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"Fruit-a-tives" cures diseased and irritated kidneys when all other treatment fails.

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ST. HYACINTHE, P.Q., June 10th, 1905.

I have much pleasure in testifying to the great good which "Fruit-a-tives" have done me. I was a constant sufferer from severe constipation and severe pain in the back for the last ten years. I tried many kinds of pills and tablets and physician's medicines but the relief was only temporary. Not long ago



I tried "Fruit-a-tives" and now I am entirely well, no pain, no constipation and my stomach and bowels act naturally. I cannot say enough in praise of "Fruit-a-tives"—they are a grand medicine, mild as fruit in their action and easy to take. (Signed) H. MARCHESSAULT, High Constable.

Do you know that every drop of blood in your body goes to the kidneys to get rid of some of the impurities? When the bowels don't move regularly, the blood takes up poisons in the bowels and carries them to the kidneys. Then the kidneys get overworked—inflamed. Then comes the pain in the back—headaches—constant desire to urinate—nervousness—sleeplessness

"Fruit-a-tives" acts directly on the Kidneys—cleans, heals and strengthens them—makes the liver give up more bile to move the bowels regularly—and stimulates the glands of the skin to increased action. These rid the system of all poisons and every trace of Kidney Disease disappears.

Fruit-a-tives have cured hundreds of cases of Kidney Disease by stimulating and healing the Kidneys. At all druggists or sent postpaid on receipt of price—see a box or 6 boxes for \$2.50



## THE FIRST PROTESTANT MISSIONARY IN CHINA

The Rev. Arthur H. Smith, D.D., writing in the "Missionary Herald," announces that in the spring of 1907 there will be held in Shanghai a general conference of Protestant missionaries in China to commemorate the hundredth anniversary of the arrival in that country of the first Protestant missionary. He says "the face of the conference will at first be naturally turned towards the past in a survey of a century, but only that it may be better front the future—its problems and its possibilities." As he adds that "all friends of missions throughout the world ought to give this coming conference the benefit of their sympathies," and as we are zealous for the success of the right kind of missions to the heathen and deeply sympathize with the honest dupes of the wrong kind of missionary, we beg to contribute a first chapter on the earliest Protestant missionary to China.

The Rev. Dr. Smith, who forgets to remind his readers that Catholic missionaries had successfully evangelized China 250 years before the first Protestant missionary landed there, writes without a smile: "The early Protestant missionaries were men cast in a large mould, and although their labors were necessarily of a preparatory nature, destined to be superseded, they were herculean and phenomenal." The reader is requested to take note of this grandiloquent eulogy. He will see, later on, how the testimony of Protestant witnesses disposes of these fine adjectives. "The present generation," continues Dr. Smith, "can boast no such sinologues," which, being interpreted, means Chinese scholars. As "Morrison, Medhurst, Legge, Chalmers, Wylie, Edkins (all connected with the great pioneer London Missionary Society), or Samuel Wells Williams, who, like Dr. Medhurst, originally a printer, made every department of knowledge his own."

Dr. Morrison's name being the first of the six "men cast in a large mould," we shall take his as a test case and then leave the reader to judge of Dr. Smith's adherence to truth, when he says that his labors, though "necessarily preparatory," were "herculean and phenomenal." In order to do so we have fortunately at hand a masterly character sketch of Dr. Morrison, based entirely on quotations from fifteen different Protestant sources. These quotations were carefully collected by Dr. T. W. Marshall, a celebrated con-

vert from Anglicanism, and published by him, with an amazingly clever running commentary, in his monumental work, "Christian Missions; their agents and their results." We copy therefrom the first ten pages of the second part of the second chapter of the first volume, in order to show that even on the score of Dr. Morrison's knowledge of the Chinese language, which is Dr. Smith's only definite praise of him, the exaggeration is truly "herculean and phenomenal."

In singling out Dr. Morrison as a typical instance, we are doing no injustice to the five other "men cast in a large mould," for Dr. Marshall's history of all the early Protestant missionaries in China, always based on Protestant testimony, bears the same general stamp of failure. In fact Dr. Morrison appears in a more favorable light than many of his contemporaries and immediate successors in the Protestant missionary field in China. He at least does not seem to have been positively vicious, while many of the others were.

Moreover, in presenting this amusing sketch of the "first herald of the Gospel," as one of his admirers called him, we are far from pretending that the Morrison type is common in our day. Until Marshall's great work appeared, that type was, indeed, fairly representative of the least harmful kind of Protestant missionary in China. But "Christian Missions," on its publication more than forty years ago, startled the Protestant missionary bodies into a realization of the way they were being deceived and led. So great was the change that, less than ten years after the appearance of Marshall's two large volumes, a Catholic missionary from China could truthfully say that, although conversions to Protestantism were still few and often insincere, yet the activity of Protestant missionaries in educational and charitable lines was becoming quite noticeable. The history of Protestantism in the far East was going through the same phases as it had done

in Europe, where, although the early Reformers were, to use the Anglican Dr. Littledale's picturesque expression, "a set of unredeemed villains," their successors, shamed into virtue by the example of Catholics, reverted to a less unchristian mode of life, and practically acknowledged that faith without works is dead.

Before beginning the extract from Marshall, we beg to call attention to the relatively enormous salary enjoyed by Dr. Morrison. We are told that he was in receipt of a thousand pounds a year. In China, in the first third of the nineteenth century, that salary was equivalent in purchasing power to ten times the amount in England, and would, therefore, represent about fifty thousand dollars of our money. Even at the present day the wage of an excellent servant in China is only one dollar a month, and everything else is in proportion. This helps us to understand why so many unapostolic Protestant families are so ready to undertake missionary work in a country where they can luxuriate in opulence on a thousand dollars a year. Referring to the period covered by Marshall's volumes, viz., the first sixty years of the nineteenth century, Mr. Medhurst, the second of Dr. Smith's famous sinologues, says that the salary of each native Catholic priest "is eighty-two dollars yearly" (China; its State and Prospects, ch. X., p. 264), and Marshall adds that "even the French and Spanish priests, some of whom are members of great European families, only receive five hundred francs, or twenty pounds (\$100) per annum, for their whole support, and even from this scanty allowance a portion is deducted, either for the support of the college of the mission, or for providing wine for the Holy Sacrifice, as well as books, etc." This contrast between self-denying missionaries and the counterfeit article will be still more strikingly evident in the following passages:—

PROTESTANT MISSIONS IN CHINA  
An Extract from "Christian Missions" by T. W. M. Marshall.

And now we have to exhibit the first example of that instructive contrast of which every part of the earth will furnish a new one, and which it is the main purpose of these volumes to trace in every land in which the Church and the Sects have confronted each other. What the Church can do, we have seen; let us ask the Sects to unfold, in their turn, the secrets of their annals. The day has at length arrived, when we (Continued on page 7)

### It Heals The Lungs.

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Don't accept a substitute for Dr. Wood's Norway Pine Syrup. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cents, at all dealers.

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For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

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For lands owned by private individuals apply to the various real estate agents in the city.

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