

(BP)---FEATURES

News Service of the Southern Baptist Convention

produced by Baptist Press

460 James Robertson Parkway
Nashville, Tennessee 37219
Telephone (615) 244-2355
W. C. Fields, Director
Jim Newton, Assistant Director

January 2, 1970

Nigerian Professor Researches
Ancient Missionary Manuscript

by June P. Carter

RICHMOND (BP)--In Louisville, a century-old manuscript lies yellowing. In Ibadan, Nigeria, scholars study a photocopy of the manuscript. In Richmond, a Nigerian professor pores over old library records preparatory to editing the manuscript for publication.

Written by William H. Clarke, Southern Baptist missionary to Nigeria in the mid-19th century, it is a comprehensive account of life in that country at that time. Now, more than 100 years later, it is to be published by the University of Ibadan.

The publication will be used as a textbook by the University's department of African history. Joseph A. Atanda, head of the department, will edit Clarke's manuscript and write an introduction for it.

Atanda, in the United States under the auspices of the Rockefeller Foundation, has virtually exchanged identities with Ralph A. Austin, a white University of Chicago faculty member. Each is filling the other's university chair for this academic year. Each, with his family, is living in the other's home.

Leaving his family in Chicago for the Christmas holidays, Atanda journeyed to the headquarters of the Southern Baptist Foreign Mission Board here to pursue his research.

Bespectacled, dressed in dark business clothes, he is often seen in the board's library searching through dusty volumes for references to William H. Clarke.

Or he may be ensconced in a nook of the records room, examining microfilmed missionary correspondence, letters written by Clarke to the board more than a century ago; or contemplating correspondence files containing crumbling copies of letters written to Clarke by the board.

Atanda considers Clarke's manuscript a well-written, fascinating account of long-ago life in the Yoruba region of Nigeria. "It is better than other accounts of that time," he commented, "in terms of understanding and interpreting the society of that day."

In 1858 Clarke, who had arrived in Africa four years earlier, explored territory never before seen by a Baptist missionary. The account of his journeys and his work in what is now Nigeria remained in the hands of Clarke's son for many years.

In recent years the manuscript has been placed in the library of the Southern Baptist Theological Seminary in Louisville. Atanda is making plans now to visit the seminary and view firsthand the manuscript he will edit.

Four of the Atandas' five children are with them in the states. The youngest child is only two, but three others are enrolled in a Chicago school. The eldest daughter, a high school student, remained in Nigeria.

Asked to compare the home he left in Ibadan with the one he is occupying in Chicago, Atanda laughed and replied that both had "walls, floors and ceilings."

He then noted slight differences in household equipment. He said, for example, the Atandas did not have a "plate washer" in Ibadan, but they really did not need one since household help is so readily available. Nor did they need a "dry washer" there, he continued, because sunshine to dry the clothes is so dependable and constant.

Mrs. Atanda, who is accustomed to cooking with electricity in Ibadan, cooks with gas in Chicago. And Atanda maintains that Nigerian walls are much more solid than American ones.

Chicago's early winter weather has presented a problem for the Nigerian family, accustomed as they are to a warm climate. Atanda recalled the first snowfall of the season--and the first ever for him:

"I did not know how to manage about the car," he confessed. "Snow was all over the windshield, and I did not know how to get it off. Finally I went to my neighbors and they told me about a thing--what do you call it--oh, yes, a scraper."

-more-

Except for the scars on each cheek, Atanda might easily be mistaken for an American. The superficial slashes, common to the Yoruba people of Nigeria, are made on the faces of children, male and female, usually before the child is a year old.

Administered by one who is trained to do it, the markins identify members of one family lineage from that of another. Atanda explained that the practice is beginning to die out, and that his own children do not bear these marks.

Although not born into a Christian family Atanda says he was converted as a young child soon after he entered a Baptist primary school. He and his wife are members of Oke Ado Baptist Church in Ibadan, where services were conducted in Yoruba.

Atanda has been in school most of his life. After completing the course of study at Baptist college, Iwo, he taught for six years in various Baptist primary schools and a Baptist teacher training college.

In 1959 he enrolled at the University of Ibadan (at that time University College, Ibadan, affiliated with London University), taking two degrees, the bachelor of arts and the doctor of theology. Since then he has been teaching there.

Perhaps it is natural that he feels "at home" in the university community, as he says he does, whether in Ibadan or a hemisphere away in Chicago.

