

WILLARD STREET TRACT REPOSITORY.

For at least fifteen years it has been my practice to circulate tracts; for the first few years, mostly by mail to unconverted friends, or by enclosing little leaflets in letters. I felt this desire to be wholly of the Lord, for almost at the beginning of my labor one of Rev. J. C. Ryle's tracts, sent to a friend in the country was bled to his conversion; this, to me, was God's seal upon the work, which has increased year by year until, during the year ending Sept 30, 1868, over two hundred thousand tracts and little books were circulated gratuitously, and to the glory of God I can say that during these years, dozens of persons have, through their instrumentality been brought to Christ. I simply mention this for the encouragement of any who are thus honoring the Master. Perhaps you do not see the fruit of your labors, yet eternity will tell, and the comfort comes, in knowing that we are doing God's work, and that He "accepts" us "for a willing mind." I insert this testimony on the power of tracts published by the Dublin Tract Repository:—

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"God hath chosen the weak things of the world to confound the things which are mighty."—1 Cor. i. 27.

"It is my conviction," says a popular writer, "that more will have to be done through the press. . . . Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands."

Christian reader, what are you doing for the Lord in this promising field of happy service? You profess to love Him. If your profession be truthful will it not lead you to work for Him? You cannot say you can do nothing. Every one can do something; and God can use the weakest things to accomplish the most glorious results. A tract handed to a neighbor may be, through God's grace, a richer gift to him than the wealth of the world. Work, then, wherever and whenever you can, and pray for a blessing on every messenger of glad tidings that you scatter."

Willard St. Tract Depository scatters freely its pages "without money and without price," looking

to Jesus only, for the means to carry on its work. Brethren pray for us.

I again refer to my diary for facts and incidents showing God's dealings in this branch of the work:—

Oct. 31, 1868. On the 2d of this month two dollars were given; on the 9th, ten cents from Vienna, Va. To-day, from Dorchester, two dollars; from Shoreham, Vt., one dollar, fifty cents, also from another donor in Dorchester, two dollars.

Nov. 6. The gifts for the last three days have been, from New York City, ten cents; from Syracuse, N. Y., one dollar; from Peacham, Vt., one; from Ceres, N. Y., one.

Nov. 13. A day or two ago, I received from Brunswick, Me., two dollars, and from Vergennes, Vt., the good news that the little tract "A Saviour for you" was given "to a poor sinner, and God blessed it to his salvation." With this, comes the request for more of the same, for circulation. May the Lord soon send the means for another edition, as the present is being rapidly exhausted.

To-day, from Albany, seven dollars, and from W. Chester, Pa., twenty; a visitor, one dollar.

Nov. 25. Within the last week the gifts have been, from Schultzville, Pa., one dollar ten cents; from W. Salisbury, Vt., one dollar; from Port Byron, N. Y., five; from New London, Ct., five.

Dec. 31. The gifts of the month have been, from Norwich, Vt., one dollar; a lady, five; her sister, one; from Monson, ten cents.

Jan. 31. On the 5th, sixty cents were given; 7th, from Peacham, Vt., fifty cents; 12th, one dollar and

fifty cents, also, from Fort Byron, N. Y., one dollar; 15th, from Paxton, one; 27th, from Buffalo, N. Y., fifty cents; from Providence, R. I., two dollars and fifty cents, with the good news of a soul born again, under the instrumentality of "A Saviour for you." 29th, from Chatbam Four Corners, N. Y., fifty cents.

Feb. 28. Gifts for the month. On the 2d, from Middleboro', Vt., one dollar; 24th, from Leavenworth, Kansas, one.

March 31. On the 1st of the month, I learned that a young Frenchman received a blessing, through reading a French translation, of "A Saviour for you." 13th, from Wellesley, three dollars; 25th, part of an edition of ten thousand "A Saviour for you," has this day come from the press. O, that every number might carry light and joy to some soul! 26th, sixty-five cents; 27th, fifty cents. 30th. To-day brings a gift of five bales of tracts, in number, one hundred and ninety-six thousand, from a friend in London. God bless him!

April 20. On the 5th, one dollar was given; 6th, from Albany, N. Y., three, and from Leavenworth, Kansas, one; 9th, from Beverly, fifteen; 13th, Woodstock, Vt., one; 16th, Albany, N. Y., two; to-day, a friend, five. Almost from the beginning of the Work of Faith, there has borne heavily upon my mind, the need of a Paper of a Revival character, that should carry good news to young converts, backsliders, believers as well as sinners, the Paper to be, like the rest of the Work, wholly unsectarian, its standard, "Jesus only."

I have prayed much over the matter, mentioning

the design to no one. In answer to this prayer, I received, a few days ago, a letter from Mr. G. C. Needham, the Irish Evangelist, in which he suggests the issuing of such a paper, offering to be its editor. Knowing that Mr. N. could not possibly have been aware of my desire, I accepted *with assurance* this oneness of purpose, as being the mind of the Spirit, and hailed it with gratitude and delight.

April 24. This afternoon the first number of the Paper, entitled *Times of Refreshing*, came from the press. I knelt and asked God's blessing to go with every number. Its design is clearly stated in its leader, which I insert :

THE OBJECT of this paper is to aid the children of God scattered abroad, by giving them crumbs of truth. — To present Christ to poor sinners who are perishing without Him. — To give facts, and incidents relative to the work of God in various places, and in various ways, and to exhort believers in the Lord Jesus Christ to be in earnest in the Master's work, and to "occupy" till He comes.

THE CHARACTER of the paper is purely unsectarian, having the GLORY OF GOD as its object, "JESUS ONLY," "in whom dwelleth all the fulness of the Godhead bodily," as its *theme*, the good of saints, and the salvation of sinners as its *desire*, and simple trust in God as its *support*. Above all we seek for our Lord's commendation, and the prayers of His people on our efforts.

