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Again, these moderns, who lose no opportunity of disparaging the Judicial Committee of the Privy Council, were the first to appeal to it in matters ritual; and it would be well for them as they look at their crosses, credence tables, and variegated communion cloths, &c., to call to mind the indisputable fact that but for the Judicial Committee in the Liddell cases, all these articles of ritual furniture or ornament would be illegal. Even the late Bishop Philpotts decided against crosses and vases of flowers on the Sacramental Table as being illegal.

We gladly bring our remarks to a close, for Ecclesiolatry is a sign of a low ideal of Churchmanship, and to dwell at any length on such a subject is painful. It is refreshing to turn to the following incident in the Rev. Henry Martyn's *Memoirs*, as an illustration of that highly spiritual condition which our Church desires to see in her members, and which she forcibly strives to promote in the Ascension Day Collect, where the prayer is that we may ascend in heart and mind into the Heavens, and with our Lord *continually* dwell.

Very decidedly (it is stated of Martyn) did he differ in some important points from the Baptists. But it was with the sincerest grief that he heard, during his abode at Alden, of an order issued by the Government (though it afterwards proved that he was misinformed) to prevent their preaching and distributing tracts. So perplexed and excited was he by this intelligence that it even deprived him of sleep, and he spoke with so much vehemence against the measures of the Government, as, upon reflection, to afford him matter of self-condemnation. "I know not," he said, "what manner of spirit I am of. I fancy it is all zeal for God, but what a falsehood is this? . . . Did Jesus canvass the proceedings of Government in the spirit of one of this world? I pray to be preserved from ever falling into this snare again. . . . I trust I shall be able to distinguish between zeal and self-will. Let me never fancy I have zeal till my heart overflows with love to every human being."<sup>1</sup>

B. A. HEYWOOD.

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#### ART. IV.—PALESTINE AS A FIELD OF MISSIONS. .

**A**N inquiry into the position and prospects of Mission work in Palestine would probably be interesting to readers of *THE CHURCHMAN* at any time, but it must have a special interest at the present moment from the fact that the diocese is now without a bishop, and the Missions themselves are passing through a time of severe trial. The Holy Land being now one

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<sup>1</sup> "Henry Martyn's *Memoirs*," by Sargent.

of the correct places for tourists to visit there are numbers of amateur reporters who are ready to take home, and vouch for the truth of, any story that they may happen to hear on the spot. And if by any means they do not see the exact kind of success that they expected to find, they are too ready to say that the whole is unsuccessful, and ought to be abandoned. And when we hear it rumoured that there are those who sit on home committees who entertain some such opinions, it becomes a very grave matter, and ought to be looked fairly in the face. Ought success to be a test by which to determine the continuance or otherwise of a Mission? is a question that may be fairly asked. And in it is involved another, May there not be a success which cannot be calculated, which does not meet the eye? The craving for success may, and often does, hinder a real work from being carried on. It leads to a loose way of admission into the Church, and prevents that close searching preparation and probation which ought to be insisted on in the case of all new converts. One real believer, even from the point of view of future success, is of more value than a hundred who are willing to become Christians from a lower motive. And living in this Mission Field one cannot help feeling that a principal cause of present difficulties is the way in which the desire for early success has been allowed to influence the missionaries. And in saying this I would desire that it should be clearly understood that I do not wish to attach blame to any one. The real wrongdoers in the matter are the Christian public at home, who like to support that which gives most promise of success. Would such have been satisfied with what was to be seen of the life-work of our Lord? To leave this country, of all countries in the world, at the present time, without Christian missions would be a sadly mistaken policy; besides being unfaithful to the great command,—at the present time, when the False Prophet begins to totter on his throne, hastening to his fall, and when the first streaks of a coming glorious day begin to be seen.

There are three great divisions of the work in Palestine, each of which has its peculiar difficulties, its special methods, its separate promise. These are—work among the Jews, among the Mahometans, and among the members of Oriental Churches.

