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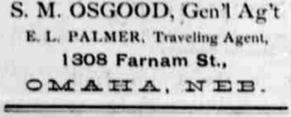
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CHURCHES OLD AND NEW

EVOLUTION IN THE BUILDING OF HOUSES OF WORSHIP.

The Places Where Our Grandfathers Attended Service Compared with the Edifices of Today—Talmage's New Tabernacle. [Copyright by American Press Association.]



FIRST CHURCH, GUILFORD, CONN.

The modern church edifice is an evolution due to an equally striking evolution in the popular conception of what a church is.

Our great-grandfathers and our grandfathers, when they departed from the second service on the Sabbath, did not expect to enter the sanctuary again for seven days.

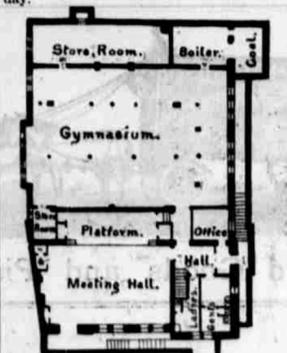
For a long time there was no decided development either in church life or architecture. The oblong or square structure,



THE BROOME STREET TABERNALE

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



BASMENT PLAN BROOME STREET TABERNALE

Business men questioned the wisdom of putting enormous sums in a "plant" that was only productive one day in the week.

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 possibly, parlors, a kitchen (with pantries) and all the culinary utensils, linen, crockery and table ware necessary to feed a multitude.

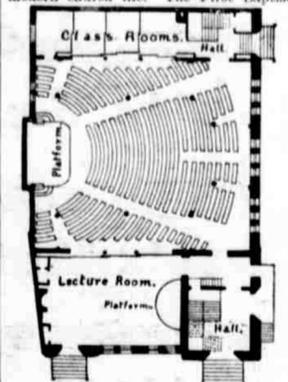
Of course, the great proportion of such churches is to be found in the larger cities and towns, and as yet form a very small fraction of the churches of the country.

In many minor points the modern house of worship differs from the old. Then the 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.

Then the pews were private property, to be sold, bartered and bequeathed as a personal 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 individual.

Then there was a more or less potent feeling that it was sinful to spend much money in adorning the place of worship. Now the notion prevails that not only is the Lord to be worshipped 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 admirably equipped churches in the interior of Iowa 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.



FIRST FLOOR PLAN BROOME STREET TABERNALE

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.

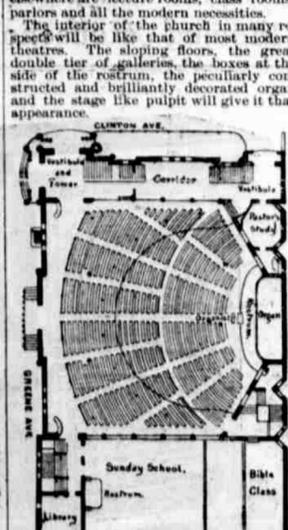
Still another type of the modern church is to be seen in the new Tabernacle which is to be built for the Rev. T. DeWitt Talmage at Brooklyn, N. Y., after plans developed by J. B. Storer, of New York city.

Rising above the seats on the body of the floor there will be two galleries with a seating capacity of nearly 2,000. At the left of 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 seats.



FIRST BAPTIST CHURCH, CHICAGO.

The interior of the church in many respects will be like that of most modern churches. The sloping floors, the great double tier of galleries, the boxes at the side of the choir, the peculiarly constructed and brilliantly decorated organ and the stage like pulpit will give it that appearance.



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

DID SENATOR INGALLS PLAGIARIZE?

A Serious Charge, with Alleged Proofs and an Explanation.

In The Kansas City Times of May 11, Mr. Charles Carroll Carlton bluntly charged that most of Senator Ingalls' 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 eminent French prelate and orator.

As I looked for the last time upon that countenance which, for the first time in so many years, no glance so studiously recognized our word of welcome came, I reflected upon the impetuous and insoluble mystery of death. But if death be the end, if the life of Barnes terminated upon "this bank and shoal of time," if no morning is to dawn upon the night in which he sleeps, then sorrow has no consolation, and this impressive and solemn ceremony which we observe today has no more significance than the painted pageant of the stage.

Unless we survive, the ties of birth, affection and friendship are a delusive mockery. The structure of laws and customs upon which society is based, a detected imposture; the codes of morality and justice, the sentiments of gratitude and faith, are empty formulas, without force or consecration.

If the life of Barnes is as a taper that is burned out, then we revere 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 murmuring of waves that break upon the complaining shore.

FROM BISHOP MASSILLON'S SERMON. If we wholly perish with the body, what an imposture in this whole system of laws, manners and usages on which human society is founded.

Speak not of morality. It is a mere chimera, a shadow of human invention, if distribution terminate with the grave. If we must wholly perish, what to us are the sweet ties of kindred? what the tender names of parent, child, sister, brother, husband, wife or friend?

To sum up all: If we must wholly perish, then is obedience to laws but an insensate servitude; honor and probity, such stuff as impostors are made of; and the magistrates are but the ministers of a lawless barbarism, shameless, senseless, brutal, denationalized, with no other law than force; no other check than passion, no other bond than irreligion, no other God than self.

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:

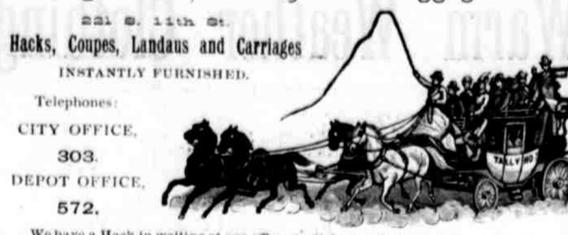
In my youth I began the study of French without a master, and in a volume of exercises I found this, with other extracts, credited to no one, which I translated and copied into a commonplace book more than thirty years ago. I was struck by its stately and sonorous eloquence. It seemed to me then, as 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.

The writer and orator who repeats and preserves such thoughts and rescues them from the dusty oblivion of forgotten centuries confers an inestimable benefit upon mankind. The language is my own, and the ideas are the priceless heritage and common possession of the human race.

Miss Stella Adams cast a bottled message on the waters during the Ohio flood on 1884. Let us Rihand pick 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 Canton City, Col., recently celebrated his 17th birthday by eloping with his mother's sister, a widow, over 50 years of age. The couple have gone to housekeeping at Trinidad.

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