Any of the friends of truth who would wish us to send them copies, will give us their address, and the number they need, and, as far as is practicable, we shall be happy to send them, praying that every month might bring the means for its publication.

Two dollars have been given directly for this object. From Dover, N. H., fifty cents, for the Tract work.

April 30. On the 27th, from Woodstock, Vt., one dollar; yesterday, from Springfield, five dollars, for *Times of Refreshing*.

May 31. The gifts of the month have been, on the 5th, two dollars, from Fall River, in aid of the Paper; 7th, from Dover, N. H., one dollar; 10th, from New York, ten; 12th, from Georgetown twenty-five cents, for the Paper; 14th, from S. Boston, one; from Leavenworth, Kansas, two; 17th, from Georgetown, ten cents, for the Paper; and from Braintree, sixty cents, for the same object; 19th, from Dover, N. H., two dollars; from Dorchester, two; from Albany, N. Y., two, all for the Paper; 21st, from Jamaica Plain, fifty cents; from Norwalk, Ct., one dollar; from Dayton, Ohio, one; from S. Boston, five, all for the Paper. 24th, a friend gave fifty cents; 25th, from Newton Lower Falls, fourteen persons gave three dollars and fifty cents; from Vienna, Va., twenty-five cents; from Canada, two dollars, for the Paper; from Norwich, Vt., one dollar; 26th, Hartford, Ct., ten dollars, for the Paper; to-day a friend gave two dollars for the same object.

June 30. The gifts for the month have been, on the 1st, from New York, two sisters sent four dollars for the Paper; 4th from Dover, N. H., two dollars; 8th, from Brookline, two; 11th, from Berwick, Me., two, both for the Paper; from Ogdensburg, New York, five; 12th, from Hartford, Ct., five; 14th, from Dorchester, fifty cents; from Hudson, New York, one dollar; from Boston Highlands, one; from Buckfield, Maine, fifty cents; from Carthage, Me., ten; 15th, from North Braintree, twenty; 16th, from Am-

herst, two dollars, all of the above for the Paper. From Albany, N. Y., one dollar. All gifts not mentioned as given for the Paper, are understood to be for the Tract work. On the 18th, from Newburyport, one dollar and fifty cents; 19th, from St. Johnsbury Centre; Vt., thirty cents, from Rochester, N. Y., one dollar; 21st, from Medfield, two dollars; 23d, from Groton, two; from Malden, one; 24th, from Newburyport, two; 28th, from Windham, N. H., seventy-five cents; 29th, from Bridgewater, seventy-five; to-day, from Wayland, one dollar, for the Paper. From Leavenworth, Kansas, twenty-five cents.

July 31. The gifts for the *Times of Refreshing* have been, from Chelmsford, thirty-five cents; Long Meadow, three dollars and fifteen cents; from Dorchester, two dollars; a friend, one; from E. Denham, N. Y., one; from Dover, N. H., one; from Manchester, Me., forty-five cents; from Leroy, Minn., one dollar; from Franklin, Me., one; a lady of this city, two; a gentleman from Canada, three dollars and fifty cents; a lady of this city, five dollars; from Hallowell, Me., twenty cents; from Vienna, Va., twenty-five; from S. Boston, fifty. For the Tract work, from a friend, twenty dollars; from Beverly, N. Y., fifty cents; from Providence, R. I., one dollar; from Boston Highlands, one; from Winchester, five; from Vienna, Va., ten cents; from S. Hadley Falls, five dollars; a visitor, five; from Dover, N. H., three; from Charlestown, fifty cents.

August 24. The gifts for the *Times of Refreshing*, have been, from Fall River, thirty cents; from E. Greenwich, R. I., nine; from Clifton Springs, N. York,

fifty; from S. Boston, one dollar; from New York, five; from Bridgefield, Ct., fifty cents; from Plattsburg, N. Y., two dollars; from Lexington, fifty cents; from S. Boston, twenty-five; from Stockton, Cal., ten dollars; from Townsend, Vt., twenty-five cents; from Rochester, N. Y., fifty; a friend, ten cents.

For the Tract work, from Ilion, N. Y., three dollars; from Hallowell, Me., ten cents; from Middleboro', one dollar; from Providence, R. I., one dollar and ten cents; from Lexington, fifty cents; a friend, two dollars and ten cents. To the glory of God, the tract, "The way to Heaven" was blessed to the conversion of a poor drunkard.

Aug. 25. From Montrose, Pa., one dollar and twenty-five cents, for the *Times of Refreshing*; from Cleveland, Ohio, ten cents.

Aug. 28. From Monroe, N. Y., one dollar, for *Times of Refreshing*, and from Dorchester one more. From Columbia, Cal., the following:

COLUMBIA, CAL., Aug. 10, 1869.

DEAR DR. CULLIS: I have read your report of the Consumptives' Home, which a lady in Boston sent here. I am very glad you have a home for the poor consumptives and their orphans. I send you a dollar out of my missionary purse for your Tract Department. I am a little girl, nine years old, living in Columbia, California. I mean to be a missionary myself. Will you pray for me dear Dr. Cullis that I may "come to Jesus right away?" From GRACE.

Her mother sends sixty-two cents.

Aug. 30. By mail from Beverly, one dollar; a gen-

tleman from Philadelphia, two dollars for *Times of Refreshing*, and from Pickereltown, Ohio, fifty cents for the same object.

Sept. 1. One dollar from S. Boston for *Times of Refreshing*.

Sept. 2. Yesterday, from S. Boston, fifty cents for *Times of Refreshing*. To-day, from Peabody, one dollar for the same object; from Cleveland, one.

