

FOCUS on NIGERIA and CAMEROON

The Committee for Interim Missions presents this Focus to the BWM as a detailed presentation of an alternate mission outreach methodology. In these two fields we have no resident expatriate presence. Our work is done by standing together with a core of Lutheran brothers and sisters who share with us the dual Christian goals of personal growth in understanding and living the Gospel as well as reaching out to others with this precious message of salvation in Jesus Christ.

While the two fields are similar geographically and, to an extent, numerically, there are some significant differences. The core of the Nigerian outreach dates to 1937 and the beginning of the Synodical Conference Nigeria work. There is a solid Lutheran foundation in doctrine and practice. The Cameroon work is more recent, and has a newness to it with resulting weaknesses in foundational understanding of doctrine and practice. This shortcoming is gradually being overcome, to our great joy. God's Word is at work in both fields.

One obvious drawback to assembling a Focus without resident expatriates is the lack of authors. CIM members H. Johne (Cameroon) and L. Koeniger (Nigeria) have stepped into the breach to provide materials for the historical/geographical background. Much of the material from a 1985 Cameroon Field History by R. G. Cox has also been gratefully incorporated. The balance of the writing comes from our CIM administrative arm in Nigeria and Cameroon, WMC J. Kurth. Since he wears three BWM hats, it has been difficult to finish the focus on schedule. Materials used for research included available reference works from area libraries, BWM records, "A Nigerian Safari" and "Ibibio" compiled by E. H. Wendland, the ELCN 25th and 50th Jubilee booklets, and the personal experiences of the recent seminar participants from our WELS.

There is a significant economic deterioration evident in much of Africa today. This affects our work in Zambia and Malawi also, but is most disturbing in Nigeria and Cameroon. Inflation and devaluation coupled with declining prices for exported oil (Nigeria) and agricultural commodities (Cameroon) have brought and will continue to bring some unique problems to our outreach in these countries. Through all this the Light of the Gospel and the prevalent enthusiasm of nationals and expatriate visitors alike which this Light brings continue to make the work a joy. God has given us these two fields in His harvest that offer unique opportunities for strengthening and growth. May this Focus help us all to better understand these opportunities.

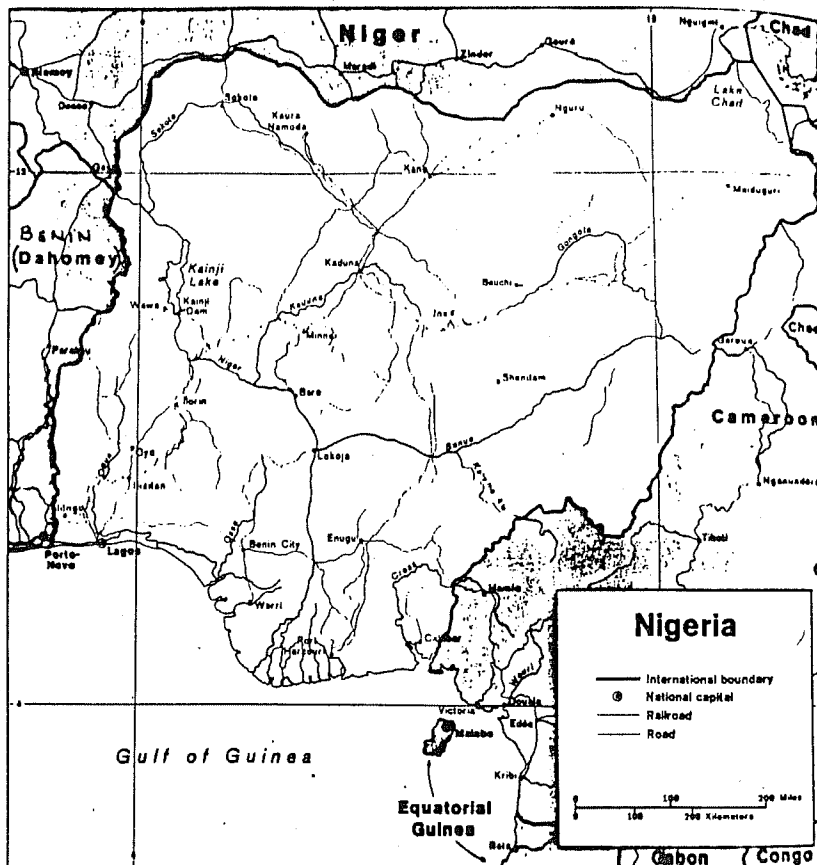
Please accept the personal apology of the WMC for the tardiness and incomplete nature of the material. An update will be presented at the BWM meeting in connection with the Focus presentation.

J. H. Kurth

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LUCAS ON NIGERIA AND CAMEROON

NIGERIA



BASIC FACT SHEET

OFFICIAL NAME: Federal Republic of Nigeria

ABBREVIATION: NR

CAPITAL: Lagos (In 1976 the government announced plans to construct a Federal Territory at Abuja in Niger state as the national capital)

HEAD OF STATE & HEAD OF GOVERNMENT: President Maj. Gen Ibrahim Babangida (from 1985)

NATURE OF GOVERNMENT: Military Dictatorship

POPULATION: 91,178,000 (1985)

AREA: 923,768 sq km (356,668 sq mi)

ETHNIC MAJORITY: Hausa, Fulani, Yoruba and Ibo

LANGUAGES: English (official); Hausa, Yoruba and Ibo (regional lingua francas)

RELIGIONS: Islam, Animism and Christianity

UNIT OF CURRENCY: Naira (\$1=N0.895, July 1985)

NATIONAL FLAG: Three vertical stripes; the outer two green and the center white

NATIONAL EMBLEM: A black shield on which appears a silver pall or "Y" sign representing the con-

fluence of the Benue and Niger Rivers. The shield is flanked by rearing white horses standing on a green mound covered with coctus spectabilis, the commonest wild flower in Nigeria. Above the design is a red eagle and below a yellow scroll carrying the national motto: "Unity and Faith"

NATIONAL ANTHEM: "Nigeria, We Hail Thee"

NATIONAL HOLIDAYS: October 1 (National Day, Independence Day); January 1 (New Year's Day); December 25-26 (Christmas); Good Friday, Good Saturday and Easter; Also, variable Islamic festivals.

NATIONAL CALENDAR: Gregorian

PHYSICAL QUALITY OF LIFE INDEX: 41 (up from 25 in 1976) (On an ascending scale in which 100 is the maximum; U.S. 95)

DATE OF INDEPENDENCE: October 1, 1960

DATE OF CONSTITUTION: October 1, 1976 (suspended in 1983)

WEIGHTS & MEASURES: The metric system is in force

FOCUS ON NIGERIA

- I. Nigeria, The Country (Potential Field)
- II. Nigeria, CKLS Work Areas (Current Field)
- III. Field Strategy/Personnel
- IV. Conclusions

I. Nigeria, The Country (Potential Field)

- A) Geography
- B) History
- C) People/Culture

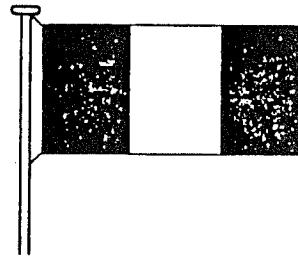
A) GEOGRAPHY

Nigeria is a land of great variety. It has hot, rainy swamplands; dry, sandy areas; grassy plains; and tropical forests. High plateaus and rocky mountains rise up in parts of the country. It is tri-sected by the Niger River joined by the Benue forming a "Y". Its Atlantic sea coast is 480 miles long. The country comprises 356,669 square miles about twice the size of California.

The capital is Lagos with a population of around 1.097 million in 1983, but the government has announced plans to replace Lagos as the capital with Abuja in Niger State by stages.

In terms of vegetation, altitude and climate, there are four natural divisions from south to north: the coastal belt of mangrove swamps, about 15 to 95 km (10 to 60 mi) wide; the tropical rain forest of undulating plains and scattered hills, about 80 to 160 km (50 to 100 mi) wide; the high central plateau of open woodland and savanna, about 600 to 1,800 meters (2,000 to 6,000 ft.) in elevation; and the semidesert in the extreme north. Lowlands predominate except in the central Jos Plateau. The northern semidesert, known as the High Plains of Hausaland, is a broad expanse of sandy plains broken here and there by rocky dome outcrops.

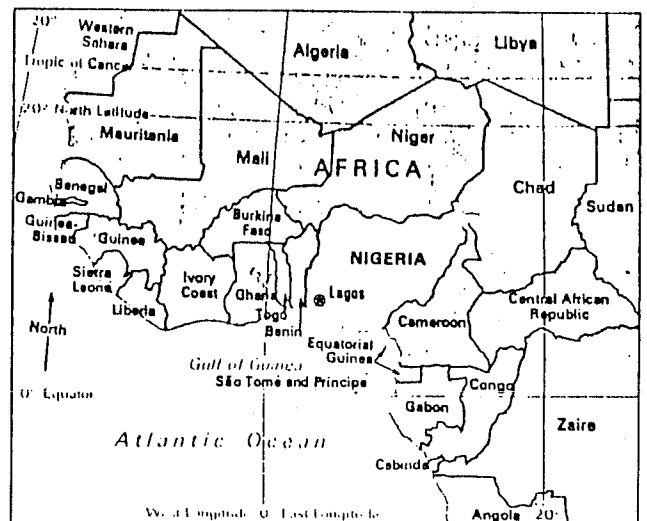
Nigeria lies entirely within the tropics, but there are wide climatic variations. In general, there are two seasons, dry and wet, throughout Nigeria, but near the coast the seasons are less sharply defined. Inland there are two distinct seasons: a wet season from April to October and a dry season from November to March. Warm temperatures prevail throughout the year. They are the highest from February to April in the south and from March to June in the north and lowest in July and August over most of the country



Nigeria's flag was adopted in 1960. The green represents agriculture, and the white symbolizes unity and peace.



Coat of arms. The design on the shield stands for Nigeria's fertile soil and main rivers, the Niger and the Benue.



Nigeria, a large country in West Africa, lies on the Gulf of Guinea, just north of the equator.

WORLD BOOK map

The average temperature in the north is about 85 degrees F., with daily temperatures often rising above 100 degrees F. The southern section is slightly cooler with an average annual temperature of 80 degrees F. Coastal temperatures seldom climb over 90 degrees F. The humidity at the coast, however, is higher than in the north. Rainfall is heavy, with the southern section receiving about 150 inches of rain annually. The northern section is much drier, receiving about 25 inches of rain annually.

More than half of Nigeria's land is suitable for farming and grazing. Farming occupies two-thirds of the work force. The average farm consists of two and a half acres. Most of the farmers still use old-fashioned tools and farming methods. Nigeria ranks among the world's leading producers of cocoa, palm oil, peanuts and rubber.

The country is also rich in other natural resources. Petroleum is its most valuable resource, providing the government with its chief source of income. Deposits of tin and columbite (a mineral used in the production of certain kinds of steel), coal, iron ore, lead, limestone, natural gas and zinc have made mining the fastest growing part of the economy. Nigeria is considered the richest of the black ruled countries of sub-saharan Africa.

B) HISTORY

The area that is Nigeria today has a long and colorful history. Recent archaeology has revealed an artistic and sophisticated society existed but was lost many years before Europeans arrived. Later the Hausa/Fulani and Yoruba groups had empires and kings and a good ruling system in place for years. The Igbos and others of the SE areas were clan/family oriented, ruled by local chiefs and never united in the same way.

In early times slavery was practiced over conquered peoples throughout Africa as it was before 1200 in Europe also. The coming of European traders provided a larger market until trade in slaves was outlawed in the early 1800's by the United Kingdom. (One source estimated that six million slaves were shipped from West Africa.)

The country has traveled a long, torturous road to develop as an independent entity. The Portuguese were the first Europeans to arrive. In the late 1400's they developed a slave trade with the African chiefs. The British and Dutch also competed for control of this slave trade and by the 1700's the British were the leading slave traders on the Nigerian coast.

In 1808 the British government outlawed the slave trade. After that the British traders began to deal in palm oil and agricultural products from the coastal region. During the late 1800's they established protectorates in northern and southern Nigeria, ruled by British trading firms. This was based on the 1884 Berlin Conference which "gave" the area over to British rule. Nigerians in both the northern and southern areas fought against the establishment of British rule, but they were defeated. In 1914 Britain joined the northern and southern regions into one unit called the Colony and Protectorate of Nigeria.

Finally, after decades of granting increasing political autonomy, Britain granted Nigeria independence in 1960. Soon, however, a struggle for political power ensued among the largest ethnic groups. In 1966 a group of army officers, chiefly

Important dates in Nigeria

- c. 500 B.C.-A.D. 200** The Nok civilization thrived in what is now central Nigeria.
- c. A.D. 1000-1400's** Various kingdoms, including Benin, Kanem-Bornu, Ife, and the Hausa states, began to develop in different parts of Nigeria.
- Late 1400's** The Portuguese became the first Europeans to reach Nigeria.
- 1851** Great Britain seized control of Lagos.
- 1914** The British formed the Colony and Protectorate of Nigeria.
- 1960** Nigeria became an independent federation.
- 1966** In January, military leaders overthrew Nigeria's government. In July, a second revolt established a new military government in Nigeria.
- 1967** Nigeria's Eastern Region declared itself an independent republic called *Biafra*. Civil war broke out between Biafra and the rest of Nigeria.
- 1970** Biafra surrendered, and the civil war came to an end.
- 1979** Civilian rule was restored in Nigeria.
- 1983** Military leaders took control of Nigeria's government.

Igbo, overthrew the central and regional governments. This ultimately led to a civil war in 1967 when Colonel Ojukwan sought to set up an independent republic in the eastern region called Biafra. After some two million Nigerians had died from war and starvation, Biafra finally surrendered in January 1970. Wise leadership reincorporated the rebellious area with minimal reprisals.

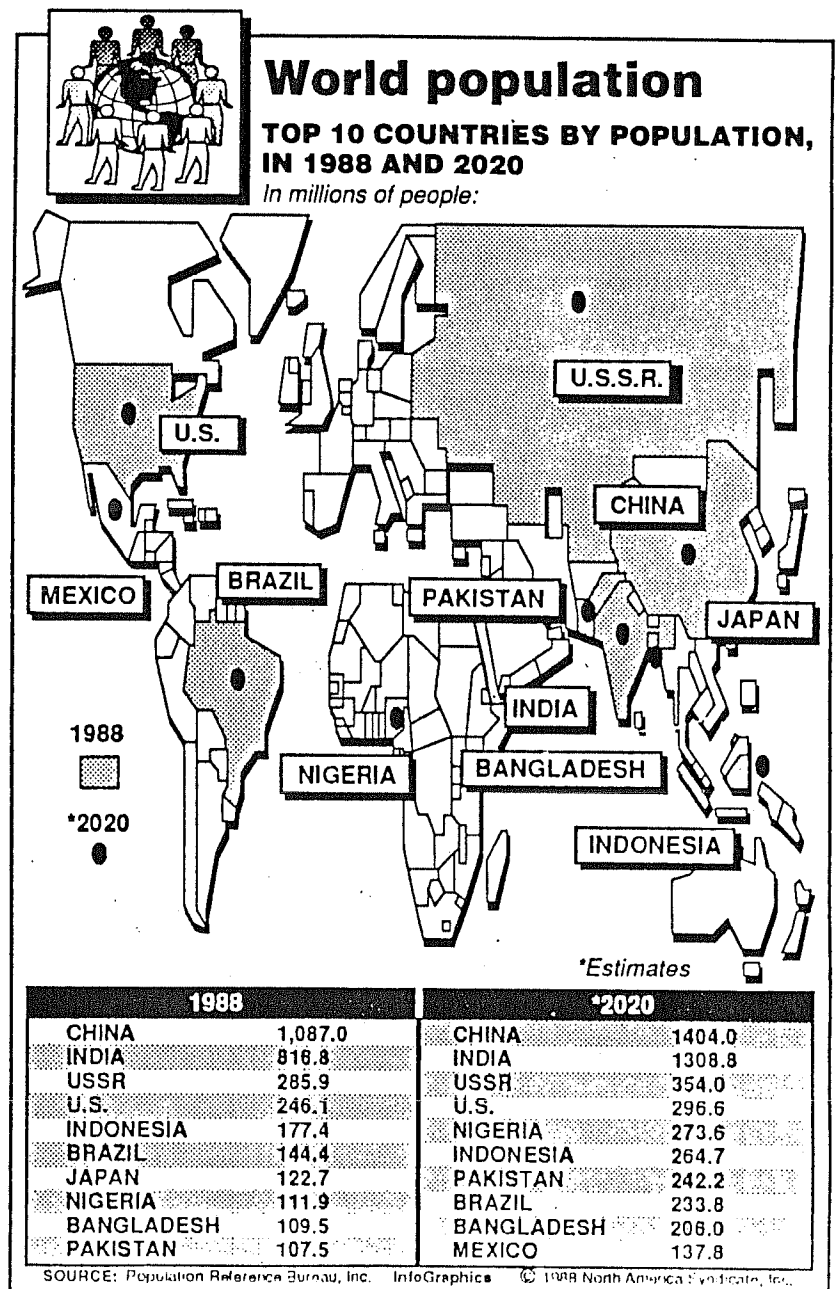
From 1966 to 1979 military leaders controlled the government. A civilian government took control in 1979 and a constitution was adopted giving the people the right to elect government officials. However, mostly due to official corruption coupled with a fall in oil prices, this independence was short-lived. In 1983 military leaders again overthrew the civilian government and banned all political parties. In 1985, the military leader, Major General Buhari was overthrown by other military leaders and Major General Ibrahim Babangida took over. He remains the head of the military government to the present. There are no prospects for early return to civilian rule.

PEOPLE/CULTURE

About 112 million people live in Nigeria - more people than in any other African country. It ranks as the world's eighth largest nation in population. About three-fourths of the people live in rural areas, although many are now moving to the cities. No recent census has been taken due to Muslim (North)/Christian (South) conflicts. Neither wishes to be a minority. Cost and effectiveness are also a problem.

There are 250 different ethnic groups differing from each other in language, customs and traditions. The three largest ethnic groups are the Hausa, who live primarily in northern Nigeria; the Yoruba, who live mainly in the southwestern part of the country; and the Igbo (Ibo), who form the majority in the southeastern part of Nigeria. The Ibibio are a distant fourth, and were the base for the first Lutheran work. CKLS is mostly found among the Annangs, "cousins" of the Ibibio. The Ibibios consider Efik an inferior dialect of Ibibio. It is understood and used by Annang, Ibibio and Efik peoples.

In terms of ethnic and linguistic homogeneity,



Nigeria ranks seventh in the world with 13 percent homogeneity (on an ascending scale in which North and South Korea are ranked 135th with 100 percent homogeneity and Tanzania is ranked first with 7 percent homogeneity).

The official language is English, which is spoken with varying degrees of fluency by nearly five percent of the population, making Nigeria the largest English-speaking country in black Africa.

Of the 250 vernaculars spoken in the country, Hausa is used most widely as a lingua franca; it also shares the status of a national language with Yoruba and Ibo. These three languages are members of the Sudanese-Guinean family of languages, a family of over 171 languages including Ewe, Efik, Mandingo, Mende, Nubian and Twi.

Overall 47 percent of the Nigerians are Muslims. They make up the majority of the population in the north. Thirty-four percent are Christian, living mainly in southern Nigeria. British missionaries converted many freed slaves to Christianity. Some of the freed slaves later returned to Nigeria and helped the British spread Christianity along the coastal areas and in the southwest.

In the central area of the country, and in the rural areas, many (19 percent) still practice traditional religions based on the worship of many gods and spirits (animism). Often these are assimilated into Christianity.

