## CAPITAL CITY COURIER, SATURDAY, JUNE 21, 1800

## NOTE THE NEW DIFFERENTIAL PARES CHURCHES OLD AND NEW

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6

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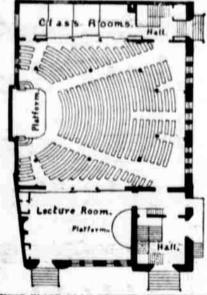
preacher occupied a lofty box and preached down at his people. Now he walks out on a broad platform, but slightly elevated above his hearers, and talks with them. EVOLUTION IN THE BUILDING OF HOUSES OF WORSHIP. Then the choir was usually located in a

loft in the gallery behind the congregation. The Places Where Our Grandfathers At-Now singers and organ are placed before the audience, where they can lead in fact tended Service Compared with the Ediis well as in name. fices of Today Talmage's New Taber-Then the pews were private property, to

be sold, bartered and bequeathed as a per-sonal or family chattel. Architecturally speaking, they were high and square, and uncomfortable. Now they are low, comfortable and so arranged that the occupant of the back row has as satisfactory a view of the preacher as the one in front, and the pews belong to the church, not to the in-

money in adorning the place of worship. Now the notion prevails that not only is the Lord to be worshiped in "the beauty of holiness," but in the holiness of beauty. Therefore more and more costly become the buildings erected and more and more artistic their external and internal appointments.

This evolution is not confined to any particular locality. There are as fine and ad-mirably equipped churches in the interior and west today as in the east. Chicago, Minneapolis, Denver, St. Louis, Kansas City have buildings that are not surpassed for external beauty and adaptation for modern church life. The First Baptist



velopment either in church life or archi-FIRST FLOOR PLAN BROOME STREET TABERtecture. The oblong or square structure, NACLE.

Church of Chicago is a fair example of development along this line in the great west. In the picture and diagram of the lower floors of the Broome Street tabernacle, New York city, are seen the outlines of a building admirably adapted for the work of a modern church among the humbler classes. It was built by the City Mission society a few years ago, at a cost of \$140,000. It serves as a home for its pastor; it has a large and comfortable auditorium surrounded by class rooms that can be thrown into the main audience room; it has a gymnasium and baths in its basement which are freely used and greatly appreciated by the toilers; it has a well stocked library and reading rooms, and inspection of its running schedule shows that at some time each day some part of the church is being

used for some good purpose. Still another type of the modern church is to be seen in the new Tabernacle which is to be built for the Rev. T. DeWitt Tal-mage, of Brooklyn, N. Y., after plans designed by J. B. Snook & Sons, of New York city. Here the demand is for large seating capacity and the utilization of every what sanctity have they more than the last sound Norman in its style of archi inch of room.

In many minor points the modern house DID SENATOR INGALLS PLAGIARIZED of worship differs from the old. Then the

A Serious Charge, with Alleged Proofs and an Explanation.

In The Kansas City Times of May 11, Mr. Charles Carroll Carlton bluntly charges that most of Senator Ingalis' funeral oration on the late Representative Barnes, of Missouri, was taken with slight changes from a sermon delivered 150 years ago by Jean Baptiste Massillon, the emi nent French prelate and orator. The sena tor's oration was delivered Feb. 23, 1889, and was one of singular beauty and logical force. The passages in question are as follows:

FROM SENATOR INGALLS' ADDRESS

As I looked for the last time upon that counmance from which, for the first time in so many pews belong to the church, not to the in-dividual. Then there was a more or less potent feeling that it was sinful to spend much "this bank and shoal of time," if no morning is to dawn upon the night in which he sleeps, then sor row has no consolation, and this impressive and olemn ceremony which we observe today has no more significance than the painted pageant of the stage. If the existence of Burnes was but a troubled dream, his death oblivion, what avails it that the senate should pause to recount his vir-tues, and that his associates should assemble in solemn sorrow around his voiceless sepulcher! Neither veneration nor reverence is due to the available to the second extinction.

Unless we survive, the ties of hirth, affectior and friendship are a delusive mockery, the struct ure of laws and customs upon which society based, a detected imposture; the codes of moral ity and justice, the sentiments of gratitude and faith, are empty formulas, without force or con-secration. If in this world only we have hope and consciousness, why should their inculcations be heeded? Duty must be a chimera. Our passions and our pleasures should be the guides of conduct, and virtue is indeed a superstition if ife ends at the grave.