Sept. 4. From Westboro', one dollar for *Times of Refreshing*.

Sept. 7. From Lakeville, Conn., one dollar for copies of "A Saviour for you." As I am nearly out of this little book, I am asking the Lord for the means to print another edition. From New Braintree, twenty cents for the *Times of Refreshing*; from N. Y., five dollars, and from Canada W., five, both for the same object.

Sept. 8. From N. Y., one dollar and twenty-nine cents for the *Times of Refreshing*; from Malden, one dollar and ten cents, for the same object; from Worcester, fifteen cents, for tracts.

Sept. 11. From Dover, N. H., three dollars for tracts and one for *Times of Refreshing*; from West Liberty, Ohio, two dollars, and from Milwaukee, Wis., one dollar, both in aid of the Paper.

Sept. 13. To-day I have learned of the conversion of a young lady through the reading of "The Fox Hunter." To God be all the glory!

Sept. 15. From Warner, N. H., one dollar; from Vernon, Ct., fifty cents; from Bangall, N. Y., five dollars; from W. Berkshire, Vt., fifty cents; from Newburyport, forty cents, all for the *Times of Refreshing*.

Sept. 17. From Manchester, thirty-six cents in postage stamps for *Times of Refreshing*.

Sept. 18. From Chelsea, Vt., fifty cents, and from a dear friend two dollars, both for the *Times of Refreshing*.

Sept. 24. From Vienna, fifteen cents for the Paper, and ten cents for the Tract work.

Sept. 20. This morning a lady gave fifty cents, a gentleman one dollar, and the mail brought from Newport, R. I. nine dollars for the Paper.

Sept. 22. A gentleman of this city, one dollar, from Stillwater, Minn., one, and from Saxtonville two, for the Paper. From Alleghany City, Pa., twenty-five cents; from "A Friend" one dollar, for the distribution of "A Saviour for you."

Sept. 25. From Galveston, Texas, one dollar.

Sept. 27. From Galt, Canada West, ten dollars, for the Paper.

Sept. 28. From Ilion, New York, seven dollars; from Bridgefield, Conn., one, both for the Paper.

Sept. 29. From Windham, N. H., twenty-five cents for the Paper.

Sept. 30. The year of the Report of the Tract work cannot better be closed than by calling the attention of the reader to the note of little Grace, in Columbia, Cal., under date of Aug. 28th, and the following, which reached me to day. I first insert Gracie's note, and then one from her mother.

COLUMBIA, CAL., Sept. 20, 1869.

DEAR DOCTOR CULLIS: I got your letter on Monday, the 13th, and the tracts a week before. I thank you

so much for your prayers. You have helped me find my Saviour. The night I got your letter, I gave my heart to Jesus. Will you please pray for me again that I may lead my little playmates to Jesus.

Your little friend Grace.

COLUMBIA, CAL. Sept. 13, 1866.

DOCTOR CULLIS.

DEAR BROTHER IN CHRIST: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "O, magnify the Lord with me, and let us exalt His name together." "Bless the Lord, O my soul! and all that is within me, bless His holy name," for the gift of faith bestowed on you, dear Christian Brother.

This day your letter to my dear adopted child was received, and this day has salvation come to my house. When I read your letter to Grace, I reminded her of the great kindness you had shown in writing to her amid all your cares and duties, and requested her to leave her studies then, and spend a few minutes in prayer; which she did. After school she studied her usual Bible lesson and then spent the remainder of the afternoon till tea in reading a S. S. library book, in which she was much interested. After tea, I spoke to her of your kind letter, and the faith you had explained, adding that I hoped, since you had prayed for her and written to her, she would this very day give herself to Jesus.

She then brought me the letter and wished it read again to her; then she read the leaflets you sent

and directly went by herself. Sometime after, I found her in the schoolroom in prayer: but left her undisturbed. In a few minutes, however, she came to me in tears, and asked me to pray. I took her in my arms and asked her to tell me why she wept; but she could only answer by violent sobs. I repeated hymns for her such as "Jesus lover of my soul," "Be-gone unbelief! my Saviour is near," "Come humble sinner," "How lost was my condition, till Jesus made me whole," also some precious promises from God's word, and then told her we would pray, and that while we prayed, she must believe, just as you had said.

Faith, I trust, was given us both in prayer, and before we rose, she said, "I thank Thee, dear Saviour that I do love Thee, and that I feel Thou hast forgiven my sins."

Yours in Christ.

This lady sends one dollar in aid of the *Times of Refreshing* and for tracts. To God be all the glory of this branch of the Work! Upwards of one hundred thousand tracts have been circulated during the year, and we thank God that He thus honors us. In answer to prayer, during the year, seven hundred and seventy-one dollars and twenty-six cents have been given. For the three years one thousand three hundred and forty-three dollars and seventy-two cents. "O, sing unto the Lord a new song; for he hath done marvellous things." Psalm xcvi. 1.

THE DEACONESS HOUSE

Get out of the perplexities that have attended the supplying of nurses, at the Consumptives' Home; and not nurses only, but Christian laborers, for the different branches of the whole Work; such as should labor not for hire, but for Christ's sake.

In every Christian community there is felt to be a great lack of well-qualified Christian women as nurses. That such women should be *educated* for their vocation is just as imperative as that the physician should be educated for his. This important post, for the most part, has been filled by persons, who, having failed in every other employment, take to nursing as a last resort.

