



March 15, 1956

127 Ninth Avenue, North — Nashville, Tennessee

## STRAW-HAT CONVENTION? THAT'S YOUR DECISION

KANSAS CITY, Mo.--(BP)--The average June temperature in Kansas City, the weatherman says, is 75 degrees. The range from high to low is 85 to 65 degrees.

There are about nine rainy days during June and over the years, a little less than five inches of rain has fallen here each June.

There is little change in temperature at night.

Does this mean you can wear straw hats and white shoes to the Southern Baptist Convention sessions? That's up to you, because the weatherman won't commit himself.

He ventures only these words: "Many people do start wearing straw hats and white shoes the first of June provided the weather is warm."

The question is: Do you consider a range of 85-65 degrees warm?

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## DAMAGE \$125,000 IN GEORGIA CHURCH FIRE

COLUMBUS, Ga.--(BP)--Second Baptist Church here lost its sanctuary and a large part of its educational buildings in a recent fire.

Flames broke out in the ceiling of the auditorium while the mid-week prayer meeting was going on. There were no reports of any injuries to members of the congregation present but one fireman suffered minor injuries.

Insurance covered about half of the estimated damages of \$125,000. Church records were saved but most of the equipment was lost.

Pastor of the church is Billy J. Roberts.

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## TEXAS CONVENTION BOARD ATTACKS SUNDAY RODEOS

DALLAS--(BP)--The Baptist state executive board of Texas has asked state officials to discontinue Sunday rodeos at the Huntsville, Tex., state prison.

Earlier, an association of Baptist churches in the Huntsville area had protested their being staged on Sunday.

The Texas convention's Christian life commission will meet with Texas Gov. Shivers and other state officials about the objectionable rodeos.

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**GEORGIA CONVENTION TOLD  
OF ATLANTA COLLEGE PLANS**

ATLANTA--(BP)--Atlanta Baptist association is thinking about establishing a denominational university in Atlanta, it has notified the Georgia Baptist Convention.

Monroe F. Swilley, chairman of the Atlanta committee, told the convention's executive committee the association is "thinking in terms" of an institution with \$10 million or \$15 million in buildings and endowment and a campus of 200 or 300 acres.

The proposed Baptist university was discussed by the association in its last two annual sessions but this was the first presentation to a convention group.

Swilley said Atlanta would launch the college hoping it would "find its way into the family of Georgia Baptists." The convention already operates six colleges in other areas of the state.

The executive committee agreed to discuss the college proposal in greater detail at its September meeting.

Preliminary approval was given Mercer University, Macon, to secure a \$600,000 loan as half the cost of a construction program. The convention must approve the loan in its annual session in November for it to become final. The college already has almost \$600,000 with which it is starting some building next month.

T. W. Tippet, secretary of the state Sunday school department for 22 years, notified the executive committee that he would retire at the end of the year.

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**INTERRACIAL FELLOWSHIP  
SETS LOUISVILLE MEETING**

LOUISVILLE, Ky.--(BP)--The 11th annual interracial Fellowship of Baptist Theological Students will be held on the campus of Southern Baptist Seminary here Mar. 21-22.

Principal speakers include Ralph Phelps, Jr., Arkadelphia, Ark., president of Baptist-owned Ouachita College, and J. B. Weatherspoon, professor of preaching at Southern Seminary.

R. E. Poston, executive director of the Fellowship, said its main purpose is "to promote among Baptists and all Christians an awakened Christian conscience and a proper understanding and application of Christian principles in the area of race relations."

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**MEREDITH APPARENTLY  
WON'T LEAVE RALEIGH**

RALEIGH, N. C.--(BP)--Meredith College, Baptist school for women here, apparently will not move to Winston-Salem.

Presbyterians chose Laurinburg, N. C., as site for their consolidated denominational college. It was mentioned last December that the Presbyterians might use Meredith campus if Meredith moved.

Charles H. Babcock, owner of Reynolda (correct) Estate in Winston-Salem, offered Meredith College the 165-acre estate if the school came to Winston-Salem.

Babcock's offer also provided another \$1 million grant if Meredith sold its campus to the Presbyterians for \$2 million or less. The Presbyterians are consolidating several existing schools into a single college.

Meredith College trustees recently announced plans to construct a new science building costing \$350,000 or more. The new building is part of a nine-year expansion program.

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**NEGRO WORK COUNCIL  
RE-ELECTED MASTON**

NASHVILLE- (BP)--The Advisory Council of Southern Baptist Work with Negroes has re-elected T. B. Maston, professor of Christian ethics at Southwestern Baptist Seminary, Fort Worth, chairman.

Other officers, also re-elected at the Council's recent Nashville meeting, are L. S. Sedberry, Nashville, general secretary, Southern Baptist Commission on American Baptist Theological Seminary, vice-chairman, and Clyde Hart, Little Rock, secretary of Negro work for Arkansas Baptists, secretary.

The Council helps coordinate the work of all Southern Baptist agencies with Negro Baptists. It is purely an advisory organization.

The Council selected Nashville site for its 1957 meeting. Tentative dates are Feb. 25-26.

