The Family.

What does Baby Think?

What is the little one thinking about?
Very wonderful things, no doubt—
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx.
Warped by colic and wet by tears,
Punctured by pins and tortured by fears,
Our little nephew will lose two years;
And he'll never know
Where the summers go;
He need not laugh, for he'll find it so!

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shore of the great unknown,
Blind and wailing, and alone,
Into the light of day?
Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Speckled with the barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradled roof that flies
Forward and backward through the air?
What does he think of his mother's breast—
Bare and beautiful, smooth and white,
Seeking it ever with fresh delight—
Cup of his life and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart-throbs sink and swell
With a tenderness she can never tell,
Though she murmurs the words,
Of all the birds—
Words she has learned to murmur well!
Now he thinks he'll go to sleep!
I can see the shadow creep
Over his eyes in soft eclipse,
Over his brow and over his lips,
Out to his little finger tips!
Softly sinking, down he goes!
Down he goes! down he goes!
See! he is hushed in sweet repose!

—*J. G. Holland.*

Robert's Contributions.

"Father, will you please give me some pennies for our Sunday-school missionary-box?" said Robert eagerly one Sabbath morning.

"I am glad to see you so much interested," replied his father, "in giving to a good cause. But do you not think it would be much better to give your own money than to give mine?"

"I have no money of my own, father," said Robert; "but if you give me some, it will be mine."

"Not exactly, my dear boy. If I give it to you for the express purpose of putting it into the missionary-box, it is not yours in such a sense that you could honestly use it for any other purpose, and therefore I think the Lord could hardly regard it as your own free will offering. And I think the Lord would value and approve your gift more if he saw that you had the right to use it just as you chose, and then saw also that you had chosen to give it to him in preference to using it for your own personal gratification."

"But, father," said Robert, "I have no pennies to put in the box at all, unless you will give me some."

"That is a pity, Robert, but it is your fault, and one for which you are entirely without excuse. You have had little sums given to you repeatedly in the course of the past few weeks for spending money, and out of these you could certainly have saved something for the cause of Christ, had you really desired to do so."

"I have not so much spending-money, father as most boys of my age have, and I really go without a great many things I want very much to have."

"Exactly, my son. And if you had ten times as much, you would probably have to go without just as many things you would then desire to have. But I see that you feel able now and then to purchase a ball or top, and to enjoy now and then an orange or some candy. Now would it not be far better, instead of coming to your father on a Sabbath morning to get some money for the missionary-box, that you should resolutely determine to lay aside a certain portion of your pocket money for this use. This is the plan God has marked out for grown people, and I do not see why it is not just as binding upon boys and girls who desire to do something to please the Saviour and to advance the cause He calls on everybody, old and young, to give 'according to their several ability,' and to 'lay by them in store,' so that when the proper opportunity for giving comes, the contribution may be ready. Now, suppose you begin from to-day to lay by you a certain proportion of all the money that comes into your hands, and which is really your own—say one-tenth part of it—as a sacred fund for the missionary box and similar uses. Then you would always have some pennies ready, without coming to ask me to give in your place,"

"I never thought of that plan before, and I do think, father, that I will try it from to-day."

"I hope you will. But I do not want you to adopt it without due reflection, or without fully remembering that it will involve some self-denial. Nor would I have you to adopt it without carefully considering whether you are willing to do so *for Christ's sake*, and from sincere love to him who was willing to lay down his very life upon the accursed cross to save our guilty souls from death and hell. And especially would I have you go by yourself and lift your heart in prayer to the blessed Jesus that he would help you to do this with right motives, and would enable you to resist every temptation to break through your resolve."

Robert looked very serious on hearing these suggestions, and evidently began to see that the dropping of pennies into the Sunday-school missionary-box involved more important considerations than he had supposed.

