

If Dr. Mackay saw that he would be sure to say: "Oh yes, all very well for you; it all looks so nice, but you don't know how many scores of times somebody had to find fault and rebuke and drive them before they would keep things decent!" All right, they *are* clean, and that is silently and powerfully preaching the Gospel by way of example and attraction. The rebuking was to make them clean, so that was preaching the Gospel just as much as if the Doctor had been on the platform telling the glad news in a very different tone of voice.

3. On Sabbath morning the preacher's wife and family are fairly well dressed. I don't know how, for I have counted and can't make good clothing come out of their salary, besides food and household expenses. They manage it. I know perfectly well *why* they make such a good appearance—so they will be respected and have more influence. The preacher must wear shoes and stockings or he would be despised; heathen would say: "He is no teacher, only a coarse earth man." With face, hands and hair in order, a preacher often looks better in a *clean* cotton robe than a slovenly teacher in silk.

4. The preacher's wife has gained the good-will of her neighbours, and does all she can to win them. One and another of the women drops in, and this is a specimen of the conversation: the preacher's wife asks, "Is your little boy better?" "Oh yes, quite well now." "You gave him the medicine, did you?" "Yes; it is good medicine, he was better next day." "You must bring him and let us see him. Come to-morrow, it's worship day." "Is it? Yes, I will." "But you promised to come last Sunday and the Sunday before." "I did mean to, but I forgot the day." "Well, now be sure you come to-morrow; come and hear the singing, it's good when we have a crowd." "Yes, I will certainly come this time; you'll see I will." One full of zeal and without experience might suppose she will become a convert. Not so easily! Very likely she will not come at all. There are hundreds such, and perhaps they come once or twice and assent to the doctrine. "It is good," they say, but like heathen in Canada they stop there.

5. The preacher's attitude on the platform, even the way he stands. He is wide awake, no half dead and alive droning through the service. There may be solemnity enough without dulness. A little thing, but years of drilling to bring him to that—witness the contrast in fresh students. Perhaps a prayer comes first; perhaps a hymn is given out, he may not wait to read it through. The people rise and sing with spirit.