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NEW SERIES.

CHARLOTTETOWN, P. E. ISLAND, SATURDAY, AUGUST 3, 1889.

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Popular Prices! Print Cottons!  
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BONANZA LINES FLOUNCINGS, FLOUNCINGS,  
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Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

### Cough Medicine

to every one afflicted."—Robert Horton Foreman *Healthlight*, Morillon, Ark.  
"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

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Ocean passage to Europe also secured by all lines of Steamships sailing from New York, on application to  
FENTON T. NEWBERRY,  
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July 6, 1889—tf

## ANTHRACITE COAL.

DISCHARGING to-day per Brig. Co-sican,  
300 Tons Anthracite Coal,  
(EXTRA QUALITY.)  
C LYONS.  
July 23, 1889.

## As Lengthen Other Days.

If as mine thy boyhood's eyes  
Rested first on country skies,  
Or, if first thy childish feet  
Pattered o'er a city street,  
Still, as lengthen later days,  
All thy heart seeks Nature's ways;  
All thy soul goes gypsying  
Through the radiant tents of Spring.

There, with elves in woodland nooks;  
Music of the vagrant brooks;  
Bursting buds in hedge and lane;  
Scamper of the roystering rain;  
Erewhining of the gentle herds;  
Cooing of the nesting birds;—  
Come new strength, hope, faith and pow'r  
In earth's resurrection hour!

Edgar L. Wakeman.

## LETTERS TO THE EDITOR.

### That Reply of "Secular Thought."

SIR,—I do not wish to make your columns a medium of religious controversy. However, as you have noticed in your Local's long reply in the journal edited by Mr. Charles Watts to my letter recently published in THE EXAMINER, will you kindly print a note in reference to said reply. As I said formerly, I do not write for the purpose of controversy, but simply to indicate the true nature of secularism; and that only in behalf of such honest doubters as are earnestly by desiring to know the truth, whether it lies in Christianity or in some negative system. If it should be thought there are a sufficient number of such who "doubt in order that they may believe," to justify a public discussion of any points in secularism that are at variance with Christianity, I shall be only too happy to discuss such questions with any one who asks them either in your paper, or any other. It must be perfectly evident to every one who considers, that a platform discussion, such as was sought by Mr. Watts in the maritime cities, could not be a fair way of conducting such a controversy. Nothing is easier for a ready and plausible speaker than to hide real issues under a cover of sophistry, or wit, and so to the approval of an audience which does not discriminate. For instance, three years ago, in St. John, Mr. Watts carried the audience against his opponent by the merest subterfuge, covering him with ridicule because, as a defender of Christianity, he was not able to quote for Mr. Watts, from Numbers, the "fourth commandment." Nothing could be fairer than the challenge given by the editor of the *Halifax Evening Mail*, which, although the gentleman challenged acknowledged in *Secular Thought* the complete fairness of its terms, he has declined to meet under those exact terms.

The manner in which *Secular Thought* has reviewed and twisted my letter published in THE EXAMINER speaks poorly for the morality of Secularism. It is held up as an exhibition of ill-breeding and discourtesy. This certainly does not appear in the writer's quotations; he therefore leaves the readers of his journal to conclude that part or parts of the letter not quoted were such. Those who read my article know that it indicated anything but "veiled sneers" or "arrogant domination." It plainly professed not to be written, as in discussion with Secularists, but as a reply to the overtures of the agent of Mr. Watts in Charlottetown. The whole of the quotation in *Secular Thought* is dragged out of its connection, which was concerned simply in showing that the liberality of thought to which the agent was striving in his advertisements to constrain the people of Charlottetown was a "sickly sentimentality." This, I am ready at any time to prove, and that with the true courtesy of Christianity. Christ was not a true gentleman, according to Mr. Watts, because he called things by their own names. The reviewer says again that "a peculiar, not to say vicious feature" "is my implied slur upon my opponent's character." No perversion could be worse than this. There is only one name by which to call it. What I said was the direct opposite, as everyone who perused the letter will remember. That an expression used by me in another part of the article in a totally different connection, is ruthlessly brought in to serve this fair opponent's purpose. When I said the commission of Christian workers is to rescue bad hearts, and that this Secularism does not pretend to do, how is it possible by any process of thought, except one of utter prevarication, to characterize that statement as a slur upon my opponent's character, and thus to hold this up as an example of Christian love? *Secular Thought* also objects to my epitome of the tenets of Secularism. This is quite natural, for the advocates of the system know no Master. Their doctrines are nebulous and never can be anything else. Therefore if an opponent quotes, as in THE EXAMINER's article, from a foremost exponent of unbelief and a leader in this school, nothing is easier for Mr. Watts than to turn round and say, "You are ignorant of the tenets of Secularism; we do not believe that at all. What then is Secularism? I do not ask that it be judged by the attitude in fairness and truthfulness of this one article in the Toronto organ. There may be in it something better. But let it be carefully noted by those who are honestly seeking the truth, that the professed culture, the morality, the true liberty of thought and of expression, the amenities of civilized life, and the exaltation of every Christian man, that these things of which secular lecturers boast as if their system had created them, are the product of Christianity.

