

	See.
5. Church of Sweden	11
6. " " Finland	3
7. Moravian Church	13
8. Bulgarian "	17
9. Armenian "	48
10. Syrian "	17
11. Coptic	16
12. Abyssinian (Jacobite) . .	1
13. Assyrian (Nestorian) . .	13

Total Bishops, 139; number of members not known.

Old Catholics in Holland . . 7

SUMMARY.

	Bishops	Members (about)
Eastern Church . .	309	85,000,000
Roman Church . .	1,230	195,000,000
Anglican Commu- nion	226	25,000,000
Sundry others . .	139	—
Old Catholics, &c.	7	—
Total	1,911	305,000,000

Besides the above, there are the following bodies of Christians that have separated themselves from the National Churches, and from the Apostolic Order, that had continued for 1,500 years. We give the date at which the separation took place, with the estimated number of each *amongst English-speaking people*. It must be remembered that with the exception of Lutherans and Calvinists in Germany, France, and Switzerland, these bodies are *almost* entirely confined to English-speaking people. The numbers are taken from "Whittaker's Almanack":

Lutherans . . . 16th century . .	—
Calvinists . . . do. . .	—
Peshyterians . . do. . .	10,800,000
Baptists . . . do. . .	8,250,000
Congregationalists . 1566	5,650,000
Methodists . . . about 1800 . .	16,250,000
Minor religious sects, since 1800	5,000,000
Total	45,950,000

Roman Audacity Exposed.

Cardinal Manning, having had the audacity in a sermon to say: "As the sovereigns of England have been the heads of Parliaments of England, so the successor of St. Peter has been the chief legislator in nineteen Œcumenical Councils," the Rev. Dr. Littledale refutes the assertion, and points out in the "National Church" that the facts stand briefly thus: The first Œcumenical Council, at Nicæa, A.D. 325, was not summoned by the pope. The pope was represented at it by legates, but the president was not one of them. The second, at Constantinople, A.D. 381, was not convoked by the pope. Its first president was a bishop who was disowned and excommunicated by the pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western bishop was present in person or by proxy, and the pope had no more to do with the council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the pope. The council came to the same conclusion as the pope had come to; but though the pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had