Noticing this with pleasure, his father continued:

"I think you might also, by occasional effort, increase your fund for doing good. If you are willing to labour and to endure self-denial, you may often, I have no doubt, find opportunities to earn small sums in a perfectly proper and honourable way. Almost any boy may seize or hunt up such opportunities. Be in earnest in this thing. Let your heart be in the plan, and you will be able to do more than you have heretofore thought you could. And I assure you from my own experience that it will add great satisfaction to all your efforts to know that you are by them doing something for Christ. To every one who has a particle of real love to Christ, it gives sweetness to the severest self-denial to know that in undergoing it we do so for his blessed name's sake. How much do I wish that all the dear boys and girls in our Sabbath-schools were trained, as they should be, to give from such motives and in such a way."—*S. S. Visitor.*

What is Your Daughter Thinking of.

You are very careful of her dress; you attend personally to its purchase and fit. You go with her to see that her foot is nicely gaitered, and you give your milliner special instructions as to the make and becomingness of her bonnet; but do you ever ask yourself what she is thinking about? In other words, do you know anything at all of her inner life? Many who are esteemed most excellent mothers, are as ignorant on this all-important point as if they had never looked upon their daughters' faces. They exact respectful obedience, and if the young creature yields it, and has no need of a physician's immediate services, they consider their duty done. Alas! what a fatal mistake! These are the mothers who, never having invited the confidence of these young hearts, live to see it bestowed anywhere and everywhere but in accordance with their wishes. Is it, can it be enough to a mother worthy the name, to be satisfied that their daughter's physical wants are cared for? What of that yearning, hungry soul, that is casting about, here and there, for something to satisfy its questions? Oh, give a thought sometimes to this. When she sits there by the fire or window, musing, sit down by her, and love her thoughts out of her. Cast that fatal "dignity" to the winds, which has come between so many young creatures and the heart to which they should lie nearest in those important forming years. "Respect is good in its place; but when it freezes up your daughter's soul-utterance—when it sends her for sympathy and companionship to chance guides, what then? A word, a loving, kind word, at the right moment—no mind can over-estimate its importance. Remember this when you see the sad wreck of womanhood about, and amid the sweeping waves of life's cares and life's pleasures, whatsoever else you neglect, do not fail to know what that young daughter of yours is thinking about?"

The Sunday School.

Helpful Hints for Teachers.

THE TEACHER'S IMPLEMENTS.

1. The sculptor must have chisel and mallet; the architect, paper, draughting-board and pencil. The teacher needs tools for his work as well.

2. First of all, a Bible—a teacher's Bible, with ample references, full margin, numerous and accurate maps, good paper, clear type, and substantial binding.

2. On some blank page of that Bible have every name in your class recorded. It will be a profitable page to open at while at your study or on your knees.

4. Have a blank-book—a dozen of them. It will encourage the habit of observation. It will catch and record many random thoughts, illustrations, etc. In it you can draw out plans of lessons. Here, too, your sacred personal experiences as teacher may be registered.

5. Then a scrap-book. The periodical press, secular and religious, teems with facts, incidents, condensed statements, poetic gems, etc., which, arranged and classified in a scrap-book, might be invaluable to the teacher.

6. The teacher needs a library. Every Sunday-school, or Sunday-school association, of every town, should have its teacher's library, located at some central point, accessible at all hours of the day during the week. But, with a little economy, any teacher could soon collect a few of the choicest commentaries, cyclopedias, etc., for his private library. He needs works on the principles and art of teaching, and especially works on the Sunday-school.

7. A series of maps and pictures, illustrative of Bible subjects, such as are published by T. Nelson & Sons, London, may be successfully employed by the teacher. A small slate may serve as a substitute for the black-board; and lessons and illustrations of many kinds may be given in the class.

THE TEACHER'S PREPARATION.

1. Our Sunday-school teachers, as really as our ministers, need a preparatory training.

2. I hope that the time is near at hand when our Sunday-school conventions shall be conducted on the plan of teacher's institutes, now so common among the educators of our land: when a Sunday-school teacher's course of study shall be appended to the curriculum of our theological and young ladies seminaries; and when each school, in connection with its regular teachers' meetings, or in a separate class for the purpose, shall raise up well trained teacher's to supply its demands.

3. I propose to speak now of the special preparation, each week, for the lessons of the ensuing Sunday. This is needed by the teacher for his class-work no less than by the minister for his pulpit-work.