-30-

Note to Editors: Mrs. June Carter is a staff writer in the new Baptist Press Bureau in Richmond, working with the press office of the SBC Foreign Mission Board.

Photo being mailed separately to state paper editors.



BAPTIST PRESS
 News Service of the Southern Baptist Convention

NATIONAL OFFICE
 460 James Robertson Parkway
 Nashville, Tennessee 37219
 Telephone (615) 244-2355
 W. C. Fields, Director
 Jim Newton, Assistant Director

BUREAUS

ATLANTA Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041
DALLAS Billy Keith, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996
NASHVILLE (Baptist Sunday School Board) Lynn M. Davis, Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203, Telephone (615) 254-1631
RICHMOND Jesse C. Fletcher, Acting Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (703) 353-0151
WASHINGTON W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

January 2, 1970

**Southern Baptists Send
 Largest Missionary Force**

RICHMOND (BP)--At the end of the decade, 2,492 Southern Baptist foreign missionaries constitute the largest group of personnel assigned to overseas posts by any Protestant group.

According to Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, missionaries of that agency were the fourth largest foreign mission group when the decade began.

He said that of the five largest overseas mission agencies, only the Southern Baptists and the Wycliff Bible Translators, Inc., recorded an increase in their forces during the past five years.

A spokesman for the National Council of Churches said that in 1969 the Southern Baptist Foreign Mission Board sent out the largest number of missionaries of any Protestant or Catholic group in a single year. The Baptist agency named 261 missionaries, including 10 reappointments. An earlier reported figure of 258 did not account for three reappointments, Cauthen noted.

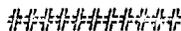
During the decade new personnel included exactly 1400 career missionaries, 185 missionary associates, 280 journeymen and 13 special project personnel. The net gain to the missionary force was 1,111, bringing the total of 2,492.

Cauthen also noted that while actual appointments helped to move Southern Baptists to the top their low rate of losses was also a factor. He said that 1969 was the second year in a row that losses to the missionary force due to retirement, resignation and death had decreased.

In 1969 the rate of loss of missionary personnel was 3.17 per cent, slightly above the 3.0 per cent average for the decade.

-30-

NOTE TO EDITORS: With this story, and the feature in this mailing, Baptists begin enjoying the benefits of a new Baptist Press bureau in Richmond, located in the press office of the SBC Foreign Mission Board. Jesse Fletcher is Bureau Chief, and Mike Dixon is senior editor.



**Mission 70 Sets
 Swinging Pace**

ATLANTA (BP)--Mission 70 set new precedent for big Baptist meeting shattering old stereotypes with swinging stage production, original musical scores and dialogue sessions that sapped the gap between students and "church workers."

The appeal for commitment to church-related vocations thundered through on a rock beat and flashed out in imaginative dramatics before it was final articulated on closing night by Evangelism Leader Kenneth Chafin.

"I believe it is possible," Chafin said to the 4,200 participants in the Southern Baptist Conference, "to dream the impossible dream of the man of La Mancha and still sit down in a committee and fight for what you think is right."

Just before the commitment service began, a bi-racial committee reported our out four statements, one of which deplored a reported discrimination incident regarding the housing of black students by local churches.

"Because of difficulties in the housing for black students at Mission 70, the racism in our churches and in ourselves is brought clearly into focus," the statement read.

"It is ironic that this should occur in preparation for Mission 70, a meeting sponsored by Christian churches whose strict purpose is outreach rather than exclusion.

-more-

The statement urged Mission 70 participants to commit themselves to search out racism within themselves "in the company of people of other races," and to confront racism in churches and institutions of which they are a part. It passed overwhelmingly.

About 50 students stood to vote against the statement, which had grown out of confused and stormy discussion periods over the facts of the situation.

Another major statement was labeled "here we stand: Mission 70." It called for commitment to minister to physical as well as spiritual needs, to be involved in the struggle for universal peace, to acknowledge responsibility for dealing with problems of over-population and pollution, and "to join us in total dedication to Christ's doctrine of love in action."

Only about 25 responded negatively.

Other statements approved nearly unanimously concerned the request that "here we stand: Mission 70" be communicated to policy-making boards of the convention; the idea of a nationwide Baptist youth conference; the appointment of young people to convention boards and committees; student representation in the planning of student work; a letter writing drive to communicate the support of the Mission 70 concept to denominational leaders; the encouraging of local churches to send youth messengers to the SBC; and the request that Mission 70 participants seek opportunities to address local churches about the conference.