My first plan in supplying this branch, was, to employ only Christian women, but I soon found that if this plan was adhered to, the sick would necessarily be turned from our doors, for want of such to care for them. After much prayer, we believe it to be indispensable for the permanent and best success of the Home, that we should offer to those women who desire to consecrate themselves to Christian service, in its highest sense, and who feel that natural inclination and endowment call them to the care of the sick, an opportunity for that discipline and guidance, that

an established home for the sick alone can offer. Furthermore, our desire is not to limit our efforts to this one branch of Christian training, but in some respects to imitate the noble work at Kaiserswerth, (Germany) where provision is made for education in every branch of Christian labor that is demanded for the furtherance of Christ's kingdom. We feel that the Home is peculiarly adapted for the training of nurses, and the Chapel, employing missionaries and Bible Readers, offers a field for usefulness in that direction. The elements of growth are here, and we believe the present limits of the Work will be extended until it shall embrace a large and ever increasing band of workers united in the single aim of glorifying God, in a life of loving, trusting service.

I am convinced that there are women of culture and means, and others, "rich toward God," who are yearning with a true Christian devotedness of heart and purpose, for a way to be opened before them. With such, I would be glad to communicate.

The question now arises, what *name* shall be given to such laborers, as *some* name will naturally be attached to them? What objection is there to the all-comprehensive, and scriptural one of Deaconess?

We quote from Rev. Geo. Washburn's essay on "Woman, her Work in the Church."

"It will not be denied that the office of 'Deaconess' existed in the Apostolic church. It is mentioned by Paul in his Epistles, it is referred to in the earliest writings of the primitive church (the testimony of the church fathers is unequivocal), there are many letters still extant from Chrysostom to the deaconesses of Constantinople."

This, it is understood, will be only an extension of the "Work of Faith." Relying upon God who has proved His promises to us thus far, we shall look to Him for the helpers, and the means to carry it forward. "The earth is the Lord's, and the fulness thereof."

The following extracts are taken from my diary:—

Jan. 16, 1839. For upwards of a year, I have been praying about the plan of a Deaconess House, and to-day I have received one dollar, the first gift to the Work. I pray that this little seed may grow, and yield much fruit for the Master. I daily pray that a house may be supplied.

Jan. 19. A lady in Charlestown gave a five dollar gold piece, which had been a keepsake for years; afterwards, a lady gave a gold breastpin.

Jan. 22. A friend, one dollar.

Feb. 4. From Brookline, a monthly subscription, of one dollar and forty-two cents. I am still praying for a house, for this branch of the Work.

Feb. 22. Last week the house adjoining the Consomptives' Home was vacated; this morning, the former occupant called, and offered to transfer the lease, which has one year more to run. I received this as a direct answer to my prayer, and thankfully accepted it. The house will come into my possession on the first of the month. After I had accepted the lease, the thought of the magnitude of the whole Work, and of its great need, seemed for a moment to overwhelm me; also the question as to the expediency of opening another house, particularly when the donations have been insufficient. But can I not

trust God who has thus led me step by step, opening the way just before me, that I might walk by faith and not by sight? Following this reflection, come the precious words of the Psalmist, and they have filled my soul the day long: "What time I am afraid, I will trust in Thee." Psalm lvi. 3.

March 1. To-day I have obtained the keys of house No. 9 Willard St. May the dear Lord soon send means to furnish it, and earnest, consecrated women to enter into labor. "Commit thy way unto the Lord. Trust also in Him, and He shall bring it to pass."

March 16. One dollar was given to-day.

April 2. Yesterday, a gentleman of this city gave five dollars; to-day, from Brookline, two dollars and seventy-five cents.

April 5. The house having been painted and papered, the paper dealers to-day sent me word, that the paper, seventy rolls, would be their gift.

May 11. This evening the Deaconess House was dedicated to Almighty God. Our dear friend, who has often come to our aid, on the occasion of previous dedications, furnishes us with the following report of the proceedings:—

DEDICATION OF THE DEACONESS HOUSE.

We were favored on this occasion with the presence of Bishop Huntington, who had left a few weeks before for his new field of labor in the Master's service, but being providentially in the city he kindly consented to preside at our dedication. There were also present Rev. J. L. T. Coolidge of St. Matthew's Church,

South Boston. Rev. I. T. Burrill, Rev. Prof. George Washburn of Robert College, Constantinople, Rev. J. H. Means of Dorchester, Rev. Mr. Tucker of Newton.

The exercises of the evening were commenced with singing, by the audience, of the hymn,

"Sing, my soul, His wondrous love,
Who, from yon bright throne above,
Ever watchful o'er our race,
Still to man extends His grace."

Selections of Scripture were then read by Bishop Huntington and prayers offered by Rev. Mr. Coolidge.

The audience united in singing the hymn beginning,

"Blest is the man whose softening heart,
Feels all another's pain;
To whom the supplicating eye
Is never raised in vain."

After which, Bishop Huntington spoke in substance as follows:—

Although this service falls into the succession of services which have been held in connection with this group of buildings, yet it has a distinctive character, inasmuch as it is to inaugurate a work differing in some respects from any that have yet preceded it. To-night a building is set apart for a distinctive Christian work, that of gathering in such Christian women as may voluntarily come hither for the purpose of fitting themselves, by a course of careful instruction and practice, for the business of attending the sick, ministering to the weak, serving in prisons,

and hospitals and reformatory institutions, and in private dwellings where there is physical want and disease. The question may arise, What is the origin of this idea? Is it some new thing, a modern discovery? If we allowed for a moment the thought that such were the case we should be false to the gospel we believe, to the Church of Christ and the designs of God's Kingdom in this world. We know that as soon as there was such a thing as Christianity among men there was a peculiar work for women to do, as is manifest from frequent allusions in the New Testament, where women whose lives were consecrated to works of charity and mercy, are spoken of in terms of high praise and were honored with the Saviour's blessing. They did what they could. They gave, if not wealth, their prayers and labors, voluntarily, but under regulations as responsible first to the great Head of the Church and then to those under the guidance of the Church; and we know that traces of this kind of Christian labor appear all along the ages, from the early days of Christianity. Some of the most touching instances of faith on record are furnished in the lives of women who gave themselves wholly up to Christ's service. These persons, known in the early Church as deaconesses, were missionaries, generally associated together and laboring wherever misery and suffering were to be found, and spending their time in acts of mercy and prayer. A peculiarly interesting account of one of these women has come down to us in the case of a noble Roman lady, who, having been converted, gathered together the remnants of her property, and with a few companions went

to the East to Bethlehem, where she surrounded herself with as many as she could who shared in her feelings, and spent her time in deeds of charity and prayer. A sketch written about the time she lived, 1500 years ago, says of her in the quaint language of a translation made some 300 years since : —

