

bought, on mortgage for twenty years, a common dwelling-house in Willard street, one of the low places of Boston, for the comfortable care of twelve sufferers, with a matron and nurse. He dedicated it to God on the 27th of September, 1864, as the consumptives' home. This was the beginning. Dr. Cullis had no money of his own. He was a young physician, and desired this work that he might devote his own surplus earnings to its support, and for the rest ask and receive it all from God. He did not regard the mortgage as debt, because the house itself was security. A second house was added, and soon a third and fourth, the four standing back to back with a space between, which was filled up by a building connecting all as one home.

In due time all these were paid for, and three others were bought—one for a Children's Home, another for a Deaconesses' Home, and a third for a Mission Home and Chapel. Subsequently it became evident that this cluster of homes must have larger space and a better place for expansion and perfection. The Divine Hand that founded and sustained it was not long in pointing out Grove Hall, on Boston Highlands, as the chosen locality for the institution. It contained thirteen acres of ground, overlooking harbor and bay, and was more like a portion of a park, with its grand old trees, than part of a crowded city. It was purchased for \$90,000. There are now three clusters of buildings upon it, scattered at regular intervals among the old elm-trees. Centrally, in the first place, with an avenue on each side leading up to it from the road, stands the Grove Hall cluster, consisting of the original hall, four stories high, with its portico-tower and wings, a mansion occupied as the Consumptives' Home, and two new buildings known as the Spinal Home and the Chapel for the Dead. On the right, in another cluster, are, first, Grove Hall church, the mission church for the neighborhood preached in from Sunday to Sunday by Dr. Cullis; and, second, the Deaconesses' Home. A little farther along is the third group, comprising the Children's Cottage Homes, No. 1 and No. 2, with ample room for cottages that are to come. The whole together make up a beautiful little village by itself, while round about the grounds, on all sides, are private residences, each in its own unwall'd garden of flowers, shrubs and trees.

Besides this wonderful cluster of homes there are three other branches of the work. There is, first, the Beacon Hill Branch, planted upon another of the high places of the town, within a stone's throw of the famous State House of Massachusetts. It comprises:

1. Willard Tract Repository, now grown from its small beginning thirteen years ago in Willard street, Boston, to be a considerable publishing house, with branches in New York and Philadelphia.

2. Faith Training College, with an efficient corps of professors and a large number of men and women in training for various Christian work.

3. Beacon Hill church, now in its sixth year, with its excellent pastor, Rev. C. Squire.

4. Faith Chapel in and around which the College, the Church, and the Repository are all accommodated.

Another important branch of the work is that of Foreign Missions, begun in 1875, at Basim, in Central India. Still another branch of the work is a Cancer Home in the village of Walpole, fifteen miles from Grove Hall. It was opened in 1878, and has already made much progress. There is also an Orphanage, an Institute, and a Church at Boynton, Va., a Mission at Loveridge, W. Va., and a Chinese Mission at Barker's-field, Cal.

The weight of the world did not oppress Dr. Cullis in the least. He took no anxious thought for to-morrow, though there were many scores of mouths to fill, and a world of work to be done; but he was as playful as a child, ready for a romp with his children the moment he got home, and full of pleasantry all the day long. Every Sunday, when at home, he preached in the morning in Grove Hall Church. Once a week, on Tuesday afternoons, he held a public meeting in Faith Chapel. Often through the week he held meetings in other places; during term time, eight months of the year, he acted as President of the Faith Training College, and lectured once a week to the classes on Christian

work; and month by month he edited two monthly papers—the *Times of Refreshing*, for Christians, and another journal for the unconverted, and had the oversight of a large line of publications in the form of books and tracts.

During the twenty-seven years of consecrated labor for Christ, he received nearly \$750,000 for the support of the homes, and also for the mission stations at home and abroad. This amount came not from personal solicitation, nor from begging letters, but solely in answer to prayer. In recording this remarkable fact, Dr. Cullis, in his last printed report, declared: "That God's children might be led more perfectly to trust him and to realize that his Word is as true to-day as when our Saviour walked the earth, I make this record. Although I have never received a dollar for my services in connection with the work, yet the Lord has supplied all my needs and those of my family. All the buildings have been kept from fire, and we have no insurance. Our workers have been sent of the Lord.

Our Deaconesses take the same position as I do, receiving no salary."

Dr. Cullis's experiences during his long life of usefulness are set forth in a book entitled, *Have Faith in God; twenty years of blessing in answer to prayer*—which is issued by the Willard Tract Depository, No. 239 4th Ave., New York, and which abounds in striking illustrations of the power and influence of a personal faith.

#### AT NIAGARA.

Away, in company with this brave little warrior, we found ourselves, next day, by the great Falls—looking at them first from the Canadian side, then from the American; going below to gaze up into the face of the volume of rushing water that beat upon the rocks beneath, damping with its blinding spray our clothes, but not our zeal; standing on the spidery-looking bridges to watch the tearing of the wild rapids beneath; leaning over the parapet of the overhanging cliff, with the words singing themselves in our hearts, "A fountain ever springing"—and much beside.

One could only wonder at the majesty of the works of God; wonder at his tender mercies toward poor lesser man; wonder at his forbearance with the petty complaints, follies and arguments of both saints and sinners. The writer sat for a few moments in a little cliff-recess, called "Inspiration Point," and wondered what new inspiration could be taken away from this grandest of all grand sights, either for herself, and the path she treads, or for the folk to whom she may have power to impart some of it. It takes long to write one's thoughts; and after they are written they oft look like milk poured forth and cream left behind. Yet there were inspirations—more than a few. One's soul stretched itself into a bigger conception of the power of its God, the majesty of his works, the almightiness of his arm. One's soul reasoned, with newly-born faith—If God so works the mighty forces in creation, how much more will he not work in us the fulfillment of his own good pleasure! Yet his works, stupendous as they are, are passive in his hands, subject unto his laws, controlled by his directions. Oh, our God, when shall sinful man cease to lift up his arm against thee? When shall he yield unto thee for guidance his poor little misdirected soul? Who says God cannot keep a heart committed entirely unto his care? Try, reader, and see if, when thou hast given unto him the reins of government, he will not rule in righteousness, in equity and in peace! Only thou hast to bear in mind that he will have no co-regent, no other ruler to control the thoughts and desires of thine heart.

If so be that a doubting spirit reads these lines, let me say unto you, with more than the force of mere words—doubt no more! Your God is strong—look at nature and try to understand how strong! Your God is a living God! Behold how he touches with the breath of life all the works of his hands. You are not straitened in him; the old Pentecostal Fire may be yours; the unerring guidance of the Spirit can be yours; the keeping power can be yours; nay, the list is too long to be repeated—"All things are yours," if you are but fully his.—*Blanche B. Cox, of Salvation Army.*

#### BIBLE HELPS.

"Some people have an idea that teachers and scholars are greatly overhelped. One fervid orator recently said that the audience room in which he was then standing would hardly hold the lesson helps and commentaries on the International Lessons, and that the Bible was simply buried beneath the mass. No, it isn't, by any means. No Bible rests under such an accumulation. The Treasury vaults in Washington are stacked at times with gold and silver, but when put into circulation the average man doesn't get more than enough for his daily needs, and many a one actually dies of poverty. They are only comparatively a few who have access to more than one help, and thousands upon thousands of teachers have no other aid than they can get out of the scholars' lesson leaf or quarterly."—*The Pilgrim Teacher.*

#### TO SELECT A LIBRARY.

The selection of a library requires much discernment, tact and care. One who has had considerable experience in the work gives six rules which should be scrupulously followed: "(1) That gospel truth, in its application to the heart and life, should be prominent; (2) that every book should be sound in doctrine; (3) that none be admitted that contain partisan politics or objectionable social views; (4) that the literary character of every book should be good—high, if possible; (5) that the catalogue should contain a due proportion of Scripture illustration, of religious history, of religious biography, of fiction, and of didactic works; (6) that there should be books suited to all grades of readers in the Sabbath-schools, primary, intermediate and advanced."

#### A SECRET OF SUCCESS.

One secret of success in true Sabbath-school teachers is to win the love and confidence of their scholars. This can be done by kind attentions, loving sympathy, judicious tact and good judgment. The result is not attained at once, but usually comes through continuous effort. Sooner or later it is the reward of patient, honest, wise and affectionate teaching. When it is secured, one's control over his pupils becomes easy, while his power to make lasting impressions for good multiplies.

#### SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON II.—OCTOBER 9, 1892.

DORCAS RAISED TO LIFE.—Acts 9:32-43.

COMMIT TO MEMORY VS. 40-42.

GOLDEN TEXT.

"This woman was full of good works and almsdeeds which she did."—Acts 9:36.

HOME READINGS.

M. Acts 9:21-31.—Saul preaching Christ.  
T. Acts 9:32-43.—Dorcias Raised to Life.  
W. Prov. 31:10-31.—"Let Her own Works Praise Her."

Th. 2 Kings 4:18-37.—The Shunammite's Son.  
F. Matt. 9:18-38.—Jairus' Daughter.  
S. Luke 7:11-18.—The Widow's Son Raised.  
S. John 11:17-44.—Lazarus Restored.

LESSON PLAN.

I. A Work of Healing, vs. 32-35.  
II. A Sore Bereavement, vs. 36-39.  
III. A Great Restoration, vs. 40-43.

TIME.—Probably A.D. 40; Caligula emperor of Rome; Marcellus governor of Judea; Herod Agrippa I. king of Galilee and Peraea.

PLACES.—Lydda, a city in north-western Judea, twenty-five miles north-west of Jerusalem; Joppa, a seaport on the Mediterranean, ten miles north-west of Lydda.

OPENING WORDS.

The persecution that arose at the martyrdom of Stephen had spent its fury. The scattered church had carried the gospel throughout Palestine. In the season of rest which followed the persecution Peter undertook an apostolic visitation for oversight and instruction. Our lesson to-day tells us of two events that took place during the journey.

HELPS IN STUDYING.

33. *Encas*—probably a Greek-speaking Jew. 34. *Maketh thee whole*—cureth thee. *Inwardly*—with the effort to obey came the strength to obey. 35. *Saron*—Sharon, a fertile plain along the coast north of Joppa. 36. *Tabitha*—Arabic (the common language of the people) for *Dorcias*, which is Greek. Both names mean "a gazelle," the symbol of beauty. 37. *Nigh to Joppa*—about ten miles distant. 40. *Prayed*—that Jesus, who is the Resurrection and the Life, would restore her. *Arise*—he felt assured that Jesus would cause her to hear his voice and obey his command. 41. *Gave her his hand*—not to help her weakness, for Jesus Christ had made her whole, but in joyful welcome to her renewed life. 43. *It came to pass*—in God's providence, as a part of God's plan.

QUESTIONS.

INTRODUCTORY.—What good did the Lord bring out of the persecution of the disciples? Where

were churches planted? What followed the persecution? What did Peter now do? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A WORK OF HEALING, vs. 32-35.—To what place did Peter come? Whom did he find there? How did Peter address him? What did Encas do? What followed this miracle?

II. A SORE BEREAVEMENT, vs. 36-39.—What disciple lived at Joppa? What is said of this woman's life? What sad event took place? For whom did the disciples at Joppa send? What took place on Peter's arrival? Who were special mourners at the death of Dorcias? Why? What did they show to Peter?

III. A GREAT RESTORATION, vs. 40-43.—What did Peter then do? How did he restore Dorcias to life? By whose power was this restoration wrought? What effect had this miracle? With whom did Peter lodge at Joppa?

PRACTICAL LESSONS LEARNED.

1. Jesus gives life and healing to the world.
2. True piety is full of unselfish kindness and charity.
3. The death of the good is a loss to the living.
4. Women have a work to do for Christ and his people.

REVIEW QUESTIONS.

1. Whom did Peter find at Lydda? Ans. A man named Encas, who had been sick of the palsy for eight years.
2. What did he say to him? Ans. Encas, Jesus Christ maketh thee whole; arise, make thy bed.
3. What followed this command? Ans. Encas was healed, and rose up immediately.
4. What was the character of Dorcias? Ans. She was full of good works and almsdeeds which she did.
5. How did Peter restore her to life? Ans. He prayed, and then said, Tabitha, arise. And she opened her eyes, and sat up.

LESSON III.—OCTOBER 16, 1892.

PETER'S VISION.—Acts 10:1-20.

COMMIT TO MEMORY VS. 1-4.

GOLDEN TEXT.

"Of a truth I perceive that God is no respecter of persons."—Acts 10:34.

HOME READINGS.

M. Acts 10:1-20.—Peter's Vision.  
T. Deut. 14:1-20.—Meats Clean and Unclean.  
W. Isaiah 11:1-16.—"To it Shall the Gentiles Seek."  
Th. Luke 2:25-35.—"A Light to Lighten the Gentiles."  
F. Mark 7:24-30.—A Gentile Woman's Faith.  
S. Luke 7:1-10.—A Centurion's Faith.  
S. Psalm 55:16-23.—Noonday Prayer.

LESSON PLAN.

I. Peter Chosen, vs. 1-8.  
II. Peter Instructed, vs. 9-16.  
III. Peter called, vs. 17-20.  
TIME.—A.D. 40; Caligula emperor of Rome; Marcellus governor of Judea; Herod Agrippa I. king of Galilee and Peraea.  
PLACES.—Caesarea, the Roman capital of Judea, on the Mediterranean Sea, forty-seven miles north-west of Jerusalem; Joppa, a seaport of the Mediterranean, thirty-five miles south of Caesarea.

HELPS IN STUDYING.

1. *Centurion*—captain of one hundred soldiers. *Italian band*—so called because the soldiers were Italians. 2. *Devout*—a sincere worshipper of the one God, though not a proselyte to the Jewish religion. 4. *Memorial*—remembered, noticed with approval. 9. *House-top*—the flat roof, frequently used for sleeping, meditation and devotion. *Sixth hour*—twelve o'clock, with many one of the stated hours of prayer. Ps. 55:17; Dan. 6:10. 10. *Trance*—insensible to external objects, and absorbed in what was presented to his mind. 12. *All manner*—clean and unclean alike. 13. *Kill and eat*—any one, without distinction of clean and unclean. 14. *Common*—not set apart as pure. 15. *Wash cleansed*—declared no longer unclean for food. Under this symbol the abolition of the Jewish distinction of clean and unclean meats is signified, and Peter is taught that he should no longer look upon any man as unclean or "common" because he was not a Jew. 16. *Thrice*—to make a deeper impression on Peter's mind. 19. *The Spirit*—the Holy Spirit. 20. *Doubting nothing*—as to the lawfulness of so doing.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PETER CHOSEN, vs. 1-8.—Who was Cornelius? Where did he live? What kind of a man was he? What is said of his prayers? Who appeared to Cornelius? How was he affected by the vision? What was he directed to do? What was promised him? How did he show his faith and obedience?

II. PETER INSTRUCTED, vs. 9-16.—Where was Peter at this time? How long would it take the messengers to reach him? At what time did they arrive? What was Peter doing at this hour? Describe his vision? What was it intended to teach him?

III. PETER CALLED, vs. 17-20.—What was the impression made upon Peter? What then took place? What did the messengers ask? What direction did the Spirit give to Peter?

PRACTICAL LESSONS LEARNED.

1. The Lord reveals himself to all people, in all countries, if they seek after him.
2. God will send greater light and privilege to those who improve what they have.
3. The coming of Christ fulfilled and abolished the ceremonial law.
4. God prepares his servants for special duties by special means.

REVIEW QUESTIONS.

1. Who was Cornelius? Ans. A Roman centurion at Caesarea.
2. What kind of a man was he? Ans. He was devout, God-fearing, benevolent and prayerful.
3. How did God answer his prayer? Ans. By a vision, bidding him to send for Peter, who would tell him what to do.
4. How was Peter prepared for the message? Ans. By a vision showing him that God is no respecter of persons.
5. What did God command Peter to do when the messengers arrived? Ans. Arise, and go with them, doubting nothing; for I have sent thee.