The difficulties are numerous and formidable, but not therefore insuperable. And first amongst these stands the fact that all look upon the land as holy, and each dweller in it as having some religious distinction conferred upon him. This applies in a special manner to Jerusalem, but also in a minor degree to the whole land. The Jew comes to end his days in the holiest spot upon earth, and lives here not only for his own benefit, but also for the profit, in some way, of certain synagogues

or congregations, in other parts of the world, of which he is the representative. What then less likely than that he should listen to the teachers of a religion which would not only show him to be utterly mistaken, but would also take the bread out of his mouth, for these are supported by "Haluka" or alms from the people whom he represents. The Mahometan regards it as one of the most sacred cities, and to live and die here is a sure way to Paradise. While the so-called Christian thinks he has special merit in being here. To listen to the truth would dispel all these illusions, and therefore they are not likely to be willing to do so. But the impossibility of toleration on the part of Mahometans is the main hindrance. It is true that the Turkish law acknowledges to a certain extent the principle of toleration, and in accordance with that a Mahometan may become a Christian. Every Mahometan, however, will tell you that though this is an agreement entered into with Christian nations, it is incompatible with the principles of Mahometanism, and is never intended to be observed.<sup>1</sup> It must be remembered that Mahometanism is a very different thing in this country from what it is in India. There, with a just administration of the laws, and a proper consideration and protection for human life, it is possible for a Mahometan to become a Christian with some hope of being allowed to live; and yet how few Mahometans do become Christians any one acquainted with India knows only too well. How much more difficult must it be where the Government is Mahometan, and human life is held very cheap even among its own subjects.

Another difficulty which stands in the way of Jews and Mahometans is the idolatry, whether real or only apparent, of the various Christian Churches. It is not within the purpose of this paper to inquire particularly into the question whether there is a real idolatry practised or not. It is patent to any one acquainted with Jewish and Mahometan feeling on the subject, that even without entering into the churches the votaries of those religions must think that Christianity is idolatrous. The various processions are enough to convince them of this, and if they should but enter one of the churches nothing that could be urged would induce them to come to a contrary opinion. And herein lies the difficulty of the Christian missionary. He must repudiate these Churches. He must maintain that his

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<sup>1</sup> If a man becomes a Christian, though he cannot be arraigned before the Court for this, he can be accused of some crime, however falsely, and be speedily consigned to that most miserable death in life, existence in a Turkish prison. Or a cup of poisoned coffee might settle the matter even more easily, and no inquiries would be made respecting his fate. Is it wonderful that men dare not listen to the claims of Christianity when they know the terrible consequences?

religion and theirs are entirely different; he must so live and so worship as to convince Jews and Mahometans that idolatry is abhorred by Christians as much as by them. If only some members of our own Church realized the vastness of the stumbling-block they cast in the path of Jews and Mahometans they would be less ready to coquet with these Churches when they visit this land.

Another difficulty is the gross ignorance of the mass of the people of all the religions. There are a few Rabbis who are learned men in their own peculiar way; who almost know the Talmud by heart, and who can refer at once to nearly any passage you may name. There are others here too who, though not so learned, spend their time in the synagogue reading the Talmud and the synagogue prayers. But the mass of the people can only read the synagogue prayers and the Talmud without understanding the meaning, and the women cannot even do this. The lack of anything that may be called knowledge is simply astounding.<sup>1</sup> With the Mahometans the case is very similar, only that the number of the men learned in the Koran is much smaller than those learned in the Talmud; while the mass of the people in the towns know nothing, and in the villages the only one that can read the Koran is the Imâm.

And when we come to the Christian Churches the case is not much better. The Latins, it is true, have their schools, and their education in some respects is a fair one. The Armenians, too, in Jerusalem, have a good school, and their pupils are taught very well. Some of their drawings would do credit to our Art Schools in England, and the Patriarch being somewhat of a scientific man, has the pupils carefully instructed in much useful knowledge. There is also a Greek school to be met with here and there, but the instruction is very limited in its range and in its amount. The great mass of the members of all the Churches can neither read nor write; while even the priests can hardly do more than recite their prayers. I have conversed with Greek and Greek-Catholic priests who had no Bible in their possession, or within their reach, and who had scarcely ever seen a Bible. Such men are placed at a distance from all opportunities of obtaining knowledge, and are the sole instructors of the Christians around them.<sup>2</sup>

This ignorance, then, is a great incubus which rests upon all efforts to evangelize the country, and forms one of the difficulties

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<sup>1</sup> This applies principally to the Sephardim, the Ashkenazim being better instructed, though even they are very far from having a good education, and what they have they bring with them from other countries.

<sup>2</sup> I have indeed always found such men willing to accept a Bible, and most decided in their promises to read it.

in the way of the spread of the Gospel. And yet, as we shall see, here is a vulnerable point where the attack should be made with the greatest vigour.

I must also here name a difficulty which missionaries have to a great extent made for themselves.

In former days, when converts were rare, it was the custom to hold out every imaginable inducement to bring over some who were willing to become Christians or Protestants; and when they had come over they were very much petted, and made to think themselves of very great importance. Connected with this, and in some degree originating it, are two things which are still in existence and are a constant source of trouble and difficulty.

The first of these is, that it is the general custom of the convents here to provide houses, and in many cases food also, for the members of the various Churches. It is no secret that, about a year since, the Greek Church bought over by gifts and promises about 300 members of the Latin Church. Now, if such people get the idea that they would be better off as Protestants, they are quite ready to come and offer themselves. The conventual system has pauperized and degraded the whole population, for its effects are felt even beyond the Churches.

The other trouble that I referred to, is the system in existence in Turkey—that all recognized faiths have a right to have a representative in the Mejlis or Court, and any one getting into trouble and having to appear before this Court, has the right to be helped by the representative of his Church. And so when it is noticed that one representative has more power than another with the Mejlis, or is more unscrupulous in his dealings, the tendency with the natives is to place themselves under him. Now the Protestants have their Khodji Bash, or representative, and when it has been seen that he has been able to do a great deal to help those for whom he has to appear, many have wanted to place themselves under him; and, on the contrary, if he has not much power they are ready to withdraw.

Now, in former times, missionaries seem to have been too ready to fall in with these abuses, and to do very much to induce people to join their communion, and to stand by them when in trouble, not only to see justice done, but in some cases even to defeat justice and to let the wrongdoer go free. And under Turkish rule, this can always be accomplished by a little judicious pressure, and some use of golden arguments. But such action must of necessity demoralize the people, and make the converts utterly worthless. All the Missions here have had to suffer from the too great petting of converts, if not from the worse practices that I have named.

Oriental habits, too, undoubtedly form a difficulty in the way of the spread of the Gospel. Fatalism is not confined to Mahometans. It is common to all Orientals. "*Min Allah*"—it is from God—is constantly on the lips of all, and pious as it sounds at first it is neither more nor less than an excuse for laziness. And convenient as it is, it stands in the way of the knowledge of "God in the face of Jesus Christ." And the almost universal habit of lying and deception, holds back even professed converts from rising to that character which they ought to exhibit. So deeply is this evil rooted in the native character, that many missionaries seem to think that even the Gospel can never raise them. To me it seems that the teaching has not been sufficiently pointed, and that even real converts have not been trusted as much as they ought to have been.

Having thus adverted to some of the difficulties of Missions in this country, I would now pass on to speak of some of the methods of work. I may place these under four heads: (1) *Evangelistic*; (2) *Pastoral*; (3) *Educational*; (4) *Industrial*. On the first two heads I need not say much. The *Evangelistic* work is carried on much in the same way as in other countries. Visits to shops in the Sukhs or Bazaars, form a chief feature of this work. In these, especially amongst the Jews, a few may be gathered together, and by a little judicious management may be led to converse on religion, and the claims of Christianity may be pressed.

The bookshop, under the management of an earnest pious man, may be made a place of meeting for many who can hardly be induced to speak to a missionary anywhere else.<sup>1</sup> With the Jews, the model of the Tabernacle is a great attraction.

But it needs constant acts of kindness, an unwearied patience, and a readiness always to listen to stories of trouble, even if no help can be given, and so to lead the people to believe that the missionary is a true friend, who seeks only to do them good.<sup>2</sup>

(2) The *Pastoral* work is of much the same character as in England, and I should not name it but for the sake of remarking that the two great Societies at work here, the Jews' Society and the Church Missionary Society, seem to work on different principles. With the former, the Jewish convert is always the

<sup>1</sup> Street preaching, properly so called, cannot well be carried on here. It was formerly tried with the Jews opposite the bookshop, but the result was far from encouraging, stirring up opposition without bearing any fruit.

<sup>2</sup> How much such a friend is needed can only be realized by those who know how harshly the people are treated by their own religious teachers; and how wide a door is thus opened very few, even of those at work, seem to realise.

missionary, the Englishman the pastor; while with the latter, the European is the missionary and the native the pastor. I will not take upon myself to criticize either, as no doubt both have good reasons to urge; but it seems to me that in principle and in practice the Jews' Society's method is the better. The convert may be expected to know better how to deal with his unconverted brethren, while the European clergyman ought to set a higher standard before the converts.

(3) The *Educational* method. Herein, I think, lies the hope of the Missions for the future. Satisfied as they have been for ages with the ignorance which is their stronghold, the people are now beginning to see the advantage of some education. Moreover, they wish for something European. They look at it undoubtedly from the worldly point of view. But I take it that education, even if only secular, which I do not advocate, must strike the death-blow of these false religions. One who receives an education which opens his mind, draws out his powers of thought, and gives him access to the knowledge, the philosophy and the religion of other nations, cannot remain a bigot in that which he must soon see is untenable. And so if he does not become a Christian himself, he cannot persecute the man who does. Before education the terrible intolerance of Mahometanism must fall. And though we do not like to lose one who has been taught in our schools, yet by even such the way is being opened for others to believe. That the Jewish Rabbis hold the same opinion as to the effects of education, is seen by the fact that they are even more strongly opposed to Jewish schools in which anything of a European education is given, than they are to our Christian schools. If it were necessary then, I could even bring myself to support schools in which no Christianity was taught. But it is not necessary; for very many parents both Jews and Mahometans, are willing to have their children taught Christianity for the sake of the other education that they may receive. And though the schools may not be able to give as good an account of their results as might be wished, they yet can, even now, render a very fair account.

It is remarkable how the Jewish boys who have been taught in the Mission Schools here are turning up again either here or elsewhere, and showing the fruits of their teaching by becoming Christians. Very many instances might be given. It is a more difficult matter when we come to schools for the Arabs. In these, to begin with, only a small proportion are Mahometans, the principal portion are Greek Christians, with a few Latins. Last year, in the girls' school, at Nazareth, with over fifty girls there was not one Mahometan. In the boys' school, at Jerusalem, the proportion is about one in five.

But, even if the children are brought into the school, the

difficulties are not over. To train them as Christians is one thing; to enable them to live as such is another.<sup>1</sup>

There is also much difficulty with the Jewish girls. If they attend the schools, they are married before the time for leaving, and before we could have any right to induce them to be baptized. So early are they married, that it is not an uncommon thing to have married girls, widows and divorced girls, among the scholars.

But is it to be said that no effect is produced? By no means. Many of these girls grow up Christian in heart, though, from the force of Oriental customs, unable to make a profession. And though they may not be Christian in heart, they will not be found amongst those who speak against Christianity, or joining with such as will persecute those who would become Christians. And as time passes on and the young men and women marry, who have been both educated in the Christian schools, there will be a still further advance. And therefore, though only a few of the scholars may become Christians, the schools are our chief hope, and ought to be maintained in the highest efficiency.

And this brings into prominence the Preparandi Class, which the C. M. S. are now fostering with much care. The importance of this portion of the work can hardly be exaggerated. It is most necessary that the members of it should be carefully selected, not only for ability, but also for promise of piety, at the least; while the training must be of such a character that they must all perceive that the teaching of the truth as it is in Jesus is the first thing. And they ought not to be employed as teachers until they have given evidence of personal faith in Christ as their Saviour.

They should also have some experience of English Christian family life, as well as training in the theology of the English

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<sup>1</sup> I may give an instance which occurred at Talitha Cumi, the German Deaconesses' school for girls. A child was brought to them at the age of two years, with neither father nor mother, and as it seemed without any relative—certainly with none willing to bring her up. She was taught there until she was about sixteen years of age—being a Christian in thought, feeling, and hopes. She had not been baptized, because that is never done until the legal age for deciding for themselves. She was under preparation for baptism, when suddenly an uncle appeared and claimed her. She refused to go, as she said she was a Christian, and intended to remain so. However, application was made to the Pasha, who ordered her to be brought before him; and when the uncle had proved his claim, and had found a husband for the girl, the Pasha married her there and then, and handed her over to the care of her husband, in spite of the entreaties of the girl and the remonstrances of the Consul and others. For some two or three years the poor girl was never seen. Just lately she has been allowed to appear again, but utterly broken in spirit, under thorough subjection. It can only be hoped that in secret she is still a Christian.