"She was marvellous *débonair*, and piteous to them that were sick, and comforted them, and served them right humbly, and gave them largely to eat such as they asked ; but to herself she was hard in her sickness, and severe, for she refused to eat flesh, however, she gave it to others and also to drink wine. She was oft by them that were sick, and she laid the pillows aright and in point : and she rubbed their feet and boiled water to wash them : and it seemed to her that the less she did to the sick, in service, so much the less service did she to God, and deserved the less mercy : therefore she was to them piteous ; and nothing to herself."

Now this Paula was but a single specimen of her class, and there is not a century but is bright with such instances. About the 7th century an order of *Deaconesses* was established in Paris, which still continues in existence ; and many traces of them are to be found in various parts of France. They founded hospitals, and in one of these in Paris, are six hundred beds ; in another seven hundred and in a third one thousand one hundred. In the beginning, these movements owed their origin to prayer, the dictates of Christian philanthropy and a desire to follow Christ and imitate Him. From that time forward these organizations sprang up rapidly throughout Christen-

dom, under different names; for example, the Order of Saint Elizabeth, in Germany, and the Order of Saint Ursula, whose mission is to poor and ignorant children. These associations were generally the result of a single person's efforts; and it is to be remarked that nearly all institutions of this nature are the fruit of the prayers and labors, not of many, but some one earnest heart. They sprang up where God plants His seed, in sorrowing and bereaved hearts, and were adopted by the good sense of the people. They were, it is true, affected by the prejudices of the times in which they existed, and hence errors crept in and abuses arose, and accordingly there was needed a reformation in the Charities of the Middle Ages, no less than in their theology. These blessed charities are not the product of the Roman Catholic Church; they came from God's spirit; they were in the world and in God's Church four hundred or five hundred years before the Romish Church appeared, and having outlived their former superstitions they are now re-appearing; the old principles and ideas are coming back, and our tributes of praise and thanksgiving belong to God that it is so. What is true and good is very apt to be old, and so it is in this.

The speaker then gave some account of the commencement of Pastor Fliedner's work at Kaiserswerth on the Rhine, about thirty-five years ago, which resulted in the formation of that most beneficent charity, the Deaconess Institution, the blessed influences of which are now felt nearly all over Europe; after which he proceeded to mention what seemed to him the

most interesting point of that great plan of which this House purposes to be an individual branch. In every community there is a great deal of faith lying latent in the hearts of women who not only have it in their power to be ministers of good to the suffering, but who, themselves, are suffering because they do not see the way open to relieve others. Many of them are persons of rank and energy; and yet their lives are running to waste because there is no such Christian service at hand for them. There are others who would be immediately called into such service if institutions like this were opened, and places for their instruction provided. There is abundant opportunity for just such work as women are calculated to perform far better than men, in prisons, in hospitals, in public institutions for reform, among the poor, the sick, and in times of pestilence. Their superior fitness was fully shown in the recent war, as well in the Crimean war, and it is said that the faces of the nurses would lighten when assigned to posts of peculiar danger. An illustration of their influence was given in the English Naval Hospitals, in the happy changes wrought there by the employment, as far as possible, of educated Christian women, instead of the coarse and abandoned creatures to whom was entrusted the care of the sick and infirm. Patients need more than medicine; they need sympathy; they need the words of the gospel dropped into their ears; they need the prayers of Christ's disciples, and the consolation of our holy religion. Christians are awakening to a sense of their duties; and before many years have passed great changes in the views

of large numbers in this matter will be effected. The Christian Church will find that it has long left much undone which should have been done.

We will believe that no good purpose like this ever comes to naught, whatever may be the outward appearance of success.

The speaker closed with expressions of earnest desire, that God would grant prosperity to the work.

Rev. Mr. Washburn was then introduced, and said that if we looked at this enterprise from a purely worldly point of view, it seemed as though failure must be before it. We have here a house; the house does not *belong* to this Work, it is only leased; we see it without any furniture in it. We talk of it as the Deaconess House, and yet so far as he knew, only a single person had intimated her intention of entering. These are the features as they appear from a purely worldly point of view. But if we changed the point of observation, and looked at it in the light of faith, in the light of Christianity, everything appeared very different. He believed the opening of this House, marked an era in the history of the Christian Church of New England, which would be looked back upon as one of the most important in the history of the Church. He had no question as to the success of this Work. He believed it would succeed, because it met a felt want, and one which would yet be felt more than ever before. He had talked much on this subject with the gentleman now at the head of the New York City Missions, and he says his soul is burdened with it more than with almost any other. Hardly a day passes that he does not receive peti-

tions to labor in prisons, hospitals, &c., but it is impossible to find the women to go. Now those who have not examined into this matter, have very little idea of the demand that exists here in America, for such labor. He had been led to investigate the subject, and learned something of it. He then proceeded to illustrate from cases that had come under his own observation, the great lack of religious instruction in nearly all the Poor Houses of the country, and the unfitness, morally, of many of the attendants in the Hospitals.

