

all communicants are so fully instructed in the doctrines of Christianity, and influenced by them, as to be fit instructors of those children for whom they may engage in baptism. But this excellent rule, respecting the exclusion of those from being godfathers and godmothers, who have not received the holy communion, is unhappily neglected. And indeed, were ministers to adhere to it, so general is the impious neglect of the Lord's supper in our degenerate day, that many children must remain unbaptized for want of sponsors properly qualified to answer for them. Perhaps the person into whose hands this address has fallen, has obtruded himself into the solemn office of a sponsor, without having previously presented himself at the Lord's table. If so, oh, let him reflect that he is certainly altogether disqualified for the duty which he has taken upon him. For how can he be fit to instruct another in the privileges and duties of Christianity, who is himself so awfully unacquainted with his own duty and privilege, as hitherto entirely to have neglected a compliance with our Lord's solemn command, 'This do in remembrance of me.' With what face can you teach your young charge, that the sacrament of the Lord's supper is 'generally necessary to salvation,' that is, whenever it can be obtained, as you must do when you inquire into his knowledge of the Church catechism, while you yourself wickedly turn your back on that inestimable benefit?

The Church requires that you should 'bring the child,' whose sponsor you are, 'to the bishop to be confirmed by him, so soon as he can say the creed, the Lord's prayer, and the ten commandments, and is further instructed in the Church catechism set forth for that purpose.' The Rubric after the catechism further requires, that you should be present on the occasion, as a witness to the child's confirmation.—But, perhaps, you have never been confirmed yourself. You have sinfully neglected this useful and important ordinance. How then can you bring your child to be confirmed, and appear as a witness of the profession which he is to make? Is it not to be feared that you have lived in the total neglect of those solemn promises and vows, which were made on your own behalf when you were baptized? And that you are yourself a stranger to the doctrines and duties of the Gospel, in which you have solemnly undertaken to instruct another.

Let me beseech you seriously to consider those promises and vows which were made in your own name at your baptism, and which you have now made on behalf of another person. Perhaps the present moment may be a favourable one for making or deepening a religious impression on your mind. Perhaps your guilt in taking upon you what you have not understood, nor even considered, may be the means of awakening your mind to a sense of your danger, and of leading you to repentance. God grant that it may!

To be concluded in our next.

We take the following from a missionary paper put forth at Halifax, we believe, by the Baptist Missionary Society, respecting the Burmese Mission, supported by that denomination in the U. States. It appears that £50 had been collected at Halifax by the 'Committee of the Halifax Ladies' Society for assisting the Mission to Burmah.'—Ed. C. C.

BURMAN MISSION.

The Empire of Burmah, recently distinguished as the theatre of the British conquest in Asia, lies between Hindoostan, China and Siam. Authorities differ as to its population; by some, it is supposed to contain about eight, by others, seventeen millions of idolatrous inhabitants.

Origin of the Mission.—In the year 1812 several young men of the Theological institution at Andover, Massachusetts, being desirous of establishing a Mission in India, sailed for Calcutta. Of this number was Mr. Judson, who accompanied by his wife, was led by circumstances to Burmah, and whose name has ever been connected with the history of the Burman Mission.

Early difficulties, first successes, &c.—After innumerable trials and difficulties, they obtained an entrance at Rangoon, in 1813: and after acquiring the language, Mr. Judson proceeded to translate the Scriptures, instruct the natives, and prepare tracts for circulation. Under the most depressing circumstances, added to bodily weakness and suffering, they laboured for four years, before any prospect of success was apparent. They were cheered, however, during this period, by the addition to the Mission of Mr. and Mrs. Hough.

Two years after this, the first convert was baptised; after which, many zealous enquirers presented themselves, some even of rank and eminence, which caused the fame of the 'new religion' to reach the Emperor; and deeming it the best expedient, the Missionaries visited the seat of Government, and sought the Imperial favour and toleration. But their petition was disregarded. The Christian converts, however, remained steadfast in the faith: 'Only stay with us' they exclaimed, 'till there are ten converts, then one can teach the rest, and the Emperor himself will not be able to destroy the new religion.'

In 1821, Mrs. Judson was obliged by ill health, to visit her native land, but she returned to Burmah after a year's absence, accompanied by Mr. and Mrs. Wade. Dr. Price joined the Mission just before the departure of Mrs. Judson, and his fame as a Medical practitioner, reaching the Emperor, he was summoned to appear before him. Mr. Judson accompanied him, hoping that thus an opportunity was afforded of introducing the Gospel into the heart of the realm: but the mysterious Providence of God did not permit the hopes and expectations of these his servants to be realized. Though the medical skill of Dr. Price rendered him an object of favour and respect, the war between the British and Burmese Governments caused the Missionaries to be looked upon with suspicion and ill will. They were supposed to be spies for England and were treated with the utmost severity, being driven from prison to prison, enduring the most dreadful sufferings, and were finally saved by the friendly interposition of a native Governor, and the constant intercessions of Mrs. Judson, who amidst extreme difficulties, personal weakness, and domestic afflictions, administered to their comfort. 'Even after the treaty of peace was concluded' says Mrs. Judson in her journal, 'the King refused to deliver us up, saying, that we were not English and should not go; but Sir Archibald Campbell * the British General demanded us of the King, invited us to his quarters, and treated us with the kindness of a Father, rather than as strangers from another country.' On the cessation of war, the Missionaries removed to Amherst, which it was supposed would be the seat of Government; and by them Schools were established, which began to give much encouragement: but the British Garrison being removed to Maulmein, the population gradually retired, and the Missionaries finally abandoned this station.

