

CANTERBURY CATHEDRAL.

Canterbury is a spot of manifold interest to English speaking men and Christians. It is the first seat of Christianity among the Anglo-Saxon race. It is the centre of Anglican Christianity throughout the world. It was here that Augustine the monk came face to face with the heathenism which had driven the Gospel into the wilds of Wales and Strathclyde and Scotland. It was here that Ethelbert and his people bowed their necks under the yoke of Christ. It was not long before there appeared, as a witness to the victory of the Gospel, a cathedral at Canterbury. But the times were wild and turbulent. For six centuries the city was plundered by Saxons, Danes and Normans. Nine times the cathedral was restored and rebuilt. When the Conqueror brought over Lanfranc from the Abbey of Bec, to be the first Norman Archbishop of Canterbury, the cathedral was in a ruinous condition; and Anselm undertook to rebuild it in accordance with the fashion of Normandy. This undertaking was continued by Prior Conrad and Archbishop Anselm; and a good deal of their work still remains, although considerable changes have been made, especially in the lengthening of the pillars and in the rebuilding of the arches. On account of a fire which took place in 1174, the whole east end of the cathedral was rebuilt from 1175 to 1184. This part of the building is a very remarkable and beautiful example of the transition from Norman to early English architecture—the round Norman arches having given place to the early pointed, whilst a good deal of the decoration is of a Norman character. It would hardly be possible to find a more striking choir than that of Canterbury anywhere. Besides the lengthening of the columns, to which reference has already been made, marble shafts were introduced about 1180. The roof of the choir and its aisles were also changed from being flat, like many of the Norman roofs, to a vaulted form. Lanfranc's nave remained. But towards the end of the 14th century it was taken down, and the present nave and transepts in the perpendicular style raised in its place, the central tower being completed towards the end of the 15th century. However we may regret the demolition of the Norman nave, which certainly must have been more impressive than the existing one, we must feel that the splendid external effect of the building in general, and especially of the three beautiful towers, yields us some compensation for the loss. Becket's Crown and the other parts east of the choir belong to the 13th century. Many events of importance are connected with this great church—chief among them the murder (or martyrdom) of Thomas Becket, known to pre-reformation England as S. Thomas of Canterbury. The story has

been told by Dean Stanley, Dean Hook and others, and it is represented, with hardly a deviation from historical exactness, by Lord Tennyson, in his great play of Becket. The shrine of the martyr was one of the richest in England; but it perished at the Reformation. The festival, which had been one of the greatest in England—witness Chaucer's Canterbury Tales—was abolished by Henry VIII. in 1536. Among the illustrious persons buried at Canterbury, is Dunstan, the great Abbot and afterwards Archbishop. Of secular persons the most eminent are Edward the Black Prince, and that king by whom Edward's son, Richard II., was deposed from his throne, the "meek



CANTERBURY CATHEDRAL CHOIR, LOOKING EAST.

usurper," Henry IV. It is one of the strange incidents of history that Henry, the only king of England who died within the walls of Westminster Abbey, should have been the only king of that period who was not buried there.

RIGHTS OF THE LAITY.

BY CANON GORE.

As men were admitted into that holy society, so they must abide by its rule; and, abiding thus by its rule, living in loyalty to that body to which they belonged, so they took part in all its life. You cannot, as you read the Acts, doubt that the

life of the Church was a life belonging to all its members. They took part in its different functions. Thus, they examined what deacons were to be elected. The deacons were ordained by the apostles, but elected or chosen by the Church: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." They chose the men they thought fitting for that office, "whom they set before the apostles; and when they had prayed, they laid their hands on them." The society elected or nominated its officers. So, in the same way, when there was a great discussion

about the way Christians were to observe certain Jewish rules, certain rules of circumcision, the Church at Antioch, where the discussion arose, chose certain people—apostles, Paul and Barnabas—and sent them up to Jerusalem to confer with the old apostles about this matter. Then they had a conference; and the whole body of the Church took, not a primary, but a subordinate part in the discussion. And so in other things. You gather that there were all kind of offices and ministries which men and women could perform; a great variety of all sorts of capacities and gifts were devoted. So, in the same way, the worship is a common worship. "The cup of blessing which we bless . . . the bread which we break," &c. The ministers are the mouthpiece of the Church in the great corporate act of benediction—the hand of the Church, as it were, in that act of benediction. The whole Church moved and worked and acted together as the one great priestly and kingly body; all living with the same life, accepting the same truth, living by the same rules of holiness, worshipping with the same corporate, common worship. The clergy are not the Church, then. Brethren, you read that record of the first life of the Church, and do we not sigh for the restoration amongst us of fuller corporate life in the Church. A great deal too much in our modern Christianity is left to the clergy. Unmistakably, the laity ought to have, according to apostolic pattern, a far larger share in the life of the Church. Unmistak-

ably, they ought to have that same share in the life of the Church which the first Christians had. Ah, let us pray for the restoration of these rights of the laity. Let us pray for it. But always let us remember the principle (to which I alluded last time) which obtains in every healthy society of whatever kind, and must obtain in the Church too—that rights, the exercise of rights, depends upon the fulfilment of duty. That must never be forgotten. The clergy are not the Church; but, on the other hand, neither are the rate-payers, nor any individuals who inhabit a neighbourhood or district. A national Church, like ours, may

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