Church. These are points that need to be insisted upon because of their importance for the future, and because present arrangements are not yet such as to satisfy these requirements.

(4) *Industrial Training* of the young. There is no industry in the country beyond the supply of the ordinary necessities of life, and it is a most serious question how to provide work for the Christians. It is a difficulty felt by all, but most nearly touching the work amongst the Jews. The mass of the Jews here, being partly supported by the alms of their co-religionists in other parts of the world, can eke out a living by doing work at a very low rate. But when they become inquirers they lose this Haluka, and are driven away from their work. While they remain as inquirers, and for some little time after, they must be received into some institution for teaching them remunerative trades, or they must be sent to some other place in Europe or America where they can earn a living. And if they remain until they have had their training, they must then be sent away, as little or no work can be found here. Thus the Christian community is not enlarged, and so its influence is not felt increasingly as it ought to be. This difficulty is less felt among the Arabs (though with them it is an acknowledged difficulty), because they are able to continue their former mode of life. Yet for the young among them it is advisable that as much industrial training as possible should be given.

Now we come to the inquiry, What is the *out-look* of the Palestine Missions? It must be acknowledged that it is somewhat dark (there are various complications which need very careful handling—into these it is not my province to enter, but I believe that with earnest purpose and prayerful seeking for guidance they may be overcome), but not without indications of a coming brightness.

To bring on the brighter time there is needed a decided policy in the Home Committee—to support the Missions to the utmost of their power—to have a clear code of instructions, as to admission of converts, regulation of Missions, and position and power of the Missionary Conference. And on the part of the Missionaries there must be a loyal carrying out of such instructions.<sup>1</sup>

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<sup>1</sup> Some alterations in the Missions themselves are imperatively demanded, which cannot be indicated here; changes the necessity for which cannot be seen by visitors, however capable, in a hasty tour through the country. And not only changes are needed, but a considerable extension, chiefly in the way of schools. If the work is to make progress among the people, the schools must be multiplied. There ought not to be a village where it is possible for a Christian to live without its school; if these are placed under *efficient* superintendence the results will soon be seen.

There are many places too that ought to be occupied, as they are of very considerable importance. Hebron with its 600 or 700 youths, and two or three times that number of Mahometans, has no work done for it beyond the occasional medical and missionary visits of the agents of the Jews' Society. If the two Societies could unite in promoting a medical mission here, for Moslems and Jews, it would be found an important field of labour. No other mission could succeed, as far as we can see at present, but a medical man is much needed there; and if the *same man* be a true missionary much good work for the Lord might be accomplished. Akka (St. Jean d'Acre) ought also to be more efficiently occupied. There is a school here which does its quiet work, but more might well be done in it and around it. There is only a small Jewish population, about 130, with one synagogue, but it is a considerable town with more business and less fanaticism than most other places in the land.

But in Safet and Tiberias there is the most urgent need. There are in the former place from 10,000 to 15,000 Jews, and I should judge that there are nearly as many Mahometans.<sup>1</sup> Well, what is done for such a place? A missionary journey is undertaken once a year, when four or five days are all that can be given to it. And yet there are promises of fruit. The Jews' Society are most anxious to occupy this, "the city set on a hill," but they have not the means. It is, next to Jerusalem, the largest place in Palestine; it is perfectly safe for a missionary, and yet it is almost untouched. Again, in Tiberias there are 4,000 Jews, and as many Mahometans, as nearly as I can judge; and for it the same amount of work is done as for Safet. I can testify, moreover, to the desire for some teaching. In addition to my work among the Jews (for which they are here most grateful), I spent an intensely interesting evening in an Arab house, at the special invitation of many people. When I arrived, I found the room filled with the smell of coffee, the fumes of tobacco, and other odours indescribable, and inhabitants whose name was legion, but the evening was none the less to be remembered for its intense pleasure. Around the room were seated a number of men, about fifteen, including the Imâm of the Mahometans, the Greek-Catholic priest, and several men of some position in the place. While the coffee was preparing, before which it would not be considered polite to open the

