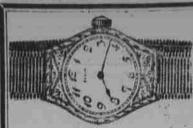
(Continued from page one) ample, my church were to consider



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es to form a community church, but true expression of a prevalent there would not only be a great attitude on the part of the memouters from some of the local 100 bers of earnous churches an atteer cent Methodists, but tremen- jude which, needless to say, renbear upon us by these higher stricted field impossible up. For if one local church took this step, others might follow-with disastrons, results to the Methodist hishness. Secturian snobbery is ecclesiasticism. Matters might evenmally come to such a pass that some of our connectional superdo advaughts would have to turn to plumbing, farming, bookkeeping, or some other useful occupation. (I would certainly not be so unkind as to suggest that the place ide's tastes and temperaments for them is where Admiral Sims

has said our naval dreadmoughts abore like it fried-and that's all should be in case of another war!) there is to it. Now personally I selfishness. A lady said to me of course one with my temperament recently: "I don't like the idea could never really worship in any. are two things that I want to enof a community church. There joy all to myself-my religion and my politics!" When a person speaks of enjoying religion, I can fill the phrase with at least some

content, but I am totally unable

to see where the enjoyment is in

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Sunday-Monday

SATURDAY

uniting with the other local church politics! Those words werefa crude! as pressure would be brought to ders church unich, even in a re-

Enobhishness

Then there is the spirit of snobbut an expression of selfish sectarianism. I was given a civid il-Instruction of this snobbish attiinde by another lady quite recent-

ly "This whole matter of depom-Some people like cabbage boiled; There is also the difficulty of like a highly ritualistic service, and

> This transparently snobbish at titude was with her merely a pose -a pose that is affected also by many others. But though it be no more than a superficial pose, it raises a number of pertinent questions. I will suggest at least two of them. First, is this whole question of denominationalism and church unity a question of differences in individual temperaments? It is a quite obvious fact that there is a wide diversity of temperaments represented in the membership of every church. Again returning to our local but typical situation, are we justified in maintaining in a super-churched community still another church for the

> sake of a seven-fold amen and those few people who simply "wor-

ship" without it? We wonder! I believe that if and when church unity comes, it will come as a popular movement originating in ocal communities. It will not ome horizontally but vertically-as a leaven fermenting first in small, egregiously overchurched communities and spreading upward until finally it breaks through the hard crust of ecclesiastical institutionalism. Some day the inevitable will happen. But when? Certainly not before we begin taking far more seriously Jesus' prayer "that they may be one." Meantime, I and many other similarly situated ministers share Daniel's conviction in the lion's d that there are too many of us here! Finding ourselves in the midst of a fundamentally unchristian church situation and see singly powerless to cha conditions, we can only ery with the psalmist of old, "O Lord, how long how long?"

on sweater; the latest coats with hats and accessories were modeled by Misses Georgia Dady, Emma Ga., board of trade endorses the Hyan, and Lovicia Justice. Mary Perry schools unreservedly. Bryant, Josephine Higdon and Dorothy Gribble modeled afternoon frocks while three evening gownsmationalism," said she, "boils down green, red, and black-respectively, were modeled by the Misses Franks, Wardon and Curtis. The final number was enacted by Miss

Summerour in pink pajamas and

(Continued from page one)

Perry schools have been organ- is being kept,"

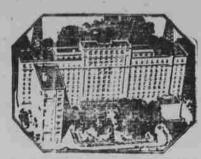
Carolina. Within the last few years one was operated in Waynesville, E. L. Withers, secretary of the Waynesville chamber of commerce, told The Franklin Press over the telephone that the school was very successful and its man-

agement dependable. A letter from the Brunswick,

-help keep open house at the Musonic hall for the Red Cross each Saturday.

"The Needlework Could gave namy articles to the Red Cross for listribution. A large portion of these gifts were directed to be given to Maxwell Home. Time and and expected her efforts to be suc- space will not permit a record of all gifts this week, but the record

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