in Cameroon related to the North
American Baptist Conference.

NAB for North American Baptists, a denomination of churches in North America (USA & Canada) related to the
Cameroon Baptist Convention.

*Following are abstracts of a select group of the academic papers, or a similar overview since some writers did not
include an "abstract" as such. However, much of what is usually included in an abstract is usually in the paper's
Introduction, Conclusion, Appendix(es), or other section(s). Occasionally a later editorial note may be added to aid
in setting the context in which the paper was originally written. Also a word or words within brackets may be
inserted to help today's readers when words used in a past context were commonly understood (not needing an
explanation) but may need an explanation today.*

Adeyemo, Tokunboh. 1978. "The Doctrine of God in African Traditional Religion". Dallas Theological Seminary, ThD Dissertation. i-vi, 1-245 pages. Written by a Nigerian national.

Essay before Chapter I: "...It is not the purpose of the present study just to appraise and signify the weakness of the African Traditional Religion, but rather to provide the evangelical Christian community with a workable tool. Through this study the writer demonstrates that the [African] traditional faith can and should serve as a point of contact for a kerugmatik proclamation. It is not just enough to dismiss the belief so dear to the people with a sweep of hand. Scholarship demands the sacrifice and intensity of pure research. Unlike some of the foreign investigators, this writer holds that the traditional African peoples know God as the Creator. Unlike many modern theologians this writer has come to the conclusion that the traditional religionists do not know God as the Redeemer. Such mysteries as the Trinity, the incarnation, and redemption are not available on the pages of the book of nature. The general revelation has to be augmented by a soteric or special revelation. This, God has done in His written word, the Bible, and through the Living word, Jesus Christ. As evangelists, therefore the evangelical Christian community is faced with the responsibility of leading its listeners from the 'known' to the 'unknown.' This, in essence is a point of contact."

Appendix A: "Typically, the African worldview is twofold: the world of man [humanity] and the world of the spirits. Both of them not only overlap, but actually constitute one world created by the all-sovereign God. The spirit world is an unseen world whose inhabitants include the spirits of the living dead (ancestors), created spirit forces both good and evil, and the Creator. The world of man is visible and tangible. It is composed of a hierarchy of beings and non-beings. Both worlds hang together by the creative principle that originates from the Creator, runs through and permeates the whole creation, and returns to the Maker. By it the whole creation is sustained. Man is at the center of creation. Within his community there exists a hierarchy of power with the traditional rulers, including chiefs, magicians, witches, and medicine men at the top point of the pyramid. Although power is ultimately derived from the Creator, it is mediated through the spirit forces and the ancestors. Only God is all powerful; all creatures are finite." {Section C: Academic Papers}

Ahrens, Earl H. 1959. "Leadership in the Younger Churches". Hartford, CT: Kennedy School of Missions, Hartford Seminary Foundation, Research Paper. i-ii, 1-30 pages. Written by a North American missionary to Cameroon.

"Introduction: ...For the purpose of this paper it will be necessary to confine the material to three points which the writer considers primary factors in indigenous church development....

We shall consider the missionary because he acts as a pioneer, but when does pioneering cease? The missionary teaches and advises, but when may the student practice what he has learned?

We shall consider the nationals because they are the people who actually constitute our overseas church. Therefore, at what level may the national, as a member of the Christian church, take over from the missionary? Or, simply, when is the missionaries' work completed and at what stage may the national be said to be in complete charge?

We shall consider the [Lord's Supper] ordinance of the church because it is primary. Here it is that the local church authority and discipline are determined and often withheld..."

Conclusion: "Such a church ['The indigenous church which governs itself, supports itself, and reproduces itself according to the pattern set forth in the New Testament.' (Chapter 5)] partaking in the fellowship of the Lord's Table will experience a unity and ecumenicity which does not need to be organized or imposed upon it from the outside. This unity will create a hunger and desire for a better knowledge of the Word of God and Jesus Christ. This hunger will be satisfied through a ministry suited to the various levels of the spiritual need. All this in turn will produce as vital leaders greater instruments in active service for the glory of God. And the church will fulfill its mission..." {Section C: Academic Papers}

Black, George A. 1975. "A Study of the Bororo of the Northwest Province of Cameroon with Suggestions for a Christian Approach". Sioux Falls, SD: Sioux Falls Seminary, MDiv Thesis. i-iii, 1-88 pages. Written by a North American missionary to Cameroon.

"Introduction: Throughout West Africa there are still a number of tribes of people among whom little effort is being put forth to proclaim the Christian message. Probably the largest of these tribes is the Fulani, a group of about six million people who are scattered all across the West African savannah [Compiler Note: In May 2017 the Joshua Project estimates there are about 2 ½ million Fulani in Cameroon, <https://joshuaproject.net/countries/CM>]. These people are different from those among whom they live in race, culture, language, and in some cases religion as well..."