Most homes in rural Nigeria are made of grass, dried mud or wood, and roofs of asbestos, corrugated metal or thatch. A typical village consists of several compounds, with related families living in each compound.

The chief foods of Nigeria include yams, corn, rice, beans, plantain (a kind of banana), and the roots of the cassava plant. Their food is cooked in palm oil and peanut oil, often highly seasoned with red pepper. In general, little meat is eaten. Popular beverages include beer and palm wine made from the sap of raffia palm trees.

Only about one-third of the people can read and write (34 percent). The country does not have enough schools to provide an education for all schoolage children, nor laws which mandate school attendance. Even so, there is a current surplus of teachers and college graduates. About 15 million attend elementary schools and about three and a half million students attend secondary school.

People in both urban and rural areas enjoy performances of traditional songs and dances. Many of these performances portray themes related to traditional beliefs or the everyday life of the people. Their music often features drums, xylophones and various stringed and wind instruments.

Railroads and paved roads link the major cities, but many of the country's roads are unpaved and rutted. Less than one percent of the population owns an automobile. Busses and taxis jammed with passengers operate along main roads.

Less than one percent of the people own a television set, but one in every 15 persons owns a radio.

In the cities many Nigerians wear western style clothing. Many people in the rural areas wear the traditional clothing of long, loose robes made of white or brightly colored fabrics. Small round caps are popular head coverings for the men, and Nigerian women often wear scarves or turbans.

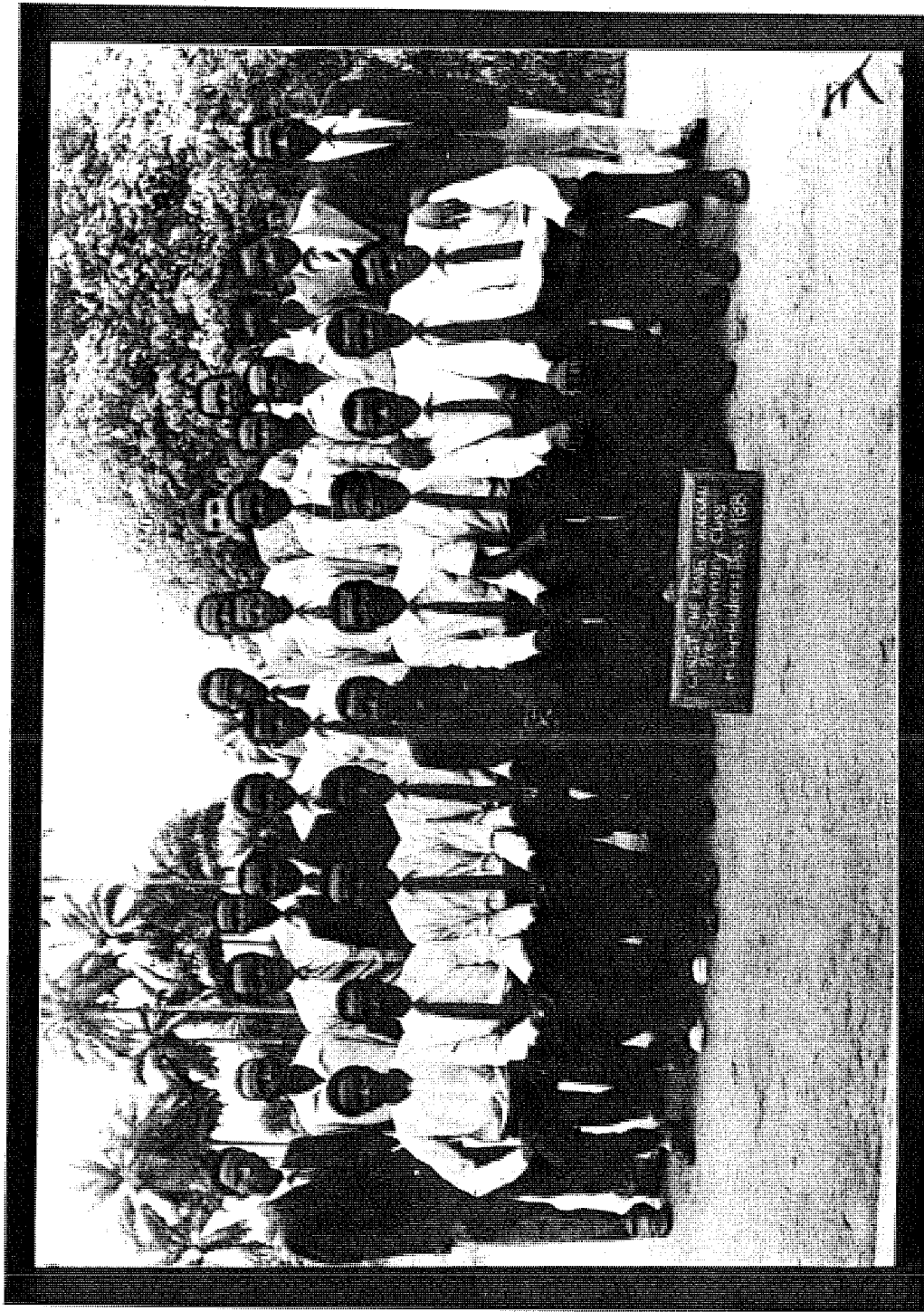
Perhaps the only thing common to all the peoples who inhabit Nigeria is communal ownership of land and the absence of any conception of individual property. Under this system the use of land is granted by the chiefs or elders of the tribe and can be taken from the grantee at any time if he fails to cultivate it. According to customary law, land is inalienable; the sale of land is considered a crime. Freehold land outside this system exists only in the case of large plantations and corporations.

The Nigerian unit of currency is the naira divided into 100 kobo. Coins are issued in denominations of 1/2, 1, 5, 10 and 25 kobo; notes are issued in denominations of 50 kobo, and 1, 5, 10 and 20 naira. Introduced in 1973 to replace the Nigerian pound, it started at \$1=65 kobo. The current exchange rate is about \$1=N5, reflecting a declining economy.

The present Nigerian economy could be described as chaotic. Declining oil prices internationally coupled with the change over the last decade from food

exporter to importer have combined to wreak havoc on the economy. The existing manufacturing infrastructure suffers from a lack of raw materials and shoddy workmanship. The Nigerians themselves put down their own products. The national airline has been ousted from the International Airline Transport Association because of non-payment of millions of dollars of foreign ticket revenue to other airlines. Its total number of planes has been decimated from accidents and lack of spare parts. Nigeria's banking system does not fit in with international banking transfer systems. A check from the USA can take four to six months to cash. No USA bank will wire funds to Nigeria. There is no credit line for international trade. All transactions must be cash. Hard currency is auctioned, with current levels at between 5.35 and 6.1 naira to the dollar. Corruption continues, although under the military government it has been somewhat controlled. The poor workers in cities are particularly hard hit, with the bush farmers also feeling the pinch. There is no prospect for improvement. The infrastructure seems to be deteriorating with some limited slowing followed by more inflation. Foreign aid has largely kept the situation from complete deterioration. Outbreaks of yellow fever and the ever-widening spread of the slim disease (AIDS) have contributed to the problems. Because it was considered impossible to improve Lagos to liveable status, the new capital of Abuja was planned for and construction begun. Immediately an influx of poor job-seekers overwhelmed the new area with slums and conditions there also can't be remedied. Noone seems to talk about any eminent switch of capital location. Several new states were declared in 1988, including Akwa Ibom from part of Cross River. This has a major influence on our work with movement of "natives" back to Akwa Ibom from other areas. Strong tribalism still exists, and Nigeria remains a rather fragile federation separated by language and religion while tied by its national pride.

We must pray for the country as well as for the work of CKLS in its small corner. Without stability our work and visits are definitely hindered.



CURRENT PRE-SEMINARY CLASS IN FRONT ROW WITH THEOLOGICAL DIRECTOR AKPAKPAN

II. Nigeria, CKLS Work Areas (Current Field)

Nigeria is a unique mission field. Enclosed with this focus material are two WELS publications about the Nigerian work. Ibibio is a book edited by E. H. Wendland from letters/journals of veteran WELS missionary Dr. William Schewpe with excerpts from interviews with his wife, Leola. It deals with experiences in the first 25 years of Nigeria Lutheran work from 1937. The second, A Nigerian Safari, by E. H. Wendland, is a more contemporary picture of work with Christ The King Lutheran Synod, a small church body that returned to the foundation of those early Lutheran beginnings.

It is important to remember that our initial synodical conference work in Nigeria dealt with an existing group of Christian congregations who were dissatisfied with the Qua Iboe church which had established them. Mission work in Africa was different in those early days of outreach to unreached people groups. Cooperative efforts marked the day, with European churches and mission societies marking out areas of influence in the colonial countries. Thus the situation in the basically conservative/reformed Qua Iboe churches (begun 1888) existed where some, later Lutheran, congregations practiced infant baptism because they were served in a time of worker shortage by a Presbyterian missionary who later left. The Qua Iboe church as a whole did not practice infant baptism, but allowed the variation!

The request to the Lutherans began as a request by the Ibesikpos to have their own USA support church. This happened because of the closure of a school in their area by the Qua Iboes. Overtures to the Methodists among others were unfruitful. Then Jonathon Ekong, the designated USA student/searcher encountered the resolution of the synodical conference to begin work among the black people of Africa. Over a period of years this became the stepping stone of the Synodical Conference into Nigeria. Early work was done by Dr. Harry Nau from 1936, followed up by William and Leola Schewpe and others in 1937.

Initial mission outreach was greatly enhanced by the prospect of schools and hospitals which the missionaries established. In fact, discipline cases were sometimes resolved by simply closing the village church and school, the latter a considerable blow in a time of no government schools. A chief or elder could be moved to repent quickly in the face of such a threat. The church grew quickly, and was supported by lay-worker training from the beginning. The seminary at Obot Idim was established in 1949, delayed by the problems of staffing through World War II. In 1960 the Evangelical Lutheran Church of Nigeria celebrated 25 years with 194 congregations, 33 preaching stations, 33,433 baptized souls and 13,645 communicants, 18 African pastors, 18 missionaries, 9 medical workers, 7 teachers and 2 lay missionaries. (At 50 years: 260 congregations, 55,000 baptized souls and 35,000 communicants, 97 national workers, 19 expatriates.)

After the WELS severed fellowship with LC-MS in 1961, a resolution was passed in our 1962 special convention stating that WELS was ready to assume financial responsibility for the work in Nigeria should the ELCN join in the WELS scriptural stand (previously WELS paid about 10 percent). On October 31, 1963, following WELS withdrawal from Synodical Conference, a letter from President Naumann to the ELCN offered to visit and discuss matters of the split in Nigeria. A meeting was held on August 25 at the Lutheran High School Chapel, Obot Idim. WELS was represented by O. J. Naumann, Professors C. J. Lawrenz and O. J. Seigler. The September 1964 issue of the "Lutheran Herald" (ELCN Paper) says, "The Wisconsin representatives made their points quite clear and simple"; "The delegates appeared very friendly, frank, bold, and tactful in presenting their. (sic). They came and went. The idea that the purpose of the Wisconsin visit was to take over the ELCN was purely out of a misconception by many people. Instead of bringing gold they brought the living Word of God, and instead of breaking the framework of the ELCN, they advised and prayed for the growth of the Church." Apparently there was some concern over the purpose of the visit which was laid to rest by the WELS men's presentation.

From 1964 we had appeals from Pastor Eshiett along with others. It seems fair to say that the BWM was minded to let matters in Nigeria take care of themselves as

the years passed. Tribalism with its jealousies and intrigues seemed to be mixed in with much of the appeal materials.

The Biafra Civil War caused havoc, economic hardship and famine in the areas of southeast Nigeria from 1967-1970. Christ The King Lutheran Synod, a small group of congregations among the Annang peoples ("cousins" of the Ibibios) which included four of the charter ELCN congregations of the 1930's asked for help in 1969. With one pastor Edet U. Eshiett, and about ten congregations, two vicars and two evangelists they presented their case for support from WELS. This request addressed to President Naumann resulted from the 1963 visit and statement of the WELS representatives. In 1973 Pastor Eshiett accepted an invitation from the Lutheran Churches of the Reformation to attend their seminary at Shepherd, Michigan. After some doctrinal problems with them he came to be enrolled as a special student at Mequon from January through May, 1974. Aid to him and his church was given by the Synod from the Aid to Sister Synods Fund administered by President O. J. Naumann. BWM plans to visit in February 1977, were cancelled due to irregularities on the field and subsequent doubt on the BWM concerning "the wisdom of beginning a mission thrust in Nigeria at this time" (BWM minutes, 1/19/77). (See attached addenda from 1975, 1977, 1979 and 1981 BoRaM and Proceedings.)

A meeting was held with the CICR, which group insisted that a visit be made. At the April 20 BWM meeting Pastors Arnold Mennicke, Karl Bast and Theodore Sauer were assigned to visit Nigeria and report to the BWM and the 1977 Convention. As a result of that visit we now have a working relationship with Christ The King Lutheran Synod.

CKLS congregational subsidy has been a part of our budgeted work since 1980 when \$6,000 was designated. (Prior to that time gifts and grants were given from restricted funds to both Pastor Eshiett and the CKLS.) Subsidy remained at \$6,000 for 1981 and 1982, raised to \$6,500 in 1983, \$7,000 in 1984, \$7,500 in 1985 and 1986, reduced to \$7,000 in 1987 and \$4,000 in 1988. The reductions came with a devaluation of the Nigerian naira while the subsidy rose from about N3,500 in 1986 to N5,000 in 1987 and N6,600 in 1988. In addition an amount for twice yearly visitor led seminars has been in place since 1983 (once a year in 1980-82) ranging from \$11,000 to \$12,500 and down to \$10,000, all dependent upon exchange rates and travel costs. The 1988-89 budget has \$10,000 for seminars and \$4,000 for congregational subsidy.

OUR NEW FIELDS

During the past six years our Synod has responded to three appeals from groups in Nigeria, Sweden, and Cameroon. Other appeals were received, but these declared their unqualified acceptance of the scriptural doctrine and practice of our Synod and asked for guidance and interim support to help them to develop into independent, orthodox Lutheran churches in their areas of the world.

THE NIGERIA APPEAL

This appeal goes back to July 21, 1969, when a group of congregations requested our help through one of its members who was pursuing studies in the United States. This group of congregations is now called Christ the King Lutheran Church, with headquarters at Abak, Nigeria. The appeal undoubtedly came as the result of a visit of representatives of our Commission on Doctrinal Matters from August 21 to 29, 1964. President Oscar J. Naumann, Professor Carl Lawrenz, and Professor Oscar Siegler had been asked by the Lutheran Church of Nigeria to present the doctrinal reasons for our Synod's suspension of fellowship with the Lutheran Church-Missouri Synod. During this visit one of the Nigerian pastors, the Rev. Edet U. Eshiett, expressed his conscientious concern about remaining in the Nigerian church and was encouraged by the visitors from our Synod to appeal to us if his church would not maintain an orthodox position.

In 1973 Pastor E. U. Eshiett accepted an invitation from the Lutheran Churches of the Reformation to attend their school of theology at Shepherd, Michigan, with the intention of establishing a member-church of that group in Nigeria. During his studies Pastor E. U. Eshiett became disturbed about the doctrinal position of this group and sent an appeal to several people in our Synod.

As a result of several subsequent discussions, he was enrolled at our seminary as a special student from January to May 1974. Then he returned to his office as pastor of Christ the King Lutheran Church in Nigeria. He and his church have been receiving subsidy from our Synod out of the Aid to Sister Synods Fund, administered by President O. J. Naumann.

The committee appointed by the Board for World Missions to visit the Lutherans in West Cameroon in February of this year was asked to stop en route to visit Pastor E. U. Eshiett and his church in Nigeria. Although tickets and visas had been secured by the three men, the trip to Nigeria could not be made because of the failure of the one-per-week flight from Douala, Cameroon, to Nigeria. A cable which was sent to Pastor E. U. Eshiett from Douala to advise him of the cancellation was never delivered, perhaps due to the same trouble which had interrupted plane service between the two countries.

Another visit is recommended by the committee, this time from Lusaka, Zambia.

Reference: BoRAM - pp. 79-80
Subject: The Nigeria Appeal
Resolution No. 4

WHEREAS we should always be happy to extend the hand of fellowship and aid to confessional brethren; and

WHEREAS an appeal has been made to our Synod by Christ the King Lutheran Church of Nigeria under the leadership of Pastor E. U. Eshiett; and

WHEREAS the attempted visitation of the Nigerian field has not been accomplished; and

WHEREAS the situation in Nigeria is as yet unclear; therefore be it

Resolved, a) That we ask the Board for World Missions to arrange for a visitation of the Nigerian field and to report to the 1977 convention; and be it finally

Resolved, b) That any support of Christ the King Lutheran Church come from special funds administered by the Synod's president.

Nigeria

The 1975 convention of the Synod resolved, "a) That we ask the Board for World Missions to arrange for a visitation of the Nigerian field and to report to the 1977 convention, and be it finally resolved, b) That any support of Christ the King Lutheran Church come from special funds administered by the Synod's President." Proceed- ings, 1975, pp. 83/84.

Accordingly, plans were made by the Board for World Missions to visit Nigeria in February, 1977. However, after consideration of the developments in Christ the King Lutheran Church and the un- announced absence of several months of Pastor E. U. Eshiett from his family and church, and because of certain irregularities which had not been explained satisfactorily, the Board for World Missions on January 19, 1977, passed the following resolution:

- "Whereas the situation in Nigeria in the matter of Christ the King Lutheran Church has been unclear from its very inception, and
 - Whereas the situation has become increasingly unclear in the last months, and
 - Whereas attempts to gain clarification have been unsuccessful, and
 - Whereas there is a real question as to the wisdom of beginning a mission thrust in Nigeria at this time, and
 - Whereas the Evangelical Lutheran Synod has announced that it plans to begin a mission in the general area of Christ the King Lutheran Church, be it therefore
- RESOLVED, that the resolution of April 28, 1976, authorizing a visitation to Nigeria, be rescinded. It was finally
- RESOLVED, that Chairman R. H. Zimmermann communicate this board decision to Christ the King Lutheran Church and also respond to the correspondence of the 'Five Brothers' on this matter."

Following a meeting with the Commission on Inter-Church Relations and the insistence that the visit be made, the Board for World Missions on April 20 instructed a team of three experienced men, Pastors Arnold Mennicke, Karl Bast, and Theodore Sauer, to make the visit and to report to the board and the convention on their findings.

REPORT OF THE COMMISSION ON INTER-CHURCH RELATIONS

Nigeria

In 1975 our commission reported to our Synod that "...several appeals were received from Christ the King Lutheran Church of Nigeria, voicing confessional agreement with our Synod and requesting a measure of support in its efforts to establish a confessional Lutheran church in its area. Christ the King Lutheran Church is composed of a number of Lutheran congregations in the Abak area of eastern Nigeria, congregations which at one time had belonged to the Evangelical Lutheran Church of Nigeria. From January to May 1974 the pastor of Christ the King Lutheran Church, Pastor Edet Eshiett, attended classes at our seminary. Pastor Eshiett, who had received his early pastoral training under several of our Wisconsin Synod missionaries in Nigeria, was well remembered by our commission representatives in Nigeria, as well remembered by our Synod in 1964. . . Following his attendance at our seminary, Pastor Eshiett returned to his parishes in Nigeria, and our commission encouraged our Synod's Board for World Missions to consider what it might do in the way of lending some support to Pastor Eshiett and Christ the King Lutheran Church. . . plans were made by our Board for World Missions to send a delegation to the Nigerian field in early 1975 in connection with a visitation to West Cameroon, but the plans to visit Nigeria from West Cameroon did not materialize because of unforeseen travel difficulties."

