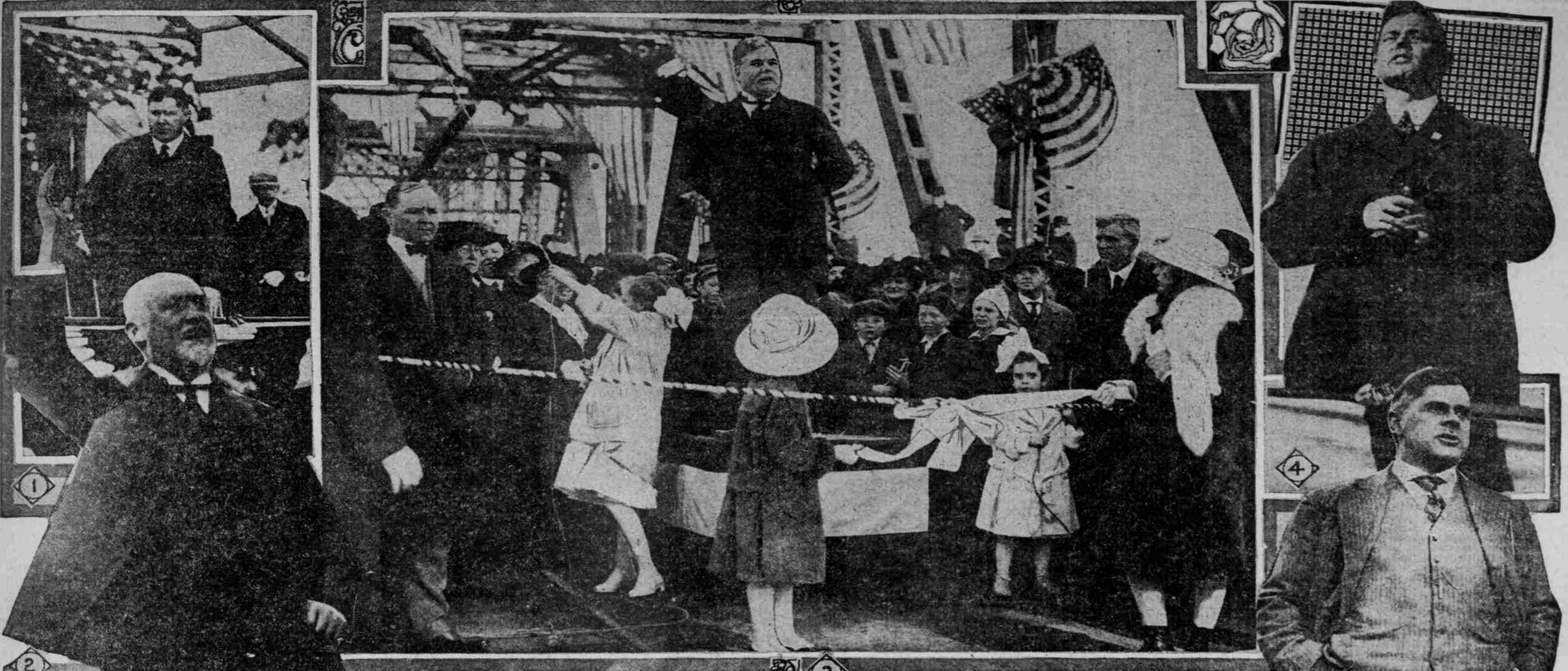


# CAMERA MAN HELPS TO MAKE HISTORY AT BRIDGE OPENING

Views Taken During Ceremony at Crossway Between Washington and Oregon Show Throngs of Patriotic Citizens Who Walked, Motored and Used "Old Dobbin" to Witness Historic Event Last Week



- 1—Rufus Holman speaking at Vancouver exercises.
- 2—Governor Withycombe in action at the celebration.
- 3—Samuel Hill orating as ceremony formally opens the bridge.
- 4—Mayor Albee, of Portland, driving home a point.
- 5—Mayor Evans, of Vancouver, addressing celebrators.
- 6—Automobile parade leaving Portland Hotel before the opening.
- 7—Mrs. Fred L. Olson singing "The Star Spangled Banner" at Vancouver exercises.