4. In undertaking this preparation, earnestly seek the aid of the Holy Spirit. Prayer gives spiritual perceptions. One hour of prayer over a passage of Scripture is worth ten hours among the commentaries. With the psalmist pray over every lesson: "Open thou mine eyes, that I may see wondrous things out of thy law."

5. Take ample time for the study of your lesson. Take time from work, and pleasure, and sleep, for it. Read, reread, memorize, repeat, and ponder it. Begin early in the week.

6. Study not only the lesson itself, but all *parallel passages*. Compare Scripture with Scripture.

7. *Think* about your lesson constantly. Before consulting any commentary or other help, think over and study the lesson for yourself, *independantly, closely, persistently*. Looking at God's word without human interposition is the best way for getting at God's meaning. This power of independent thought God gives all, to some extent. We should employ and thus cultivate it for God's glory. It is a wonderful power. The mental energies are applied to a subject, and it opens its treasures of truth. The process is inexplicable. An electric beam playing upon a lump of ice gradually melts it. Crystal after crystal breaks from the solid mass. So the beautiful dissection goes on, until the lump of ice is a cup of water. So we may accustom ourselves to apply the mental forces to a subject until it yields and opens before us. Isaac Newton said, concerning his habit of investigation, "I keep the subject constantly before me, and I wait until the first dawnings open little by little, into a full light."

8. After independent examination, and the quickening of mind and whetting of spiritual appetite consequent thereupon, consult all available help.

9. Keep the *blank-book* by your side, in which to record your own observations, notes, extracts, etc.

10. Next inquire, How shall I *teach* this lesson? It is one thing to *know*, it is altogether another thing to *impart*.

11. Ask yourself concerning your scholars—their mental and spiritual condition, the manner in which this truth will strike them, the methods by which it may be fully unfolded to their minds and deeply and lastingly impressed upon their hearts. Imagine yourself in the position of your scholars, one after the other, and put the lesson into the form which will be most likely to reach each one.

12. To teach a lesson well, it is necessary to lay hold of its *central thought*, the one prominent idea, principle, or truth involved. This central idea should be clear, comprehensive and practical. It must be of sufficient importance. It must be so brief that children can easily remember it. Let it be expressed in Bible language.

13. Study to bring out the *historic connections* of every lesson. In the class let the scholars do the same. This I often do by taking the following letters, P. P. D. D., and applying them thus: PERSONS, PLACES, DATES, DETAILS or DOINGS. In this way I ascertain the *who, where, when*, and *what* of the history. It gives the biographical, topographical, chronological, and historical elements of a lesson in their true order. Use your map, Scripture harmony, cyclopedia, concordance, etc.

14. *Picture out* the subject. Write out in your note-book a *description* of it. Use short words in doing this. Children love pictures, whether drawn with crayon or words. Let them aid you in this picture-work. In larger classes the scene, as described by some competent author, may be read.

15. As soon as possible, get at the *spiritual, doctrinal*, or *practical* parts of the lesson. Spend most of the time on these. Everything else is but as accessory. These are indispensible, fundamental. The historical developement was the putting together of the bones—"bone to his bone." The picturing process was the covering and rounding out of these skeletons with flesh and skin, and the draping and grouping of them until they seem to live. Some teachers and some preachers stop here. But the breath must come into these forms that they may live, and speak God's words of doctrine and duty. So to the four letters of analysis above given, P. P. D. D., I add again D. D., or DOCTRINES and DUTIES. These six questions—Persons, Places, Dates, Details, Doctrines, and Duties—unfold both the external and spiritual contents of the lesson. Even a little child may employ them.

16. Do not attempt to teach *all* that is in a lesson, but select one or two of the leading doctrines and truths suggested by the *central thought*, and spend your time and energy upon them. One truth, well studied in its historic, doctrinal, and practical phases, is worth ten truths of which you get only superficial views.

17. When you select your one practical truth, prepare to *fix* it in the minds of your class by well-chosen, well-put, and familiar *illustrations*. Jesus always did this: "Without a parable spake he not unto" the people. He hung a divine thought about almost every object in nature. So, while flowers bloom, and stars shine, and birds sing, while men sow and reap, the teachings of Christ shall be repreached. Use many "likes" in your teaching.