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<sup>1</sup> Figures must be given with all reserve here, as there are no means of verification: for example, at Safet, last March, I was assured by one of the Rabbis that there were not more than 5,500 Jews in the place; while the Cadi stated to me, most positively, that he had 12,000 Jews enrolled, and the work was not completed, but he felt sure there would be 3,000 more. Each had his reason for his statement, so I conclude that the truth lies between the two.

principal business of the meeting, I gave them some account of an English manufacturing town. Afterwards I spoke to them on the Beatitudes. They were intensely interested, and one of them, in thanking me in the name of the others, said he could not tell why, but a great change had come over them; for a year since they would none of them have cared to come out for such a meeting, but now they were longing for such instruction, and would gladly come two or three times a week. And both they and the Jews are most anxiously asking for a school. It makes one's heart ache to turn away from such appeals, and say "The people of England cannot afford to send you a teacher."<sup>1</sup>

From these centres that I have named the whole country on this side the Jordan could be efficiently worked with a system of schools in all the villages. So that the expense of thorough occupation is not a very great additional burden, demanding very few European missionaries, but calling for a careful and judicious development of the *Native Pastorate*. The fostering care of a wise bishop is needed for this. The men to be ordained must be carefully chosen and lovingly trained; trained by one who is thoroughly loyal to the English Church, and well versed in English theology. The appointment about to be made by the C. M. S. in connection with the Preparandi Class is of the utmost importance, and for it a suitable man should be carefully sought. Upon him depends very greatly the character of the native ministry of the future; though even after careful training injudicious treatment may spoil the work.

The appointment that may be made to the bishopric must have a great influence upon these Missions.

It is evident to most that the united bishopric, however good in theory, is in practice more of a hindrance than a help, and, though the withdrawal of Germany would necessitate the loss of half the income, it is for the good of the Missions that the sacrifice be made. The English are supposed to have all the benefit of the union. Certainly the Germans have none, and English missions are rather hindered by it. So it is devoutly to be hoped that Germany will withdraw. Then if an Englishman—a Churchman of piety, love, zeal, in whom the two Societies have full confidence—be appointed, we may look, under God's blessing, for great results. At present there is no Diocesan Organization of any kind, no oversight, and no stimulus to zeal.

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<sup>1</sup> An occasional visit is paid to Tiberias by one or other of the agents of C. M. S. stationed at Nazareth.

If a catechist or schoolmaster could be placed in each of these towns, Safet and Tiberias, and a pastor put over them who might reside for six months at Tiberias, and for the hot season in Safet, there would be every prospect of success. They are near enough for an occasional ride from one to the other, so that an efficient inspection might be maintained.

For something near six years, if not more, there have been no confirmations even, except in Jerusalem and Egypt. Bishop Barclay had laid plans which he was about to carry out when he was suddenly called away. If his successor will come to us with a firm faith in the power of the Gospel, in a spirit of humility, and with an earnest spirit of prayer, and will work in entire harmony with the two Societies, we may then look in confidence for abundant blessings to descend upon this land—once so honoured, now so down-trodden, yet in the future to be so highly exalted through the presence of her glorious King.

A. HASTINGS KELK.

Christ Church, Jerusalem.

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ART. V.—MODEL ARRANGEMENTS FOR THE  
SICK POOR.

IT is now about half a century since the Provident system of medical relief was first tried in this country. For some time it made little or no progress; but during the last few years it has taken a fresh start. The vast increase in the numbers, in the wealth and in the political power of the working classes, renders every subject which affects their well-being a matter of importance to the nation at large. In particular it is felt to be most desirable to cultivate habits of prudence, forethought and self-reliance. For these reasons the Provident system now stands high in public favour. It has been adopted by some of our most eminent social reformers. Provident dispensaries, and kindred institutions, have been opened in many towns and villages; and at the present time a great scheme is being developed, under the name of "The Metropolitan Provident Dispensaries Association," with the view of giving the working people, in every district of London, the means of insuring themselves against the expenses of sickness through the agency of Provident Dispensaries.

My present object, however, is not to speak of the Provident system in general, but rather to direct attention to a particular locality in which it has been actively developed, and in which the medical arrangements for the relief of the sick poor are singularly good. This locality is Battersea—a parish which is in some respects remarkably well suited to form a field for enterprises of this kind.

The old parish of Battersea has of late witnessed great changes. At the beginning of last century it was the chosen home of the famous Lord Bolingbroke. His splendid residence was on the