Referring to the remark of Bishop Huntington, that institutions of this nature have generally been the fruit of the prayers and efforts of one person, he cited that of Pasteur Vermaille, commenced in Paris some thirty years ago. The soul of Pasteur Vermaille had long been burdened with a sense of the Work waiting to be performed by Protestant women, who would be willing to labor in a manner somewhat similar to the Catholic Sisterhoods. After much prayer, he formed the idea of opening a house for the training of women for such work. He deemed it necessary a woman should be at the head of it, but he could not think of any one in France qualified for such a position. One night, after praying over the subject, he thought of a woman who lived in a parish where he had formerly labored, and in the morning he wrote to her, stating his plan, and asking if she could be persuaded to take charge of the work. But God had been working upon the heart of the woman at the same time, and after much thought, she had decided to write to her old pastor, informing him of her

desire to be engaged in active service for Christ. Their letters passed each other on the way. Can any one listen to this incident, without feeling that it was God's work? And he had no doubt that this Work, which is begun in faith and built up in prayer, is God's work.

After describing at some length, the Deaconess Institution at Kaiserswerth, he said that it was the love of Christ which led the women to consecrate themselves to the noble work in which they were engaged.

Nothing but that enables them to go through the course of training, and to endure the trials and fatigue to which they were subjected in their work. Many begin the course of training but are unable to hold out, the love of Christ not being sufficiently developed in their hearts to sustain them.

The sentence "How beautiful are the feet of them that preach the gospel of Peace, and bring glad tidings of good things," was then sung by Mrs. D. C. Hall, of the choir of Emmanuel Church, Mr. S. A. Bancroft accompanying on the organ.

Rev. Mr. Means was the next speaker. He said that it was far better, instead of discussing the questions of woman's sphere, and woman's rights, to put the matter to a practical test, by affording an opportunity for her to show what she could do. Facts are better than theories. Woman has an exalted sphere, the right of doing good, for which she has received her authority from God Himself. He then quoted the familiar lines of Sir Walter Scott:—

"O Woman! in our hour of ease,

Uncertain, coy, and hard to please,

And variable as the shade
 Or the light quivering aspen blade;
 When pain and anguish wring the brow,
 A ministering angel thou!"

saying, that while he could not agree with the poet in the sentiment of the first of the lines, yet all felt the truth of the closing ones. Who else can minister to the sick, like one who has her tender touch, whose patience never wearies? It affords noble employment to those who feel the need of some object in life.

Probably every pastor as he goes about amongst his flock, finds those who have a craving to devote themselves to life-work for Christ. Almost numberless illustrations of this were furnished in the recent war. Labors for the sick and needy are often unattractive, but let it be understood that they are for Christ's sake, and how they are ennobled. Mr. Means closed expressing his belief that the expectations of the friends of the Work thus begun to-night, would be realized.

After singing the doxology "Praise God, from whom all blessings flow," the services of the evening were brought to a close with prayer by Rev. Mr. Burrill.

Afterwards all present were invited to partake of a generous collation which had been prepared in the rooms below, by several friends of the new undertaking. Persons gave me various sums, amounting to thirty-three dollars and twenty-five cents; besides this, a lady in Dorchester sent ten dollars. May the dear Lord own this as His work, and bless it.

The following principles and rules set forth the

DESIGN OF THE INSTITUTION.

The design of this Institution is to offer to Christian women a place of training, where they may receive such instruction as is necessary to fit them for the service of Christ, in hospitals, prisons, asylums, and other public and private charities, as well as in mission work at home and abroad.

It is also expected that in due time there will be organized here, from among those trained in the House, a Deaconesses' Association, on the general plan of that at Kaiserswerth on the Rhine.

RULES OF ADMISSION.

Any one who desires to enter upon this course of training must

1. On entering, present, in writing, a request to be received, containing a declaration that she understands and approves the principles of this work, and is ready in all things to submit to the regulations of the House, as here stated.

2. Must be more than 20 and less than 35 years of age.

3. Must be either unmarried or a widow.

4. Must have received, at the very least, a good common school education.

5. Must produce satisfactory evidence of character and of personal piety, including a recommendation from the pastor of the church with which she is connected, and such additional certificates as may be deemed necessary in individual cases.

6. Must, for the first six months, (which time will be considered a probationary period,) pay a reasonable sum for board, unless in exceptional cases, and must provide her own clothing.

THE COURSE OF TRAINING.

1. The House will be placed under the charge of a lady, who will act in sympathy and co-operation with the manager.

2. The practical training will be given in connection with the Consumptives' Home, Children's Home, and the Chapel Work in Willard Street. Such necessary experience as cannot be furnished in these will be sought in other existing Institutions and Missions in the City.

3. Special attention will be given to such a study of the Bible as is needed by those who are to use it constantly in practical work. Lectures will also be given by clergymen, missionaries, and others, on topics connected with various branches of Christian work. Facilities will also be given for the study of books on these subjects.

4. All who enter the House are expected to conform punctually to the regularly appointed order of the day, and to do cheerfully any work which may be assigned them in connection with any of the branches of training.

ORDER OF THE DAY.

6½ Breakfast,
8-9 Bible Class,
12½ Dinner,
6 Tea,
6½ Family Prayers and Social Hour,
9½ Retire to Rooms.

The hours from 7-8, from 9-12½, from 1½-6, and from 7½-9½ will be arranged to meet the wants of the branch of work in which each is engaged, with the understanding that either the morning hour from 9-12½, or the afternoon from 1½-6 is to be free for recreation or retirement, every day to each one. The Sabbath will be made, as far as possible, a day of rest and worship.