18. Study beforehand how you may *apply* every lesson to the hearts of your scholars. Spend time in this part of your preparation, and let it be spent in your closet. Let prayer put on the edge of the sword you propose to wield on any given Sabbath. Apply the lesson pointedly, delicately, faithfully, prayerfully.

19. Use no invariable method of preparation. Many plans are suggested. Test such as you choose. Originate some plan of your own. Use everything which will give you the greatest amount of knowledge and power.

20. Go from your closet to your class. Let this be your invariable habit.—*Helpful Hints.*

Temperance.

Lost Young Men.

When we see a young man associate habitually with tipplers and rowdies, is not there "a young man lost?" Such young men we have, and they are not confined to the families of the poor, the ignorant, and the degraded. We know them. Our citizens generally know them. It is known that these young men are "lost"—that they are squandering their time, their health, their opportunities, their virtue, their industry, their honour, that unless they turn from the road they are pursuing, it will lead them to ruin They might be honourable, virtuous and industrious, laying the foundation of a career of industry, honour and wealth; but instead, they are making such a career more and more impossible, and wasting life at the outset. The glory of a community is in its young men. It is to them it must look for its future position and achievements. Shall the young men of this community bring it shame, instead of honour? Shall they forfeit all their opportunities for honourable and successful life? Shall our young men be lost because of the rum-traffic? It is this that is ruining our young men. Men who have sons, to be happy or miserable; to be virtuous, or depraved; to be honourable or despised; to be industrious or loafers; to be sober men or drunkards—will you permit a few men devoid of conscience, to carry on a criminal traffic by which some of your sons may be lost, and by which some of them are being lost? Men of property, and influence, who have your dearest interests at stake, why will you not take the sword of justice and judgment into your hands, and execute the law? Is the man who will see his son, and his neighbour's son tempted and it may be ruined by the rum-traffic and not lift his hand to put down the iniquity, doing his duty? Men and fathers, will you submit to this crime longer? We pray you say No! and then we may no longer say, as some youth goes reeling and brawling through the streets, "There is a young man lost."—*The Nation.*

The Right Kind of a Boy.

"Take a drink, bub."

"No, I thank you."

"Yes, yes, take some beer. It will do you good."

"O no, I can't," said George; "I belong to the Band of Hope."

The men looked at each other, but no one tried any more to get him to drink.

His ma had sent him to the store to look for his papa, and that was the way he came to be there. While he waited for his pa, one of the men spoke up, "Well, I say, boy, if you won't drink, there is a cent to buy some nuts." "Thank you, sir, for the cent, but I do not spend my cents for nuts, I—I put them in the bank." When he was gone, the men looked at each other, and one said, "I say, Jack, I think it would be as well for all of us to leave off beer and put our cents into the bank," and so they all thought, and agreed to do it.

As for paps, when he went home that night and saw his wife and babe and thought of all that they had to suffer, he felt very bad. At last he made up his mind to sign the pledge and drink no more, and then they were all happy.—*Picture Papers.*

A THEOLOGICAL professor, speaking of Balaam's ass, says it is wrong to doubt that the ass spoke like a man, when we hear so many men speak like asses.

SHILOH'S
HAIR LIFE.

NEW BEDFORD, Feb. 20th, 1866.

MR. N. F. SELER—

Dear Sir:—I have been now using your "Hair Life" a year. My hair had become quite white, giving me the appearance of a man of seventy, rather than fifty years old. I commenced the use under persuasion of friends, with no confidence in results. I am happy to give you this unasked testimonial of its value In a very brief time my hair was restored to its natural color, and continues so with the occasional use of your preparation.

Yours, &c.,
SAMUEL FOX.
Chaplain New Bedford Port Society.

Dr. Cohleigh, Editor of Zion's Herald, Boston Mass., says:—"Of all the preparations in the market to prevent the hair from falling out, to preserve or restore the natural color, we give the preference to Seler's Hair Life." Warranted or money returned

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DR. RADWAY'S PILLS.

FOR THE CURE OF
ALL DISORDERS OF THE
Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal Viscera.

ONE TO SIX BOXES ARE
Warranted to effect a Positive Cure.

DR RADWAY'S
PILLS
ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;
Superior to all Purgative, Cathartic, or Alterative Medicines in general use,
COATED WITH GUM,

Which renders them very convenient, and well adapted for children, and persons who have a dislike to take medicine, and especially pills. Another great superiority of Radway's Pills over all other pills in general use, is the fact of their wonderful medicinal strength, being highly concentrated. One to six of these pills will act more thoroughly, and cleanse the Alimentary canal, without producing cramps, spasms, piles, tenesmus, etc. than any other Pills or Purgative Medicine in use

THE GREAT WANT SUPPLIED.

It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel, and that would cleanse the Alimentary Canal of all diseased and retained humors, as thoroughly as Lobelia will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors the most approved cathartic, or cathartic [illegible] occasioning inconvenience or sickness.

[illegible]—College of Pharmacy.

THE GREAT PURGATIVE.

The celebrated Prof. Reid, of New York, Lecturer on Chemistry in the College of Pharmacy, styles Radway's Pills as "the Great Purgative," and the only Purgative Medicine safe to administer in cases of extreme Debility, and in Erysipelas, Small-Pox, Typhoid Fever, Bilious Fever, their action being soothing, healing, cleansing, purifying, instead of griping, irritating, debilitating, and nauseating. "After examining these Pills," writes the Professor, "I find them compounded of ingredients of GREAT PURITY, and are free from Mercury and other dangerous substances, and prepared with skill and care. Having long known Dr. Radway as a scientific gentleman of high attainments, I place every confidence in his remedies and statements. * * *

"LAWRENCE REID,
"*Professor of Chemistry.*"

Dr. Sydny Stevens' Treatment of Cure with Radway's Pills.

Inflammation of the Bowels—Bilious Fever—Dyspepsia—Costiveness—Scarlet Fever—Lead Cholic, &c.

U. S. INVALID HOSPITAL, NEW YORK.

DR. RADWAY & CO.: I send you for publication the result of my treatment with your Pills in the following cases:

1st CASE.—Inflammation of the Bowels. John C. Chapman, aged thirty-four, was seized on the night of the 22nd of October with inflammation of the bowels, was called at 10 P.M.; he had then been suffering over three hours; had not a passage for six days; I gave him six of your Pills, and applied the Ready Relief to the abdomen; in a few minutes the pain ceased, he fell into a calm sleep; at 4 A.M. he had a free evacuation, at 9 A.M. eat his breakfast; at 11 A.M., gave him six more pills, and for five days gave him three pills per day; he is now well and hearty. In all cases of inflammation of the bowels, I succeed in removing all danger by a single dose of from six to eight in six hours. In lead cholic, I give the pills in large doses—six to eight, and a teaspoonful of Relief to a wineglass of water every three hours—it always cures.

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 26th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

3d CASE.—Sarah Burns, aged six years, seized with scarlet fever; gave her two pills every four hours for twenty-four hours; applied the Ready Relief to her throat, gave her lemonade with half a teaspoonful of Relief as a drink. In thirty-six hours she was playing with her brothers and sisters.

I have prescribed your Pills in cases of Dyspepsia, Indigestion, Costiveness, Sluggishness of the Liver, or Torpidity, and have witnessed the most astonishing cures. I believe them the only true purgative in use; they are invaluable having a greater controlling influence in Liver and Spleen derangements than calomel or blue pill. Your Pills are the only purgative that can be administered with safety in Erysipelas, Typhoid Fever, Scarlet Fever, Small Pox, and all Eruptive Fevers; the soothing, tonic, and mild aperient properties render them invaluable.

Yours, etc.,
SYDNY STEVENS, M.D.

Suppression of the Menses, Headache, Hysterics, Nervousness Cured.

NEWARK, N. J., Oct. 10th, 1862

DR. RADWAY: Your Pills and Ready Relief have saved my daughter's life. In June last she was sixteen years of age, and for three months her menses were suppressed. She would frequently vomit blood, suffer terribly from headache and pain in the small of her back and thighs, and had frequent fits of hysterics. We commenced by giving her six of your Pills every night, and rubbed the Ready Relief on her spine, back and hips. We continued this treatment one week, when to our joy she was relieved of her difficulty. She is now well and regular, and has been so ever since.

