

In consequence of the large number expected in England of Colonial and Missionary Bishops, and Bishops of the Church of the United States, the Society for the Propagation of the Gospel has determined to postpone the celebration of its one hundred and seventy-seventh anniversary to the last week in June. On the occasion of its assembling, arrangements have been made for Holy Communion and Sermon in St. Paul's Cathedral; a *Conversazione* in the evening; a Missionary Conference in St. James's Hall, under the Presidency of the Archbishop of Canterbury; and a Sermon in Westminster Abbey. We doubt not a new impetus will be given to the Society's operations by the discussions expected to take place at the approaching meeting.

The Triennial Festival for Foreign Missions is to be held in the Cathedral at Lichfield on the 27th of June; and the Bishop has addressed a letter to the Bishops expected to attend the Conference, offering to them and to their travelling companions a spiritual welcome in their holy and beautiful house, and also brotherly hospitality in their homes, from Monday, June 24th, to Monday, July 1st, inclusive, on their way from Liverpool to the Lambeth Conference, appointed by the Lord Archbishop of Canterbury to be opened on Tuesday, July 2nd.

Arrangements are being made in London to provide private accommodation for the Colonial and United States Bishops who may arrive there.

It is expected that about thirty Bishops of the U. States Episcopal Church will be present. A meeting has been held at the house of Mr. J. G. Talbot, M.P., and a Hospitality Committee was formed for the purpose of ascertaining what Churchmen would be willing to entertain U. States Bishops, and how many of them would desire to avail themselves of such hospitality. The Warden of St. Augustine's College, Canterbury, has invited all the American Episcopate to be present at the Missionary College on the annual festival on St. Peter's Day. The conference, as formerly announced, is to meet at Lambeth Palace on the 2nd of July, and to remain in session four weeks. The subjects for discussion are: (1) The best mode of maintaining union among the various churches of the Anglican Communion; (2) Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable; (3) the relation to each other of missionary bishops and of missionaries in various branches of the Anglican Communion acting in the same country; (4) The position of Anglican chaplains and chaplaincies on the Continent of Europe; (5) Modern forms of infidelity, and the best means of dealing with them; and (6) The condition, progress, and needs of the various Churches of the Anglican Communion. The first week will be devoted to the general discussion of these questions, during the second and third weeks they will be considered in committee, and the fourth week will be given to final discussions in conference and to the close of the meeting.

At the time we write a considerable im-

provement has taken place with regard to the telegrams received on the eastern question. Indeed for the last two or three days it must have been evident even to those who have all along told us that war between England and Russia is inevitable, that their prognostications are very likely doomed to be falsified. While the Russians have neither entered Constantinople nor actually declared war, we still hope for peace. The greater and more decided the preparations England makes for war, so much the more likely will it be that peace will be secured. As we have always contended Russia will be sure to back down if Britain will let her know at what point she is determined to interfere, and that in sufficient time to prevent Russia from losing the last shred of her honor. We are now informed that she is requesting Germany to mediate with England in reference to the question at issue; and that she is disposed to submit the whole treaty to a Congress. We have no doubt she would do this rather than enter upon a war with England. The Czar might smile at the idea of fifteen hundred English marines being sent to Malta in prospect of a war, but he would certainly quail if he saw that Britain was determined to put forth all her power. The Russian press, as might be expected, preserves the same boastful attitude as at first—at least a considerable portion of it. The *Agence Russe* maintains a quieter tone, denies that Russia threatened to oppose the discussion of the Bessarabian question by a Congress, and states that the latest news encourages the belief of a possibility of a resumption of the Congress. The Austrian Cabinet is supposed to be acting in behalf and at the request of Russia, on the suggestion of Berlin, in desiring that England should specify in detail the modifications she is willing to make in the treaties of 1856 and 1871, so that Russia can judge whether a common ground is attainable. Austria proposes the following compromise:—First, Russia to seek territorial compensation in Asia Minor. Second, to divide European Turkey into three parts, namely, northern, western, and southern, each part to be granted autonomy and administrative reforms; the northern section, Bulgaria, north of the Balkans, to be under the patronage of Russia; the western section, Bosnia, Herzegovina and Albania, under the patronage of Austria; the southern section, including Thessaly, Epirus, and Roumelia, under Greek autonomy and under the special patronage of England—all the European Powers to guarantee this autonomy. Third, the *status quo ante bellum* to be maintained on the question of the Straits and the Danube. It is thought that Lord Salisbury will accept this scheme, with a reservation of a neutral zone between the Russian and English frontiers in Asia under guarantee of the Powers.

THE SUNDAY NEXT BEFORE EASTER.

THE awe-inspiring events of Holy Week are preceded by a manifestation of Messiah in His Kingly character on this the Sunday of Palms. And perhaps we do not

sufficiently recognize the important character of this manifestation in its relation to Messiah's course on earth. It is somewhat surprising that the Church has not dwelt a little more fully upon this triumphal march of the King of Zion into His beloved city of Jerusalem. The Divine ritual of Sinai as we find it in the Mosaic record, and the ritual of the New Jerusalem, as it is portrayed by the Beloved Disciple in the Apocalypse, both of them make use of the branches of the palm tree as indications or expressions of joy and triumph. God commanded the Israelites, "Ye shall take you, on the first day, the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days." Lev. 23: 40. And in the Book of Revelation, St. John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands." Rev. 7: 9.

On this the Sunday of Palms, it cannot be admitted that curiosity was the sole, or the chief motive actuating the crowds who swelled the grand procession which rolled over Mount Olivet and entered the Holy city, accompanying, with great rejoicing and a magnificent pageantry, the Son of David, the King of the Jews, until he entered the Temple consecrated to the worship of His Father, and which, then, after a week of most blessed privileges, was to be forsaken by its God. Crowds of pilgrims were arriving in their caravans, day by day, from Galilee, as well as from all parts of the known world. Reports of the miracles of Christ and of His heavenly teaching would spread among the multitudes as they arrived. Wonderful tales would no doubt be circulated far and wide, as indeed is always the case with either eminent or notorious characters. Every inhabitant of Syria who took any interest in the questions of the day would by this time have heard a great deal of the Galilean Prophet. Nor was Jesus unknown in Jerusalem itself. On the preceding feast of Tabernacles he had worked a miracle on a man born blind which had been the subject of a special investigation by the Sanhedrin, and the inquiry had failed to shake the evidence of the person who had been its subject. He had paid but a short visit to Galilee, when in less than three months He again appeared in Jerusalem at the feast of the dedication of the Temple, when an attempt was made on His life for His assumption of the Divine character; and since that time an event had occurred which aroused the feelings of the city to its highest pitch. Less than three-quarters of an hour's walk from the city gate, and only just beyond the summit of the Mount of Olives, He had brought alive from the unconsciousness of the tomb the body of Lazarus, a member of a well-known family, whom Jesus loved. This miracle had excited a large amount of attention, and a great deal of hostility from the ruling class; and when, six days before the Passover, Jesus was entertained at the house of Simon the leper, St. John says that a large