In April of 1977 our commission met with our Board for World Missions and again encouraged our board to arrange for a visitation to Christ the King Lutheran Church in Nigeria. Although our commission realizes that our Board for World Missions has numerous obligations and commitments with respect to other existing world mission fields, our commission is of the opinion that our Synod has a special obligation over against former members of our mission in Nigeria. We are mindful of the visitation made to Nigeria in 1964 by the Synod, various groups of the Evangelical Lutheran Church in Nigeria had appealed for services by our Synod. They were advised, however, that our Synod could not give ear to such appeals until and unless they had first of all brought their concerns to their own church body, the Evangelical Lutheran Church in Nigeria, for formal and official action. Since that time the Evangelical Lutheran Church in Nigeria has retained its fellowship with the Lutheran Church-Missouri Synod and has also become affiliated with the Lutheran World Federation.

In view of the foregoing our commission is of the conviction that our Synod has a special obligation over against appeals from former members of the Evangelical Lutheran Church in Nigeria. For that reason our commission wishes to express its support for the Board for World Missions in its recent decision to attempt again to make a visitation in the near future to the Nigerian field.

1979 Proceedings, p.111

Reference: BORAM, p. 106, 107

Subject: Nigeria

Resolution No. 6

- WHEREAS 1) in 1969 an appeal for help came to our Synod from Christ the King Lutheran Church of Nigeria; and
- WHEREAS 2) in 1977 our synodical convention adopted the following resolution: "That the Board for World Missions explore the best possible way of standing at the side of Christ the King Lutheran Church consistent with our confessional principles"; and
- WHEREAS 3) in the past biennium assistance has been given in the form of needed books and special gifts; and
- WHEREAS 4) we concur with the feeling expressed by the Board for World Missions that there is a need for help in Nigeria if the church is to have the workers it needs; and
- WHEREAS 5) requests continue to come from Nigeria for help in setting up a more adequate worker training program; and
- WHEREAS 6) the Board for World Missions is considering an ongoing, regular, in-depth Package Training Program to assist Christ the King Lutheran Church in its training program; therefore, be it
- Resolved, a) that we thank our Lord for Christ the King Lutheran Church's continued search for guidance from and fellowship with a sound confessional church body; and be it further
- Resolved, b) that the Board for World Missions be encouraged to implement a Package Training Program for Nigeria which involves periodic training visits by especially qualified men; and be it finally
- Resolved, c) that the Coordinating Council and the Board of Trustees be requested to fund this program as soon as possible.

Reference: BoRAM, pp. 89-91

Subject: Interim Committee - Board for World Missions
Resolution No. 2

WHEREAS 1) the Interim Committee was established a) to serve as an advisory board to the executive secretary for world missions as he deals with requests coming from overseas individuals and groups, and b) to serve as the responsible committee for providing guidance, encouragement and financial assistance to the smaller and newer churches who share our confessional position and to mission fields which have not permanently been assigned to an executive committee of the Board for World Missions; and

WHEREAS 2) the Interim Committee, as expanded by the 1979 synodical convention to include an additional member from the Commission on Inter-Church Relations, has faithfully carried out its mission to "strengthen the stakes" in this special area of our foreign mission work; and

WHEREAS 3) the funding of the Interim Committee's work is not provided for in the budget of the Board for World Missions; and

WHEREAS 4) this funding has been provided in the past through generous gifts from WELS members (e.g. in the case of Sweden and Norway); and

WHEREAS 5) similar funding is necessary for Brazil and Nigeria (e.g. for continuing the special training seminars in Nigeria, which would cost approximately \$10,000 during the next biennium); therefore, be it

Resolved, a) that the Interim Committee - Board for World Missions be commended for its work in the past; and be it further

Resolved, b) that the necessary funding for its work be continued through special appeals to the congregations of the Synod; and be it finally

Resolved, c) that the Aid to Sister Synods Fund be activated in the next biennium, subject to funding by the Coordinating Council and the Board of Trustees.

Reference: BoRAM, p. 120

Subject: Nigeria
Resolution No. 4 (revised)

WHEREAS 1) Christ the King Lutheran Synod, Nigeria, had its origin in the Ev. Lutheran Church of Nigeria, formerly a mission of the Synodical Conference; and

WHEREAS 2) Christ the King Lutheran Synod for confessional reasons has separated itself from the Lutheran Church of Nigeria and is carrying on the confessional heritage originally brought to Nigeria through the mission of the Synodical Conference; and

WHEREAS 3) Christ the King Lutheran Synod, Nigeria, has asked the WELS officially to recognize it as being in fellowship with the WELS; and

WHEREAS 4) our Commission on Inter-Church Relations has found this body's confessional statement to be scripturally sound and its life and practice to be consistent with its confessional statement; therefore, be it

Resolved, that the WELS formally declare itself to be in fellowship with Christ the King Lutheran Synod in Nigeria.

CHRIST THE KING LUTHERAN CHURCH
CONFSSIONAL STATEMENTS

1. THE BIBLE

- A. We believe, teach, and confess that the Bible is the pure word of God; that ALL Scripture is given by the inspiration of God; that God is the Author of every word of the Scripture, just as the Scripture itself testifies: "All Scripture is given by the inspiration of God" (2 Tim. 3:16).
- B. We believe, teach, and confess that holy men of God spoke as they were moved by the Holy Ghost (2 Pet. 1:21). We, therefore, believe in the verbal inspiration of the Scripture.
- C. We believe, teach, and confess that the Scripture is infallible; that since the entire Scripture is the word of God, they contain no mistakes, errors, or contradictions, but that they are, in all their parts and words, the infallible word of God.
- D. We believe, teach, and confess that because God is the sole Author of the Scriptures, they possess both the divine power to make men wise unto salvation through faith in Christ Jesus; that they also possess the divine authority to serve as the Church's only standard of doctrine and life, just as Apostle Paul testifies: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 15-16).
- E. We believe, teach, and confess that the authority of Scripture can be accepted only through faith and not by intellectual demonstration.
- F. We believe, teach, and confess that the Holy Scripture is the only norm and rule through which all doctrines must be judged.

2. THE CONFSSIONS OF THE LUTHERAN CHURCH

We believe that the three ecumenical creeds: The Apostles' creed, the Nicene creed, and the Athanasian creed, as well as the Lutheran Confessions as contained in the Book of Concord of 1580 are the true exposition of the word of God; that the doctrines they confess are drawn from the Scripture alone; that we unconditionally subscribe to them; that all our teachings and preachings must be in agreement with these confessions.

3. GOD

- A. We believe, teach, and confess that there is only one God (Deut. 6:4); that God has made Himself known to us as One God in three persons. Our Lord Jesus made this clear from His command to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). This is also clear from St. Paul's blessing or benediction in 2 Cor. 13:14.
- B. We believe, teach, and confess that he who does not worship this true God worships a false god.

- C. We believe, teach, and confess that God has revealed Himself to man in nature, just as David says: "the heavens declare the glory of God; and the firmament showeth his handiwork" (Ps. 19:1). The Apostle Paul also testifies in the Epistle to the Romans chapter 1:20 "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead".
- D. We believe, teach, and confess that God has given us a full revelation of Himself in His Son, Jesus Christ, as it is written: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (John 1:18).

4. CREATION

- A. We believe, teach, and confess that God created heaven and earth and all creatures (Gen. 1 and 2); that God created the universe with the word of His mouth.
- B. We believe, teach, and confess that the word, by which God created all things, is Christ (John 1: 1-3); that without Him nothing would have been created.
- C. We believe, teach, and confess that the Bible is the only Book that presents a true historical account of creation.

5. MAN

- A. We believe, teach, and confess that God created man in His own image (Gen. 1:26); that man was holy and perfect; that man's thoughts and desires were in agreement with God's (Eph. 4:24); that man was given the authority to control God's creation (Gen. 1: 28).
- B. We believe, teach, and confess that man lost this divine image when he fell into the temptation of the devil and went contrary to God's command.
- C. We believe, teach, and confess that man by his own effort is unable to reconcile himself to God.

6. REDEMPTION AND CHRIST

- A. We believe, teach, and confess that Jesus is the Son of God; that He was with the Father from eternity (John 1:1,2); that in the fulness of time Christ took upon himself a true human nature (Gal. 4: 4) when He was conceived and born of the virgin Mary through the power of the Holy Ghost.
- B. We believe, teach, and confess that, even though our Saviour took upon Himself the nature of man, He was without sin. This is testified by the angel: "that which is conceived in her is of the Holy Ghost" (Matt. 1: 20).
- C. We believe, teach, and confess that Christ is both man and God; that the true divine nature and human nature can never be separated; that Christ is the God-Man.

- D. We believe, teach, and confess that Christ at all times possessed the fulness of the Godhead, all divine power, wisdom, and glory (Col. 2: 9); that He demonstrated this often by performing miracles (John 2: 11).
- E. We believe, teach, and confess that our Saviour, while on earth, took on the form of a servant; that He humbled Himself by laying aside the full demonstration of His divine power; that He at times lived as a man among men; that He endured sufferings; that He suffered physical death on the cross.
- F. We believe, teach, and confess that our Lord rose victoriously from the grave with a glorified body; that He is no more subject to death and sufferings; that He ascended into heaven; that He now rules the world with power, His Church with grace, and will rule with glory throughout eternity (Phil. 2: 9-11).
- G. We believe, teach, and confess that Christ humbled Himself for the redemption of mankind; that His exaltation was a proof that He had successfully accomplished His mission; that He had perfectly fulfilled the Law (Matt. 5: 17); that by His obedience all men are declared righteous in the sight of God (Rom. 5: 19); that He had born the iniquity of us all (Isa. 53: 6); that His sacrifice on the cross is a ransom for our sins (Matt. 20: 28).
- H. We believe, teach, and confess that His righteousness is accepted by the Father as our own righteousness; that the Father has accepted His death for sin as our death for sins (2 Cor. 5: 25).
- I. We believe, teach, and confess that His resurrection gives us full assurance that God has accepted this atonement in our behalf (Rom. 4:25).
- J. We believe, teach, and confess that in Christ God has reconciled the world unto Himself (2 Cor. 5: 19); that Jesus is the Lamb of God that taketh away the sin of the world (John 1: 29); that this reconciliation is universal; that forgiveness of sin has been gained as an accomplished fact for all men, irrespective of tribe and colour.

7. JUSTIFICATION

- A. We believe, teach, and confess that God, for Christ's sake, has declared all sinners righteous in His sight; that "judgement came upon all men to condemnation" (Rom. 5:18); that all need justification before God; that the Scripture proclaims that all are justified: "by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5: 18).
- B. We believe, teach, and confess that each individual receives this free gift of forgiveness through Christ; that this free gift is not a reward, neither do we receive it because of our worthiness; that this free gift is received by faith alone (Eph. 2: 8, 9).

- C. We believe, teach, and confess that, although Christ died for all men, "he that believeth not shall be damned" (Mark 16: 16); that faith is the hand that we take this free gift; that the unbeliever loses the forgiveness of sins won by Christ.
- D. We believe, teach, and confess that man cannot work out this justifying faith in his own heart, because "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him" (1 Cor. 2: 14); that it is the Holy Spirit who works this faith in our hearts.
- E. We believe, teach, and confess that the Holy Spirit works this faith in our hearts through the Gospel (Rom. 10:17); that man's conversion is entirely the work of God alone.

8. GOOD WORKS AND PRAYER

- A. We believe, teach, and confess that faith in Christ is a living force within the Christian; that this faith must produce good works that are pleasing to God, as the Apostle James says: "Faith without works is dead" (James 2: 17); that a real faith must show its fruits by the good works it produces.
- B. We believe, teach, and confess that faith in Christ delights in that which is good and pleasing to God; that the fruits of faith are the good works of the Christian; that these works of the Christian differ from the righteousness performed by the unbelievers; that the good works of the unbelievers are not good works before God, for, "without faith it is impossible to please Him" (Heb. 11: 6).
- C. We believe, teach, and confess that the works of the Christian in this world are still imperfect; that on account of the old Adam, a Christian can never in this world perform good works perfectly; that the good works of the Christian in this world are still as filthy rags before God (Isa. 64:6); that for Christ's sake, the imperfect works of the Christian are considered holy and acceptable by God.
- D. We believe, teach, and confess that also a life of prayer is a fruit of faith; that Christians can confidently pray to God and hope for an answer from God; that the prayers of the believers are precious in the sight of God; that a Christian who does not pray to God is a dead Christian.

9. THE MEANS OF GRACE

- A. We believe, teach, and confess that God bestows all spiritual blessings upon sinners by special means ordained by Him; that these means are - the Gospel and the Sacraments; that these are rightly called 'Means of Grace'.
- B. We believe, teach, and confess that the Holy Spirit works faith in the heart of man through the Gospel, as it is written: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17); that this faith brings about a renewal in man and makes him an heir of eternal life.

- C. We believe, teach, and confess that the Holy Spirit applies the Gospel to the sinful man through Baptism; that "he that believeth and is baptized shall be saved" (Mark 16: 16); that the blessings of baptism is meant for all people (Matt. 28: 19); that even children are included in the baptism and the blessing because they too are sinful beings (John 3: 6); that since children are sinful beings from birth, they need this spiritual washing.
- D. We believe, teach, and confess that all who receive the Sacrament of the Lord's Supper receive the Body and Blood of Christ "in, with, and under" the bread and wine; that when the Lord instituted this Sacrament, He added: "This is my body which is given for you... This cup is the new testament in my blood, which is shed for you for the remission of your sins" (Luke 22: 19, 20).
- E. We believe, teach, and confess that the means by which our Lord uses in preserving and extending His Church throughout the world is the word and the Sacraments; that Christians from all walks of life, and of all races, tongues, and tribes should use these means for the strengthening of their faith.

10. THE CHURCH AND THE MINISTRY

- A. We believe, teach, and confess that there is only one holy Christian Church, which is the Body of Christ (Eph. 1: 23); that members of this Church are believers in Christ; that the unbelievers are not members of this Church.
- B. We believe, teach, and confess that members of this Church are scattered throughout the world; that every true believer, regardless of race, tribe, or Church affiliation, is a member of this holy Christian Church.
- C. We believe, teach, and confess that the holy Christian Church, although it is not a visible organization, is not an imagined organization, but a reality.
- D. We believe, teach, and confess that members of the holy Christian Church are known only to God; that in the visible Church we cannot distinguish between those who have faith in Christ and the hypocrites.
- E. We believe, teach, and confess that the visible organization cannot be identified with the holy Christian Church.
- F. We believe, teach, and confess that wherever the Gospel is preached in its truth and purity, and the Sacraments administered according to the command of Christ, the holy Christian Church is present; that faith can only be produced and preserved through the Means of Grace.
- G. We believe, teach, and confess that it is the Lord's will that Christians gather together for mutual edification and spiritual growth (Heb. 10: 24, 25) and for the carrying out the Lord's great commission (Mark 16: 15).

- H. We believe, teach, and confess that it is necessary to organize an assembly where men gather to hear the Gospel preached to them, and the Sacraments administered in accordance with the institution of Christ, in order that men may hear and believe the Gospel, and thus be brought into the holy Christian Church.
- I. We believe, teach, and confess that a Church has the one true faith when it proclaims the Gospel and administers the Sacraments in their truth and purity; that any organization which does not proclaim the Gospel and administer the Sacraments in their truth and purity has not the one true faith, but that it is a false Church.
- J. We believe, teach, and confess that every Christian has the duty to confess his faith publicly, to remain a loyal member to the Church that preaches the true doctrine, and to remain a faithful member of that Church unto death.
- K. We believe, teach, and confess that the primary mission of the Church is to make disciples of all nations by bearing witness to Jesus Christ through the preaching of the Gospel and the administration of the Sacraments; that ministering to men's needs is only secondary.
- L. We believe, teach, and confess that it is the will of God that the Church maintains good order and decency in the Church (1 Cor. 14: 40); that the Church call qualified men into the public ministry; that these called servants are to preach only the word of God in its truth and purity, and administer Sacraments according to the institution of Christ publicly in the name and the order of the Church.
- M. We believe, teach, and confess that these called men are servants of Christ, ambassadors of Christ, serving in Christ's stead (2 Cor. 5: 20).

11. THE CHURCH AND STATE

- A. We believe, teach, and confess that all governmental authority has been instituted by God (Rom. 13: 1); that every true Christian, for conscience sake, should obey the government that rules over him (Rom. 13: 5) unless that government wants him to disobey God (Acts 5: 29).
- B. We believe, teach, and confess that the primary responsibility of the Church is to call the sinners to repentance, to proclaim the forgiveness of sins bought for us by Christ, and to encourage believers to a holy living; that the purpose of the Church is to lead the elect of God through faith in Christ to their eternal salvation.
- C. We believe, teach, and confess that God has given the government the duty of maintaining good order and peace in the state, and to arrange all civil matters among us (Rom. 13: 3, 4).

- D. We believe, teach, and confess that the only means that God gives to the Church to carry out its assigned duty is the Holy Scripture; that the means given to the state to fulfill its mission are the civil law and force, set up and used according to the light of reason (Rom. 13: 4).
- E. We believe, teach, and confess that the Church is not to exercise civil authority, or interfere with the state when the state carries out its mission; that the state is not to interfere with the Church in its Gospel mission; that the Church should not use the civil law and force in leading men to Christ; that the state should seek to govern by means of the Gospel; that each should use its specific means and methods in their respective fields and missions.

12. CHRIST'S RETURN AND JUDGEMENT

- A. We believe, teach, and confess that Jesus, true God and true man, who rose from the dead, ascended into heaven, and sits at the right hand of the Father, will come again; that He will come visibly in the same manner that the disciples saw Him ascended; that the exact time of His coming is not known to man; that the Lord Himself told us that He will come again on the last day.
- B. We believe, teach, and confess that our Lord's coming will bring us to the end of this present world, and the beginning of the new world (2 Pet. 3: 13).
- C. We believe, teach, and confess that Jesus will return suddenly; that His voice will be heard throughout the entire world; that all the dead shall arise; that the dead that shall arise, together with those still living, must all appear before His throne of judgement; that the unbelievers will be condemned to an everlasting fire; that the believers in Christ will be with Christ forever in heaven (John 5: 28, 29).

These we believe, and by the will of God, we shall ever live to believe.

We reject all human views and philosophies contrary to our faith and believe.

May our Lord and Saviour lead us safely to His throne above; may He ever remain to direct our thoughts to Himself, and strengthen and preserve our faith until He comes again to receive us to Himself - Amen.

JAN 9 1989

News Brief From Christ The King Lutheran Church -

Nigeria - December, 1988

The year 1988 had come and gone with all its diverse blessings. We are thankful to God who has carried us thus far. Of particular interest is the "Open Door" God has given to His Church for the propagation of the Gospel. We have witnessed the inflock of so many people into the Church now than ever before.

Nigeria is a religious Society with so many independent "Churches" sprouting up here and there than one can possibly count or remember them all by names. These "sects" lack trained pastoral leadership and as the prophet Isaiah says, they "have all gone astray, each to his own way". (Isa.53) Jesus describes them as sheep without Shepherd (Mt. 9). It is the concern of the Church (C.K.S) therefore to give adequate assistance and training to these people who are in search for the Truth of God's Word.

This concern of the Church is not without its inherent problems. At the moment, the Church is blessed with only three pastors. There are also nine trained lay-preachers, who devote almost all of their time to serving the Church. Their duties in the Church are limited because of their limited training. Accordingly, during our expansion work, we have also encountered "preachers" who used to preach to the "religious sects" who are now turning to become members of our Church. These men can not be automatically cast out as heretics - they must be trained and used by the Church and be paid accordingly.