5. It is understood that all who enter the House do so with the intention of remaining in it long enough to complete their course of training—the whole time not to exceed two years, and when there are reasons which make it necessary for any one to leave, it is expected that at least two weeks' notice will be given. The same notice will be given when it is felt by those in charge of the House that it is undesirable for any one to continue her connection with it.

6. It is not desired that those connected with this House should be marked by any singularity of dress, but it is expected that while engaged in their work their dress will be plain, economical, and similar.

7. Should this House develop, as is expected, into a Deaconesses' Institution, it will be conducted upon the same essential principles which are stated above. It will be simply a free association of those who have been trained in this House, who may be ready to consecrate their acquired skill to the service of Christ in this work, for such time as they may choose.

8. The lectures on Christian work will be free not only to those who are in the House, but to all Christian women who may desire to attend them; and it is hoped that the general influence of this Institution may be to stimulate and educate not only those who enter the House for a full course of training, but all the women in our churches who desire to live and work for Christ.

May 31. On the 12th, a friend gave five dollars; 19th, a lady in Dorchester, one hundred; a lady of South Boston has kindly furnished a room. The gentleman who furnished curtains for the other houses has remembered us again, furnishing a full supply for this house also.

The gifts for June have been, from Brookline, three dollars, and from Stoughton, two. A gentleman of this city a chamber set of furniture.

July 13. On the 9th, two dollars from Brookline; to-day from New York, two dollars and fifty cents.

July 27. On the 21st, one dollar from S. Boston. To-day another young lady applied for admission.

May the Lord soon provide means for furnishing the Home, so that it can be occupied.

Aug. 5. From Dorchester, seven dollars.

Aug. 30. A lady from Beverly called this morning, with twenty dollars; a friend, one more; from Malden, two.

Sept. 4. From Cambridge, by mail, five dollars.

Sept. 11. Two of the Deaconesses went to Ilion, N. Y., by request, two weeks ago, to attend some meetings, of which the following is a brief account. I would also gratefully acknowledge gifts brought by them, forty dollars from one gentleman, twenty, from another, also one, from a Clergyman.

"After praying that the way might be opened in some place to work for Jesus, an invitation was received from Ilion, N. Y., to labor there for a short season, and to attend their district meeting to be held the first week in September. Accordingly the 27th of August found us there, and the succeeding Sabbath brought blessed opportunities for serving the Master. The last words of Jesus, 'Feed my sheep,' were gratefully remembered in the morning prayer-meeting, and the delightful privilege of obeying 'Feed my lambs,' was granted in the Infant Department of the Sunday School, when about fifty little ones seemed intent upon receiving the 'sincere milk of the Word.' Passing into the general School, received a cordial invitation to address that, and could not refrain, and was rejoiced to see the young apparently drawn to Him and His fold, being told their consent was all that was needed to give them a home in their kind Shepherd's embrace.

The next few days were spent in endeavoring to promote the mutual advancement of Christians; afterwards, participated in the meetings held, and had private conversations with individuals. By these means God's dear children were fed by His Truth.

Soon became very much drawn to labor with the children, but not finding the opportunity, prayed to

Jesus, and He immediately opened the way. Children's meetings were appointed, and the Lord gave His presence, so that many of the precious youth were drawn to Him, and led to honor Him through song, prayer and testimony. It was seen that 'Out of the mouths of babes and sucklings hast Thou ordained strength, because of Thine enemies,' since many an adult was convicted, and benefited. The tearful eye, the thoughtful look, and joyful appearance were all pleasant to witness in their place, especially when the fruits that followed them were noted. Some of the sweetest honey of the gospel was dispensed through them. 'Mamma,' said a little boy of six, 'did you know you had a boy you could trust?' 'What makes you think so?' 'Because I have given my heart to Jesus and I think *He will keep it right.*' In a few hours he came running to her exclaiming, 'Oh! we have had (a few boys) such a good prayer-meeting out in the woods.' After relating with much interest what was done, added, 'and we didn't have any long prayers.' In listening to the talk of the children, they seemed intent as their elders, upon 'pleasing God.'

Not many days passed, before young people's meetings were appointed. Many were greatly enlightened, some coming out of a dreamy, mystical religious life, into one of positive *knowledge* of acceptance with *Jesus*. It was comforting too to note the Spirit's living power, in changing indifferent, trifling, dissatisfied wordlings into earnest seekers for God, and soon to perceive they had found 'rivers of pleasure.' Many a one's countenance was seen to beam with

glorious joy, upon *believing God* without waiting for any wonderful feeling first. A meeting held for young people and Sunday School teachers was exceedingly interesting."

Sept. 24. Although the house is not wholly furnished yet, three of the Deaconesses have to-day taken possession and commenced housekeeping. May the Holy One abide with them !

Sept. 30. As the year closes, and the Deaconesses House has its small beginning, we look forward to the coming months for an abundant blessing.

The amount of cash furnished for this branch of the Work has been three hundred and thirty-six dollars and thirty cents.

"I commend unto you * * * our sister, which is a servant of the church * * * that ye receive her in the Lord, as becometh saints, and that ye assist her, in whatsoever business she hath need of you." Rom. xvi. 1, 2.

TOTAL.

The whole amount given *without solicitation*, but in answer to prayer, to the different branches of the Work during the year, has been nineteen thousand three hundred and eighty dollars and thirty-eight cents.

For the whole Work since its commencement, sixty-nine thousand seven hundred and seven dollars and eighty-six cents.

And now, dear reader, "Commit *thy way* unto the Lord; trust in Him; and He shall bring it to pass, and He shall bring forth thy righteousness as the light, and thy judgement as the noonday." Psalm xxxvii. 5, 6.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion, and power, both now and ever. Amen." Jude 24, 25.

NOTICE.