Hopen [G. Edward in *The Pastoral Fulbe Family in Gwandu*, 1959] has divided them [Fulani] into four distinct groups: the *Toroob*, the *Fulbe sire*, the *Fulbe n'ai*, and the *Bororo*... The *Bororo* are true pastoralists who possess large herds of cattle, and who wander with them over large tracts of land...

This study has been undertaken to suggest effective methods of presenting the Christian message to the Bororo of the Northwest Province [District] of Cameroon. These suggestions will be based upon: 1) a general understanding of Fulani history, 2) the most significant Bororo ethnological characteristics, 3) significant areas of culture change, and 4) the unmet needs which have resulted from that change.

The analysis of this culture and the suggesting of missionary methods are being done with the acute awareness that human devices and plans are, at most, aids to communication. They cannot bring anyone to faith in Jesus Christ. That is the work of the Holy Spirit. We must be faithful, however, in removing all unnecessary barriers to the acceptance of Jesus Christ as Savior and Lord."

"Conclusion: In this paper Bororo history and culture have been described, changes and unmet needs have been examined to determine if a good opportunity exists for a Christian witness, and suggestions have been made for a Christian approach.

There are other areas which have been examined. Those below are included here as opportunities for further study. 1. Plan a program for post-baptismal care among the Bororo. 2. Develop suggestions for church polity and practices appropriate to Bororo culture. 3. Suggest ways in which a Bororo church structure could be fitted into the Cameroon Baptist Convention. 4. Examine the possibility of a Christian approach to the *Fulbe sire* who have lost their cattle and moved to the city... God has given Cameroon Baptist Mission and Cameroon Baptist Convention a unique opportunity to make a Christian approach to the Bororo in a positive way. It has been known through the primary schools where some Bororo children are being educated. It has been known through its hospitals and dispensaries which the Bororo believe will give them good medical treatment..." {Section C: Academic Papers}

Dunger, George A. 1946. "The Beliefs and Customs among Some Cameroons Tribes and their Significance in Christianizing Life in All Its Aspects". Hartford, CT: Kennedy School of Missions at the Hartford Seminary Foundation, MA Thesis. i-viii, 1-155 pages. Written by a North American missionary to Nigeria and Cameroon.

Editorial note: "Christianizing" here is spiritual growth that takes place in a Christian after conversion (p. 148) and affects all aspects of life and can include the transformation of African traditional customs such as "filial obedience, respect for elders, family and clan cohesion (p. 152)". But beliefs and customs that are "too deeply embedded in animistic, fetishistic, and spiritistic practices" are "hardly suitable for the purpose of Christianization (p. 152)". Some points Dunger makes would in several decades become known as "contextualization". As the Professor of African Studies at Fuller Seminary would write in 2000: "Contextualization in mission is the effort by a particular church to experience the gospel for its own life in light of the Word of God. In the process of contextualization the church, through the Holy Spirit, continually challenges, incorporates, and transforms elements of the culture in order to bring them under the lordship of Christ" (Gililand, D., "Contextualization" in A.S. Moreau, ed., *Evangelical Dictionary of World Missions*, p. 225).

When this thesis was written the overall leadership in the Cameroonian churches of the various missions in the British Cameroons was still led by missionaries. Dunger would like to see more responsibilities shifted to Cameroonians (p. 151). The NAB mission in which Dunger served would in 1954 help the Cameroonian churches form their own Cameroon Baptist Convention (CBC) and start ordaining pastors for their churches. All this eventually led to the CBC becoming the lead partner in a continuing partnership with the NAB mission.

"Introduction: ...These are the steps of investigation presented in this thesis:

- (1) Fundamental Aspects of the Cameroonian Native.
- (2) Fundamental Aspects of Western Christianity as Represented on the Mission Field.
- (3) Method of Approach.
- (4) Descriptive Accounts of Beliefs and Customs of the Cameroonian Bantu and Sudanese.
- (5) Christian Doctrines and Practices and Tribal Beliefs and Customs Examined on the Basis of Religious Experience.
- (6) The Significance of Tribal Beliefs and Customs for the Christianization of Life in All its Aspects..."

"A Summary:

1. The Cameroons native...if he is given opportunity will make valuable contributions to the advance of mankind in whatever field of endeavor, particularly those of religion, arts and social sciences.
2. The history of the church in the Cameroons proves that the native...is capable of carrying out evangelistic duties...and that he is desirous and capable of a fuller Christian life.

