

(b) It shall be the duty of the incumbent of a mission, or, in his absence, the chairman of the January meeting, to forward the names of the nominees to the Secretary of the Council within seven days.

(c) The Secretary shall have printed a ballot paper containing a list of all persons so nominated, with the names of their respective missions attached, and shall forward to the clergyman in charge a copy for each regularly constituted station in his mission at least two weeks before Easter in said year.

(d) At the Easter vestry meeting following the reception of ballot paper for each station in each mission, those present and entitled to vote shall, by a majority vote, select three names from said list as their choice for lay delegates to the Provincial Synod. The marked ballots shall be forwarded within seven days by the clergyman or chairman to the Secretary of the Council in a sealed envelope, and shall be by him transmitted, unopened, to the scrutineers appointed at the Triennial Council.

(e) At the meeting of the Triennial Council, the scrutineers shall examine the lay vote immediately after the clerical delegates are elected. The three nominees having the highest number of votes shall be declared the elected lay delegates, and the three having the next largest number of votes shall be declared substitutes. In the event of an equality of votes, the lay scrutineer shall have a casting vote. In case of any "deadlock" in the election of lay delegates, the decision shall rest with the Triennial Council.

(f) All lay nominees, at the time of their nomination, must signify to their own vestries their willingness to attend the Provincial Synod, if elected, and, without such signification, no nomination shall be received.

Attention is directed particularly to section 2 and to sub-section f of section 5. The former provides for the qualification and the latter seeks to protect the diocese against the election of delegates who would not attend the Synod, while at the same time it requires the nomination of a gentleman at the hands of the Church people who form the congregation with which he habitually worships, to whom he would signify his willingness to attend the Provincial Synod if elected.

### Llandaff Cathedral.

We print below a portion of the letter of "Anthropos" in the *Daily Mail* (London Eng.), who writes of the above cathedral in a series of articles on "Typical Churches":

"The birthplace of Christianity in Britain." This is the description by an eminent writer of the site whereon now stands the Cathedral of SS. Peter, Paul, Dubritius, Teleiau, and Ondoceus. Unquestionably it is the oldest ecclesiastical foundation in either England or Wales, and its records, which are fairly well authenticated, date back at least as far as the end of the second century after Christ.

The tradition connected with the cathedral takes us back, and there is collateral evidence that some reliance may be placed upon it, to the days of Bran, a British patriot, who was father of the famed Caradoc, and who was held prisoner at Rome from A.D. 51-58. While at the Imperial City he was converted to Christianity, and on his return laboured on this very spot as the first missionary to the nation of the Cymry, his countrymen. Welsh ancient history was written in poetry, the poems being called 'Triads,' on account of the facts therein recorded being grouped in threes. It is in one of these folk songs that we hear of the doings of Bran. Certain it is that the British, the Celtic, Church was early in history one of importance, for at the Council of Arles, which was summoned by Constantine A.D. 314, there were present three bishops from Britain. One of these, Adelfius, is described as the Bishop of Colonia Londinensium, which is generally supposed to be Caerleon-on-Usk.

This last is an authenticated fact, and does not belong to the region of Fairyland, to which delightful place the Bishop of Bristol assigned the Joseph of Arimathea legend the other day at Glastonbury. So much has been said lately of St. Augustine and his work that it is worth while placing on record that at the time of his landing there were seven British bishoprics in existence, viz.: Tavensis, Llandaff; Paternensis, Llanbadarn; Banchorensis, Bangor; Elviensis, St. Asaph; Viociensis, Worcester; Herefordensis, Hereford; Morganensis, Morgan, all subject to the Archbishopric of Caerleon.

Dubritius is the first recorded Bishop of Llandaff. He resigned his see in A.D. 521, and was succeeded by Teilo, who established both a market and mint at Llandaff. Teilo also founded in the same city the college which made this

ancient diocese the first to attempt to establish a centre having as its primary aim the development of higher education, and to this college came not only sons of British soil, but thousands of men from distant countries, who sought knowledge of the highest order, then attainable only at Llandaff.

Stirring scenes, too, have taken place around the old cathedral. Archbishop Baldwin, in 1187, preached the third crusade, standing in front of the west door, the English being placed on one side, and the Welsh on the other. Says the ancient chronicler: 'Many persons of both nations took the sacred ensign.'

"And Llandaff of to-day. It is the smallest 'city' in Christendom. Two miles away from it is Cardiff, geographically and really the London of Wales, a town which, before the century closes, will have its 200,000 inhabitants, which ere long will have swallowed up the cathedral district. 'City' and 'town,' 'past and present,' was there ever a more vivid contrast?"

### The Responsibility of England's Church and Nation to the Native Races.

#### A NATIVE'S OPINION.

By the kindness of the Bishop of Mashonaland we are able to publish the following extracts from a Lenten sermon preached by a South African native priest on the Bishop's request to an English congregation at Salisbury, Mashonaland. They will be interesting to those who care to hear the views of educated and thoughtful natives on the growth of the Anglo-Saxon race, and the continued extension of its sway through the length and breadth of Africa.

After an able exposition of the passage (Exodus iii.) describing God's call to Moses, his hesitation, his humility, and then his co-operation with the will of God, the preacher showed its bearing on the responsibility of a Christian nation in delivering from the bondage of national and social tyranny and corruption, the weaker races of the world, and proceeded as follows:—

"To many of you it might seem that I was speaking to you outside the range of thought or lessons that should occupy our minds at this special season of Lent. First of all, brethren, it is because, as a native missionary, when the opportunity to speak to you was