This is the conclusion which the philosophy of negation must accept at last. Such is the felicity of those degrading precepts which make the epi-taph the end. If these teachers are right, if the life of Burnes is like an arrow that is spent, then we are atoms in a moral chaos; obedience to law is indefensible servitude; rulers and magistrates are despots tolerated only by popular imbecility; justice is a denial of liberty; honor and truth are trivial rhapsodies; murder and perjury are deris-ive jests, and their barsh definitions are frivolous phrases invented by tyrants to impose on the timidity of cowards and the credulity of slaves. If the life of Burnes is as a taper that is burned out, then we treasure his memory and his example in vain, and the latest prayer of his departing spirit has no more sanctity to us, who soon or late must follow him, than the whisper of winds that stir the leaves of the protesting forest, or the murmur of waves that break upon the complain ing shore.

FROM BISHOP MASSILLON'S SERMON. If we wholly perish with the body, what an im-sosture in this whole system of laws, manners and usages on which human society is founded. If we wholly perish with the body, these maxims o charity, patience, justice, honor, gratitude and friendship which sages have taught and good men have practiced, what are they but empty words, possessing no real and binding efficacy) Why should we heed them, if in this life only we have hope? Speak not of duty. What can we owe to the dead, to the living, to ourselves, if all are, or will be, nothing? Who shall dictate our duty, if not our own pleasures if not our own passions? Speak not of morality. It is a mere chimera, a bugbear of human invention, if retribution terminate with the grave. If we must wholly per sh, what to us are the sweet ties of kindred? what the tender names of parent, child, sister, brother, husband, wife or friend? The characters of a drama are not more illusive. We have no ancestors, no descendants; since succession cap-not be predicated of nothingness. Would we honor the illustrious dead? How absurd to honor that which has no existence. Would we take thought for posterity? How frivolous to concern ourselves for those whose end, like our own, must soon be annihilation. Have we made a progrise How can it bind nothing to nothing? Perjury is but a jest. The last injunctions of the dying,f a chord that is snapped s broken: To sum up all: If we must wholly perish, then is obedience to laws but an insensate servitude; rulers and magistrates are but the phantoms which popular imbecility has raised up: justice is an unwarrantable infringement upon the liberty of men, an imposition, a usurpation: the law of marriage a vain scruple; modesty a prejudice; honor and probity, such stuff as dreams are made of; and incests, murders, particides, the most heartless cruelties and the blackest crimes are but the legitimate sports of man's irresponsible nature; while the harsh epithets attached to them are merely such as the policy of legislators has invented and imposed on the credulity of the people. Here is the issue to which the vaunted philosophy of unbelievers must inevitably lead. Here is that social felicity, that sway of reason. that emancipation from error, of which they eternally prate, as the fruit of their doctrines. Accept their maxims, and the whole world falls back into a frightful chaos; and all the relation f life are confounded; and all ideas of vice and cirtue are reversed and the most inviolable laws of society vanish, and all moral discipline per ishes; and the government of states and nations has no longer any cement to uphold it; and all the harmony of the body politic becomes discord. and the human race is no more than an assem blage of reckless barbarians, shameless, remorse than force, no other check than passion, no other hand than irreligion, no other God than self Such would be the world which implety would make. Such would be this world were a belief in God and immortality to die out of the human



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admirable type is seen in the First church

of Guilford, Conn., was a place where the flock met weekly to secure spiritual strengthening. The modern church edi-

fice is in many instances-the number of

which is rapidly increasing-the center for daily, almost hourly, gatherings that have for their object spiritual culture and men-

Our great-grandfathers and our grand-

fathers, when they departed from the sec-ond service on the Sabbath, did not expect

to enter the sanctuary again for seven days.

Our fathers made an advance over this and went to a midweek lecture or prayer meeting. Now there is hardly an evening when some members of the church going

family are not present at a gathering in the

For a long time there was no decided de

sacred edifice.

tal, physical and social betterment.

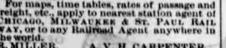
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THE BROOME STREET TABERNACLE.

with its one assembly room, served the necessary purpose adequately. Here and there a church added a smaller apartment for the weekly lecture or prayer meeting, but generally speaking the "plant" con-sisted of one room.

With the advent of the Sunday school came new needs. Neither utilizing the one room for both services nor the holding of the Sunday school in the basement met the requirements. Then churches began to build chapels, either attached to or detached from the main building. In these the Sunday schools found homes, as did the prayer meetings, and occasionally provision was made for the pastor's study.

But it was not until the realization of the fact came that the church is to be not only the spiritual but the mental, social and physical culture center of influence in the community-and that too every day in the week-that society began to evolve rapidly oward the form found most acceptable today.



BASEMENT PLAN BROOME STREET TABER NAULE. Business men questioned the wisdom of putting enormous sums in a "plant" that

was only productive one day in the week. Others said: Why not have church parlors where the church family can meet occasionally? Why make the clergymen travel from a distant parsonage to his work? Why not furnish him a home next door to the church or under its very roof? Why not attract the young people into the church by invicent cames and wholesome church by innocent games and wholesome reading? Why not (this in city churches surrounded by wage earners) teach the multitude that toil is ennobling and "cleanliness next to Godliness?"