3. The Western Church in order to engage in effective Evangelization and Christianization must change her policy from transplanting Western concepts of dogma and resultant practices to that of functional Christianity, interpreting spiritual values as ethical realities.
4. The method of approach to Christianization lies...in the recognition of the basic needs of native life and in the contact with religious experiences that have not as yet been encumbered and contaminated by magical practices.
5. Native beliefs and customs are hardly suitable for the purpose of Christianization [if] they are too deeply embedded in animistic, fetishistic and spiritualistic practices.
6. Native Christian's qualities that possess moral value and represent ethical potentials such as filial obedience, respect for elders, family and clan cohesion, the sense of honor, achievement and appreciation should be recognized as a valid basis for Christianizing his life.
7. Native beliefs and customs that can be considered parallels of Testament beliefs and practices may be used in teaching of pre-Christian concepts; caution must be exercised...
8. The church, as the body of Christ, cannot partake of pagan ethics although the missionary worker must take them into account when engaging in Evangelization and Christianizing effort.
9. The spiritually healthy native church – due to its origin and constitution – sets as a unifying force in communal life, for while it discountenances magical and ritual bonds, it shapes into a stronger, organic and spiritual fellowship, union, functional organism, all those who entered the Christian life.
10. The significance of tribal beliefs and customs for the Christianization of life in all its aspects lies in the fact that they - these beliefs and customs - are stepping stones along the approach to an effective Christianization, making possible an understanding of native religious experience, locating the origin of such experience and providing functional contacts in the area of the native's spiritual feeling, lounging, groping and hoping - the very area in which the Word of God falls on good soil and brings 'forth grain, some a hundred-fold some sixty, some thirty'... (Matthew 13:8, RSV)." {Section C: Academic Papers}

Ndongndeh, Godlove N. 2009. "Critical Elements in Producing A Contextualized Clinic Pastoral Education at Mbingo Baptist Hospital". Sioux Falls, SD: Sioux Falls Seminary, DMin Project. i-ix, 1-194 pages. Written by a Cameroonian national.

"Abstract: This project argues that institutional chaplaincy (prisons, hospitals, schools, hospices, etc) is a specialized ministry and requires specialized training for it to be successful. However, the Cameroon Baptist Convention Health Board for many years used 'chaplains' in her health institutions, but mostly pastors trained for pulpit ministry. While the intention was good, even these 'chaplains' themselves began wondering what unique contributions they were making in a multidisciplinary team of doctors, nurses, and paramedics, when they were unable to integrate their spiritual role into the general functioning of the entire healing team due to lack of clinical preparation. The project builds on the assumption that if these pastors were professionally trained, the Cameroon Baptist Convention Health ministry would benefit from clinically trained and spiritually matured chaplains, as well as enjoying an interdisciplinary dialogue that makes sense to team members.

While the training of chaplains was deemed to be of paramount importance to the institution there was no existing program in place to carry out this training. Hence this project is an attempt to meet this desperate need by developing a unique Clinical Pastoral Education program that would take into consideration some critical elements that would produce a contextualized Clinical Pastoral Education at Mbingo Baptist Hospital. The outcome of this project was the training of nine students who were introduced to the basic concepts of hospital chaplaincy and are more equipped to offer pastoral care than before."

Nfor, Philemon B. 2002. "Character Development for Ministry: Laying Foundations for Potential Seminary Students through Transformational Mentoring". Sioux Falls, SD: Sioux Falls Seminary, DMin Project. i-x, 1-214 pages. Written by a Cameroonian national.

"Abstract: The project demonstrated that Cameroon pastors when appropriately equipped and encouraged, would carry out a transferable mentoring program for prospective church leaders. Leaders with integrity are grossly insufficient in Africa and mentoring is one way the problem can be solved.

A survey of sixty Cameroon Baptist Convention pastors revealed the 96.5% of the pastors were not mentoring for lack of appropriate material. Therefore a booklet was written as a guide for mentoring in Cameroon. Nine pastors were trained on how to use the booklet. At the end of the period they evaluated the process and the booklet. A questionnaire was also administered to the mentorees for evaluation.

The project is based on the conviction that spiritual leaders are exemplary disciples called by God to model Christ. Leaders must be people of integrity, helping future leaders to develop integrity. Chapter two of the report presents the theory of ministry underlying the project. Chapter three discusses mentoring as exemplified by Bible characters like Moses, Jesus, and Paul. Chapter four summarizes difficulties encountered in the application of the

benefits of the project. The last two chapters present the evaluation process, lessons learned, and conclusions derived from the project.