In support of this training program, Dr. Wendland and his companion in seeing the urging need for the training of such men have left with the Church the sum of ₦11 600 (one thousand six hundred naira) to start a two week Seminar for the said new preachers. The Christ the King Lutheran Church would have to make up for the remaining amount in order to make the Seminar a reality. The estimated budget for the Seminar is ₦2696 (two thousand six hundred and ninety six naira).

The Pre-Seminary Institute comes as a big relief. But this relief will be realized in five years time or more from now. There are only nine students in the class and it is not likely that all of these will successfully terminate their course work for one reason or another.

We have said all that in order to say this, namely, that, we need your prayers and assistance in whatever form or shape to help us enhance the mission of the Lord in our midst. Indeed, when we ponder at the wide and ripe field, Jesus words come alive: "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. (Mt. 9).

The Pre-Seminary: The Pre-Seminary which is barely six months old is a result of a long standing need and yearnings of the Church for additional trained workers for the Church. It is an institution with nine students and one instructor. Pre-Seminary is a joint adventure between the WELS and CKLS. The admission requirement is a High-School graduate.

The need for an additional staff had been expressed by the Church. The present instructor is also a full time parish pastor with not less than three congregations in his care. The President of the Church serves a parish in addition to his presidential duties. He lives many miles away from the Study Center without any means of transport. The third pastor lives at Calabar which is a distance of not less than 150 Kilometers to the Study Center and is responsible for four congregations. In addition to his parish work, he drives long distances to supervise preaching stations which are newly opened. From the above brief sketch, it goes without saying that the three pastors' hands are already too full to adequately help in the Pre-Seminary.

Consequent to this undesirable situation, the Board of Governors of the Pre-Seminary has appealed to the Board of Directors often times for an additional full time instructor for the school. The nine students too, have expressed dissatisfaction over the boredom of having only one part time teacher to run the whole school. In turn, the Board of Directors has also made many appeals through the Rev. J. Kurth to WELS to consider sending at least one resident missionary to assist at the Pre-Seminary. There is not as yet any positive reaction to this appeal. However, we have been made to understand the awful expenditure which is involved in sending a missionary to Nigeria. We agree that it is expensive, just as we agree that it was even more expensive for God to send His only Son to die for the sin-sick-world of ours. We further agree that no sacrifice is too great for those who have tasted the Lord and know that He is good to carry the saving message to those who are in the thralldom of the devil. Conversely, WELS does send missionaries to other overseas countries for missionary work. We do not want to feel (and we will be too sad), that Nigeria is singled out. We will therefore continue to ask, knock and pray till the door is opened.

The Visit of Dr. Wendland and Pastor Machibamba from Zambia

December 4 - 17: After many prayers and anxieties, Dr. Wendland arrived Lagos - Nigeria with his companion on the 3rd of December 1988; and from Lagos to Calabar (4th December, 1988) where he was driven by a taxi cap driver to Abak - Uruk Uso, to start work.

The period of their stay (10 days) in Nigeria were full of exciting moments. For the first time the pastors of CKLS were encouraged to join the teaching staff in teaching the lay-preachers. This was exciting not only to the teachers but also the lay-preachers themselves.

Although the visit co-incided with the Synodical Convention, it was quite a blessing in disguise because Dr. Wendland gave a lecture at the Convention on the topic "The Rights and Duties of the Pastor". This lecture was well received by the members. There was a motion by a member to the effect that copies of the lecture be given to all Congregations of the CKLC. This was unanimously accepted by all members present. Dr. Wendland then promised to make copies available in no distant date.

On the eve of December 15, 1988, Dr. Wendland and Hachibamba together travelled with two officials of the Synod to Ibam Edet village for some exploratory work in the new area of our expansion field. This visit was possible on the invitation of a religious sect which calls itself: "Chirst Army Church". There, a meeting between the visiting team and the elders of the "Church" was held. After the meeting, we realized that there are a lot more to iron out and many loose ends to tie up. If this group will accept our teachings and practice it will duly be accepted into membership of our Church in the future. There are many more of such invitations and we request you to remember the Church in your prayers.

The Synodical Convention - 1988: The Synodical Convention as often, started with the Evaluation Council (a prelude to the convention proper) which lasted for one whole day. In this Council, all arms of the Church (Committees) presented their reports. The president of the Synod also presented a comprehensive report to an en-larged Board of Directors, who in turn inform the local congregations. It is also in this Council that the budget for the Synod is formulated and approved of.

The Convention proper started on the morning of December 15, 1988 (Thursday), with the arrival of delegates from various congregations throughout the country. As usual, delegates left their homes without food and continue fasting till two O'clock in the afternoon. This practice continued throughout the Convention period and was brought to a climax on Sunday with a Communion service when people disperse to their different homes.

During the fast, many other activities were carried on. There were lectures on certain topics from the Bible; prayers for the sick; memory work from the Catechism; song competition by various choirs present and choruses and dancing. Testimonies in which certain people proclaimed God's wondrous deeds in their life were made public

During the Convention. During the break, delegates go back to their groupings according to their congregations. They prepare a common meal and eat together. Many of their food items were supplied by the Synod.

There was also the money focus during the Convention. Apart from the general offerings, special appeal was made to congregations to donate generously for the work of expansion. The total offering during the just concluded convention was more than N3,000 (three thousand naira). This amount account for only part of the money needed for expansion in 1989. More is yet to come.

From the above description of the Synodical Convention, it could be seen that while the Evaluation Council serves as a business Convention for the Synod, the convention proper, which lasts for four days serves as a Spiritual Convention. Church Convention in Nigeria therefore is a period of time set aside by the Church for members to come together at the end of the year to get to know one another well through special christian fellowship. It is also a period of communal prayers and thanks giving to God for protection in the past year and a request for his continued blessing through His Kind providence in the years ahead. Indeed, the Convention is such an important event in the life of every Christian that no one wants to miss the opportunity.

Death: One day to the arrival of the visiting missionaries from Zambia, (December 3, 1988) and thirteen days to the Synodical Convention, God in His love and grace reached down from heaven and received the life of Chief Frank Etim, one of the chief architects of Christ The King Lutheran Church of Nigeria. At first, it appeared the spirit of the Convention was going to be dampened by this unforeseen event. But God who comforts the sorrowful, comforted us and gave us the courage to bear the loss, and so the convention sailed through successfully.

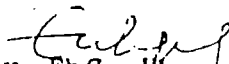
Elder Frank Etim, variously referred to as "Ette Frank" or the "Patriarch" was a great Churchman and a theologian in his own right. He was also a traditional ruler of his village with exemplary christian virtues. He has left an irreplaceable gap not only in the Church but also in his village where he ruled as a chief. We can not write his biography in this short report. For now however, suffice it to appeal to friends within and without, to the immediate family, and to the Church at large to bear the irreparable loss with fortitude. May his soul rest in God's loving arms.

We did not by this short report mean to exhaust all the activities of the Church in the year 1988. We only summarise the activities starting from the visit of Dr. Wendland and his friend to the events during the Synodical Convention. We put before you the opportunities God has given to his church for witnessing and the

inherent problems arising from such given opportunities. To this end, we invite you to re-dedicate yourselves anew to the "Open Door" Policy adopted by the Church for witnessing. Our giving habits must change to meet the challenges of the new year and beyond.

The Convention was quite exciting. It could perhaps have been more exciting if the Film Projector was put to use. The inavailability of both the films and bulbs incapacitated all efforts to use the Projector. Nor did the old Duplicating machine did us any good. With long years of service in the U.S. before it was brought to us, the old Duplicating machine has become a liability than a source of economic relief to us. The amount of money spent in typing and Duplication during the Convention and after is staggering. We could have saved such money if we had a good Duplicating machine. The same thing could be said of the camera with its inferior quality-indeed no picture has been produced by the camera. Whatsoever help one could possibly give to remedy these ugly situations would be highly appreciated by the Church.

Finally, we are thankful to the WELS for all the support and concern she has given to CKLS in the past many years. The Church calls upon her to further strengthen the bond of the brotherhood so that we can together accomplished more in the mission of our Lord. Thank you.


The Rev. Ebong Ukpong - PRO
for the Church - CKLS

"Ibibio unity cannot, and must never be taken for granted. Like native cows, the Ibibio do not herd easily. They seem to prefer some sort of leaderless individualism. They despise dreamers. Like the Biblical Jerusalem, they tend to stone their prophets and slay those that are sent unto them. Their prophets are notoriously without honor, unless they happen not be indigenous. What is theirs is at best suspect, at worst downright dangerous or bad. Ordinary events do not stir them. They need the threat of something inhospitable, deadly, unjust, unfair, or degrading to prick them to the need for collective self-awareness, unity and action. Without such circumstances they tend to exist as so many millions of nice but separate and disunited individuals, hardly seeking a helping hand from, or lending it to any of their kind." Page 193

Ibibio Profile A.J.A. Esen Paico Press & Books Ltd., Calabar 1982

Written by an Ibibio describing his own people. With a grain of salt it does apply in general cultural ways.

III. Field Strategy/Personnel - CURRENT STRATEGY SCHEDULED FOR UPDATE

The following is a copy of the written goal and strategy that has marked our work in Nigeria since October, 1986.

(This material was presented and accepted by)
consensus at the Oct '86 CIM meeting

J. Kurth

REPORT OF THE WORKER TRAINING COUNSELOR TO INTERIM COMMITTEE
ON NIGERIA STRATEGY
13 October 1986

Goal: To assist the existing independent sister church Christ The King Lutheran Synod, currently made up of 12 congregations with about 1,500 members, with financial and worker-training help as they have requested, thus helping them to stand firm in the truth of God's Word.

Suggested limitations:

- 1) That we limit our financial support to no more than 45% (currently at 40%) of their ^{working} budget for a given year, with the goal of encouraging them to reach financial independence as soon as possible in the economy of Nigeria, and that we retain some input as to the uses of our contribution to the budget. This is done to assure that we stand in the position of a helping sister church rather than a directing mother church.
- 2) That we limit our worker training support to programs directly tied to training in Christian doctrine and practice. Examples would be the training of lay leaders, pre-seminary students and seminary students. It is understood that we serve in an advisory position only, and that CKLS determines its own programs and their scope through Synod convention, Board of Directors, Board of Governors and the like.
- 3) That at present we limit expatriate help to the two seminar visits each year by two men, with a minimum length of two weeks of seminar. Extension of a seminar would be a matter of discussion by CKLS and the WELS Interim Committee and would be planned in advance. This is done for reasons of financial limitation in the WELS and, more important, to preserve the positive independence of CKLS as a church body. We do not intend to send long term (years) expatriate help to CKLS under the present circumstances. The possibility of sending an experienced couple to assist in CKLS worker training for a longer period (i.e.: three to six months) is being considered, with funding and personnel to be determined if and when this seems necessary/expedient. (By experienced is meant someone who has somehow shown the unique ability to function in a sub-tropical, isolated and remote area with limited amenities. No small gift!) (A suggestion that we send three men for these seminars does not seem to be good stewardship of time, talent and treasure. Most efficient financially would be to send one man for longer periods. Minimum manpower efficiency is to send two men to avoid the isolation and other problems one would encounter. The accompanying man (men, if more would go) leaves a hole when he is absent from his call. This often requires advance work before leaving and catch-up work after returning that causes special problems, not to mention the additional work in his preparation for the teaching task at the seminar. This is unavoidable, but should be kept at a minimum. Also, any separation from family for more than a three-week period can present additional problems if done regularly.)

Proposed Strategy:

- 1) To continue to prepare seminary materials (Block plans, lesson plans, workbooks, etc.) to be used together with the WELS provided textbooks in the context of the CKLS adopted four-year curriculum as proposed by our Interim Committee (currently, to begin Year Two of four in December 1986).
- 2) To introduce these materials, as well as to test student accomplishment levels in previous materials, in a two-week introductory seminar for each semester. This is done with Pastor E. Eshiett, the CKLS Director of Theological Education and current sole instructor at the seminary (1985-86 enrollment, two men), and under the supervision and direction of the CKLS Seminary Board of Governors.
- 3) To assist CKLS in establishing a program of pre-seminary instruction. To this end, we will prepare and present materials on Christian Doctrine and Practice to interested lay leaders. From this pool it is hoped to identify men who will in turn undertake a concentrated, yet-to-be-developed pre-seminary curriculum pursuant to entering the seminary. The majority of men attending the lay leader classes will also grow in their understanding of Scripture and become more efficient as lay preachers and helpers in the church.
- 4) To eventually have a three-tiered program of worker training in CKLS:
 - Level 1 - Lay leadership training (informal)
 - Level 2 - Pre-seminary training (formal)
 - Level 3 - Seminary training (formal)

So far we are well along in Level 3, and have made a beginning in Level 1. Steps must be taken in Level 2 together with the CKLS Board of Governors. Sample curriculum and suggested educational requirement (secondary school diploma) for Level 2 will be discussed with CKLS representatives in December 1986.

Problems

- 1) To maintain a balance that presents our visitors as resource/advice people, not as dictators, while at the same time leading CKLS to understand priorities in worker training.
- 2) To maintain a balance between assuring good stewardship of WELS contributions to CKLS while leaving the administration of those funds to CKLS. This includes the concept of strong, tactful direction within the context of brotherly advice, and an avoidance of seeming dictatorial interference in CKLS affairs.
- 3) To present the rationale for making use of existing secondary education rather than establishing a CKLS secondary school for secular as well as religious instruction. This must struggle against a precedent of 50 years of paternalistic support of such schools in both Lutheran and other mission strategies. Rationale for the change in emphasis is that the Nigerian government has and is establishing secondary schools which were non-existent in earlier years, and that a small church body (CKLS) supported by limited help (WELS) must focus her educational programs more narrowly to the ministry to make the best use of resources. This is the single largest stumbling block at present. To show that we want to help in worker training but cannot and will not contribute buildings and manpower funding for general secondary Christian education seems almost impossible in the present context. It is the opinion of the worker training counselor that we should be ready to lose our working relationship with CKLS rather than accede to a poor stewardship of offerings and manpower. Our prayer

must be that God would guide us in presenting this matter clearly and without alienating a sister church. Since Solomon is no longer available to accompany the worker training counselor to visit CKLS, we would do well to pray God to guide our Interim Committee and its representatives in presenting our advice with solomonic wisdom. Those who have been involved with African church body meetings know that this is no small request!

Imotable

To Nov./Dec. 1984

- 1) Review of previous Obot Idim Bible College instruction (of 20 years ago) and implementation of additional pre-seminary instruction to meet LCCA LBI goals for two prospective seminary students. (Program of Ex. Sec. T. Sauer completed)
- 2) Pastoral Seminars for Professional Growth (Continuing each visit, indefinitely)

Nov./Dec. 1985

- 1) Formal seminary program begun. Introductory two weeks by Pastor E. U. Eshiett and seminar leaders, WTC J. Kurth and E. H. Wendland. Semester continues under Theological Education Director Eshiett.
- 2) Pastoral Seminars for Professional Growth

May/June 1986

- 1) Second semester, first year, begins. Progress of students noted. English deficiencies noted which could jeopardize the program if lack of English study zeal continues.
- 2) Pastoral Seminars for Professional Growth
- 3) Experimental lay leadership class begins.

Nov./Dec. 1986

- 1) Year Two, first semester to be introduced. *Eshiett resigns. Akpalapa takes over as T.E. Director*
- 2) Pastoral Seminar for Professional Growth class continues
- 3) Lay Leadership class to be held morning and evening (duplicate classes) to accommodate working men who can't get off days.
- 4) Discussion with Board of Governors on Pre-sem program: Curriculum and teaching manpower.

May/June 1987

- 1) Year Two, Semester Two
- 2) Pastoral Professional Growth Seminar
- 3) Lay Leadership Classes
- 4) Sample Pre-Sem classes to begin

Program post-poned by CKLS lack.

Nov./Dec. 1987

- 1) Year Three, Semester One X *Seminary Closed as 2 students fail*
- 2) { Continue
- 3) { Continue
- 4) Formal establishment of pre-sem two-year curriculum

May/June 1988

- 1) Year Three, Semester Two X *see Dec '87*
- 2) { Continue
- 3) { Continue
- 4) { Continue

Nov./Dec. 1988

- 1) Year Four, Semester One X *See Dec '87*
- 2) { Continue
- 3) { Continue
- 4) { Continue

May/June 1989

- 1) Year Four, Semester Two x See Dec '87
- 2) {
- 3) { Continue
- 4) }

Nov./Dec. 1989

Ordination of Sem Grads if any. * See Dec '87
 (Vicaring completed over the years)
 Second Sem Class begins.

In addition to the foregoing strategy I plan to "back off" and listen more. The CKLS leaders on the Board of Directors and the Board of Governors have left the impression that I have been too directive which may well be the case. Enthusiasm for the program and interest in getting it in place have been higher priorities than developing CKLS ownership of the program. Listening skills are not emphasized in our WELS worker training program as the vital part of the communications continuum that they are. The pastoral ministry as we see it also lends itself more to output than input, with the latter emphasized more as a preliminary step vital toward properly pointed and effective output. A pushy personality doesn't make one a natural listener either.

A last but not least part of our strategy is to remember our brothers in regular prayer. God is at work in Nigeria (Cameroon and other world mission areas) and He is accomplishing His will with His Word. To praise Him, thank Him, and seek His continued promised help and blessing for this work on a daily basis is a joy that is too easy to overlook in our "busyness."

J. Kucik

This strategy has been followed for the past two years. An economic downturn in Nigeria has made the limitation of 45 percent of operating budget difficult to maintain.

At present there is a strong push in CKLS for further growth, even though local funding and manpower cannot properly carry out the existing work. Using lay-preachers and additional WELS funding CKLS wishes to move out to expand. The CIM has not yet addressed this issue in the light of the above accepted strategy. Changing circumstances require strategy review. There is a question about the emphasis on outreach to reform versus the emphasis on outreach to expand in raw mission work (preservation versus conversion).

Communication as noted in the 1986 report is not without problems in the African cultural context. We don't want the tail to wag the dog, but on the other hand opportunity for Gospel outreach is also before us.

Alternatives such as sending temporary expatriate workers would depend on registration of CKLS with the Nigerian government. So far attempts to do so have met with rejection (or, better, indifference or inaction) on the part of the government. All initial steps including appropriate inspections and entertainments have been taken. Now we wait. In December 1988 word was given by CKLS that registration would be completed within six months.

Strategy as presented in 1986 is still in place. Under point one, however, the seminary was closed due to inability of the students to progress satisfactorily in the second year. At the close of year two, semester two, the WELS teaching team recommended closing the seminary and dismissing the two students with a title to reflect their long time service to the church. They were recognized as "Assistant Pastors," a one-time designation depicting trained lay leaders able to handle the liturgical services and to teach some materials, both under the supervision of a full pastor. (LCCA Sermon Books are used in the CKLS churches for non-pastors.)

Under point number two the sudden resignation of Pastor Eshiett led to the appointment of Pastor Akpakpan to the post of Theological Education Director. Although less gifted than Pastor Eshiett, he has served faithfully.

NIGERIA - REACHING OUT WITH A NEW/OLD CHURCH

Names of congregations vary in our WELS. The churches of Christ The King Lutheran Synod of Nigeria all have the same name: Christ The King Lutheran Church. The differences are in the village/town names: Calabar, Uruk Uso, Ikot Ufen, Ibong Otoro and others. Currently CKLS consists of nine "older" congregations and five "mission" congregations, with totals of over 800 communicants and about 1,600 souls. The nine left the Lutheran Church of Nigeria in 1969. Four of the congregations were "charter members" of the LCN when it was begun by our synodical conference in the late 30's. They are now returning to a foundation in Scripture which was becoming lost in both doctrine and practice. During the 70's they appealed to our WELS for financial and teaching help, which was granted in a limited extra-budgetary manner. In 1981 after a series of discussions, WELS formally declared its fellowship with CKLS.