In answer to these questions the typical modern church has come. It is built not for show and exclusive use on Sunday, but for every day needs. It has attractive reading rooms, a gymnasium and baths possi bly, parlors, a kitchen (with pantries) and all the culinary utensils, linen, crockery and table ware necessary to feed a multi-tude. Under the same roof—and if not

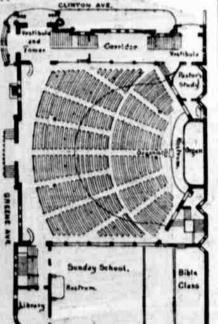
there then in a parish house adjoining-live the pastor and his assistance. Of course, the great proportion of such churches is to be found in the larger cities and towns, and as yet form a very small fraction of the churches of the country, but enough exist to serve as pioneers and landmarks in the evolution of an edifice ftted for the work of the ideal church.

tecture, to cost \$150,000, planned to furnish seats for nearly 5,000 people and standing room for nearly a thousand more, this great church will in many respects be the most remarkable in the country.

FIRST BAPTIST CHURCH, CHICAGO.

Rising above the seats on the body of the loor there will be two galleries with a seating capacity of nearly 2,000. At the left of less, brutal, denaturalized, with no other law the auditorium on the ground floor there will be a spacious corridor and in the rear foyers, in which those people can stand who are not fortunate enough to obtain eats. On the right there will be a perfectly appointed Sunday school room, fectly appointed Sunday school room, sep-arated from the main apartment by fold-ing doors, which can be thrown open, enlarging the capacity of the auditorium

enlarging the capacity of the anditorium 1.200 seats. The pulpit will be 35 feet in width, elliptical in shape and 15 feet deep. At the left of the pulpit, a spacious study for Dr. Talmage has been planned, while elsewhere are lecture rooms, class rooms, parlors and all the modern necessitics. The interior of the plurch in many re-spects will be like that of most modern theatres. The sloping floors, the great double tier of galleries, the boxes at the side of the rostrum, the peculiarly con-structed and brilliantly decorated organ and the stage like pulpit will give it that appearance. appearance.



WIVENCO TOP PLAN OF DR. TALMAGE'S NEW TABERNACLE. Surely a great contrast between the Guilford "meeting house" of yesterday and the tabernacle of today. GEORGE P. MORRIS.

heart. Senator Ingalls when asked as to the charge was quite anxious to explain, and declared that he had been approached with a proposition to suppress Mr. Carlton's letter if \$500 were paid. "The price seemed excessive," he added, "and the offer was declined." He then gave this explanation: In my youth I began the study of French with out a master, and in a volume of exercises I found this, with other extracts, credited to no one, which I translated and copied into a common-place book more than thirty years ago. I was struck by its stately and somber eloquence. It seemed to me then, as it has always seemed to me since, the most forcible and impressive presentation of the strongest arguments in support of the immortality of the human soul. I never had the sermorts of Massilion in my possession, and never had one of them knowingly, either in the original or in translation. Thave used the same line of thought and the language of my paraphrase a hundred times. I have no doubt, in conversation, in speeches, and in letters, when ever I have had occasion to dwell upon the mystery of existence beyond the grave, and I shal continue to do so whenever occasion serves.

The writer and orator who repeats and preserve such thoughts and rescues them from the dusty oblivion of forgotten centuries confers an inest mable benefit upon mankind. The language is moown, and the ideas are the priceless heritage and common possession of the human race. My la nented friend, Col. Burnes, was a Democrat. In mented friend. Col. Burnes, was a Democrat. In my brief and humble tributs to his memory, which was delivered at the request of his family, I en-deavored to portray his virtues and to console the bereft by the hope that the separation was not eternal. It was a labor of love, and not for gain or fame. His political associates consider it be coming and appropriate to resort to his grave, which is green with the verdure of returning spring, for the occasion to censure m . I leave them to the judgment of the living and the con-tempt of the dead.

Miss Stella Adams cast a bottled message on the waters during the Ohio flood in 1884. Louis Rinaud picked it up on the Louisville levee. Correspondence followed between the two, and the other day they were married at Madison, Ind.

The precocious son of George W. Titus, of Canon City, Col., recently celebrated his 17th birthday by cloping with his mother's sister, a widow, over 50 years of age. The couple have gone to housekeeping at Trin-idad

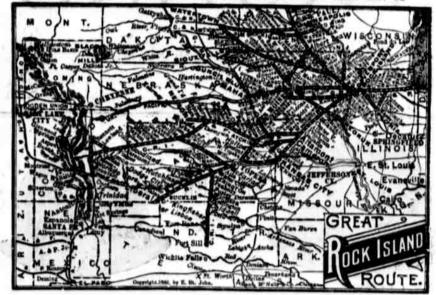
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