

their friend. But it must be kept a great secret. So they would come to his shop and his lunch-counter at such hours as he would be likely to be about, and the painter would narrowly watch him, trying to "get" his features and expression, as an aid to the photograph he had obtained. Mr. Nasmith could not think "what they were looking at him so for," till, on the presentation of the finished and framed portrait, he found out.

Of course such a man has become an authority on the subject. At the Christian Workers' Convention in Hartford, Mr. Nasmith read a paper on deaf mutes, with a portion of which we close this article. Mr. Nasmith is a native of Toronto; succeeding his father, the late John Nasmith in business. He is about forty years of age, with a rising family about him. The family name has long been known in philanthropic circles. His father had more of the martyr blood in him than any man we ever knew. Had he lived three centuries ago, he would never have seen gray hairs! Persecuting "authorities" would soon have got hold of him. In matters of conscience and duty, *burn* he would willingly; but *turn*, never! And his uncle, David Nasmith, was the founder of the ragged schools and of the Young Men's Societies in London, Glasgow and Montreal, afterwards known as "Young Men's Christian Associations." Mr. Nasmith is a leading member and a deacon of the Northern Congregational Church of Toronto.

(From a paper read at Hartford.)

There is work to be done in this line. In every town and city of any size, from twenty to thirty deaf mutes are to be found. Consider for a moment the state of these poor people. They never can, even if they would, get to hear the Word of Life. The foreigner may learn our tongue, the deaf mute can never hear it. . . . It cramps the mind, darkens the soul, limits the power of both receiving and communicating knowledge. Without special education the deaf mute walks amongst us with his spirit more securely shut up in darkness than any heathen in the centre of Africa. . . . The right man (a Christian first) will find no trouble in getting the free use of some room and getting the mutes there. Your own parlor may serve for a season. You will not be overwhelmed by numbers. In any case get alone with your mutes, as the dear Lord did with the man of Decapolis. Have no curious gazers around. There must be personal dealing, eye to eye, heart to heart, a stretching forth of the hand, a looking up to heaven with this burden, to do anything.

Having got your mutes together, find out the most intelligent man among them, rejoice if you find a Christian with a double joy: get this man to interpret for you. You will find trouble in getting yourself understood to begin with. If your interpreter does not know the Lord, go for his soul with all the faith, love, tact and energy

the Lord has given you. Don't let him go if possible, he must be your right hand in this work for a long time may be. Get hold of the finger alphabet. Have a big black-board, a supply of chalk, and—a world of patience. . . . Philosophize or theorize as we may, as an actual fact, there is no consciousness of God nor of the unseen to be discovered in the experience of any untaught deaf mute.

The teaching of the Institutes often fails here. It is devoted too often to the training solely of the intelligence and leaves the soul utterly barren. We shall never forget the surprise of some educated deaf mutes on first having the living word of the living Lord brought before them. . . . Deal much in facts, little in abstract words or doctrines. Don't talk of sin, name sins. Don't talk of Omnipotence or Omniscience, tell of the mighty right arm of the Lord, of the eye of the Lord in every place. The Divine adaptation of the Lord's method of revelation to give the living knowledge of Himself will be fully justified. Don't talk of faith or justification, show the Lord Jesus Christ Himself, walking the streets, sitting in homes; hanging on the cross; lying in the tomb; rising up bodily into heaven, so to come again in like manner. Seek and make known personally Him whom your soul loveth, not doctrines about Him. The time is short, the work may be long, seek above all in spirit and in word, to take the hand of the mute and lead him to the feet of Jesus. . . . In explaining papers, writing letters, clearing up misunderstandings, giving practical advice, interpreting for the doctor, a friend is often needed. Avoid pecuniary assistance as much as possible, advance it as a loan if necessary. Make as little as may be of the money question, the mutes are naturally suspicious: it must be clear as day that they, not theirs, is sought.

The fruit to be looked for in this work will not satisfy the sanguine. It may belong before you see any results, and as it is rarely that any marked manifestation of spiritual life occurs, we must be content with its simplest forms. The power of expression as a rule, is small, and what is thought and felt cannot often be put into clear words. A hard case of intemperance and stubborn, revengeful bitterness, that has wearied patience and hope, may visit you early some quiet Sunday morning, and astonish and rejoice your soul with a burst of penitential tears. A poor, dull intelligence, that has never shown any emotion, but that has honestly labored out its course and tried now and then with confused words, to tell of something told or thought of Christ, passing away in a poor house, may gently pull you down, and with a loving look, give you a kiss which surprises your manhood into unwonted tears. Such has been our experience.

Queerly worded letters may come to you now and then, with practical manifestations of the effect of your teachings. Or, lastly, from a room where lies one racked with pain, we can scarce bear to look upon, we may chance to hear a gentle clapping of hands that tells of a joy and victory, not of this world, of a sure and certain hope that has glorified the last hours of many of the little ones in the Israel of God.

For the use of the cut, and for the Hartford Paper, we are indebted to the kindness of the editor of *The Faithful Witness*, the well-conducted and spiritually-minded organ of the Willard Tract Society.

THE Mildmay Mission to the Jews are just now sending out two experienced missionaries, Messrs. Baron and Barnett, to Jaffa, to work among the Jewish refugees arriving there in such considerable numbers.