# PASTOR GIVES THREE ESSENTIALS OF A PERFECT CHURCH

Catholicity, Evangelic Spirit and True Freedom Are Defined.

BY WILLIAM G. ELIOT, JR.  
Minister of the Church of Our Father.

**ABRAHAM LINCOLN** once said: "When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

I cite these words of Lincoln to illustrate a point which obtain throughout Christianendom. It is as true now as it was 80 years ago that many men of earnest character, genuine religious faith and true devotion are as unable as Lincoln was to join Rev. W. G. Eliot, Jr. in a church, because like Lincoln they know of none whose tests of membership for minister or people do not constitute a barrier to conscience for those who cannot accede to those tests; because they feel that the issue teaches them personal veracity, and they feel that a man is more of a Christian who for conscience's sake is outside the visible church than inside at the cost of any conformity which his conscience does not approve; because they are sore perplexed as to the sincerity of their standing.

**Ideals of Church Essential.**  
On the other hand, the forces of organized religion that distrust freedom, do so with honesty of purpose and, as they believe, in the interest of vital essentials that they fear might be put in jeopardy.  
Between the forces favorable to free advance (sometimes no doubt too rapid and reckless), and the forces which, speaking from my own point of view, would restrain and retard, there has come about a sort of impasse or deadlock. And lest this situation be-

come hopeless, all who have the cause of Christ and his Church at heart, all who fervently desire a true inward and organic unity of that church and all who are sincerely devoted to the spiritual welfare and advancement of man, ought to consider thoughtfully, penitently, sacrificially, the state of the church—speaking in the most general way, but if you prefer—of the churches.

This sermon invites such consideration. But I do not here elaborate upon the defects of the churches. My aim is rather to speak constructively, to inquire what are the ideals of a perfect church. Are there essentials without which no church can reach perfection? If so, what are they?  
But before proceeding I ought to acknowledge that no one can follow me any farther in this argument if he will not agree that all churches are imperfect, including his own, and if he will not agree that other churches than his own may embody principles for which martyrs have suffered and may enshrine memories and hopes, ideas and ideals, that ought never to be surrendered and without which the whole would forever be incomplete.

From this point of view, the remainder of what I shall say readily divides into three heads—when I affirm my hearty approval of the opening words of a recent article by Dr. Dugald Macfadyn in the Constructive Quarterly: "To be permanent a church must be catholic; to be alive it must be evangelic; to be progressive it must be free"—for surely permanency, life and progress are essentials for the perfecting of the church if the church is at heart what we believe it to be.

**Three Essentials Outlined.**  
I proceed to take up these three points, premising that I shall be unable in the brief time permitted me to elaborate the argument. I shall let a few paragraphs under each head suffice—paragraphs which I trust will be good starting points for further thinking upon your part.

To be permanent a church must be catholic.  
Some of my Protestant hearers will be shocked at my use of the word catholic. I judge from anonymous letters that I receive now and then that there are some men who would rather perish than wear an amulet and yet shy at the word catholic as if it had the evil eye!  
Now the word catholic is a perfectly good English word, derived from the Greek, and means general or universal. It is usually more appropriate and applicable than the word general, associated as the latter is with sundry ob-

jects from army officer to anything, or than the word universal, associated with everything from the universe itself to the latest meat-mincer or washing-machine. Nor, so far as I know, does any church claim a monopoly of the word. The Roman Catholics acknowledge the catholicity of the Greek Catholics, and the Anglicans acknowledge the catholicity of both Roman and Greek branches. And to allay all further doubts, I hasten to say that the author of the quotation I am discussing is a Congregational clergyman. Now is it not true that if a church is to possess that essential of perfection which we have named as permanency it must be catholic? Surely permanency is impossible without universality. A permanent church must meet universal human need, the total human problem, not under the aspect of the present moment alone, but in all time. Nor may it rightly assume that the most universal truth would be that irreducible minimum of belief to which a thousand billion Zoms, Dicks and Marrys could agree to off hand.