Our work is in the Akwa Ibom and Cross River States in southeastern Nigeria. About three million people here speak Efik, or a similar language, Ibibio, with most of the leaders also speaking good English. (Total population of Nigeria is over 90 million.) \$35,000 of our Reaching Out offering enabled CKLS to build a Theological Study Centre in Uruk Uso village near their largest congregation. Built on the order of a three bedroom house with a study, living room, dining room, kitchen and bathroom, the Study Centre provides living space for visiting WELS teachers, as well as classroom space for the present pre-seminary and future seminary classes. Here, each June and December, two-week seminars are held for the pastors and layleaders. At the same time a semester of work for the nine pre-seminary students is introduced. Our WELS World Mission Counselor John Kurth and a visiting WELS pastor or missionary lead the seminars and work with Pastor Akpakpan of CKLS on the pre-seminary curriculum.

Pastor Akpakpan teaches pre-seminary classes four mornings each week to the nine students using materials furnished from WELS. Books, lesson plans, worksheets and tests provided make this a unique combination of a traditional pre-seminary and a "Theological Education by Extension" pre-seminary. Using a local pastor and periodic visits by two WELS pastors to introduce prepared materials, a four year seminary training program can be carried out after the two year pre-seminary program is completed. Your WELS offerings make it possible to have our world mission counselor coordinate such a program using a volunteer group of WELS pastors and educators who are given three week leaves by their congregations or schools.

Although the Nigerian economy suffers through the problems of over-extension and low oil revenues combined with previous years of political corruption and unrest, our sister synod is moving forward with enthusiasm and zeal for spreading God's Word. The nine established congregations are working to strengthen their local outreach. They have established more distant mission congregations in Ifiang King Duke and Ikot Udono villages and in the Cross River State capital, Calabar, as well as in three new areas.

Now numbering 15 congregations they are eagerly looking for additional places to share God's pure Word and for ways to train more workers to carry out this work. They have asked for help in training men on a pre-seminary level, both to teach the assisting lay-preachers and leaders and to produce more men for future seminary study.

At present we are subsidizing their program with an annual gift of about \$5,000 from our WELS budget, with an additional \$10,000 for two worker training seminars each year. Gifts to the Nigeria Fund over and above the budget help with special needs, such as furnishings for the Study Centre, books and materials to be used in library and study courses. The majority of their church expenses are carried by CKLS offerings, and the lay people of the congregations are active volunteers in everything from Sunday School to Choirs to grass clearing by the energetic womens' groups at the Study Centre and at their local churches. Each congregation works to establish an active choir made up of young people of the church. Some also have a women's choir. Worship is carried out in the local Efik language. (Some choir hymns and church meetings are in English, which is the official language of Nigeria.)

Nigerian "dollars" are called Naira, made up of 100 kobo. At present \$1 USA equals about N5 Nigerian.

The gospel-sharing road is open before us in Nigeria. May we continue to assist our CKLS fellow Christians in sharing God's Word.

NIGERIA MISSION INFORMATION
CHRIST THE KING LUTHERAN SYNOD

CONGREGATIONS

Near Abak (In Akwa Ibom State)

Uruk Uso	Abia Okpo
Manta I	Ikot Osom
Manta II	Ibong Otoro
Abak	Ikot Akpan Abasi
Ikot Ufen	

Near Calabar (In Cross River State)

Ifiang King Duke - (Mission)
Ikot Udono - (Mission)

In Calabar

Calabar Town - (Mission)

There are about 1,005 Communicants and 2,350 Souls in the Christ The King Lutheran Synod (CKLS) congregations. The congregations are served by three pastors and two evangelists, along with some preaching elders.

Pastors are Edet Akpakpan, Jonah U. Ekpo and Ebong Ukpung. Evangelists are Mr. Sunday Akpan Ndaeyo and Mr. Oken Akpan Umana

All were instructed at Obot Idim Bible School and the pastors also at Obot Idim Seminary, former synodical conference schools. Pastors Akpakpan and Ekpo finished their last year studying with Pastor Edet U. Eshiett. Evangelists Ndaeyo and Umana also were instructed in a two year formal CKLS program, assisted by WELS visitors.

Christ the King Lutheran Synod broke with the Lutheran Church of Nigeria in 1969 because of doctrinal straying. These people are a solid remnant of the work we shared beginning in the late 1930s with Missouri Synod. They have a very strong lay leadership. Many speak English as the "official" Nigerian language in a country with different tribes. All worship (sermons, hymns, liturgy, prayers) is done in Efik. We have helped them build a new Theological Study Centre building using \$35,000 from our "Reaching Out" offerings. Here future pastors and lay workers are being trained for the work of sharing the Gospel of Christ. Present workers also use this centre for refresher courses.

Some straight talk in Africa

By Flora Lewis
The New York Times

Ota, Nigeria

Olusegun Obasanjo, former president and still a powerful personality of Nigeria, says it straight out. "The bold fact is that Africa is a continent in dereliction and decay. We are moving backward as the rest of the world is forging ahead."

He was speaking to the inaugural session of a group he has organized called Africa Leadership Forum. His idea is that the key to getting Africa seriously launched on development is to identify, educate and prepare leaders capable of managing the profound changes necessary.

"In the last resort, only we ourselves know what is really amiss with us and, what is more, only we as Africans can tell it as it is to ourselves," he said.

And again, "Our destiny ultimately lies in our own hands." The problems "stem from a human failure" to establish institutions that "make for a humane society." The cause of that failure he attributes to "our false political start."

These are extraordinary words from a continent whose leaders usually blame its woes on colonialism, exploitation by industrial countries, refusal to provide aid and debt relief — in short, on somebody else.

They make of this 52-year-old ex-general with a round, cheery face and a ready laugh a kind of African Gorbachev. He starts with his own version of glasnost, naming some terri-

ble truths so as to open the way at last to doing something about it.

Obasanjo acknowledges that Africa has "marginalized itself." He talks of perestroika in the Soviet Union, of Western Europe moving to full economic integration, of the "economic and technological miracle of countries" in east Asia, and says, "contrasting all of this with what is taking place in Africa, it is difficult to believe that we inhabit the same historical time as these other countries."

This is refreshing. It could just signal the beginning of a new era. The people he invited to join him in his effort to launch a leadership program came from a dozen African countries and several international institutions. They are prepared to talk his language.

They are not typical, of course. A Nigerian journalist asked afterward, "Is it true everything will go smoothly when we get good leaders?" That is another form of the old habit of looking for somebody else to put things right.

Nigeria's president, Gen. Ibrahim Babangida, commented that "it will take a long time for the message to get through," for people to realize they must look to their own efforts and their own societies. "The best way to start is to take hard decisions." He is a trim 47-year-old who came to power in a coup three years ago. He worries about a restive new generation.

These few at least, gathered at Obasanjo's farm, realize as Gorbachev did that everything will go from bad to worse unless human energies are

released and utilized on a broad scale. Like Gorbachev, Obasanjo sees the only possible solution in getting people to be more productive, more responsible for themselves.

But he also looks to Europe's growing economic unity in contrast to Africa's fragmentation and obsession with national sovereignties. There is a legitimate comparison, he says, to the thriving Asian countries, which were as poor or poorer than African states were at the time of independence, no more politically stable or historically self-confident.

The leadership program will consist of seminars, lectures, reports and studies organized to provide a pool of competence at the top. There is no illusion that this will reverse Africa's decline. But there is a conviction that it is the way to start, promoting self-reliance while simultaneously seeking aid in management, technology and finance from successful countries.

All this shows that something new is stirring in the world, and that it is contagious. Some people know a lot about what is going on elsewhere and are willing to draw the sorry conclusions about what works and what brings disaster. Communications and easy travel, at least for the elite, are undermining the mythology and dogma that took the place of production.

Real candor will be even harder for the African nations than for the Soviet Union because the comforting evasions came not only from the leaders. The societies have absorbed and adopted them. But candor is significant. If it spreads and is implanted, it will be the best sign that substantial new aid can bring worthwhile results.

Update - NIGERIA FOCUS

In addition to the workers listed earlier (three pastors, two assistant pastors, nine lay preachers) a formal pre-seminary program is in its second semester at the Study Centre. Four classes, four days a week for 21 weeks, with WELS supplied curriculum, texts, block and lesson planning and testing assistance. Pastor Akpakpan does the on-site teaching. Nine students attend, four good, two marginal, and three currently on probation academically. Post high school level.

Positive: There is a strong foundation here from synodical conference work. The CKLS would continue without WELS. Lay leadership is stronger than in our WELS. Lay preachers are filling the worker shortage for now. There is a strong desire to have a formal institutional seminary. Outreach is an active part of their work. 5 A.M. (dark!) Bible classes in some congregations on Monday, Wednesday and Friday are attended, though women are the overwhelming majority present. Women's groups are active. We have been paying only about 50 percent of their synodical budget. (Workers are all paid from synodical budget.)

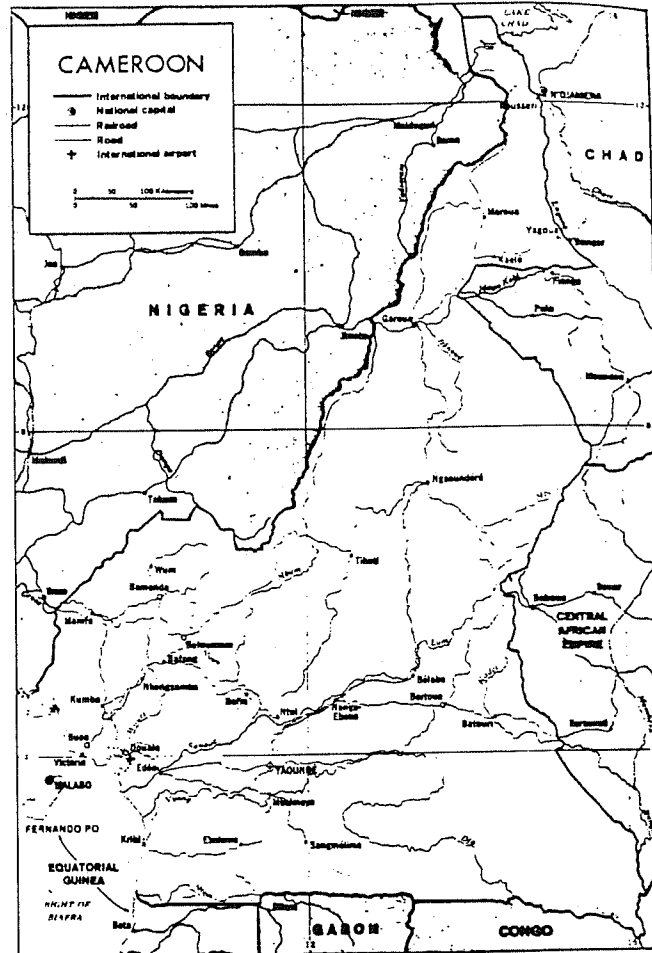
Negative: One of three pastors is weak. CKLS is tribal at present (Annang). Our support may have to increase over 50 percent due to devaluation of currency, local inflation and poor economy, taking away some of their independence. CKLS is better at building projects than at pastoral support. Base of well-educated members is limited, mostly subsistence farmers and traders. There is a lack of understanding of the need to strengthen stakes before lengthening cords, outreach without trained workers can be threatening. Stewardship is poor. Quotas are used, with a type of "dues." Problems with registration with government continue, possibly ending soon.

IV. Nigeria Focus Conclusions

We have an excellent opportunity in Nigeria to assist CKLS to expand a Biblical faith base in a nominally Christian area that has little Biblical understanding. Requests for help are coming to CKLS. Danger exists in filtering "USA trough" requests from genuine requests for help in understanding and outreach. CKLS remains a bit frustrated by CIM insistence on shared stewardship, but so far it is their unique strength. CIM goals include help on "one time" projects rather than ongoing budget increases. (The chaotic Nigerian economy requires also budgetary help.) Current expansion possibilities may require some additional short term manpower help, especially in worker-training.

This alternate outreach strategy seems to present a better insider-insider sharing of the gospel. Initially there is less attraction than with expatriate presence, but the growth seems steadier without expatriate distraction also. There seems to be a strong need to say "no" sometimes when "yes" is what they want to hear. There is a danger in too many "no's" as well as too many "yes's." Careful balance is not easy to determine. A goal remains to build more respect for national workers.

CAMEROON



BASIC FACT SHEET

OFFICIAL NAME: Republic of Cameroon (Also Cameroun or Kamerun)

ABBREVIATION: CM

CAPITAL: Yaounde

HEAD OF STATE: President Paul Biya (from 1982)

NATURE OF GOVERNMENT: Partial democracy

POPULATION: 9,971,000 (1985)

AREA: 474,000 sq km (181,622 sq mi)

ETHNIC MAJORITY: 200 ethnic groups

LANGUAGES: French and English (official)

RELIGIONS: Christianity, Animism and Islam

UNIT OF CURRENCY: Communaute Financiere Africaine (CFA) Franc (\$1=CFAF424.980 July 1985)

NATIONAL FLAG: Three vertical stripes from left to right—green, red and yellow—with one yellow star in the middle of the red stripe

NATIONAL EMBLEM: A shield in which the principal element is a red triangle representing Mount Cameroon flanked by two inverted green triangles, each displaying a gold star. Within the red triangle is a golden map of Cameroon with a black

upright sword balancing a pair of scales superimposed upon it. Behind the shield are crossed golden fasces. In a scroll beneath appears the national motto, "*Paix, Travail, Patrie*" ("Peace, Work, Fatherland")

NATIONAL ANTHEM: "O Cameroon, Thou Cradle of our Fathers"

NATIONAL HOLIDAYS: May 20 (National Day, Anniversary of the United Republic of Cameroon); January 1 (Independence Day); February 1 (Youth Day); May 1 (Labor Day); October 1 (Reunification Day); December 10 (Rights of Man Day); Christmas, Boxing Day, Good Friday, Easter Monday, Whit Monday. Also variable Islamic festivals.

NATIONAL CALENDAR: Gregorian.

PHYSICAL QUALITY OF LIFE INDEX: 47 (up from 28 in 1976) (On an ascending scale with 100 as the maximum. U.S. 95).

DATE OF INDEPENDENCE: January 1, 1960

DATE OF CONSTITUTION: May 20, 1972

WEIGHTS & MEASURES: The metric system is in force.

FOCUS ON CAMEROON

- I. Cameroon, The Country (Potential Field)
- II. Cameroon, LCC Work Areas (Current Field)
- III. Field Strategy/Personnel
- IV. Conclusions

I. CAMEROON - THE COUNTRY

- A) Geography
- B) History
- C) People/Culture

A) GEOGRAPHY

Cameroon, known as the "Hinge of Africa," is located in west-central Africa at the inside corner where the east-west coast of Africa meets the north-south coast. Nigeria borders Cameroon on the west. Cameroon is located almost at the equator from about two to twelve degrees north. It extends like an irregular wedge about 700 miles northeastward from the Gulf of Guinea to Lake Chad, with an area of 183,568 square miles which is about the same as California or three times that of Wisconsin. It is about 400 miles east to west at its widest part. Its population is about 10,000,000 as compared to Wisconsin's population of about 5,000,000. Population density is about 54 people per square mile as compared with Wisconsin's population density of about 89 people per square mile. Most of the population is concentrated in the central and western areas.

Cameroon is usually described as having four geographical regions. The South has a coastal plain that is about 25 miles in depth. It leads up to a densely forested plateau with elevations of up to just less than 1,000 feet. Douala, Cameroon's largest city, population ca. 850,000, as well as its major seaport, is on the coast. Yaounde, the capital, is located on the inland plateau and has a population of ca. 700,000.

The Central Region has elevations of from 2,500 to 4,500 feet. It is mainly covered with forest. The West has mountainous forests with the peaks mostly in the 8,000 foot range. At the Atlantic or southern end is Mount Cameroon, the highest mountain in West Africa, reaching to 13,500 feet. It is an active volcano, erupting four times in the last 100 years, last in the 1960s. The North is mostly rolling savanna which descends down to the desert and marshland surrounding Lake Chad. The northern border of Cameroon runs through Lake Chad, which is a very large shallow inland lake of varying seasonal size.

As one might expect the climate varies with the altitude. The coastal regions are warm and humid with average daily low of 72 degrees to 84 degrees and average humidity between 85 and 90 percent. The central plateau is relatively cooler while the northern plains are arid and hot. The coastal area has a rainy season from April to November. There tend to be violent winds in March and April. Rainfall in this region is about 98 inches per year. The central plateau receives about 59 inches of rain. In the North the rainy season is considerably shorter and the average rainfall is about 15 inches. (Some sources say that the south-west has year round rainfall.) Prevailing winds are south-westerly in the rainy season and northeast off the Sahara in the dry. The latter are drier and dustladen and are called "harmattan."

B) HISTORY

Cameroon has a long and varied history. The present Bantu peoples moved south and west from the Sahara areas, displacing some pygmy and other peoples as they moved. Sudanese/Guinean language speakers then pushed down into the northern areas at a later time. There was limited tribal unity. The borders of today were set rather arbitrarily by the European powers at the Berlin Conference of 1884-85.

Germany gained control of this area in 1884 by means of treaties with the kings of the Douala people. In 1914 British and French armies invaded and occupied Cameroon. After the First World War the area was divided by the League of Nations between the United Kingdom and France with France receiving the larger part. In 1946 the British and French mandates over the land were converted by the United Nations into trusteeships. In 1960 French East Cameroon achieved independence as the Republic of Cameroon. In 1961 a plebiscite was held in British West Cameroon to determine whether these English-speaking people wanted to be united with English-speaking Nigeria or the French-speaking Republic of Cameroon. The vote was divided. As a result the northern part of British Cameroon joined adjacent English-speaking Nigeria and the southern part was united with the Republic of Cameroon because of geographic and economic ties. This latter union began as a bilingual federation with dual legislatures in east and west, but in 1972 it was converted into a single republic having two anglophone and eight franco-phone provinces. The present official name of the country is The Republic of Cameroon. It is the only African country to have two European languages as co-official.

For our purposes it is important to note that since the annexation of the southern part of the British Cameroon to the Republic of Cameroon in 1961, the government of the Republic of Cameroon does not allow any work done in Cameroon to have its headquarters or leadership in Nigeria.

The single party government is characterized by a strong executive branch. The president's term is five years. The current president is Paul Biya. He came into office in accordance with the constitution in 1982 when the president who was then in office resigned. President Biya received his own mandate in the elections of 1984. The president appoints his cabinet. He also appoints the governors of the 10 provinces. The national assembly is unicameral with 120 members.

Traditional organizations exercise some government functions among tribal groups where these do not conflict with the formal government. Courts also respect tribal law and tradition where they are not in conflict with the law of the land.

There is only one legal political party. Foreign policy can be described as nonaligned, moderate. Contacts with Communist countries have been increasing since the Communist terrorist movement in Cameroon came to an end in 1970. Cameroon has excellent relations with the U.S. Our Peace Corps is active there. Annually the U.S. government invites government officials, media representatives, and scholars to the U.S. About 12 Cameroonian graduate students receive U.S. government support to enable them to study in the U.S. United States businessmen and educational representatives frequently visit Cameroon.

PEOPLE/CULTURE

The Cameroon is mainly agricultural. A rather large aluminum smelting plant is the only industry of any size. Located at a large hydro-electric facility at Edea Dam, it imports aluminum ore from Guinea. There is a modest amount of oil resources. The limited oil production is used primarily for local use, not export. For this reason the government's present five year development plan stresses agriculture. Main crops are cassava and yams, with cash crops of cocoa, oil palm, coffee, rubber and bananas. About 50 percent of the land is covered with forests with some excellent hardwood varieties.

