

convened by the Emperor Constantine and met at Nicœa, a city of Bithynia, A. D. 325. The decisions of the Council were directed against Arius, a presbyter of Alexandria, who taught publicly that our Lord was not *eternally begotten* of the Father, asserting "that there was a *time before which, He was not.*" The Catholic doctrine had an able defender in S. Athanasius and to him the Church owes the clear and unmistakeable language of the Nicene Creed as we now have it.

2. The Council of Constantinople assembled in 381, A. D., and consisted of one hundred and eighty six Bishops. The decrees of the Synod were condemnatory of the errors of Macedonius, who had declared of the Holy Ghost, that He was *not equal in dignity, power and honour* to the Father and the Son. The articles concerning the Holy Spirit and down to the Amen were added at this time to the symbol of Nicœa.

3. The emperor, Theodosius the Second, convened the third General Council, which met at Ephesus, A. D., 431. It condemned the teachings of Nestorius. That heresiarch had failed to see how the *two* natures of Christ—the human and the divine—could exist, without such an independence virtually destroying the personality. He objected to the title "Mother of God" as applied to the Blessed Virgin. The Council sanctioned this title, on the ground that what is predicated of one nature, must be also of the other. The whole Christ—who was God as well as Man—was born, died and suffered.

4. The Council of Chalcedon assembled in this year 451, and was attended by over six hundred

bishops. Besides confirming decrees of former councils and enacting thirty-seven canons of discipline, the council condemned the errors of Eutyches, who taught that in Christ there was but one nature, the divine.

The last Two General Councils were held in Constantinople, the one in 553, and the other in 680. Their interest consists mainly in the fact that they endorsed the decisions of the earlier Synods, and also condemned a new form of heresy, which was the legitimate outcome of the errors promulgated by Nestorius and Eutyches.—*Boston Highland Messenger.*

DON'T JUDGE.

Don't judge a man by the clothes he wears. God made one and the tailor the other.

Don't judge him by his family relations, for Cain belonged to a good family.

Don't judge a man by his speech for a parrot talks, and the tongue is but an instrument of sound.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

"THERE is joy in the presence of the angels of God over one sinner that repenteth."