

strain upon the trade if we mention that Messrs. Griffith, Farran, & Co., had ordered about 100,000 copies of the different editions of the new book, and that their customers, the retail booksellers in London and the provinces, require them to be delivered at once in from twenty to one hundred different styles of binding. There is, it may safely be said, no book except the Bible or Prayer Book in which the issue of a new edition would cause such a commotion in the trade. The new Appendix contains much additional matter. It embraces hymns for Teachers' Meetings, Theological College, Church Workers and Guilds, Working Men's Services, Farewell Services for Missionaries or Emigrants, Missions to the Jews, Floral Services, Retreats or Quiet Days, Church Defense, and Mission Services and Instructions. We find also a "Litany of the Seven Words from the Cross," eleven Children's Hymns, and new hymns for some of the festivals and Church seasons.—*Irish Ecclesiastical Gazette.*

THE DEATH OF OUR LORD.

A TRANSLATION OF PONTIUS PILATE'S JUDGMENT.

The *Tablet* says: A correspondent of *Notes and Queries* extracts from the *Kölnische Zeitung* what is called "a correct transcript of the sentence of death pronounced against Jesus Christ." The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks that the journal *Le Droit* has collected, the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—"Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the Pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the Priests, sentences Jesus Christ of Nazareth to death on the cross between two robbers, as the numerous and notorious testimonials of the people prove: 1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls Himself the Son of God. 5. He calls Himself falsely the King of Israel. 6. He went into the temple followed by a multitude carrying palms in their hands. Orders: The first centurion, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphuel Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea." The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words:—"A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquila (Aquila?), in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgement of the sacrifices which they made for the French army. The French translation was made literally by members of the

Commission of Arts. Denon had a *fascimile* of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890*l.* There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospels.

COMMONPLACES ABOUT CHURCH BUILDING.

But, perhaps, the greatest evil of the present day in relation to church building is the determination to have a complete church built like magic for immediate use, instead of erecting a portion of a really good and solid structure to be carefully elaborated as the money rolls in, and as the necessity for increased accommodation arises. And this leads naturally to the remark that in church building by far the wisest plan is to be sure of your money before embarking upon the enterprise. Begin on that principle, and stick to it throughout, and the building committee will have far less trouble than if they run into debt and trust to get out of their difficulties by afterwards worrying people into a spurious liberality. Besides, the building itself will always be regarded by those who shared, however humbly, in its construction, with a respect as well as a relish which is quite impossible when it invokes little save unpleasant memories of harassing difficulties. Another thing which is worthy of remembrance is that if the church is really built in a careful and admirable style people will gladly contribute to its further enlargement and adornment. The first portions of the structure are then practical proofs that the rest of the building will be worked out in a similarly thorough manner; and if a district once begets a real pride in its Church, appeals for help to finish or adorn the fabric will fall upon willing ears and hearts. One very common error in our modern churches is the absurd smallness of the organ chamber, for the size of the costly instrument usually placed there. It is a matter of fact familiar to all organ builders that the space usually assigned to them is little more than half what is really requisite for the proper use and display of the instrument ordered. The result is that the sound is quite unable to escape from its "boxed-in" surroundings, and is muffled and destroyed in a most annoying manner. The movement of organs from west end galleries to the chancel is justifiable enough if proper space is assigned for the instrument, especially above the pipes in their new position. But, as we have said, this is hardly ever afforded, and a positively better effect would be produced in most of our churches, if the organs were half their present size, that is, if the organ chambers are to continue on their present persistently small scale. A frequent mistake is deficient vestry accommodation. There ought to be two vestries, one for the clergy, and one for the choir; and if placed at some distance from each other, means of communication by bell or speaking tube are necessary. Architects are frequently remiss about the matter of the heating apparatus, and are especially careless about the position of the furnace, often placing it close to the organ, a most desirable proceeding, both from a musical and a combustible point of view.

East windows are generally far too large and expensive. A neat reredos with small lights above is more effective, and does not cause the unpleasant glare frequently created by a large east window.—CHARLES AITKIN, in *Family Churchman*.

NOTE THIS.—We will send the *CHURCH GUARDIAN* free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

THE CHRISTIAN GROWTH.

"May grow up into Him in all things, which is the Head, even Christ."—Ephesians iv. 15.

In many parts of his epistles, St. Paul teaches us the relationship which has been brought about between us and Christ by baptism, and all subsequent addresses are based upon the reality of this act. We see this very clearly in the chapter from which the above words are taken. Baptism has united us to Christ, made us partakers of His life, therefore there must be growth in harmony with the laws of that life. And our blessed Lord Himself has given us an illustration in comparing Himself to a vine and us to the branches, to show that we have not each one only a separate, isolated existence, but are organically related one to the other, as branches of a vine or as members of a human body. Thus it is plain that, "to grow up into Him in all things," there must be apprehension of the fact that we are members one of another, and that "all the body by joints and bands has nourishment ministered." But we fear that this important truth is too generally lost sight of, hence the divisions in the Church of Christ, and her consequent weakness. For nothing can alter the laws which God has laid down for this "growing up into Christ," though the opposition of man, and failure to grasp the purpose of God in His Church, may hinder God, and delay the accomplishment of that purpose. True, indeed, this has been the habit of man ever since his creation, and God, in His love and wisdom, has overruled even this to His own glory; but this is no reason why we should not seek to be fellow-workers with God, and thus to hasten His kingdom. For the more we know of His purpose and His manner of action in His Church, the better prepared shall we be for carrying out that purpose in the ages to come. The growth, then of which we speak is the growth of a *body* and not merely of *isolated individuals*; and each person, by his or her faithful use of the means provided, can aid in this great work. We have not yet come unto "the unity of the faith and of the knowledge of the Son of God, unto a perfect man;" and the devil seeks to toss us to and fro with every wind of doctrine; and too often succeeds, because we are not being built up in love, nor being bound together by those "joints and bands" which God has provided in the ministries of His house. Love is essential to growth, for, without this abounding, both the individual life of the Christian and the *collective* life of the Church will be stunted and weak, and we shall fail "to comprehend with all saints the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."—A. B. C., in *The Family Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HORTON,—Within the last few weeks there have been twenty baptisms in this parish, four of them the baptism of adults. At the Easter Day celebrations of the Holy Communion there were sixty communicants at St. John's Church, Wolfville, and 105 at St. James' Church, Kentville. At four private celebrations since Easter there were fifteen communicants, making a total of 180 communicants in the parish who came to the Easter communion. The services at Wolfville on Easter Day were most kindly taken by the Rev. F. W. Vroom, M. A., Professor of Divinity in King's College. The churches in both Wolfville and Kentville were tastefully decorated with flowers. The Rector, the Rev.