Transportation is a serious problem. Many areas are inaccessible during the rainy season because there are so few improved roads. Railroads are minimal. The one principal single track line runs from roughly the center of the country down to Yaounde and on to Douala.

Agricultural cash crops make up about 25 percent of the Cameroon's export earnings. The diversity of these agricultural products gives the earnings some stability. Since different sources offer different figures it is difficult to get a very accurate picture of the country's balance of payments situation. Presently there is an economic crisis in Cameroon due to falling prices of most agricultural commodities.

Cameroon receives foreign economic aid chiefly from France with aid from the U.S. coming in second. Total aid is \$31 per capita. It is considered to be a relatively good country for foreign investment. It offers attractive incentives to new foreign industrial and agricultural undertakings, and it is possible to withdraw profits from Cameroon.

Currency is the CFA franc, a French-speaking-area money shared with Chad, Central African Republic, Congo and Gabon. The rate is set at 50 times the French Franc, currently about 300 cfa equal to \$1 U.S.

The average annual per capita income was about 800 U.S. dollars in 1984 and the inflation rate was 15 percent for that same year.

There are about 200 tribes and perhaps 80 different languages or dialects in the Cameroon. In terms of ethnic and linguistic homogeneity Cameroon ranks fourth among nations of the world with 11 percent homogeneity (on an ascending scale in which the North and South Koreans with 100 percent homogeneity are ranked 135th and Tanzania with seven percent is ranked first).

Ethnic aliens number about 50,000 Africans including Hausa and Ibo from Nigeria, Ewe from Ghana, and citizens of Benin, the Central African Republic, Gabon and Mauritania. There are also around 20,000 Europeans in the country, including 616 Americans (551 private residents) 1,500 British and 13,000 French citizens, beside Canadians, Germans, Greeks, Cypriots, Syrians and the ubiquitous Lebanese. The Levantines control trade in the bush, while Europeans control the major industries. Anti-Western feelings are not strong in the country. The people in the North speak mostly Sudanic-base languages. In the South they use Bantu languages. French and English are the official languages but French dominates. Wes Cos, a form of pidgin English, is a lingua franca in western Cameroon.

About 55 percent of the people are Christian, 22 percent Moslim and 21 percent traditional animist.

Over 70 percent of the people get some amount of formal education. Literacy rate is 35.2 percent. School enrollment rate between ages six and fourteen averages 88 percent in urban areas, and forty-six percent in rural areas.

About 86 percent of the people were in agriculture in 1976. By 1984 that was reduced to 74 percent. Although Cameroon is self-sufficient in food, diets in all regions are seriously deficient because of inadequate transportation facilities and a lack of nutritional education. More than half the population suffer near-famine food shortages in the pre-harvest season. The hill peoples of the Northern Province are believed to be the poorest-fed people in the world. The staple food is millet often supplemented by sorghum, cassava and, to a lesser extent, by rice. Yams and sweet potatoes are also popular. Protein is derived in the north from milk and fish and in the south from fish and meat. Beef, which is a prestige food, is often supplemented by the meat of monkeys, rats, termites, crickets and grasshoppers. The daily per capita intake of food is 2,451 calories, 59.9 grams of proteins, 51 grams of fats and 423 grams of carbohydrates. Cameroon ranks 47th among the nations of the world in per capita food consumption.

Infant mortality rate is 113/1,000. Life expectancy is 47 years.

Criticism of government is discouraged and the media are used as mouthpieces of the government. Newsmen are often harassed and intimidated by the constant threat of censorship. As a result, self-censorship is widely practiced. Opposition viewpoints are not ventilated in the media.

Freedom of assembly and association is restricted both by law and practice. Public meetings, demonstrations and processions require state approval. Labor unions are incorporated into the ruling party and strikes are illegal.

Freedom of movement within the country is hampered by frequent police check-

points where travelers are required to produce identity cards and tax receipts. These checks often develop into incidents of petty bullying and harassment. Exit visas, required to leave the country, are available only after long bureaucratic delays.

As in other one-party states, citizens who do not belong to the ruling Cameroon National Union have little freedom to participate in the political process or change it for a different system.

Because of its ties economically to France, the present and future economic outlook is brighter for Cameroon than for neighboring Nigeria. Its smaller population makes it more manageable also. Still, it is dependent still on foreign aid, especially in those days of falling commodity prices. (See the article below from the Sunday, November 27, 1988, copy of the "Minneapolis Tribune.")

As 'la crise' cripples Cameroon

By Jackey Gold

Dschang, Cameroon

It is cold in the mountains of the Western Province, much colder than one would expect in Africa. The rain falls daily here, causing floods in the north and turning the roads of the west into rivers of mud.

Cameroon is in the midst of a fiscal crisis, but people in the western provinces, which produce much of the country's food and export crops, are cheerful anyway. "*La crise, la crise*," one hears on the street, in the taxi park, over beers in an off-licensé. It is a sigh, a lament, a conversational refrain about an inevitable calamity.

The average Cameroonian can do no more about the falling prices of Cameroon's cash crops — cocoa, tea, coffee, rubber, palm oil and bananas — than he can about the weather.

The paved road meant to connect this town of 35,000 to the country's major port and financial center in Douala has been left uncompleted, bulldozers and road graders left rusting in the rain. In the wet season, people struggle to ship their plantains over the range of mountains that divides Dschang from the Santchou plain. The road is terrifying, filled with mudslides, sharp boulders and hairpin turns. People in vans, on motorcycles and in four-wheel-drive vehicles take other roads that add an hour or more to the four-hour trip between Dschang and Douala.

But the *crise* is only slowing the development of Cameroon's infrastructure, not shutting it down. The Italians have arrived in white pickup trucks to pave the 50 or so kilometers of road between Dschang and the provincial capital in Bafoussam. The work is scheduled to be completed in 1990, but the people of Dschang know that the tides of international aid ebb and flow. They only hope the Italians stay longer and get more accomplished than the Greeks did with their project to pave the mountain pass. The Greeks left when the Cameroonian government failed to keep its end of the bargain. The price of coffee fell, and with it the government's supply of revenue.

But the *crise* makes itself felt in much less grandiose ways. Workers in the government, Cameroon's largest employer, may go without salaries for months. The recently hired, like building technician Samuel Tatah Ngeh, get only a small percentage of their actual monthly pay and hope the government will make good later.

Civil servants used to live in houses provided by the government, which in turn paid rent to local landlords. Since the onset of the *crise*, the government has failed to meet its obligations to private landlords, dampening the enthusiasm of real-estate developers to complete or improve buildings. Government employees who moved into government-contracted housing with the promise of furnishings when the landlord received his first rent are sleeping on the floor. But the Cameroonians smile, shake their heads and understand. "It's the *crise*," they say. The government can't pay and neither can they.

Perhaps the most widespread and annoying consequence of the financial crisis is its effect on government credits for gasoline. Community-development field agents no longer get transport to the villages. Their courses on health, agriculture and sanitation to women's groups have all but stopped. Newly purchased government land rovers and pickup trucks stand idle because department chiefs have no gasoline bonds. A Peace Corps volunteer receives a booklet of fuel coupons from the Ministry of Agriculture only to find the expiration date on each ticket has already passed. Still, word of the book's arrival sweeps through the Dschang Delegation of Agriculture. The *délegué* of agriculture jockeys with the aged community-development department chauffeur for a page from the book.

"I hear you've received gas bonds," the *délegué* begins every conversation with the volunteer.

"We just need a few liters to fill our gas bottle so we can cook food and have some light in the evening," the chauffeur begs.

The volunteer smiles, shakes her head and understands. "It's the *crise*," she says.

Late in the afternoon, when the rains have slowed and the road is slick, the volunteer steers her motorcycle past the gullies and the rocks left in the roadway by the storm. At the post office she asks hopefully if the scheduled mail delivery has arrived. It's been two, maybe three months since letters from overseas, which come through Douala, have reached Dschang. She is not surprised when the man behind the counter smiles gaily and says, "*C'est un problème du carburant, Madame. I'm afraid we have no gas.*"

Jackey Gold, formerly of Minneapolis, is a U.S. Peace Corps volunteer serving in Cameroon, West Africa.

II. Cameroon, LCC Work Areas (Current Field)

WELS AND THE LUTHERAN CHURCH OF CAMEROON (From "A History of the WELS Mission Activities in Cameroon" by R. G. Cox, 1985)

The Wisconsin Evangelical Lutheran Synod (WELS) was not the first Lutheran Church body to work in Cameroon. Already in early 1900s The American Lutheran Church was working in the northern part of Cameroon. The EVANGELICAL LUTHERAN CHURCH OF CAMEROON (ELCC) with headquarters at Ngaoundere has a membership today of about 50,000. Their work is primarily among French speaking peoples, and at present they are not doing mission work in the English speaking areas. It is in the English speaking areas (the Southwest and Northwest Provinces) where our WELS is doing mission work in cooperation with the LUTHERAN CHURCH OF CAMEROON (LCC).

It seems that the early contacts which were made with the WELS came about in two different ways. During the civil war between Biafra and the rest of Nigeria (1967-1970) many people fled across the border into Cameroon, and settled in the Southwest Province which is an English speaking area. Among those refugees were Lutherans, the result of Lutheran mission work carried on in Nigeria since 1935 by Lutheran Church bodies of the Synodical Conference.

It was Pastor R. E. Udofia and Pastor Isaac Eduok, men from Nigeria, who claim to have formed the LCC (as it is now called). They formed the church with four people including themselves and held worship services in their homes back in 1965. Other Nigerians (no doubt many who fled during the Biafran crisis) were attracted and the church began to grow.

The following is a sort of "thumb-nail" sketch of some events in the formation of the LCC (taken from a Cameroon Report by Rev. Theodore Sauer to Rev. Edgar Hoenecke dated September 18, 1972).

The ELCWC began in 1965....Evangelical Lutheran Church of West Cameroon (throughout the remainder of this report I will refer to the church in Cameroon as the LCC [Lutheran Church of Cameroon] as it is presently called, since over the years there have been several name changes.) Udofia and Eduok gathering a small congregation.

1968 - Paul T. Chonason....there is nothing concrete to indicate that he had any Lutheran background before this time (he claims he did from Nigeria). After being elected chairman of the group (i.e. the LCC) he rather quickly took over the leadership.

1969....Rev. Kirby Spevacek (then a missionary in Lusaka, Zambia) saw an article on the West Cameroon church in the Worldwide Evangelist. Evidently the article came about when Paul Chonason had contacted the Concordia Tract Mission. Rev. Spevacek wrote to Chonason and a series of letters began from Chonason. Their correspondence seems to have terminated about November, 1970.

August 8, 1969....Chonason lists 22 congregations, 15 evangelists.

August 8, 1969....most likely in response to a letter from Spevacek, Chonason states that their confessional position is that of the Augsburg Confession, 1530. He speaks of LCA and Norwegian brethren.

September 14, 1969....Chonason thanks Spevacek for sending Lutheran Christians.

November 5, 1969....Chonason states that LCC is independent of other Synods. Happy to join with WELS. Writes of one pastor, two assistant pastors, seven evangelists.

February 7, 1970....Chonason speaks of a "seminary" which they hope to make whole this year. Speaks of confessional stand. Speaks of dealing with polygamy and wishes to know how LCCA deals with polygamy and witchcraft. All of this evidently in response to Spevacek's questions.

May 23, 1970....Chonason mentions receiving letter from President Naumann, April 20, 1970 and mentions that President Naumann wants to stop en route to the LCCA convention in Zambia.

August 16, 1970....Chonason reports they have embarked on operating a secondary school with seminary attached. Can Spevacek help them with books?

November 8, 1970....Chonason reports that because of circumstances beyond control he had to suspend project (school project evidently). Mentions Fifth Annual Convention. Mentions starting classes March, 1971. Shortage of theological books. Asks for assistance.

Sauer writes, "So it appears that it was just about two years from the time Chonason became a member of the Lutheran Church to the time that as president of the ELCWS he entered into correspondence with President Naumann." In that same report he continues to comment on the background of some of the "key men" in the LCC. "I see no Lutheran training in Chonason's background in spite of what he told Ernie in January (1971?). Njume has the Full Gospel Church training and experience. Even the Nigerian men have a history which may account for some non-Lutheran leanings. Udofia received personal training from Bill Schweppe after having originally been a member of the AME Zion Methodist Church. That was in 1938. Since 1957, however, Udofia has been in Cameroon and evidently out of close contact with the Nigerian church. Eduok was trained in the Bible school of the Episcopal Zion Methodist Church (1942). In 1944 he went to the Lutheran Church, attended Obot Idim Seminary for three years and finished his training in 1946. He came to Cameroon in 1949 and subsequently joined the Baptist church there."

THE CAMEROON APPEAL

On January 29, 1970, the president of the indigenous Lutheran Church of West Cameroon (Paul T. Chonason) appealed to our WELS for spiritual guidance and financial assistance.

In late 1971, Professor E. H. Wendland (then serving as a missionary in Zambia) made the first visit to Cameroon as a WELS representative. The trip took him from Lusaka, Zambia to Kinshasa (Zaire) which was en route to Douala, Cameroon. It was one of those trips which got off to a bad start and made him wonder if it would continue that way. His suitcase was lost on that first flight, not to be recovered until two weeks later, back in Lusaka. Away from home, in a strange country, a small town in Cameroon called Kumba, in a little hotel called the Authentique, is where Professor Wendland spent New Year's eve. It was Thursday, December 30, 1971. After a two week's visit, meeting with the leaders of the Lutheran church of West Cameroon - men such as Paul Chonason, Bruno Njume, Isaac Eduok, R. E. Udofia, plus many officials of the government, he presented a report to officials of the WELS. Among his summary thoughts Professor Wendland wrote: "Quite obviously help is very much needed, particularly in areas of sound advice as to worker-training and printed materials to help do the job." Little did Professor Wendland know at that time the difficult times and internal dissension which would take place before the first worker-training session would be conducted. In his concluding remarks of that

1971/72 "fact-finding committee of one" the following was suggested; "This field deserves a closer look by our Board for World Missions as soon as at all possible!

"Since the roots of the LCC can be traced back to the Lutheran church in Nigeria, one might ask, Why didn't the Missouri Synod come to the aid of the LCC? Once the plebiscite (February, 1961) determined that West Cameroon was to be united with the rest of Cameroon, the government of Cameroon would not agree under any circumstances that any Cameroon work should have headquarters and leadership from Nigeria.

There is another aspect to why the LCC appealed to WELS. It seems that when Chonason did appeal to Missouri Synod for help, he was referred to East Cameroon Lutheran Church (ALC background and French speaking). For a church located in the English speaking area of Cameroon (the LCC) to be referred to a French speaking church operation of a liberal background was an almost impossible solution. This referral was doomed from the very start.

A DIFFICULT PERIOD

Not long after the LCC appealed to the WELS for help, a very difficult period of internal dissension came to the LCC. Internal strife, and what seemed to be a "power struggle" for leadership of the church. The dissension resulted in the removal of the president by his church, the election of Pastor Bruno N. Njume as president, and the closing of the church by the governor of the Southwest Province. The police impounded all the church properties, including a large shipment of books from the WELS.

A RENEWED APPEAL TO WELS

President B. N. Njume and his pastoral colleagues, Rosbel E. Udofia and Isaac E. Eduok, succeeded in having the closure order revoked (April, 1974) and the properties restored to the Lutheran church.

Authorized by the 1973 convention, the BWM instructed a committee of three, Rev. Theodore Sauer (then Supt. of the LCCA), Professor E. H. Wendland (then of Zambia), and Rev. Edgar Hoenecke (then Executive Secretary of the BWM), to visit the LCC in February (1975). That visitation committee met with President B. N. Njume and two other pastors of the LCC, and also with members of the Executive Council of the LCC. In addition to those formal meetings, that three man committee also looked into several fields of work which were open to the LCC. One of those areas was the Buea district which is to the south of Kumba. Another area visited was Western Bakossi, the homeland of President B. N. Njume.

In his report to the WELS the Rev. Edgar Hoenecke stated, "In summary, the recommendation of the visiting team is very similar to that made by the same team on its 1972 visit. It has received the full endorsement of the Board for World Missions on April 8, 1975." In that same report Rev. Edgar Hoenecke reported: "To facilitate the supervision of this field without incurring the expense of another executive committee and of travel from the United States, the following administration is proposed: 1) The West Cameroon field will be placed under the general jurisdiction of the Central Africa Executive Committee; 2) The immediate jurisdiction will be given to the superintendent of our Central African field in consultation with his advisory council; 3) The supervision will be exercised by the superintendent through correspondence and periodic visits; 4) Two seasoned WELS missionaries will be called to live in Cameroon to give theological training to the present and future church workers and to guide the Evangelical Lutheran Church of URC to become an independent, orthodox Lutheran church in fellowship with our Synod."

[Note: Much of the above information, starting with "A Cameroon Appeal" was based on the information in Reports and Memorials to the Ten Districts, 1975, pages 80-83.]

In its 1975 convention, the WELS resolved to formally adopt the LCC as a new mission field. To prepare the way for calling the two missionaries, Rev. Theodore A. Sauer (LCCA) and Professor Ernst H. Wendland (LCCA), spent a week in the United Republic of Cameroon during November and December, 1975. During that time they held meetings with government officials and the church's three national leaders, Pastors Njume, Udofia and Eduok. It became clear in the meetings that there will be some delay before missionaries could be called to Cameroon.

Although at the time of the 1975 Sauer/Wendland visit the LCC had received permission to again carry on church work around Kumba in the Meme Division (Cameroon is divided into several "divisions."), the church did not have formal national registration.

If WELS (or any expatriate person or organization) wishes to work in Cameroon, it is essential in the first place that the expatriate is sponsored by a recognized, registered church (classified legally as a "social organization"). Unless and until the LCC is officially and legally recognized and registered with the government of United Republic of Cameroon, no WELS expatriate missionaries can take up residency in Cameroon. To date (January, 1989) the LCC still does not have such official recognition. The delay of this is not an isolated case with only the LCC. There are other organizations, churches and businesses, which have also experienced long delays in obtaining official government recognition.

CONTINUED CONTACT WITH THE LCC

After the 1975 Synod resolution, other visitation teams went into Cameroon for the purpose of continuing to pursue the matter of government registration, and also to give spiritual and financial help to the growing LCC.

In April and May of 1977, Rev. David Kock (then a member of the Executive Committee for Central Africa), Professor E. H. Wendland and Rev. R. G. Cox (LCCA, -Zambia) visited the Cameroon field. Included in that visit was a trip to the capital city, Yaounde, to investigate registration. They were disappointed. Seemingly very little progress was being made on having the LCC registered.

In October, 1978, a visit to Cameroon was again made. Members of the visitation team were Rev. David Kock (U.S.A. Executive Committee), Rev. J. M. Janosek (LCCA-Malawi) and Rev. R. G. Cox, (then Superintendent of the LCCA). The purpose was to bring encouragement to the LCC; to continue to investigate the matter of church registration; and to discuss with the leaders of the LCC various matters which required more information concerning the operation of the church. Especially on that last point, the WELS was concerned at rapid expansion, big plans for educational programs, both of which seemed untimely without national registration. In a report on this November 1978 visit Supt. R. G. Cox wrote: "Njume is sincerely concerned with spreading the Gospel. He is eager to get the church registered. He admits his weaknesses in Lutheranism and is willing to accept guidance." Cox went on and stated, "Some kind of worker-training program is absolutely necessary! That program must be coupled with supervision by WELS men. Without this the ELC-URC will flounder and fall into error. I suggest that if the WELS is going to continue to support the ELC-URC than a representative of WELS (from the Central African field) should meet with Bruno Njume and give him an intensive course in Bible doctrine." His report concluded with the comment, "Finally, I do not suggest we abandon this field."

