

determined and sanctioned by the Synod: 1. That no person be admitted to communion who has it in his power legally to emancipate his slaves, but refuses to do so. 2. No person to be admitted in any country, or in any circumstances, who approves of slavery and is resolved to continue it. 3. In a slaveholding heathen country, where emancipation is for the time impracticable, a person can be admitted to communion, only on the conditions of treating those under him as servants, not as property, and of engaging both to use his influence to promote personal freedom, and legally to manumit those under him as soon as it shall be legally possible for him to do so. And 4. Any person so admitted, who shall neglect to treat those under him kindly and equitably, or who shall refuse to emancipate them as soon as the laws permit him to do so, shall be subjected to discipline, and on his persisting in his refusal, he shall be excluded from the fellowship of the Church.

This Mission, we believe, has now six ordained Ministers, including Mr. Robb, who is to superintend the work of translating the Scriptures, and training young men for the holy Ministry. Besides, there are at least two male and six female teachers, a carpenter and a printing press. The Mission is altogether in a very flourishing condition.

Death, however, has repeatedly visited the Mission families since Mr. Jameson's removal. In April 1856, Mr. Sutherland died; and Mr. Edgerly in May, 1857.\* In reference to Mr. Jameson, and these two excellent characters more recently removed, the Rev. John Edmond of Glasgow, composed a beautiful elegy, which is too long to be given entire. The following are a few stanzas:

“From the homes and the graves of their kinsfolk afar,  
Side by side in the land of the heathen they sleep;  
But they died, as die heroes, in van of the war,  
And the glory that shrouds them forbids us to weep.  
Their course they have finished, there warfare is fought;  
Write, Blest are the dead, when in Jesus they die,  
From their labours they rest, and the works they have wrought  
Shall go after, their witness and joy, to the sky.  
We have buried our dead, dear to Christ, in thy sand,  
Redemption for Afric believing to see!  
For we bought our Machpelah, a pledge for the land,  
When we laid in thy bosom the first of the Three.  
Now the bond we had fastened in love and in trust,  
Death has rivetted thrice—who would sunder the chain?  
The voice of the fallen ones, e'en from their dust,  
Cries, Onward, still onward, Messiah must reign.  
Who will follow to death? Who will follow to glory?  
Who will spend to win souls in the wars of the Lamb?  
Their names shall be woven in the lines of the story  
That shall tell how he conquered the kingdom of Ham.”

The Caffrarian Mission comes now to be briefly noticed. A Missionary Society had existed for some time in Glasgow, and had sent

\* The number of the *Missionary Record* for January, 1859, gives notice of no less than four afflictive bereavements among the Missionary families of Old Calabar,—with very interesting reports of the characters and exercises of the departed.