

Missionary Record.

INCIDENTS IN MISSIONARY LIFE.—The readers of the Herald have already some general impressions in regard to the peculiarities of locomotion in South Africa. But it is pretty certain that they are not apprized of all the infelicities and perils to which our missionaries are exposed in that part of the world.—Mr. Wilder has sent two letters to the Missionary House, which will add materially to our stock of knowledge in this respect. The first of these letters was written on the Banks of the Umkomazi on the 25th of February. He was on his way to a meeting of the mission to be held at D'Urban, Mrs. Wilder being with him.

Peril of Mr. Butler.

"We arrived here at half-past seven o'clock this morning; and we have found the Umkomazi so swollen as to be impassable for waggons or cattle. In consequence, I must send to Mr. Ireland, the nearest missionary beyond, to meet us here, and take us forward in his waggon. We have unusual reason to be cautious at this river at the present time. Probably others will have told you of the sad misfortune, which happened to Mr. Butler about four weeks ago. I am now sitting just where he entered the river, and in full view of the scene of his well-nigh fatal struggle with a crocodile.

He went on Monday to Amahlongwa, to make some arrangements for the preservation of the house and premises, till he should be able to remove thither. No natives being at hand to manage the boat, he ventured to cross on horse-back, though the water was deep and turbid. As he went over safely, when he returned the next day, he again ventured into the river in the same way. When about two-thirds of the way across, his horse suddenly kicked and plunged, as if to disengage himself from his rider; and the next moment a crocodile seized Mr. Butler's thigh with his horrible jaws.—The river at this place is about one hundred and fifty yards wide, if measured at right angles to the current, but from the place we enter to the place we go out, the distance is three times as great. The water at high tide, and when the river is not swollen, is from four to eight or ten feet deep. On each side, the banks are skirted with high grass and reeds.

"Mr. Butler, when he felt the sharp teeth of the crocodile, clung to the mane of his horse with a death-hold. Instantly he was dragged from the saddle, and both he and the horse were floundering in the water, often dragged entirely under, and rapidly going down the stream. At first the crocodile drew them again to the middle of the river; but at last the horse gained shallow water, and approached the shore. As soon as he was within reach, natives ran to his assistance, and beat off the crocodile with spears and clubs.

"Mr. Butler was pierced with five deep gashes, and lost much blood. He left all his garments except his shirt and coat, on the opposite shore with a native who was to follow him; but when the struggle commenced, the native returned, and durst not venture into the water again. It was now dark; and, without garments and weak from loss of blood, he had seven miles to ride before he could reach Mr. Ireland's. He borrowed a blanket of a native; and after two hours succeeded in reaching the station, more dead than alive.

"His horse also was terribly mangled; a foot square of the flesh and skin was torn from his flanks. The animal, it is supposed, first seized the horse; and, when shaken off, he caught Mr. Butler first below the knee, and then in the thigh. There are five or six wounds, from two to four inches long, and from one-half to two and a half inches wide. For eight or ten days he seemed to recover as fast as could be expected; but was then seized with fever which threatened to be fatal. There was a tendency to locked jaw."

Mr. Butler had so far recovered in March, as to be able to return to his family. He arrived at D'Urban on the 12th of that month.

Mr. Wilder at the Umkomazi.

On the evening of the succeeding day, Mr. Wilder completed the account of his adventures at the Umkomazi. He wrote as follows.

"I was destined to have a little exciting work in the Umkomazi. I was returning from this side of the river, where I had just taken a boat load of trunks, &c., when I saw the oxen rushing down to the river. Every effort was made to stop them, but so great was their thirst that out of fifteen only seven could be prevented from plunging into the stream. As soon as they touched the water, they were taken from their feet, and carried with great velocity towards the ocean. For a great distance across the pool, the banks are so precipitous, that had we been able to approach the shore they could not

have got out. On they went; and in five minutes I would have taken a shilling for what was just before worth twenty-five pounds. To save them seemed impossible; but we followed in the boat, to watch their fate.

"After floating a mile, four got out on a little standing-place, at the foot of a lofty ledge of rock, and belaboured for their companions, who were still swept onward. We followed the foremost, and soon the broad sea opened upon us. But the ox struck a shallow and succeeded in getting upon a flat rock, which was surrounded by a steep bank and a thick jungle. Up this bank he tried to mount, but it gave way, and down he tumbled into the water. He then made for the other shore, and was finally drawn out. We were nearly three miles down the ford, and with one broken ear we must get back. It took a long, weary time, but we had the satisfaction of falling in with the three remaining oxen: and after great labour in towing them across the river, and pulling others from their rocky standing places on the opposite shore, we saved them all. Of course we had the pleasure of riding to Mr. Ireland's station in the night over a very rocky road."

From the Missionary Herald.

Selections.

