

## **The Influence of Dr Cullis by Kenneth MacKenzie**

Dr. Charles Cullis, a physician of Boston, was the first to come before the American public in this unique ministry. A man of deep piety and clear thought, he found that prayer was a means of physical quickening, not alone by its subjective influence, but that resting upon the promises of God, a power for healing was being manifest in his ministry. Being well-trained in the system of diagnosis, he was fully qualified to pronounce the character of the disease with which his patients were afflicted. Consumption, the name then employed for tuberculosis, yielded especially to "the prayer of faith." Cancer, too, and other then believed incurable diseases were overcome.

The work so enlarged under Dr. Cullis' ministry that his conventions at Old Orchard, Maine, during the summer, were thronged with seekers for healing. Eventually, he selected Intervale, New Hampshire, for his own work, so as to be undisturbed by the dates for other religious bodies, as was the case at Old Orchard. This summer resort was so largely patronized by others, as well as those seeking healing, that great buildings splendidly equipped were necessary for the increasing crowds of fine-minded people who sought the spot for recuperation and religious truth. In Boston too, a large and commodious home was erected for the reception of the sick, who believed God for their healing.

Dr. Cullis' popularity may be estimated by the recorded fact that a letter coming across the sea addressed, "To the Man in America who believes God," found its way into his hands. And this was the secret of his phenomenal ministry. Healing by faith was the keynote. He had not arrived at any formulated system regarding the truth. That God had the power to heal, that His promises were sufficiently reliable to insure healing, that God did heal were enough for him. We do well to remark this. As the first apostle of the new ministry of prayer, he remained in the sphere of thought and action, which had been tested by experience. He was not a theologian; the sophistries of the schools had no charm for him. In the Willard Tract Repository, which he founded, there were books published written by others which took the advanced position of formulating a system of healing. We have no ground now for discussing that phase of the movement. We are recording history and the mention of Dr. Cullis' work demands that his position in the field of healing should be stated. That for which he stood may be said to be genesis of the modern healing trend.

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