

over his head, so that he was frightened and began to cry aloud. Then the swimmer who noticed his anxiety, cheered him up and said: "Be not afraid! I shall not let you go; only hold by me!"

But it appeared that these kind words had no effect, for I saw the poor man striking out his arms in spasmodic efforts to keep himself above the water. At the same moment he sank out of my sight, and I began weeping, for I thought that he was lost like his two fellows. But the swimmer dived down, and caught hold of him and having brought him up, replaced him in his former position.

"Why did you not heed what I said?" quoth he, in a tone of gentle rebuke. "Now, do not let me go again."

And I saw that the rescued man was very happy, and clasped his arms very tightly round the swimmer's neck. And I heard him sing a song as he did at the first. But in a few minutes he uttered a shriek and sank for the second time. His faithful friend, however, did not forsake him, but brought him up again. And this happened many times successively, and I heard the man alternately sing and cry. But at length I saw that he grew less frightened, although the waves rose and were very vehement. It seemed that he became familiar with the vicissitudes of his strange voyage, and I saw him clinging firmly to his deliverer though his head was often buried in foam. So they went on with great speed, and at length I heard him utter a loud hallelujah; and when I looked closely I saw him standing on the opposite bank, and the royal swimmer stood beside him. Then the fishermen loudly praised the swimmer, and tears of joy came into my eyes.

Now, while I wondered what the meaning of all this might be, a man in shining garments stood by my side, and he said: "Son of man, here is the interpretation of what you have seen. First, observe that a man cannot possibly be saved by the law; for the law is a good and perfect vessel, but man is a bad sailor. Again, observe that a sinner cannot save himself by his own virtue, for he cannot withstand the force of this world. You have seen too that as long as man does not despair of helping himself, he is unwilling to trust to a Saviour, though recommended with one voice by credible witnesses. Furthermore you have seen that if a man is to be saved he needs a Saviour, and one who is mighty to save as he is willing. Then you have seen that it belongs to the Saviour, not to man, to do what is required for salvation, and that it is man's business only to cling to Him with heart and soul. Observe also, that the moment a man gives himself up to the Saviour is the close of an old and the beginning of a new strife. The old strife was the hopeless struggle to get out of danger into salvation; the new

strife is the care not to fall back again from salvation into danger. But this strife is not hopeless, for your Saviour does not allow you to sink to the bottom, like the man that fell from the raft. You are greatly mistaken if you think that henceforth all will go smoothly. But you are not less mistaken if you believe that you shall perish when such a Saviour is near. The great secret of salvation through faith in an almighty Saviour, is to learn to be still, and to let Him work. But this is a hard lesson for such a proud, self-willed, and self-righteous nature as man's. Very much experience, often bitter and painful, is required to teach him that lesson well. But however often and deep you fall, if you continue with that Saviour, you will learn that lesson better and truer, and you will find that after all He brings you safe to shore.—*Good Words.*

RECIPROCAL DUTIES OF MINISTERS AND PEOPLE.

"The clergy are the hardest worked, and poorest paid of all the professions. They are as much at every body's mercy and whim as editors. They are required to maintain an appearance and style of living like their parishioners, and they are subject to incessant criticism and inspection. They are to conduct innumerable meetings of all kinds during the week, by day and night; they are to go willingly to the afflicted, the destitute, the suffering; to marry the living, to baptise the newborn, and to bury the dead. They are to have a general knowledge of current affairs, of literature, and art, and science. Their ear is a general confessional, their hand an ever active engine, their heart a perennial fountain of sympathy, and their tongue a harp set to the music of consolation.

"But besides all this, which is a social view of the clergyman's duties, he is also by the understanding to prepare certainly two discourses every week to be preached on the Sabbath. Now to a discourse there are two parties—the speaker and the hearers. If a congregation, under our system, engage a man to be their preacher, they virtually contract to be ministered unto. The same understanding which binds him upon his part to speak, binds them upon theirs to hear. Or is this an unfair statement, and is the case really one in which he is to speak twice or thrice every Sabbath, anyhow, they are to listen if they choose?

"Well, take that view, and we shall come to the point. When a congregation has discovered by the uniform experience of years, that they do not want to hear the clergyman in the afternoon, but had rather stay home and do something else, why compel a man who is overworked already, to do useless work? What, for instance, will a thoughtful child suppose, if he sees that every body goes