**Freedom Must Be Firm.**  
To be truly catholic a church must face the whole of truth, unafraid to reject the false, however venerable, equally unafraid to cling to and conserve the true and significant however ancient.

To be truly catholic a church must be catholic; to be alive it must be evangelic, and above all if its plea is selfish or superstitious, it surely lacks or is likely to lack some of the attributes without which it cannot be finally and perfectly catholic, and without which it cannot be permanent except as it strives in spite of its defects to approach the perfection of its own hidden and central ideals.

The more nearly catholic, the more nearly permanent; and the more nearly catholic, the more nearly perfect a church will be.  
Second—"To be alive a church must be evangelic."  
I am confident that many of my liberal friends will object to the word evangelic. In their minds it is app-

to be associated (alas, not without some justification) too exclusively with commercialized gospel-mongers and get-rich-quick promoters of salvation—more or less reckless itinerants who are the acknowledged bane of churches in rural districts and smaller towns and an outstanding scandal in some respects everywhere.  
But again I must plead for the word evangelic as I plead for the word catholic. It is too good a word to lose! Like the word catholic, it ought to be "music to our ears." If liberals do not wish to have their word freedom looked upon askance and with antipathy and fear, they must begin by trying to understand and to do justice to the heart of meaning and the wealth of truth in the words catholic and evangelic.

**Evangelical Is Defined.**  
It is a happy augury that free Christian churches are becoming increasingly animated by evangelical motive and are increasingly putting forth evangelic effort. We have been notoriously lacking in this regard; and we shall fall again if we mistake mere denominational propaganda for the true evangelic spirit. That spirit, whatever may be our differences of belief about religious truth, is nothing less than a veritable prayer and passion and toll for the redemption and nurture of the spiritual life of man and society. Who, in any church, will concede that we can ever have too much of that?

To be evangelic is to seek and save the lost, and to fortify and inspire the church to live. To fail to do these things is to die.  
To be perfect, nay, even to aspire toward perfection, a church must be alive. But to be alive it must be evangelic.

Third—"To be progressive a church must be free."  
Professor George Burham Foster has said, in effect, that one of the perfections of Christianity is its perfectibility. What does this mean, but that the possibility of progress is one of the essentials of a perfect church? But as surely as progress is essential to perfection, so surely is freedom requisite for progress.

The "modernist" movement in all orthodox churches, Protestant and Catholic, has been in its best aspects a more or less concerted plea for intellectual liberty.  
The forms of belief, the formularies of organization, system and office, the tests of membership, are all liable to human error in their matter and in

their application. The Living Spirit—that alone, in any final sense, is perfect. Loyalty to that may often require rejection of antiquated error. Intellectual fetters are intolerable. We are adjured to love the Lord our God with all our mind, as well as with all our heart and soul and strength. We are willing to submit our minds to the spirit that we believe seeks to guide and inspire the church, but we are not willing to submit to the very human persons and the very human creeds that undertake to state in irrevocable terms the facts about which honest and intelligent men must of necessity differ from age to age as knowledge grows from more to more.

**Freedom of Thought Necessary.**  
A church cannot progress, in so important particulars, unless it is free; unless freedom of thought is not only allowed but encouraged; unless a premium, rather than a discount, is placed upon the utmost sincerity—the lack of which anywhere is sad, in religion a calamity—a sincerity which is difficult to achieve, for many minds under any form of official authority or literal and stereotyped infallibilities that block the free motions of a reasonable mind.