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.....Primrose Funches, director of promotion for American Baptist Seminary, Nashville, and active in work of the National Baptist Convention, Inc., was subject of a recent feature article in the Pittsburgh Courier.

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.....Frank Farris ended service as pastor of Wrightsboro Road Baptist Chapel, Augusta, Ga., to accept call to First Baptist Church, Cottdale, Fla.

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.....Rutledge E. Courtney, former pastor of Mars Hill Baptist Church, Summit, Miss., has begun pastoral duties at Meigs, Ga., Baptist Church.

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A BAPTIST PRESS FEATURE  
127 Ninth Avenue, North — Nashville, Tennessee

## HE IS RISEN FROM THE DEAD!

(An Original Easter Adaptation by C. A. Kennedy,  
Pastor, The First Baptist Church, Abernathy, Texas, Easter, 1955)

We are looking down a winding, dusty, little road which wends its way across the knobby hills south of Jerusalem. It is evening. Dusk settles, and the dust stirred by the day's travelers now hangs in hazy banks low over the still valleys and across the low irregular slopes. At the side of the road shows the early green of sparse spring grass. The far away sounds of a quiet evening are soothing the tired earth to rest.

Ahead of us in the road, some distance, we can make out, dimly, the forms of two men walking. We are drawing nearer now, near enough to see them. One walks with the aid of a long shepherd's staff. He is leaning heavily upon it with every step. Look closely into his face. It is the face of an old man. The wrinkles are deep, the eyes sunken and dark. Here and there his greyed hair has escaped the turban. The other is no more than a lad. His face is weatherbeaten. His long black hair falls loosely about his shoulders. The eyes are beautiful and brown and the features are sensitive and perfect. Both faces show weariness and sadness.

Cleopas looked quickly at his father, and saw that he was weeping again. An agony swept over his own soul. "Mattaniah, weep no more for Him," the boy said softly. "Tis enough; we cannot return to Joanna thus". The old man groaned audibly, and they stopped in the road and looked back through the gathering darkness towards Jerusalem, where, already, the little lights twinkled from a thousand candles. The old man Mattaniah whispered, half unintelligibly, but Cleopas knew what he was saying. Over and again he had repeated those same words since that awful afternoon at Calvary: "Surely this was He which was to have redeemed Israel". A tear broke from the boy's eye and coursed down his brown face.

A sound in the distance. The crunching of sandals in the sand of the road. Someone else going home from the feast, thought Cleopas. Strangers on this road, especially at night, were seldom of the right sort. They turned and quickened their pace, but slowly and surely the steps overtook them. The stranger would have passed them by, but Mattaniah called to him: "Ho, Stranger, walk with us". The man turned aside to join them. "Goest Thou to Emmaus?" Cleopas asked. "Yea", was the solitary reply. They walked in silence for a few moments. "Thou hast been to the Feast also?" Again the solitary "Yea," and all was silent again, save for the crush of three pairs of sandals in the road and the beat of old Mattaniah's staff.

Cleopas heard the Man take a deep breath, almost a sigh, and knew that now he would speak: "What manner of communications are these that ye have, as ye walk and are sad?" Mattaniah could not reply and Cleopas said:

"Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And He said unto them, "What things?" And they said unto Him, concerning Jesus of Nazareth which was a prophet mighty indeed and word before God and all the people; And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it has been He which should have redeemed Israel: And beside all this, today is the third day since these things were done. Yea, and certain of our company made us astonished, which were early at the sepulchre; And when they found not His Body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

There was a pause, and Cleopas waited for the Man's Words. And when He began Cleopas moved at His voice. It was so beautiful and resonant:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His Glory? And beginning at Moses and all the prophets He expounded unto them in all the scriptures the things concerning Himself".

It seemed to Cleopas that they came to the edge of Emmaus so quickly. They entered one street where warm beams from little lamps glowed from the low windows. And then, they were at home. And there was Joanna standing in the doorway. The Man made as though He would have gone farther, but Mattaniah constrained Him with the words: "Abide with us, for the day is far spent".

Joanna had busied herself in the adjoining rooms and soon they were reclining on their mats about the low table on the floor. Mattaniah asked The Man to bless the food.

Strangely, Cleopas' eyes fastened on His Hands as He took up one of the little loaves and raised it heavenward in blessing. There was something familiar about it all. And in that moment the boy knew. Those hands; they were the same! yea, the same! the same as had taken his own loaves and fishes by the side of the sea that day when the five thousand were fed!

Silently the room became brilliant. From the vicinity of the doorway behind him, Cleopas could hear the rustle of Joanna's robes as she sank to her knees. Old Mattaniah had fallen upon his face. Cleopas watched as the Wondrous Form lifted a little from the floor; with Arms uplifted in blessing upon them all; Face radiant with Heavenly Glory. "And he vanished out of their sight".

The room was just as suddenly dark again. Cleopas could hear the fervent whisper of Old Mattaniah:

"It was our Jesus!

He is Risen!

He is Risen From The Dead!"

Christ our Lord is Risen today;

Alleluia!

Sons of men and angels say,

Alleluia!

Raise your joys and triumphs high;

Alleluia!

Sing, ye heavens, and earth reply,

Alleluia!