The conclusion from the project is that mentoring can be done in Cameroon. Mentoring is sacrificial but benefits both the mentor and mentoree. The project gives credence to the purpose stated above. The project is a resource for any researcher or gospel minister interested in leadership formation for Africa.”
{Section C: Academic Papers}

Priebe, Ken. 1994. “Strategies for Evangelistic Outreach Learned from the Life and Ministry of Five Cameroonian Evangelists who brought the Gospel to the Grasslands of Cameroon”. Deerfield, IL: Trinity Evangelical Divinity School, DMiss Project. i-ix, 1-199 pages. Written by a North American missionary to Cameroon.

Abstract: “Included in Cameroon’s National Anthem are the words, “Land of promise, Land of glory.” This has been true in every aspect of its development. From the time of Cameroon’s early discovery by Hano, to its colonization by the Germans and British, Cameroon was a land of promise. The interruption of war created greater self-dependence and sufficiency by Cameroonians. After the war, however, the British were quick to return to their former land of glory.

With a strong Cameroonian culture and tradition, the establishment of the church was an arduous task. Mission groups accepted the challenge. Alfred Saker assisted in opening the doors for the gospel in West Cameroon. With him were Jamaican believers who settled in Bimbia and later Victoria. Victoria [today’s Limbè] became the spiritual lighthouse that from 1850 would have an astounding evangelistic effect on all of West Cameroon.

Cameroonian evangelists such as Burnley, Mamadu, Hangu, Nteff and Jam were key national workers who spread the gospel at the coast and to the grasslands. Their lives, ministries and missionary strategies are an inspiration to any present church workers in Cameroon. Much can be learned from their strategy that will challenge Cameroonians and expatriate missionaries to renewed vision, commitment, and zeal in evangelism and church growth. This study enumerates ten techniques implemented and supported by scripture which are worthy of examination for use today. From these ten, I believe three are indispensable if the Cameroon Baptist Convention is going to again experience the dynamic cross cultural growth seen during the ministries of these pioneer evangelists.

Cameroon continues to be a land of promise and glory, for and through the spread of the gospel. Today the Cameroon Baptist Convention is in a unique position to give credible church growth leadership throughout all of Cameroon.”

Tih, Pius Muffih. 1998. “Church Health Services in the Post-Colonial State in Cameroon: A Case for Further Church-State Collaboration in Health Care Delivery in the Northwest Province of Cameroon”. Pasadena, CA: William Carey International University, PhD Dissertation. i-xxv, 1-188 pages. Written by a Cameroonian national. (Some pages are missing. See William Carey International University Library in Pasadena, CA for the complete dissertation).

“Abstract: ...This study proposes alternative strategies of effective collaboration between the State and the church. This may seem on the surface a self-evident proposition, but there has been very little research done as to why the Church as often been successful, especially at grassroots rural health care delivery, when the government health services falter. Nor have the underlying reasons for the success of Church health services—historical, cultural, and economic—been systematically addressed and examined. The need for collaboration, personnel motivation and health infrastructure improvement, coupled with an emphasis on the prevention and treatment of infectious and non-communicable diseases, is imperative.

Our study showed a relationship, where a more effectively decentralized health system with greater collaboration between the providers of care, will yield higher quality care and a greater volume of services leading to more effective control and treatment of non-communicable and infectious diseases in the Northwest Province [now Area] of Cameroon.”

Webnda, Joshua K. 2015. “Faith Refining Culture: A Search for an Authentic Yamba Christian Lifestyle Applying Paul’s Gospel Presentation as Found in His Epistle to the Colossians”. Sioux Falls, SD: Sioux Falls Seminary, DMin Project. i-ix, 1-195 pages. Written by a Cameroonian national.

“Abstract: What the Christian believes should influence how he/she lives in his/her God-assigned setting. I defend this thesis by an exegetical exposition of Paul’s teaching in his Epistle to the Colossians. Paul teaches that the believer in Christ has a new personality and that personality in Christ determines his lifestyle. This study has also thoroughly exegeted the Yamba culture and the Yamba people’s behavior as a result of their worldview. Thus, the study has examined the Yamba Christian lifestyle as to whether it is in consonance with the Pauline teaching found in Paul’s Epistle to the Colossians. The result of the finding is that some Yamba Christians do not live by who they profess to be. The thesis has been developed through six chapters thus,

The first chapter introduces the project and its thesis.

The following chapter helps us to come to terms with what informs the Yamba people’s lifestyle, both of those who are Christians and those who are not Christians by background and worldview.

The next chapter has been dedicated to a critical introduction to and exegesis of Paul’s Epistle to the Colossians.

Chapter four has studied and presented a theoretical basis for behavioral patterns.

In chapter five I have presented my findings of the project informed by Paul’s teachings in his Epistle to the Colossians.

The final chapter has summarized the entire work chapter by chapter and it has evaluated the Yamba Christian in accordance with Pauline teachings in his Epistle to the Colossians.”

End