Tavoy, the Karens.—Mr. and Mrs. Boardman accompanied by two native teachers, established a station at Tavoy in 1822. There they heard of the Karens a race of people, who reside at a distance from Tavoy, and in some of their characteristics resemble the North American Indians. Mr. Boardman in visiting them found in possession of one of their priests, a book, to which they all paid religious worship, according as they said, to the instructions of a person who left it with them. For twelve years they had endeavoured to discover its contents, and on hearing of Mr. B.—'s arrival they thought he must be the teacher, a belief in whose coming had been the chief article in their creed, and who should explain the book. It was an English Prayer Book!—He immediately told them it was a good book: that they must worship not the book itself, but the God of whom it spoke. This incident has led to the development of the most encouraging and important branch of the Burman Mission.

But when this station was assuming an air of the highest interest, Mr. Boardman's declining health obliged him to quit it for a season. After seven months absence, though still extremely weak, he resumed his labors, and no sooner reached Tavoy, than his faithful Karens gathered round him from the country, and brought information that a far greater number in remote villages had become Christians, and sent him an urgent request to come to them. At this interesting and important crisis, Mr. Boardman being now unable to walk or ride, Mr. Mason arrived; who on seeing Mr. B.—'s emaciated form, thought him quite unable to undertake the contemplated journey; but his heart was set on accomplishing the work, and he was accordingly borne in a cot. After three days' journey they reached the place, and Mr. B. being carried in his bed to the water-side, Mr. Mason baptised thirty four persons in his presence. In a day or two after he died, breathing out in the earnest feelings of his heart, 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

From a Foreign Magazine.

SUNDAY SICKNESS.

I have observed the paroxysm commences at different periods; but generally in the morning of the Lord's day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart; and a dulness in the head, which stupifies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy.—The patient is sometimes deprived of the use of his limbs, especially the legs and

* The present Lieutenant Governor of New Brunswick.

the feet, so that he finds himself indisposed to walk to the 'house of God.'—Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbours; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent that they have fallen into a deep sleep, even when the preacher has been delivering the most solemn truths; and others have been extremely uneasy in their confinement during the short time of service; though they have been known to sit very contentedly in a play house for several hours together. This disease appears to stupify those who are subject to it; so that however they may appear to suffer, they are seldom, if ever, heard to complain. I have known persons under other diseases, mourn on account of their confinement from public worship; but the victims of this extraordinary disorder, were never heard so to do. I was at first greatly surprised, after hearing that the patient could not get to public worship, to find her the next day as active as if she had not been subject to any indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sabbath;—though most of the faculty agree, that there is a low feverish heat to be perceived during the days of interval, which is called *febris mundi*, or the worldly fever. There seems also to be a loss of appetite for savory food, and entire want of relish for *panis vite*, (bread of life) which it is thought might be of some service to remove their disease, as a very skilful and experienced person has asserted that it was more to him than his necessary food; and another has recommended it as peculiarly agreeable to the taste. One circumstance I had almost entirely forgotten, viz, that those who have not laid aside all attention to the form of religion, if they are subject to the Sunday Sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion. From some symptoms in the families where this disease has made its appearance, there is reason to fear that it is contagious.—Some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone, as to be kept from public worship.

In searching for the cause of these symptoms, I have met with considerable difficulty; but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence, and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons who sit for many hours together in close rooms, with vain, carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion, on working days, a great delight in cards and other games, a frequent attendance upon night feasts, drinking clubs and the theatres, are among its certain forerunners.

What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and bolusses to those who have told me that they could not go to Church, or not go in time, or keep awake while they were there, but when I have found them well and active in their business, I have declined it, for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergymen to attend their case; but when they talk of their infirmities and indispositions, I do not know how he could address them.—Perhaps it is necessary to hold a consultation of physicians and divines, that it may be determined to whom the patient belongs, and whether the complaint be seated in body or soul.

From these weighty remarks from a serious medical writer, the transcriber may be permitted to add a few observations of his own. While inspecting the state of those around him, he has met with some additional symptoms, or perhaps varieties of the disease referred to. He has known indisposition attack the unhappy patients on common days, but aware of the immense importance of their worldly engagements, and feeling a deep interest in temporal things, they summon up all the vigour of the constitution, and refuse to yield until the Lord's-day, when their resolu-