The Homes are open to visitors on Tuesdays, Thursdays and Saturdays, from two to four P. M.

Letters should be directed to DR. CHARLES CULLIS, 18 Ashburton Place, and packages left at the Consumptives' Home, 11 Willard St., Boston.

Single Annual Reports at twenty-five cents each; also, bound volumes of the five yearly Reports, with an introduction by Rev. W. R. NICHOLSON, D. D., at \$1.50 may be obtained at Messrs. A. WILLIAMS & Co.'s, corner of School and Washington streets.

DONATIONS OF CASH CONTRIBUTED FOR THE CONSUMPTIVES' HOME.

CASH.		Dr.	CASH.	Cr.
To Amount of Donations in Cash from October 1, 1888, to October 1, 1889.....		\$13,348 82	By Barials.....	\$91 00
To Sale of Reports.....		187 00	" Fuel.....	509 81
			" Furnaces.....	275 00
			" Furniture.....	462 10
			" Gas.....	128 74
			" Groceries.....	1,938 02
			" Ice.....	100 00
			" Incidentals.....	361 32
			" Insurance.....	30 07
			" Interest on Mortgages.....	400 00
			" Printing Reports, &c.....	468 26
			" Payment on House No. 10 Minot Street.....	1,550 43
			" Provisions.....	2,245 61
			" Repairs and Alterations.....	2,284 47
			" Salaries.....	2,421 93
			" Taxes.....	241 36
			" Water Tax.....	30 00
		\$13,535 82		\$13,506 82

We have examined the accounts for the year ending September 30, 1889, and find them correct.

N. BROUGHTON, JR.
ABNER KINGMAN.

FORM OF REQUEST.

I give and bequeath to Charles Cullis (if living, and if not, to the Trustees under the will of Charles Cullis), the sum of _____ Dollars, in trust, for the general use and purposes of the Consumptives' Home, established by him in the City of Boston.

DONATIONS OF CASH CONTRIBUTED FOR THE CHILDREN'S HOME.

CASH.	DR.	CASH.	CR.
To Amount of Donations in Cash from October		By Bal.	76 93
1, 1888, to October 1, 1889.....	\$1,314 82	" Gas.....	25 48
		" Groceries.....	251 74
		" Incidentals.....	20 70
		" Interest on Mortgage.....	315 00
		" Provisions ..	166 93
		" Repairs.....	19 50
		" Salaries.....	835 40
		" Taxes.....	57 60
		" Water Tax.....	15 00
	\$1,314 82		\$1,314 82

We have examined the accounts for the year ending September 30, 1889, and find them correct.

N. BROUGHTON, JR.
ABNER KINGMAN.

FORM OF BEQUEST.

I give and bequeath to Charles Cullis (if living, and if not, to the Trustees under the will of Charles Cullis), the sum of _____ Dollars, in trust, for the general use and purposes of the Children's Home, established by him in the City of Boston.

DONATIONS OF CASH CONTRIBUTED FOR WILLARD STREET CHAPEL.

CASH.	DR.	CASH.	CR.
To Amount of Donations in Cash to October 1, 1869.....		By Alterations and Repairs.....	\$938 53
	\$3,597 00	" Fuel.....	23 06
		" Furnace.....	100 00
		" Gas.....	27 63
		" Incidentals.....	102 82
		" Insurance.....	29 94
		" Interest on Mortgage.....	280 00
		" Payment on House.....	1,275 00
		" Printing.....	60 50
		" Salaries.....	602 00
		" Suttles.....	158 12
	<u>\$3,597 00</u>		<u>\$3,597 00</u>

We have examined the accounts for the year ending September 30, 1869, and find them correct.

N. BROUGHTON, JR.
ABNER KINGMAN.

FORM OF BEQUEST.

I give and bequesth to Charles Cullis (if living, and if not, to the Trustees under the will of Charles Cullis), the sum of _____ Dollars, in trust, for the general use and purposes of the Willard Street Chapel established by him in the City of Boston.

DONATIONS OF CASH CONTRIBUTED FOR WILLARD ST. TRACT REPOSITORY.

CASH.	Dr.	CASH.	Cr.
To Amount of Donations in Cash from October 1, 1888, to October 1, 1889.....	\$771 26	By Incidentals.....	\$16 78
		" Printing.....	649 72
		" Postage.....	105 36
	<u>\$771 26</u>		<u>\$771 26</u>

We have examined the accounts for the year ending September 30, 1889, and find them correct.

N. BROUGHTON, JR.
 ABNER KINGMAN.

FORM OF BEQUEST.

I give and bequeath to Charles Cullis (if living, and if not, to the Trustees under the will of Charles Cullis), the sum of _____ Dollars, in trust, for the general use and purposes of the Willard Street Tract Repository established by him in the City of Boston.

DONATIONS OF CASH CONTRIBUTED FOR THE DEACONESS HOUSE.

CASH.	DR.	CASH.	CR.
To Amount of Donations in Cash to October 1, 1888.....	\$326 30	By Fuel	\$9 00
		" Furniture	6 35
		" Groceries and Provisions.....	8 03
		" Incidentals.....	27 23
		" Printing.....	50 00
		" Rent of House No. 9 Willard Street	150 00
		" Repairs on " " " "	76 69
		" Water Tax.....	9 00
	<hr/> \$326 30		<hr/> \$326 30

We have examined the accounts for the year ending September 30, 1889, and find them correct.

N. BROUGHTON, JR.
ABNER KINGMAN.

FORM OF BEQUEST.

I give and bequeath to Charles Cullis (if living, and if not, to the Trustees under the will of Charles Cullis), the sum of _____ Dollars, in trust, for the general use and purposes of the Deaconess Institution established by him in the City of Boston.