

can Church edifices otherwise placed, the interior parts may be properly described as "East End," "North Side," and "South Side," although those parts actually lie towards other points of the compass.

The parts of a Complete Anglican Church building are the following: 1, The Narthex; 2, The Nave, with its Aisles; 3, The North and South Transepts, with the Crossing; 4, The Choir, with its Aisles; 5, The Chancel, including, or containing the Sacarium. To which may be added as usual, but not essential, 6, one or more Towers.

The Narthex (a Greek word meaning a porch or vestibule) is the Outer Court of the Temple, the intermediate place between the outer profane, and the inner Sacred.

The Nave (Latin, *navis*, a ship) is the main body of the interior, in which the worshippers are placed, and from which they may see and take part in the various functions of the worship which they come to perform. Attached to the Nave, affording further space and opportunity for the accommodation of worshippers, are the Aisles (Wings—Latin *alae*, French *ailles*).

The Transepts, which carry out, or effect the Cruciform shape which indicates that the Temple is a Christian one, afford further space for the accommodation of worshippers, and for other purposes which may be required, such, for example, as the placing of an organ. The Crossing is the Central part of the Cross, from which extend the Nave, Transepts, and Choir.

The Choir provides the place for the Priests and Lay Ministers.

The Chancel contains the Sacarium or Sacred enclosure in which is placed the Altar.

Towers have no necessary or direct purpose in Divine Worship, and are not an essential part of the complete Church building. Most Churches, however, are furnished with a Great Tower, which is usually

erected on the Crossing in those buildings which are large enough to contain piers of sufficient strength to carry so great a weight, because the usual construction of a Cruciform building contains walls, which, when extended to any height, form a tower. The Great Tower, may, however, be placed at the West end, or at one of the Transepts, or at an angle of Nave and Transept (as is designed for St. Alban's), or, as an independent building, disconnected from any other part, in which case it is manifestly intended as a bell tower, or campanile, which indeed is the use to which the Great Tower is usually put when it is not erected upon the Crossing. But an important feature of the Tower is the Spire, which it so frequently carries. The Spire may seem to some to be nothing more than an exaggerated pointed roof. But to others it is the culminating point, pointing upwards (symbolizing heavenward aspirations), which is the most noteworthy feature of Gothic Architecture, and its most striking difference from Classic Architecture, which is like the beliefs to which it belongs, mainly parallel to earth and downwardly oppressive in its spirit. It is not surprising, therefore, that Gothic Architecture is felt to be the most appropriate for a Christian House of Worship. Wherever, and whenever Classic styles have been prevalent, religion has been, in one way or another, in a depressed condition.

It cannot be supposed that the form of the Christian Temple has been of merely accidental origin. It has perhaps been suggested by Solomon's Temple, which consisted of, 1, Vestibule; 2, the Holy Place, Sanctuary, or Temple, of about the length of the Choir of St. Alban's, but a little less in width; 3, The Holy of Holies, or Oracle, of about the size of the Chancel of St. Alban's; and, 4, Side Aisles of about the same width as ours, but extending around three sides of the building. It is interesting to observe that St. Alban's Cathedral as it stands now, is, if the generally assumed length of the Temple cubit is correct, just about the size of Solomon's Temple.