PLANS FOR A TEACHING SEMINAR

At the request of the Executive Committee for Central Africa, Supt. R. G. Cox was authorized to stop in Cameroon on his return to Zambia in January, 1979. The purpose of this visit was to make the necessary arrangements for the Teaching Seminar which was being scheduled for May of 1979.

Since the LCC was not officially registered, missionaries could not take up residency in Cameroon. However, the LCC did have provisional approval by the government to carry on with church work in both the Southwest Province in the Meme Division, and also in the Northwest Province in the Momo Division. Also, by invitation of the LCC, representatives of the WELS could enter Cameroon on a visitors' status visa. Therefore, upon the invitation of the LCC, and with the authorization of the Executive Committee in charge of the work in Central Africa and in Cameroon, the first teaching seminar was held at Douala, Cameroon from May 6 to 23, 1979. The participants from the LCC were Pastors B. N. Njume, President of the LCC; R. E. Udofia, I. E. Eduok, and S. Mukiwah. The instructors were E. H. Wendland, Professor at Wisconsin Lutheran Seminary and R. G. Cox, Superintendent of the LCCA.

In their report the following observation was made. "It is our considered opinion that this same method of training by means of short-course visitation be seriously considered as a means of emergency theological training in world mission fields." In their list of recommendations it was stated, "That another such Seminar be held with the same Cameroon men, if possible, in early December of 1979 so that the doctrinal courses begun can be completed and expanded to other practical areas of church work." The report concluded, "That we make every effort to strengthen our provisional fellowship, with the prayer that some day this may become an openly declared fellowship."

Since that first Teaching Seminar of May, 1979 there have been 13 additional Seminars (see enclosed list of each Seminar, the courses taught, the instructors, dates and venues of each Seminar).

In addition to the Seminars three extensive field visits have also been made. Through the help of Helimissions (a philanthropic organization based in Switzerland), Professor E. H. Wendland and Supt. R. G. Cox made a visit of many congregations in the LCC, both in the Northwest Province (a mountainous area) and also in the Western Bakossi area of the Southwest Province (tropical rain forest area). That visit was carried out in November/December, 1982. Another such field visit, also using the helicopter service of Helimissions, was carried out in June, 1984 by Rev. Mark Krueger, Principal of the LBI and Seminary, Lusaka, Zambia together with Supt. R. G. Cox and Mrs. Lois Cox (upon their return from USA to Malawi). The last extensive field visit was made by Supt. R. G. Cox, CIM Chairman, R. Lauersdorf and WMC J. Kurth in February/March 1987, again using Helimission.

[Note: See the enclosed separate listing of visitations made to Cameroon -- participants and dates.]

Attached to this report are the following --

- 1) Listing of SEMINARS CONDUCTED IN CAMEROON (through 1984)
- 2) Listing of Visits made in Cameroon (including the Seminars) (If we have forgotten a visit or made a mistake in the participants, please correct and amend and inform me).

(The foregoing material, compiled by R. G. Cox, has been edited to reflect updating by J. Kurth.)



Cameroon Seminar Participants, October 1987

Back row (4) B. Njume, S. Forh, E. Koffi, C. Nyame

Middle row (6) J. Ebang, S. Ngwah, D. Tecock, R. Kome, C. Kolle, J. Kurth

Front row (7) P. Njume, J. Ekeme, J. Esibe, T. Bayise, J. Fang, A. Awambeng, S.
Osong

Absent for Picture: M. Krueger, J. Enongene, S. Mukiawah



Cameroon - New Class Participants, October 1987

Back row: B. Njume (Teacher), S. Ngwah, D. Tecock, R. Kome, C. Kolle, J. Kurth

Front row: J. Ekeme, J. Esibe, T. Bayise, J. Fang, A. Awambeng

SEMINARS CONDUCTED IN CAMEROON
& Courses Taught

to 1984

<u>MAY 1979</u> This We Believe RGC Arts 1,2,3,4,5,6,7 P.T. EHW Less. 1-14 Doctrine RGC Bk I - 1-12; Bk II 1-5; Bk IV 1-6 Joshua EHW Chps 1-12 [At Douala]	<u>DEC. 1979</u> Doctrine RGC Bk IV 6-8; Bk III 1-8 JUDGES EHW Chps 1-21 * This We Believe RGC Arts. 6, 9 * Aug. Conf. RGC Arts I, II P.T. EHW a) All but XX, XXII b) Went thru Pastors Agenda [at Douala]	<u>AUGUST 1981</u> Samuel EHW Chps. 1-17 Doctrine RGC Bk 5 * Homiletics RGC Introduction Catechetics EHW Introduction [at Douala]	<u>APRIL 1983</u> Aug. Conf. MK Arts IX, X, XI, XII, XIII Know Your Bible RGC Less. 1- IV O.T. Galatians MK Chps. 1-6 * Jeremiah RGC Intro & Chps. 1-7 Homiletics RGC Preach the Word - Less 1,2,3,4,8 & Feed My Sheep * Sunday School MK Very Brief Intro [at Mbemi - Bamenda]	<u>NOV. 1983</u> Exodus RGC Chps. 1-18 I Corinthians MK Chps. 1-11 Know Your Bible RGC Less/Wk V - VII -- (Gospels - Philip.) Reformation History MK Less. 1 - 9 * Homiletics RGC Feed My Sheep & Preach the Word - with practical work outlining & sermon preparation Catechetics MK Feed My Lambs (Brief Practical Approach) [at Kumba]	<u>DEC. 1984</u> 2nd-12th Genesis MK Chps. 1-11 DOCTRINE RGC Go & Teach Less 1-33 CONFESSIONS MK Aug. Conf. Arts. I - XXI ROMANS RGC Chps. 1:1 - 3:24 SUNDAY SCHOOL MK Feed My Lambs * HOMILETICS RGC Preach the Word Less. 1-4 & Practical work out- lining & sermon Prep. Assignments for Next Seminar Complete FEED MY SHEEP Do Worksheets for a) GO & TEACH b) FEED MY LAMBS Read: Gen 1-50 Rom 1-16 Memorize: 10 Comdts Apost. Creed [at Presby Centre KUMBA]
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Notes

- EHW Professor E.H. Wendland
- RGC Supt. R.G. Cox
- MK Principal Mark Krueger
- * Indicates a Course Completed

For additional information concerning the above, see detailed reports which are filed in Office of Superintendent and with the Chairman of the Executive Committee for Central Africa and with the Office of Executive Secretary, BWM.

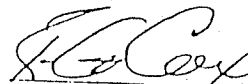
cc: Rev. D.E. Kock; Rev. M. Krueger; Rev. B. Njume


R.G. Cox
Blantyre, Malawi 20/7/84

Appendage to A HISTORY OF THE WELS MISSION ACTIVITIES IN CAMEROON

LISTING OF VISITS...DATES...TEAM MEMBERS

1. December 1971 - January, 1972		Field Visit by E.H. Wendland
2. April 1972	Field Visit	E. Hoenecke, T. Sauer, E.H. Wendland
3. September 1972	Field Visit	T.A. Sauer
4. February 1975	Field Visit	E. Hoenecke, T. Sauer, E.H. Wendland
5. November/December 1975	Field Visit	T. Sauer, E.H. Wendland
6. April/May 1977	Field Visit	D. Kock, E.H. Wendland, R.G. Cox
7. October 1978	Field Visit	D. Kock, J.M. Janosek, R.G. Cox
8. January 1979	Field Visit	R.G. Cox
9. May 1979	Seminar	E.H. Wendland, R.G. Cox
10. December 1979	Seminar	E.H. Wendland, R.G. Cox
11. August 1981	Seminar	E.H. Wendland, R.G. Cox
12. November/December 1982	Field Visit	E.H. Wendland, R.G. Cox
13. April 1983	Seminar	M. Krueger, R.G. Cox
14. November 1983	Seminar	M. Krueger, R.G. Cox
15. June 1984	Field Visit	M. Krueger, R.G. Cox, Mrs. Lois Cox
16. November 1984	Seminar	M. Krueger, R.G. Cox
17. <u>Proposed</u> April 1985	Seminar	P.O. Wendland, R.G. Cox


by R.G. Cox

Blantyre, Malawi
4 March, 1984

1975 Book of Reports and Memorials, pp.80-83

THE CAMEROON APPEAL

On January 29, 1970, the president of the indigenous Lutheran church of West Cameroon appealed to our Synod for fellowship and guidance after corresponding with one of our missionaries in Zambia and discovering that his church shared our confessional position.

A very difficult period of internal dissension followed. This has been described in detail in previous reports. The dissension resulted in the removal of the president by his church, the election of Pastor Bruno N. Njume as president, and the closing of the church by the governor of the Southwest Province. The police impounded all the church properties, including the large shipments of books from our Synod.

By dint of sheer loyalty to their orthodox convictions and dogged persistence President B. N. Njume and his pastoral colleagues, Rosbel E. Udofia and Isaac E. Eduok, succeeded in having the closure order revoked and the properties restored to the Lutheran church, now badly hurt and reduced in numbers. The first constitution was revised to prevent another take-over by people who are not orthodox Lutherans. In the process the church regained the full confidence of the authorities under the new leadership and adopted the name, The Evangelical Lutheran Church of the United Republic of Cameroon.

Authorized by the 1973 convention, the Board for World Missions instructed a committee of three, Superintendent Theodore Sauer and Professor E. H. Wendland of Zambia, and Executive Secretary Edgar Hoenecke, to visit the Cameroon Lutheran church in February of this year. In a number of formal conferences with the three pastors and the seven members of the Executive Council of the Cameroon church the committee found that the group has gained a high degree of clarity and conviction in sound Lutheran doctrine and practice and holds unwaveringly to the course enunciated by President B. N. Njume, "to be and remain an orthodox Lutheran church in fellowship with the Wisconsin Evangelical Lutheran Synod." The report of the visiting committee goes into the matter of doctrine and practice in detail. No areas of disagreement were discovered between us.

Formal interviews with three leading government officials of Cameroon at Kumba led to the conviction that these are men of high caliber, the Senior Divisional Officer being a graduate of Brandeis University, and quoting Romans 13 as the basis for his governing policy. He and his colleagues, the Commissioner of Public Security and the Principal Commissioner of the Commissariat Special, voluntarily assured the American visitors of full government protection for the Cameroon Lutherans in pursuing their spiritual program.

Two visits to the United States Consulate at Douala provided answers to many questions regarding the living and working of expatriates in Cameroon, indicating no problems other than that of elementary education and inflated costs.

In addition to these formal meetings and interviews the committee also looked into several fields of work which are open to the Lutheran church, in the Buea district and the virgin, tropical forest area stretching north of Kumba. One visit was made by Landrover into the Nyandong villages of the Bakossi tribe, the homeland of President B. N. Njume. The visit is fully described in the seven-page report on the visit. The visitors, three Americans and seven representatives of the Lutheran church of Cameroon, all crowded into one Land-rover, were warmly received by the Bakossi chief and his people in a formal ceremony and then shown the large village and the three-acre plot which has already been set aside for the Lutheran church.

In summary, the recommendation of the visiting team is very similar to that made by the same team on its 1972 visit. It has received the full endorsement of the Board for World Missions on April 8, 1975.

ADMINISTRATION OF THE CAMEROON FIELD

To facilitate the supervision of this field without incurring the expense of another executive committee and of travel from the United States, the following administration is proposed:

- 1) The West Cameroon field will be placed under the general jurisdiction of the Central Africa Executive Committee;
- 2) The immediate jurisdiction will be given to the superintendent of our Central African field in consultation with his advisory council;
- 3) The supervision will be exercised by the superintendent through correspondence and periodic visits;
- 4) Two seasoned WELS missionaries will be called to live in Cameroon to give theological training to the present and future church workers and to guide the Evangelical Lutheran Church of URC to become an independent, orthodox Lutheran church in fellowship with our Synod.

THE BUDGET REQUEST FOR CAMEROON

Based on past experience and information received in West Cameroon during the visit, the following budget is proposed for the Cameroon operation:

a) Partial subsidy for the Cameroon church	\$ 7,300
3 pastors @ \$75 per month	\$ 2,700
Annual allowance for president	300
2 rentals for the pastors	720
rental for the president	480
Suzuki cycles, annual allowance	1,000
Fuel and repairs, annually	300
for church and office	600
for operation and supplies	1,200
b) For the WELS expatriate staff	\$ 63,000
Salaries, transport to field (2)	\$39,000
Housing (purchase/rental) 2 men	6,000
Vehicles for 2 men (purchase)	12,000
Operation & repairs, annually	4,000
Supplies for office, instruction, etc.	2,000
c) For supervision by the Superintendent	\$ 3,500
For supervision and trips	\$ 1,500
For cycles for 2 Zambian national pastors to take over congregations, now served by Superintendent	2,000

The total budget for the first full year \$ 73,800

Note: The Board for World Missions is convinced that the contact with and supervision of the Cameroon field from Central Africa will exert a salutary, educational influence on our Lutheran Church of Central Africa by demonstrating the need of Christians to share the Gospel also with people of another country and, hopefully, encouraging our people in Zambia and Malawi also to share in supporting such missions work and preparing them for their part in extending the borders of Christ's Kingdom.

IN CONCLUSION

After more than five and a half years of tenuous contact, guidance, and support, Your Board for World Missions presents this opportunity to our richly blessed Wisconsin Synod, observing the 125th anniversary of the Lord's grace and faithfulness, to dedicate a fitting memorial of gratitude to the Lord by opening this mission in a large, relatively virgin field in Cameroon.

Your board is convinced that we now have arrived at a critical, high point in our relationship with the Evangelical Lutheran Church of the United Republic of Cameroon. Our failure to act now would most certainly discourage these Lutherans who, since January of 1970, have remained faithful in their profession of orthodox Lutheran doctrine and practice and might jeopardize the cause of Confessional Lutheranism in Cameroon.

Until the above recommendations can be carried into practice we plead for fervent prayer for the Cameroon church and the other non-budgetary assistance by means of the Aid to Cameroon Fund, Aid to Sister Synods Fund, and Sweden Conference and Aid Fund will continue.

We ask that our members accompany their prayers with generous offerings for these young churches which are looking to us for brotherly encouragement in their struggle for survival as orthodox Lutheran communities in fellowship with our Wisconsin Synod.

Rev. Edgar Hoenecke
Executive Secretary
Board for World Missions

Reference: BoRAM - pp. 80-82 and the Supplemental Report
Subject: The Cameroon Appeal
Resolution No. 6

WHEREAS the appeal for fellowship, guidance, and assistance from the Evangelical Lutheran Church of the United Republic of Cameroon dates back to 1970; and

WHEREAS since 1970 the Board for World Missions has carried on a very active advisory contact, four visits have been made, and non-budgetary support has been sent; and

WHEREAS the Board for World Missions has fully endorsed the recommendation of the visiting team:
"We are unanimously agreed that the Evangelical Lutheran Church of the United Republic of Cameroon is a church body which ought to come under serious consideration by our Wisconsin Evangelical Lutheran Synod for guidance, administration, and support." ("Visitation in West Cameroon," Supplemental Report, p. 15); and

WHEREAS failure to act promptly could jeopardize the existence of the Lutheran witness in the United Republic of Cameroon; and
WHEREAS entering a new mission field would be a very fitting way to express gratitude to God for 125 years of grace; therefore be it

Resolved, a) That our Wisconsin Evangelical Lutheran Synod provide guidance, thorough doctrinal training, and assistance to the Evangelical Lutheran Church of the United Republic of Cameroon; and be it further

Resolved, b) That two pastors be called as resident missionaries; and be it further

Resolved, c) That the Evangelical Lutheran Church of the United Republic of Cameroon be placed under the jurisdiction of the Executive Committee for Central Africa; and be it further

Resolved, d) That the Conference of Presidents be instructed to seek the funding necessary for entering and sustaining this new field as a regular budgetary item; and be it finally

Resolved, e) That the Coordinating Council and the Board of Trustees be instructed to include \$42,250.00 for 1975-76 and \$44,000.00 for 1976-77 in the 1975-77 biennial budget to subsidize the Cameroon mission.

Evangelical Lutheran Church
United Republic of Cameroon

It was most encouraging to learn from Missionary E. H. Wendland last September that an active mission ministry is being conducted by the ELC-URC under the presidency of the Rev. Bruno Njume. His periodic report of the work being done is justification that the \$1,300.00 in financial assistance given this mission each month is reaping a harvest of souls in this foreign field.

The problem of receiving national registration continues to delay our placement of expatriate missionaries in Cameroon. Efforts to reach that important goal were made by a visitation committee the last days of April. A later report will be available.

The visitation committee also concerned itself with a comprehensive survey of the work being done in both the South West and North West provinces where provincial recognition is granted by friendly governors. Two programs of relief to the poor and destitute through our Synod's relief funds have been favorably received by the governing bodies. Zealous expansion work has brought out increasing request for land purchases, new, updated, and rented churches, and the engagement of more national workers, which cannot always be granted within our limited budget for the ELC-URC. Until procedures of use and maintenance can be accurately determined, requests for audio-visual equipment and transport vehicles have not received approval from our committee which has been charged with the official supervision of this two-year-old mission of our Synod.

Statistics show that the ELC-URC is serving 517 souls in 20 churches with nine workers in the South West Province. Since re-establishing work in the North West Province, 1,030 souls in 16 churches are being served by 17 workers. Rev. Njume supervises both areas and gives monthly activity and financial accounting to a member of the Executive Committee for Central Africa. It is most difficult to evaluate and act on all the involvements of this mission through the mail service. May God speed the day when our own missionaries will be there to supervise the mission activities from an eye witness vantage point.

Rev. Njume led in a series of Bible courses and sermon preaching with his group of national workers to ensure a more knowledgeable and correct presentation of the Gospel by such whose backgrounds and previous experience have not always been with our Lutheran Church. The materials used were obtained from the Lutheran Bible Institute in Zambia.

An Almanac illustrating the workers and areas of activity in the Cameroon (single sheet 18 in. by 25 in.) has been prepared. It is available from our committee for use by those who wish to present the Cameroon Mission work in their church or school.

SUPPLEMENTARY REPORT OF THE BOARD FOR WORLD MISSIONS
ON CAMEROON MISSION

A two-week visitation was made to Cameroon after Easter of this year. The report of the 3-man team indicates that a mission field exists here that is even more extensive than originally thought. This is particularly true of the Northwest Province with its growing cities and dense population. Unfortunately, a lengthy delay in answering the urgent invitation of this field to provide it with expatriate missionaries is continuing because the Evangelical Lutheran Church of the United Republic of the Cameroon has not yet obtained national registration from the Cameroon government. This delay is not due to any lack of zeal on the part of the ELC-URC to obtain it, but to the precise procedures of government followed in such matters. We are confident that national registration is imminent.

The visitation substantiated the urgent need for a training program for the national staff. We are not completely satisfied with staff ability and procedures in serving and expanding the Church under the present constitution. The Executive Committee for Central Africa has already taken steps to send a missionary from Zambia to Cameroon on a temporary basis to begin a training program. This is made possible by temporarily placing a Vicar in Zambia. The calling of two expatriate missionaries allowed in the convention of 1975 will proceed upon announcement of national registration for the church. In the meantime we are continuing our monthly subsidy of \$1300 and supervising the field by correspondence from the States.

The following are notes written by Mike Jindra, a WELS member who served in the Peace Corps in the Mbengwi area from 1985-86.