"**CHRIST CRUCIFIED.**"—There are two insuperable difficulties which would forever hinder the restoration of mankind to truth and happiness from being accomplished by human means. The first is, that human instruction, as such, has no power to bind the conscience. Even if man were competent to discover all the truth necessary for a perfect rule of conduct, yet that truth would have no reformatory power, because men could never feel that truth was obligatory, which proceeded from merely human sources. It is an obvious principle in our nature, that the conscience will not charge guilt on the soul for disobedience when the command proceeds from a fellow-man, who is not recognised as having the prerogative and the right to require submission. But the grand difficulty is this—truth, whether sanctioned by conscience or not, has no power, as has been shown, to produce love in the heart. The law may convict and guide the mind, but it has no power to soften or change the affections. This was the precise thing necessary, and this necessary end the wisdom of the world could not accomplish. All the wisdom of all the philosophers could never cause the affections of the soul to rise to the holy blessed God. To destroy selfish pride and produce humility, to eradicate the evil passions, and produce in the soul desires for the universal good, and love for "the universal Parent," was beyond the reach of earthly wisdom and power. The wisdom of the world in their efforts to give truth and happiness to the human soul, was foolishness with God; and the wisdom of God—**CHRIST CRUCIFIED**—was foolishness with the philosophers in relation to the same subject; yet it was Divine philosophy, an adapted means, and the only adequate means to accomplish the necessary end. Said an Apostle, in speaking upon this subject, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified—unto the Jews a stumbling block, and unto the Greeks foolishness—but to them who are called both Jews and Greeks, Christ the power of God and the wisdom of God." The Apostles preached Christ crucified an exhibition of self-denial, suffering, and of self-sacrificing love and mercy, endured in behalf of men, which, when received by faith, became the power of God and the wisdom of God to produce love and obedience in the human soul. Paul understood the efficacy of the Cross. He looked to Calvary and beheld Christ crucified as the sun of the gospel system. Not as the moon, reflecting cold and borrowed rays, but as the sun of righteousness, glowing with radiant mercy and pouring warm beams of life and love into the open bosom of the believer.—*Philosophy of Plan of Salvation.*

A FEW PLAIN QUESTIONS FOR THE BENEFIT OF RUN-A-BOUT HEARENS, OR THOSE WHO OCCASIONALLY LEAVE THEIR OWN MINISTRY ON THE LORD'S DAY.—1. Do you believe your Minister to be a man of God, one whom God has called to the sacred office and who faithfully preaches the truth as it is in Jesus. If so, are you quite sure that you do right to leave your place in the house of God vacant, to attend some other service upon the Lord's day?

2. When you have done so occasionally, has your piety been promoted thereby? Have you increased in spirituality of mind? Have you obtained clearer views of "the great salvation?" Has the service you have for the time chosen in preference to your own, been to the profiting of your soul? Has your con-

science been quite satisfied? Have you, at the close of such a Sabbath, felt that you have spent the day aright? Will the remembrance be pleasing at life's close?

3. Are you certain that your conduct in this matter may not have injured others? Are you willing to incur this risk of offending or stumbling one of Christ's little ones?

4. Would it be gratifying to you to see others follow your roving example? Would it be seemly for all the congregation to do so? Why not at all? Would you willingly or designedly pain the Minister who loves your soul, or give him reason to be ashamed of you? Would not the practice of leaving your own place of worship, if carried out by others as by you, unsettle congregations and pastors to the great injury of the interests of religion?

5. What is your motive in leaving your own service? Is it to glorify God? Or is it to gratify your own fancy, or to please others?

6. Is there not a possibility of your being away from the services of your Minister just at a time when he has a message especially for you, and when his ministry might be greatly beneficial.

7. Is there not a danger of your forming in your religious views and associations a morbid taste, and a habit of instability, which may prove any thing but advantageous to your soul's welfare? May not the great enemy be holding out some false light to allure and deceive you, to the shipwreck of your soul? Can you not look around and discover some painful instances of this kind,—persons who at one time gave promise of consistent piety, but who are now noted as poor wanderers from the fold of God?

Be not ignorant of Satan's devices. Unstable as water, thou shalt not excel.

THE GOOD BARGAIN.—Each one is bound to look not only "on his own things, but also on the things of another." You cannot divest yourself. God has ordained it, and while God is love, the law is unalterable. In your neighbour you are bound to see a brother whose feelings, whose reputation, whose property, whose family are all as sacred as your own. "Let no man seek his own, but every man another's wealth," is a precept weightier than all the dicta of the exchange. It is highly convenient to evade this precept by assuring yourself that every man will look to his own interests, and that therefore you may just gripe all that can be will let you gripe. But, in doing, you let yourself down from the level of a Christian to the level of a scoundrel. Even amongst men who meet on equal terms, commerce on your principle is not a system of mutual services, but a system of mutual supplanting. But among men who meet on unequal terms, that principle will bear you out in cruel oppression. A cloth maker offers to a cloth merchant a parcel of cloth;—his manner, or something else, tells the merchant that he is under the necessity of finding money. He asks a fair price. According to the best judgment of the merchant, that price would afford the maker a fair remuneration, and would afford himself a fair profit; but he knows, or guesses, that money happens to be, at that moment, of exorbitant value to his neighbor. On this conviction he refuses the fair price, and offers one that would double his own profit, but would leave the other without any profit, or with a loss. The other hesitates, reasons, entreats, but at last reluctantly yields. The merchant exults in a good bargain. A good bargain! is that what you call it? Why, the thing you have done is neither more nor less than taking advantage of your neighbor's necessity to deprive him of the just reward of his labor, and to put it in your own pocket.

"But I am not bound to look after another man's interest." Yes, you are. God has bound you to it. He has bound all other men to do the same to you. You have denied your brother his equal rights. Had you done your duty, two hearts would have been the better, but now two hearts are worse. Yours is contracting around its ill-gotten profits; his is soured and distrustful.

THE SEVEN ANCIENT WONDERS OF THE WORLD.—They were, first, the brass Colossus of Rhodes, 120 feet high, built by Cares, A. D. 288, occupying 31 years in making. It stood across the harbour of Rhodes 66 years, and was then thrown down by an earthquake. It was bought by a Jew from the Saracens, who loaded 900 camels with the brass, 2nd. The Pyramids of Egypt. The largest one engaged 360,000 workmen, 30 years building, and has now stood at least 3,000 years. 3rd. The Aqueducts of Rome, invented by Appius Claudius, the censor. 4th. The Labyrinth of Psammeticus, on the banks of the Nile, containing within continued walls 1,000 houses, and 1: