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THE LATE CHARLES CULLIS, M.D.

A LIFE OF FAITH.

"In the death of Dr. Cullis," said Professor L. T. Townsend, of Boston, at the funeral of this American George Muller, a few weeks ago, "a loss has come to each of us for which there seems to be no possible earthly compensation."

"In his friendships, in his faith, in his philanthropies, he was unlike any one we ever have met, or any one we ever shall meet."

"We hardly can realize yet that his smile, which always was a benediction, is to brighten our pathway no longer. The only approximate compensation we can think of for the loss we have met is that his mantle of faith and trust, of charity and patience, of devotion to the distressed and of entire consecration to God, might fall on a score of us who have been fortunate enough to share his friendship and love."

"It is difficult to analyze a strongly marked and angelic character like his. His faith was unsurpassed by that of any one I have known; it was not an uncommon thing for him to use the last dollar of his own money, and even to borrow from others, in order to help the poor and sick. In reading this morning his last annual report of the Consumptives' Home and other institutions belonging to his faith work, I found that, though he often was plunged among annoyances and discouragements of a character such as would paralyze an ordinary Christian, he maintained a trust that seemed to know no

bounds. It seems to me, too, that his spirit of Christian forbearance and good will to all, even to his opponents and critics, was unsurpassed by that of any one I have known.

"How gentle and cheerful, even radiant, he always seemed, even when under censure or criticism. He felt it keenly, but his face wore a smile and his words were kind, his heart tender.

"I shall be pardoned for making a personal reference, for it illustrates one of the characteristics of this good and noble man.

"Some years ago I prepared a series of papers on Faith Work, Christian Science and other cures, in which exceptions were taken, and rather emphatically, to the doctor's claims and methods. I conceded his honesty of purpose, and

he doubtless conceded mine. At least, in all that has passed between us from that day to this, never has there been an allusion to what was then published, and our intimacy and friendship have strengthened as the months and days have passed, even to the last visit I was permitted to make, on the Friday evening preceding his death.

"I need not tell you that Dr. Cullis has been severely criticised, and not always with fairness; but rarely has he publicly answered his critics. Trusting God, awaiting the time of a full vindication, which he was confident would come, and which will come, and all the time while continuing his consecrated work were, in most instances, his only, and will prove to be his best reply to those who have spoken against him,—words that never would have been spoken, had men the spirit of Dr. Cullis.

"It seems to me, too, that his devotion to the poor and distressed was unsurpassed by that of any one I have known. What monuments unintentionally and unconsciously he has been raising these twenty-seven years to his own memory."

From a contemporary we take the following short sketch of his life.

Dr. Cullis was a native of Boston, having been born in that city in 1833. Although surrounded by excellent moral influences in youth he was not naturally of a religious turn of mind. During the years of medical study, he had frequent religious impressions, but these were stifled by contact with the world. It was only after a

great sorrow had fallen upon him that he learned to lean upon God, and over the dead body of his young wife, he renounced worldly ambitions and vowed to devote his entire income, over actual necessities, to works of charity and the spread of the Gospel. His feelings, on reaching this important crisis, are best described in his own language:

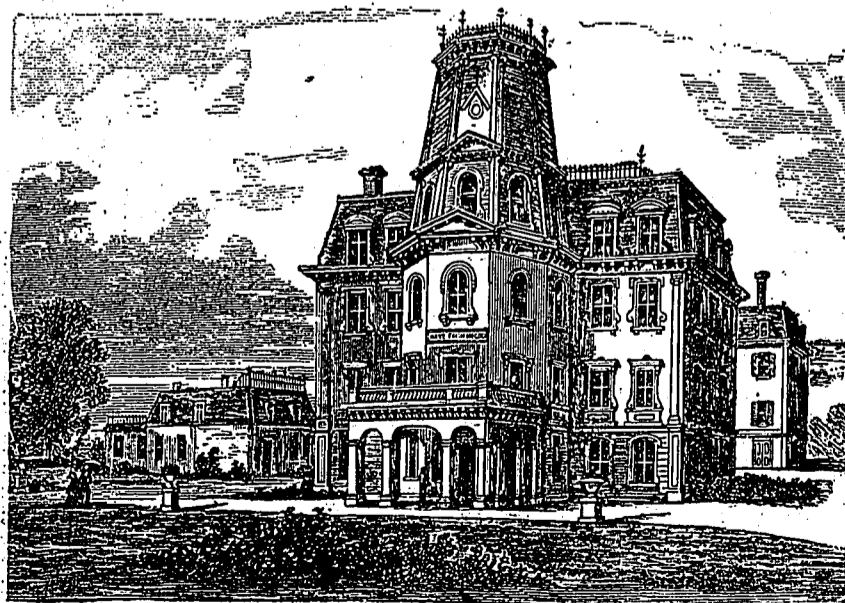
"The longing to work for Jesus grew apace and the yearning for purity kept even pace with it. After the Lord began to open my ears to his teachings, he led me sweetly into many things, a step at a time. Two great things must be specially mentioned. First, he unfolded clearly and fully to me the fact that he himself is my righteousness; that in him, not in myself, I have eternal life. He caused me to see that he who believes in the Son of God hath life,—hath life already; whilst he that believeth not in him hath not life, and maketh God a liar because he believeth not the record God hath given to his Son.

"After this I found, however, that I was not saved from fret and worry and impatience. Often a hasty word would escape me, which I would willingly have given my right hand to recall. The fact is, I had not learned yet that Christ must keep me, or I could not be kept. The keeping power of Christ was the second great lesson of the two taught me by the Lord. I knew my need of being kept, but thought at first that it could be met only by a greater vigilance in self-keeping, and a greater firmness of self-reliance and determination; but this failed me. Then I tried prayer for help in self-keeping, but my failures were just as frequent and grievous as ever.

Finally, one day, whilst repeating the Lord's prayer, the petition 'keep us from evil' seemed instinct with a significance I had never before apprehended. The evil it refers to, I had always until then supposed to be that which is external to us, and which comes upon us without our choice—accidents, diseases, losses, and the like,—but then I saw it to refer to evil in the heart, evil in the disposition, evil in the spirit. I saw that like the petition, 'Let thy kingdom come,' it related primarily to our inner life, not to our outward circumstances. Then this new light was sealed home to me by the Spirit, in the words, 'For thine is the kingdom, and the power, and the glory for ever and ever. Amen.' I saw that the kingdom within is the Lord's, and the power to set it up and keep it up for ever and ever is his also. Not the helping power to self-keeping, but the keeping power altogether; and when I saw this, I said with all my heart, 'Yea, Lord. Amen, so it is. Hallelujah! Praise God, from whom all blessings flow.'

Twenty-seven years ago the idea was flashed upon Dr. Cullis of providing for homeless, penniless consumptives. He received it as from God, but leaned to his own understanding to carry it out. (Prov. 3. 5.) His first plan was to have a hospital in Boston, built and sustained by appeals to the princely givers of the New England metropolis, and conducted under the direction of a Board of Managers. It took two years' experience to convince him that this human mode of procedure must be relinquished, and a plan of simple reliance upon God followed out.

At the end of two full years Dr. Cullis



THE CONSUMPTIVES' HOME AT GROVE HALL, BOSTON HIGHLANDS.
(One of the many charities founded by the late Dr. Cullis.)