In pleading for freedom from fixed standards of doctrine as essential to a perfect church, I am not asking for any unchartered freedom. I am pleading that charters be altered so that the freedom of all may be guaranteed. I am not pleading for license or for anarchy or for unchartered idiosyncrasy or for acute paranoia. I leave these to the civil law. I acknowledge that he who does not voluntarily submit to something is liable to become the involuntary victim of anything! Only that submission, not to be bondage, must be a submission to the highest Spirit; and that must be the Highest Spirit; and to a Christian that is the Spirit of the Highest in Christ and in his Church—alas, and as I must believe, not yet the Church Visible, but the Church Invisible—the Spirit of the beloved and loyal community of earth and heaven.

If every church could come to some such catholicity, evangelic spirit and true freedom, as I have tried, however inadequately, to set forth, creeds would become monuments to progress

to be used and valued for their history and for their witness to faith in their own day and epoch, sacraments would be for many a soul more really what they are, officers would be not masters but servers of the people, and freedom would be justified of her martyrs!

**Man Is Finding Himself.**  
Evidence comes to me almost daily that thinking men, heretofore indifferent or rejecting, are changing in their feeling about religion. The world-tragedy has overwhelmed all their outer walls and put their naked souls at bay. They must own themselves vanquished or else acknowledge that life is more than meat. They are forced to think with new units. They are getting some inkling of what it is "to bet one's life there is a God." There is many a man who never in the world could join a church if to do so his conscience must capitulate, and who never could be seen in church membership by threat of physical torment hereafter, and who never could be lured into church membership by hope of reward in material wealth, physical health or social standing. But that same man is finding himself at last and discerning at last the central intention and significance of the Christian Church, its heart and soul. He has come to the point in his life where he hates to live any longer and would hate to die, without any act or sign upon his part that shall testify on which side he stands in the age-long struggle toward perfect human character and toward perfect relations between one and another, in home, in industry and commerce, and in the world-order; in the age-long striving toward a communion with heaven in thought and deed that shall touch with altar-glow the world of Nature and the life of man!—And then he seeks a church and fellowship and too often comes upon a barbed-wire entanglement that makes membership for him impossible.

"God speed the day of the perfect church—permanent, alive and progressive; catholic, evangelic, free!"

## DWARF GOES TO PRISON

Small Man Wears First Male Attire at Reformatory.

JEFFERSONVILLE, Ind., Feb. 12.—Attired in female apparel, Ral. Barger, a dwarf, who is 25 years old, arrived in Jeffersonville in charge of the Sheriff

of Johnson County and was taken to the Indiana Reformatory to begin serving a sentence from two to 21 years, convicted with killing his father, Mack Barger, near Whiteland, Ind., August 1, 1916, with a shotgun.  
Barger is about four feet tall, stocky in build and weighs 85 pounds. He has never worn anything but girls' clothes and had on a skirt that reached to his ankles. After his arrival at the institution he was fitted with a boy's suit, made in the tailor shop of the institution. In a short time Barger will be fitted with the regular olive drab uniform worn by the inmates.

## Intense Itching Of Large Blotches On Child's Head

Face and Limbs, Red and Fiery, Could not Sleep. In Two Months Cuticura Healed Sound and Well.

"My little daughter began breaking out on her head in small pimples or blisters which discharged a watery fluid. In a day or two these dried and formed a rough, scaly surface. This continued to break out about every two weeks, spreading out larger until her scalp, face, and limbs were covered with large blotches, red and fiery. The itching was so intense we had to keep her hands tied and she could not sleep or let any one else. It was a life of torture.

"We heard of Cuticura Soap and Ointment, and began to use them. A wonderful change took place at once and in two months' time she was healed sound and well." (Signed) Mrs. Arch Legle, Peapack, Ind., Oct. 4, 1916.

Why not prevent these distressing skin troubles by making Cuticura your everyday toilet and nursery soap aided by touches of Ointment now and then to remove the first signs of pimples, rashes and dandruff. Do not confound these delicate emollients with coarsely medicated soaps and ointments.  
For Free Sample Each by Return Mail address post-card: "Cuticura, Dept. H, Boston." Sold everywhere.