Yours very truly, J. G. HODGSON.

Your Pills cured me of Piles that I feel assured was caused by over-dosing with drastic pills.

Loss of Appetite—Melancholy—Nervousness—Bad Dreams—Sleeplessness Cured By Dr. RADWAY'S Pills.

LET DYSPEPTICS READ.

AS A DINNER PILL,

To promote digestion, sweeten and strengthen the stomachs of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable those, who, from their stomachs weakness and indigestion, are obliged to sacrifice half their food. No such powers were ever possessed by medicine as these Pills exercise over the weak stomachs of Dyspeptics, for in six days they so prepare the stomach to receive, relish, and digest such food as is in no Vomitings follow the use of these excellent Pills

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CAPITAL	£100,000 Sterling.
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AT the Annual Meeting of the Society, held in March last, the following report was presented:

The Directors have great pleasure in once more meeting the Share and Policy-Holders, and in presenting to them the following Report of the operations of the Society during the year 1865.

The augmentation of Income arising from new business continues to be satisfactory. During the year the Directors have received 1,318 Proposals, and issued 1,027 Policies; the sum assured being £496,440, and the Annual Income derivable therefrom £13,171. 5. 4. The remaining Proposals have either been declined, or awaited completion at the end of the year.

The Annual Income of the Society now mounts to £141,894. 11. 9.

The sum of £59,265. 3. 6., which includes Bonusus to the amount of £5,136. 7. 1., has been paid to the representatives of deceased assurers. The number of persons thus deceased is 152, and is under the average provided for by the Society's Tables. The total Claims paid from the establishment of this Society is £405,022. 16.

The balance of receipts over disbursements at the end of the year is £56,783 18s 9d—this has been added to the Insurance Fund, which now amounts to £647,029 17s 2d, invested on mortgage of Real Property, Government and other Securities. To be able to pay all claims, meet all expenses, and at the same time to create such a Fund, shows the prosperous nature of the business, and the secure basis on which the Society rests.

The Directors have reluctantly declined 131 Proposals; this has been done after careful examination. The policy acted upon from the first has been one of prudence, and the Directors have chiefly regarded the permanent welfare of the Society by avoiding unusual risks.

These results have been attained by earnest and vigorous exertion; the competition existing among well-established offices, together with the formation of new Companies, has scarcely affected the STAR, nor is it likely so to do It has attained strength; it is, moreover, associated with a Religious Society which has consolidation, influence, and vitality. During the space of 23 years, the STAR has grown in public estimation; while its ample Insurance Fund, and its prompt settlement of Claims, point to it as one of the most valuable means for family provision.

Full prospectuses, and information furnished on application.

CHARLES LEMAN,
GENERAL AGENT
For Nova Scotia and New Brunswick.
Sep 12

WOODILL'S
WORM LOZENGES,
ARE THE ONLY
CERTAIN, SAFE, and EFFECTUAL
Remedy for Worms

THEY never fail to act when properly used and are CERTAIN to exterminate any of the different species of Worms which inhabit the different parts of the intestinal canal,

They do not contain Calomel,

or any other mineral substance, but are purely VEGETABLE and therefore SAFE. They act on the WORMS only, producing no other constitutional effect than that which would follow a dose of SENNA, CASTOR OIL or SALTS.

In the treatment of WORMS the principal indication is the EXPULSION of the Worms from the Bowels. This may be fulfilled in some instances by active Purgatives, which expel by increasing the peristaltic action of the bowels, or by Anthelmintics, which favor their expulsion through the ordinary contraction of the bowels by destroying them, or rendering them less able or less disposed to resist this contraction. Other preparations in use possess the latter property only, and to a feeble extent, for to produce it, it is necessary to give large and nauseous doses, and on the following day some purgative to carry off the effects of the previous day's medicine,

The combination of these two modes constitutes

Woodill's Worm Lozenges,

thus not only destroying by their anthelmintic, but removing immediately by their purgative properties. It is upon this union that we claim the

SUPERIORITY AND ORIGINALITY OF

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"When I survey the wondrous Cross"
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"Not all the blood of beasts."
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