The Northwest Province of Cameroon is a hilly, highland area about 100 miles further inland (north) from the Kumba area and thus more isolated from outside influences. The tribal affiliations are stronger partly due to the geographic separation of people groups by the hills. The area is very productive, with fertile agricultural lands producing coffee and foodcrops. Cattle raising is more common here.

The LCC has a group of churches among the Meta people, who number between 10 and 15 thousand and speak their own dialect. Their area west of Bamenda near Mbengwi, covers about a third the size of an average Wisconsin county. They are related to the four other tribes in Momo governmental division, but all speak different dialects due to the isolation of the tribes in the mountainous area. The tribes communicate by use of "Pidgin English," a mixture of several languages that has been around since the early European traders came several hundred years ago. This language is not written in any government publications or academic institutions and is discouraged by them, though it is still used by most people. Those who are educated - almost all males under 50 and perhaps 25 percent of females - also speak English.

Mungaka, the language of the nearby Bali tribe, has been translated into the Bible since it was the lingua franca of the area when that tribe dominated the Meta and others in the area. (There is strong friction between the Meta and Bali groups.) The Basol Mission Society established one of the first missions in the area and translated the Bible into Mungaka.

Only French and English can be taught in schools, although there are some societies striving to keep the local languages alive. Meta has been written down, but very few materials have been translated.

The majority of the people in these areas are nominally Christian, with the Presbyterians and Catholics dominating. Baptists also have a strong presence in the Northwest Province. The Presbyterian church is largely staffed by Cameroonians, with very few Western missionaries present. The Catholic church does have some white priests remaining but it, too, is led largely by Cameroonians. A majority of the Bishops and Arch-Bishops are now Cameroonian and the trend is continuing. The Baptist church, supported by one of the smaller conservative American denominations, have a large American and Canadian presence there. The policy of the church body is to have its mission churches be self-supporting with the associated ministries like schools and hospitals supported from the outside.

Many of these churches have their own elementary and secondary schools and hospitals which are highly regarded by the people. The Presbyterians have been in financial trouble with their program. The Presbyterians and Catholics have the most, because of their size. The Presbyterian Church has a teacher training college in Mbengwi, the seat of government for the division in which the Meta tribe is located. The Catholics have a Cistercian monastery nearby. The Presbyterian and Catholic churches are the two "establishment" churches of the area, where the majority of "elites" attend.

There are a number of smaller sects in the Northwest Province, as in the rest of the country. The Full Gospel and Apostolic churches are among the bigger ones.

Most of the groups are Pentecostal and refrain from dancing and drinking and other traditional celebrations. Many are former members of the Presbyterian and Catholic churches which they view as lax and hypocritical. The people in these sects are intensely devoted and do try to evangelize others. These sects are usually supported by Western churches.

There is a Muslim Fulani minority that migrated into the area in the 19th century. They remain separated from the majority Bantu peoples and very few have been assimilated into local society or converted to Christianity. They maintain close contact with their majority kin in Northern Cameroon. Many do use the local mission hospitals, however.

The Northwest Province is more traditional than most other parts of the country and traditional beliefs of ancestor worship and witchcraft remain. Even among those who attend Christian churches, there is a strong belief that the ancestors will curse you if you don't properly hold death celebrations for them. Sickness and other misfortune is often believed to be caused by someone, either alive or dead. "Jujus" used to keep property safe or warn away danger are common. Powerful people are believed to have special powers. With the increase in wealth, accusations of witchcraft are growing, according to an anthropologist doing research in the area. There are secret societies in which it is rumored children are bought and people killed using witchcraft. The Christian churches do speak out against these societies.

Other notes:

About one third of marriages are polygamous. At death celebrations, there are "traditional" dances and Christian dances and sometimes prayers.

Most people are not aware of the Lutheran churches. Many still refer to them by the former name of "Global Frontier," or as the "helicopter" church due to visits by WELS missionaries.

III. Field Strategy/Personnel - CURRENT STRATEGY SCHEDULED FOR UPDATE

The following is a copy of the written goal and strategy that has marked our work in Cameroon since October, 1986.

(This material was presented and accepted)
by consensus at the Oct '86 CWA Meeting) D. Kurth

REPORT OF THE WORKER TRAINING COUNSELOR TO INTERIM COMMITTEE
ON CAMEROON STRATEGY
13 October 1986

In 1985 Superintendent R. G. Cox gleaned the attached historical information (Add #1) from 22 file folders dealing with Cameroon. Correspondence dates back to 1971. We are indebted to him for this valuable and extensive piece of work, as well as for the time and effort he has given to the Cameroon outreach. Since 1977 he has been involved in each of the 14 visits to the field and has done a fine job of organizing and supervising the Cameroon work, while keeping excellent records. In reviewing the visits listing it becomes obvious that men such as T. A. Sauer, E. H. Wendland, R. G. Cox and M. Krueger have served our board well. Missionaries Cox and Krueger will continue to be a part of the regular visitation team in the future also as we plan to send one stateside and one Central African field representative on each projected visit whenever possible. For the present the WTC will participate in each seminar with Pastor Paul Wendland as a backup. The African representative will be either Cox or Krueger.

Seminars

Current program planning includes an early April and late October two week on-field worker training seminar each year, conducted in English. Nine men attend, representing all areas of the synod. They have participated as a limited group for five consecutive seminars. The October 1986 seminar will involve the same men. Planning for expansion of our program of worker training will be discussed with them this month. The initial goal for Cameroon is to bring these nine men to a basic pastoral status. At present they have nearly completed the required courses for pre-seminary as outlined in the 1983 Ad Hoc Curriculum Committee's report (copy Add #3 attached). I am concerned about the condensed nature of the instruction. In two-week seminars we have taught courses that were intended for longer periods. Circumstances have required this approach. The participants are above average for the most part, interested and active in their participation and have done well under the circumstances. There is no followup after the two weeks end. We need to provide them with programmed course materials that can be used between seminars to augment their instruction. At present they are somewhat fragile, budding Lutheran theologians. The first step of helping them understand what it means to be Lutheran has been accomplished. The second step of leading them to understand the pastoral ministry is well along. The third step of giving them an adequate foundation in the pastoral ministry is also coming along, though less effectively.

Cox, Krueger and I are agreed that some formal recognition of position must be given them at some point in the not too-distant future; perhaps after three or four more seminars. Whatever date goal is set, there is disagreement as to what that recognition should be. Missionary Cox feels it should be ordination as pastors. I feel it should be an interim step of some kind, since they have not gone through any significant portion of the seminary courses suggested in the "ad hoc" report. Yet

there is good argument for a formal recognition of some kind. It seems that they are of a mind that "soon" they will be ordained. Since two men have already "assumed" the title of "Pastor" (Njume and Mukiwah) and others have been given titles of "Senior Evangelist" and "Evangelist," there is a problem of what that recognition should be. I feel the men are at about the level of an experienced Malawi or Zambia evangelist, although weak in teaching methodology. (I haven't heard them preach in congregations. Class presentations are mediocre.) The question has to do with reaching a minimum standard coupled with a maximum intent to grow through continued formal study. "Pastor" still must have its Lutheran content/meaning. "Pastor-in-waiting" isn't a viable term, and it seems that "Vicar" has been used in the past somewhere below "Evangelist." It would seem that if we would ordain here it would be more on the order of a "colloquy under unique circumstances," a sort of "grandfathering" of this first group. Comments pro and con and suggestions are welcomed, even sought. This is a difficult decision and one that will reflect on the church for years to come.

Some Problems:

- 1) We are dealing with a (in effect) self-ordained man in Pastor Bruno Njume. He is intelligent, well-read, knows Scripture, a good administrator.
- 2) We have a Njume ordained man in Pastor Mukiwah.
- 3) The positions of "senior evangelist" and "evangelist" have a special LCC status and requirements, not held in common with any other WELS sister church.
- 4) The nearby CKLS in Nigeria (100 +/- miles northeast and now accessible by land since border has been reopened) has a traditional pastorate with a newly established formal seminary program of its own. Comparisons between "WELS sponsored" programs will come. (The Cameroon government will not allow a Nigerian church body to lead/participate in work in Cameroon.)
- 5) There is no one presently able to conduct a proper seminary program in our absence in the LCC.
- 6) There seems to be little lay involvement in the organization and administration of the LCC (Pres., Njume; V. Pres., Mukiwah; Sec/[Treas.?] Ev. Joseph Enongene).
- 7) The subsidy granted the LCC is much higher than that given CKLS (\$24,000 vs. \$10,000) for about the same number of communicants, and in similar cultural circumstances.
- 8) The spread of the LCC congregations makes a seminary program like that of CKLS impractical (i.e. non-resident campus, one building).
- 9) There is no available seminary facility.
- 10) The church is not yet "recognized" by the national government, so expatriates cannot be sent there to live. (It is in the process, and has regional recognition and status, which is important.)
- 11) We know relatively little about the makeup/location of the various congregations. Some have been visited over the years, but more visiting is needed.

Needed: An Effective Pastor Training Program for Cameroon

Assumptions:

- 1) The current two-week expatriate-led seminars twice each year have filled a need for upgrading the core of the national church leadership. They now have a good grasp of what it means to be Lutheran and what it means to preach and teach. They also have a good basic understanding of God's Word and the Lutheran confessions.

- 2) The nine men who have completed five seminars together are now at a seminary level (at the end of October 1986 Seminar).
- 3) The present (cf #1) system cannot bring them through a formal seminary curriculum.
- 4) We are serious about following the "Guidelines for the Public Ministry in the World Mission Fields of the WELS" (Adopted BWM Jan. 1985, Revised January 1986 to include WTC)
- 5) The nine men of number two could not in the foreseeable future pass a colloquy for the Lutheran ministry without considerable formal seminary instruction.
- 6) There is neither facility nor staff for a Cameroon Seminary, nor is there any practical way to maintain present congregational work with these nine men at a residential seminary.
- 7) We have no developed programed instruction curriculum that could be shared with them and introduced/monitored by us through two week seminars.
- 8) There is no national pastor to assist in a core program as used in Nigeria.

Recommendation:

Adopted

- 1) That we establish a committee to work with the WTC to develop programed instructional materials to follow the 1983 Ad Hoc Committee Curriculum.
- 2) That T. Sauer and E. H. Wendland be asked to serve on this committee, among others, either as active members or resource men. *H. Jume J. Kuntz E.H. Wendland T. Sauer*
- 3) That the WTC or his representative give highest priority to receiving formal instruction in developing programed instruction materials using simple English.
- 4) That guidelines be developed and printed which could be shared with gifted and experienced men of our Synod for writing courses on the world mission seminary level using programed instruction in simple English.
- 5) That funding be sought to cover such writing from extra-budgetary sources. This to be determined as major, enabling possible sabbatical effort to be utilized (\$50,000 to \$100,000 initially). We need it now!
- 6) To begin long-term planning with the LCC for a future formal seminary.

Alternatives:

- A) Assuming recognition of LCC by Cameroon Government, that we send a two-man team into Cameroon for a two-three year period of concentrated seminary instruction. It would be understood by the LCC and WELS that this is a temporary, limited ministry.
- B) Bring Pastor Njume to WLS, Mequon for a year of seminary instruction (nine months), to be supplemented by work with the WTC on supervising a programed instruction seminary.
- C) Extend the length/number of current-type seminars to enable a concentrated program of instruction on the seminary level.

INFORMATION SHEET DISTRIBUTED TO CONTRIBUTORS TO THE CAMEROON/NIGERIA FUND

The Lutheran Church of Cameroon
Information Update, 1988

The 32 congregations that make up the Lutheran Church of Cameroon (LCC) are located in the Southwest and Northwest Provinces of Cameroon. These are the two English speaking (Anglo-phone) provinces of that bilingual country. The rest of Cameroon is Franco-phone (French-speaking). In the actual work of preaching and teaching, four or five different local languages are used, one of which is not even a written language. (The three preachers there meet to discuss what words and expressions to use as they present the prepared [English] sermon.)

The Lutheran Church of Cameroon has one pastor who himself is still studying Lutheran doctrine. Seven other men have met in six two-week seminars to study with WELS missionaries and pastors from Zambia, Malawi and the USA, twice each year when possible. Pastor John H. Kurth, our World Mission Counselor (WMC) for the Board for World Missions is supervising the work of training these men to become eventual Lutheran pastors. We are working in some remote and poverty-stricken areas, so that financial as well as teaching help is necessary to supplement the limited offerings of the church members. A new Suzuki "Samurai" (jeep) was purchased for \$14,000 in March, 1988, and given to the LCC to replace an aging Daihatsu for use in congregational supervision. LCC President, Rev. Bruno Njume uses it to make regular visits to the churches in this hilly and remote terrain of western Cameroon. During the WELS led seminars the car is made available to the visitors for transport and congregational visiting.

There are about 1,389 members in these 32 churches. Some congregations are still very small. Part of the training the men are receiving has to do with keeping more accurate records of their members so that they will better be able to care for their souls.

The potential in Cameroon is great, but the Lutheran Church of Cameroon is small. Our prayers and contributions to the Cameroon Fund can assist this fledgling church in her efforts to stand strong on the Gospel of Jesus Christ.

Headquarters for the LCC is in Kumba, Southwest Province. The outreach city in the center of Northwest Province work is Bamenda. Both of these cities can be found on your world map. (You will note that they are adjacent to the Cross River State of Nigeria, where we are also working with a small Lutheran group, Christ the King Lutheran Synod, which has about 1,550 members in 13 congregations.)

Our immediate need is to expand our training program to include eight to ten more parish leaders in a pre-seminary preparation. This was begun in October 1987, but is presently underfunded for continuation because our Cameroon Fund is depleted. Pending receipt of additional special gifts we hope to resume the new class studies in October, 1988.

Thank you for your interest in the Cameroon outreach. Remember this small church body in your prayers as they struggle to know God's Word and to faithfully share it.

Update - CAMEROON FOCUS

Positive: All senior workers are studying at a seminary level and making good progress. They are preaching/teaching in three vernaculars as well as in Pidgin, and are well based in Lutheran teaching. Basic libraries are being built in Northwest and Southwest, as well as in individual cases. They could and would function to some degree if we were forced to drop our program. While there is much to be taught and learned yet, this fledgling church body is now Lutheran in more than name. The Gospel is being preached. Junior workers are being brought up. A pre-seminary instruction level has been introduced. While cost to WELS is relatively low (no expatriate presence) the benefit on this field is again in the personal responsibility for the Gospel. There is no WELS "big brother" to direct and manage the work. Statistics do not represent the growth, rather it is a shaking down and strengthening of previous soft numbers. Congregational strength is good, with Elders and local leadership.

Negative: Still a largely one-man operation (Bruno Njume). Statistical reporting and supervision improved but still African. Loss of four Senior workers (three wife-related, one insubordination maybe) and a possible fifth, also wife related, point to an African problem. Conclusion of a seminary program is difficult without a residential institutional program, although not concluding a formal pastoral study program is a methodology that would be beneficial in WELS also if it meant continuing growth. Cameroon got too much subsidy initially, and we are paying the price in poor stewardship. Subsidy has been reduced through devaluation as it has remained the same for five years. We pay about 96 percent of their synod budget at present. All salaries are paid from synod budget. Synod structure is largely on paper, with actual administration in the hands of the senior workers, particularly Pastor Njume, with input taken from WELS visitors. Problems with registration with government continue.

STATISTICS CAMEROON FOCUS - March 1988

<u>Congregation</u>	<u>Baptized</u>	<u>Communicants</u>	<u>Congregation</u>	<u>Baptized</u>	<u>Communicants</u>
NYEN PARISH			MUNAM PARISH		
Tudig	25	15	Mundum I	66	60
Tunkob	5	4	Mugne	10	8
Njah	68	53	Sang	51	30
Fringyen	37	30	Munam	153	122
Nyen	126	98	Ndengening	49	34
MBEMI PARISH			Ntiabali		
Mbemi	26	20	Nyandong	174	144
Mbengwi	4	3	Menge-Mesaka	27	17
Talembo	40	31	Mekom	40	21
KUMBA PARISH			Bakolle		
Kombone	17	15	Eboko Bajoh	54	39
Matoh	24	9	Melonge	35	25
Kumba	107	65	Mbambe	14	10
Mambanda	<u>43</u>	<u>8</u>	Bangone	15	11
TOTALS	522	351	Sede	10	7
			Ekeb	29	18
			Esam	17	14
			Konye	28	20
			Ntali	18	12
			Mombo	<u>8</u>	<u>6</u>
TOTALS				867	642

<u>Congregations</u>	<u>Baptized Souls</u>	<u>Communicants</u>	<u>Pastor</u>	<u>Evangelists</u>
32	1,389	993	1	7
Average per congregation	43	31		

CAMEROON FOCUS

STAFF LIST AND BUDGET REFORM FOR 1988/1989

SENIOR WORKERS:

NO.	NAME	PROVINCE	MONTHLY SALARY
1.	Njume Peter Makia	SW	33.000 FRS.
2.	Cletus Ekinde Nyame	SW	36.000 FRS.
3.	Joseph Muankume Ebang	SW	46.000 FRS.
4.	Stephen Forh Anya	NW	36.000 FRS.
5.	Simon Mubana Mukiwah	NW	46.000 FRS.
6.	Elijah Koffi Fominyen	NW	46.000 FRS.
7.	Bruno Njume Njume	SW	<u>100.000</u> FRS.
T O T A L			343.000 FRS.

JUNIOR WORKERS ON PROBATION

1.	Ronatus Kome Ngalame	SW	18.000 FRS.
2.	Joseph Ngilla	SW	9.000 FRS.
3.	Peter Mbah	NW	13.000 FRS.
4.	Joseph Amandong	NW	8.000 FRS.
5.	Andreas Awambeng	NW	12.000 FRS.
6.	John Ekime Ngalame	NW	9.000 FRS.
7.	Thomas Bayire	NW	7.500 FRS.
8.	Samuel Ngbwa	SW	5.000 FRS.
9.	Cletus Kome Nseme	SW	7.000 FRS.
10.	Jonathan Kenyam	SW	5.000 FRS.
11.	Samson Mode	SW	5.000 FRS.
12.	David Tekock	SW	6.000 FRS.
13.	Isaiah Mbah	SW	<u>7.000</u> FRS.
T O T A L			111.500 FRS.

OTHER ITEMS OF EXPENDITURES:

1.	Administration	100.000 FRS.
2.	Car repairs and fueling	28.500 FRS.
3.	Car insurance and road worthiness	10.000 FRS.
4.	Car replacement	<u>8.000</u> FRS.
T O T A L		146.500 FRS.

BALANCING THE BUDGET

<u>INCOME:</u>	LUTHERAN CHURCH OF CAMEROON	20.000 FRS.
	WISCONSIN EV. LUTHERAN SYNOD	<u>580.000</u> FRS.
T O T A L		600.000 FRS.

IV. Cameroon Focus Conclusions

After beginning work with a manpower commitment resolution (1977) that could not be carried out, our WELS outreach strategy has necessarily become one of visits to train and encourage. While one dare not compare fields in every aspect, the Lutheran Church of Cameroon seems to be holding its own and growing as well as any 10-15 year old program with expatriates. Again insider-insider has proved effective. Some sort of temporary expatriate presence may be necessary to assist the national assistant pastors to reach ordination. Without some sort of formal weekly program (as in Nigeria) and with no base of trained clergy it is difficult to get assignments completed.

As in Nigeria, God is surely at work. After hanging by a thread many times, the work is showing a solidarity that is encouraging. Much remains to be done. We are a drop in the ocean of Cameroonian Christian outreach. But a drop that has God's truth will bear fruit.

Elijah's horse has been sold and replaced by six bicycles, used by six men. With the next seminar to be held in the Northwest Province near Mbemi, a strong movement toward greater cooperation unfolds. Our prayers continue for this small but growing outreach.