Secularism, then, is guilty of partaking, without gratitude, in the triumphs of the Cross, and then of turning itself about in blasphemy against the Christ and His Holy Spirit, because their sanctions and convictions are opposed to the pride of intellect, and the inherent badness of the human heart.

Let me ask *Secular Thought*, in conclu-

sion, if Christ is, as the editor says, so worthy to be praised, why are His disciples, when they use the language of the Master in reference to the heart, its sin and unbelief, to be characterized in the terms of hatred and contempt which this journal of free thought heaps upon the defenders of Christianity?

And allow me to remind any who may be inclined to resent the orthodox description of the unbelieving heart as "bad," that all the terrible indictments of and scathing words concerning the evil heart of unbelief recorded by the faithful reporter, St. John in chap. v-xix, were uttered by Him whose character, as to its nobility, truthfulness and gentleness the most cultured of unbelieving writers have emulated one another in praising.

There is nothing new in Secularism. Its assaults have been repelled a thousand times. Unbelief is ever returning, the old form professing itself to be something new and startling because it carries some slight fresh conceit. Christianity fears not the light. She walks and marches on in it, and is the child of it.

D. DAVIES MOORE.

## Convention, 1889.

Railwaymen's fourth Annual Christian Convention will be held this year at Richmond, Halifax, commencing Saturday, August 24, and closing Monday, August 26, 1889. The Rev. Mr. Meikle will be present.

### PROGRAMME.

Saturday, 24th—Bible reading, prayer and praise, 9.30 a.m. local time. General assembly for organization and business, 2 p.m. local time. Welcome meeting, Grove Church, 7.30 p.m. local time.  
Sunday, 25th—Consecration and praise meeting, 9 a.m. local time. Gospel service, 4 p.m. local time. Evangelistic service in Kaye St. Church, 8.15 p.m. local time.  
Monday, 26th—Prayer and Bible reading, 8 a.m. local time. Business meeting, 9 a.m. local time. Farewell service, Kaye Street Church, 8 p.m. local time.  
All railway men interested in, or favorable to, this movement are invited to attend, and will be accommodated with their wives by the Richmond people. The Committee only ask timely notice from those who propose attending. Those who cannot attend the opening meeting are asked to endeavor to be present by Saturday evening. Address, Mr. R. P. Proctor, Richmond, Halifax, or JOHN McPHERSON, President, Charlottetown.

## Wedding a Freak.

THE ARMLESS WONDER MARRIES A PRETTY WAITRESS IN CINCINNATI.

A very unique marriage was celebrated in Squire Hauser's office yesterday afternoon, the Squire officiating, says the *Cincinnati Enquirer*. The bride was Miss Jessie Troeger, who lives at the corner of Main Street and McKicken Avenue. She obtained some celebrity two years ago by leading a strike of the waitresses in Rockwell's restaurant. She is 20 years old. The groom was Chas. K. Adams, better known in the dime museum world as the Armless Wonder. He was born without those useful members of the body, and in lieu of a better and more profitable means of livelihood hired himself out to dime museums. Adams is now about 30 years of age, and barring the lack of arms, is a fine specimen of physical beauty.

The absence of arms is little felt by the Wonder, however, for he has become very expert with his toes and mouth. He can thread a needle and write a neat letter with the former, while with the latter he paints dainty little pictures, decorates chinaware, etc., holding the brush between his teeth.

When the couple entered the Squire's office yesterday and said they wanted to be united in wedlock that official was perplexed for a while.

"How can you join hands?" he asked, blandly, pointing to Adams.

"Oh that is easy enough," said the pretty bride, who stood fully three heads shorter than the groom, and she reached up and grasped the stump of his undeveloped left arm with her right hand.

"See," she said, as she stood smilingly on her tiptoes.

"But the ring. How can he put the marriage ring on your finger?"

"In this way," said Adams, and the astonished officials in the Squire's court were thunderstruck to see the circlet of gold between the armless man's teeth. Bending his head he deftly slipped it over the girl's finger.

Satisfied that the couple understood their business the Squire went ahead and performed the ceremony.

After being made man and wife Adams sat down, and slipping the shoe off his right foot, disclosing a stocking with the front of the foot cut off, he reached into his vest pocket with his toes and brought out a roll of bills. Selecting a five dollar note, he tendered it as fee, and, putting on his shoe, went away, his little wife sticking close to him.

## Odds and Ends.

Corsets and economy diminish the waste. "Mamma, if you had three twins would you call them troubles?" "Yes, dear, I think I would."

Miss de Smythe—"I wonder why these mosquitoes never come to the hotel?" Cholly—"They can't afford it."

He—Come, now, let's kiss and make up. She—No, sir, I won't. He—Well, let's kiss, anyhow.

"Will you marry me, Bridget?" asked a widower of the wife of his cook. "How many afternoons a week out kin I have, sorr," she asked in reply.

Applicant for clerkship—Are there any vacancies here? Employer (gazes mutely but eloquently around at the assembled clerks)—We have no room for any more at present. Call again.