A multi-media exhibit area communicated the various needs and opportunities of church vocations. A "marketplace" dialogue with denominational people and evening "think tank" sessions provided the arenas for student-missionary encounters.

A ghetto work project gave some 900 of the conferees firsthand contact with inner-city life and became the primary news peg for secular media.

The Mission 70 format, which seemed to be accepted so enthusiastically, involved morning sessions broken down into seven downtown or near-downtown churches; the afternoon exhibit, dialogue and work project time; and then elaborate evening sessions with all conferees at the Atlanta Civic Center.

The lively crowd of students and young adults roared approval time and again of the professional stage productions that included original music scores and interpretive choreography performed by college groups.

Outbursts of laughter and applause when the dramatics took digs at the church indicated some frustrations about "church work."

Black Pastor Bill Lawson of Houston cautioned the audience:

"The church is in the hands of something bigger than itself. I don't believe that God is just a bunch of people together. I believe God is holding the church like a chicken by the neck, and he's shaking the dickens out of it.

"I think he'll shake off some of our material possession, I think he'll shake off some of our doctrines. But there will still be the church."

Affirming that churches often have enclaves turned in on themselves, Lawson said: "Rummaging through the trash of the sixties is okay, provided you are looking for something usable for the seventies. I never saw anyone rummaging through trash who wasn't looking for something useful."

-30-

Note To state paper editors: Photos are being mailed directly from the HMB in Atlanta.

#####

Students Reflect
Confidence, Hope

1/2/70

ATLANTA (BP)--There is confidence and hope on the other side of the generation gap.

More than 4,200 students and other young adults verbalized how it is with them during dialogues, discussions, and cluster groups during the Mission 70 CLN Conference, Dec.

"I consider Mission 70 to be a source of many solutions to the problems and needs of Missions in the 70's. All these ideas put together are bound to produce some great new ideas," David Bump, student at Carson-Newman College, Jefferson City, Tenn., said.

"The real test of Mission 70's success will be determined by what happens and by what action is taken when it is over. I consider Mission 70 a great challenge, opportunity, and responsibility," Bump added.

-more-

"I was encouraged by the conference," Gary Morgan, student, Berea College, Berea, Ky., stated.

"I like the atmosphere of denominational leaders who are servants of Christ and not a group trying to use the church for their own popularity or success," he added.

"I like the 'new approach' that Mission 70 has presented toward a better witness for the new generation," Kay Hicks, student, North Texas State University, related.

"The only thing I disapprove of is the 'too much dancing' in Monday night's program. It is fine to feel the music and the beat, but a few persons seemed to put too much emphasis on the dancing and not the meaning that the group as a whole was trying to present," Miss Hicks added.

Richard Davenport, Southwest Baptist College, Bolivar, Mo., said he felt that the group discussions afforded him an opportunity to be better informed about college life for Baptist students.

"The things I gain here I hope to tell people at home to encourage them to be better witnesses for Christ," Davenport said.

"I am confident that I can be used in the church," said Carl Whittimore, student, Belmont College, Nashville, Tenn.

"I have learned that one does not have to be an image or play a role to fit into the ministry. Southern Baptists are not trying to find people that fit a preconceived idea of what a religious leader should be. Some are opening their eyes to reality," he added.

Mission 70 defied definition in the thoughts of most conferees.

"The fantastic thing about Mission 70 is the fact that no one really knows what it is suppose to be," Miss Rae Jean Livingston, Wilmington, Del., said.

"It will only be defined when the people who came here develop their own ministries in the next decade."

The dominant attitude of the conference was that this is the beginning of something big, something real.

"Not nearly everything was done here--but a lot was. At least when you actually go into a ghetto, when you talk to people who can make things happen--and they listen to you--how could there be less than the beginning of something big," Vicki Stringfellow, a freshman from Florida, related.

The Mission 70 conference has been completed, but for Southern Baptist young people who were there, their Mission in the 70's has only begun.

James Evans McReynolds is information specialist, office of public relations, Sunday School Board of the Southern Baptist Convention, Nashville.



BAPTIST PRESS

460 James Robertson Parkway
Nashville, Tennessee 37219

DAVID C. WOOLLEY HO
HISTORICAL COMMISSION
127 NINTH AVE. N.
NASHVILLE, TENN. 37203

BC

RECEIVED
JAN 5 1970

HISTORICAL COMMISSION, SBC