

CARDINAL MANNING, having had the audacity in a recent 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. Litledale refuses 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. 501, 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 died in 628, as a heretic—a condemnation renewed by every Pope for 1000

years afterwards. The seventh—so called—compelled the Pope to retract a former assent of his, and to pronounce what he had assented to heterodox. The remaining Councils were not œcumenical at all, not being received in the East.

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UNITY.—"I have ever wished, and heartily prayed for, the unity of the whole Church of Christ, and the peace and reconciliation of torn and divided Christendom. But I did never desire a reconciliation but such as might stand with truth and preserve all the foundations of religion entire. Were this done, God forbid but I should labour for a reconciliation, if some tenets of the Roman party on one side, and some deep and embittered disaffections on the other, have not made it impossible, as I much doubt they have."

Archbishop Laud is right. Extreme men are often strong men, with loud voices and firm resolves. They do many things, some good and some bad, and they hinder those who "follow after the things that make for peace."

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CHRIST fits His ministers through manifold experiences of sorrow and pain for the highest service. He writes their sermons for them on their own hearts by the sharp *stylus* of trial. Such as He would make most eminent in His service He takes furthest with him into Gethsemane.

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THERE is no man so contemptible but in distress requires pity. It is inhuman to be altogether insensible of another's misery.