

The Solitary in Families.

BY WILLIAM T. HINELEY, D. D.

What does the Psalmist mean when he says, "God setteth the solitary in families?"

The term *solitary* suggests to our mind, ordinarily, the idea of loneliness, desolation, separation from society of others—a most undesirable state for any rational being—for the rational nature is essentially social, whether among angels or men. Is there not, therefore, a seeming contradiction in the idea of God's setting the *solitary* in families? for whoever is a constituent of a family ceases, by virtue of that fact, to be solitary.

The father is not solitary with his children around him; the mother is not solitary with her offspring rising into manhood and womanhood under her fostering care; the child is not solitary when basking in the sunlight of parental affection, sheltered under the parental roof, subsisting at the parental board; the husband and wife are not solitary when, with their two hearts united into one, they participate in the same joys and sorrows of earth, and are co-workers in all life's duties, and bear each other's burdens in all life's trials and disappointments, and are sharers in each other's joys. Yet it is true that "God setteth the solitary in the families."

Every man has an individuality of existence, by which, in a certain sense he is constituted complete in himself and independent of every other being. As a person, endowed with personal consciousness and personal responsibilities, he stands solitary—alone, as it were—in the midst of God's grand universe. Physically, intellectually and morally, he is an individual person, and, as such, performs all the faculties of his peculiar nature. He stands or falls to himself; the center of his instinctive concern is, primarily himself—his individual, personal self.

And thus contemplated, we separate him, in our idea, from all relationships and from all sources of his dependence; we view him as solitary—that is, in his own distinct, peculiar, individual, separate personality of being. And as thus solitary—that is as having a peculiar, distinctive individuality of personal subsistence—every solitary member of our race is ushered into existence, under the order of divine Providence, as the member of a family. He is not a spontaneous production, coming into being by his own will, and perpetuating his being and exercising its function in an isolated capacity, as though no other creature of a kindred nature had an existence, as though the mission of his life began and terminated in himself.

Man—every solitary or individual man—first breathes the breath of life and looks upon the light of this world in a state of abject helplessness and dependence. But he has a father and a mother, whose parental affections go forth towards and center in their child so that his wants become their wants, his sufferings their sufferings, his interests their interests, and his life they cherish as their own.

Thus God, in his distinctive benevolence has furnished for the child, during the period of his feebleness and incompetence to provide for himself a family in which the child is set, and which is the child's home, where are hearts devoted to his welfare, and hands willing and able to minister to his protection and support.

And if that home be a Christian home—if it be a home in which not only comfort and welfare of the body are carefully provided for, but the comfort and welfare of the immortal soul as well, what language can adequately express the blessedness of that kind and merciful Providence which has ordained that the solitary shall be set in families!

But if that home be not a Christian home—if that family in which the solitary is set be a godless family,

which cares for nothing but the present life, and, it may be, does not even care for that, what an evil star for an immortal soul to be born under!

It is always so that the most benignant provisions of the divine goodness ministering, or intended to minister, to human weal for time and for eternity, become the most malignant in their results, the most destructive of the very purposes they were ordained to promote, if they are perverted from their proper use.—*S. S. Times.*

Variety in Reading.

Variety creates interest; a variety of good reading matter will make all reading better. It would be well to give a class another reading book for an occasional exercise. Such a book, passed from class to class of the same grade, would do more to elevate our standard in this particular than months of stale reiteration of threadbare tales. The practice of reading from the text-books of other studies is a good one where practicable. History may alternate with geography, while the reader is laid aside; or something from the outside world, as fresh as a breath of pure air in an overheated school-room, may reanimate the reading powers. Monotony in reading matter begets poor reading. Monotony in school exercises produces dull, listless scholars. Our school hours are long. They should be interrupted by brief exercises. A song, a march, a calisthenic exercise, a spelling match, is no waste of time. On the contrary the class will bend to its oars with new vigor after such an interruption. No scholar would then give an exclamatory sentence, "Oh how wearisome is school!"—*Ex.*

The 'Song of Sixpence.'

Mr. Tyler thus applies to this nursery rhyme the way in which myths, or old stories are explained. The four and-twenty blackbirds, he supposes are the four-and-twenty hours, and the pie which helps them is the underlying earth, covered with the overarching sky. What a true touch of nature it is, that when the day breaks the birds begin to sing. The king is the sun, and his counting out his money is pouring out the sunshine, like showers of gold. The queen is the moon, and the transparent honey the moonlight. The maid is the rosy fingered dawn, who rises before the sun (her master) and hangs out the clouds (his clothes) across the sky. The blackbird who ends the tale in so tragic a way by nipping off her nose is the hour of sunset.

FOR WEAK EYES.—An exchange gives the following recipe: "Bathe the eyes in soft water that is sufficiently impregnated with spirits of camphor to be discernible to the smell—a teaspoonful of spirits of camphor to a tumbler of water. For inflamed eyes use milk and camphor, adding a little more of the camphor than above." An excellent lotion, commended by a leading oculist, is a solution of ten grains of borax in the official "camphor water" (not the "tincture of camphor"). This is safe and beneficial as an application in any slight weakness or inflammation of the eyes due to exposure or weariness. In serious cases professional advice should always be taken.

"When I wash a little boy," lisped a very stupid society man to a young lady, "all my ideath in life were thentred on being a clown." "Well, there is at least one case of gratified ambition," was the reply.

—Other Stewart, of Ohio, says, "Some have accused me of wanting to be a man. No, I thank you; not until that article is improved."

—The veil which covers the face of futurity is woven by the hand of mercy.

—It is not till we have passed through a furnace that we are made to know how much there is in our composition.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are constive, sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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The College is under the care of a Board of Trustees, who will spare no pains to make it equal to the demands of the age.

The members of the Faculty are competent, energetic, and devoted to the cause of education.

THE LOCATION OF THE COLLEGE IS CENTRAL, ACCESSIBLE, AND BEAUTIFUL.

The Session consists of two Terms of Twenty Weeks each, and an Intermediate Examination and Renewing of Classes at the end of the first term.

The Collegiate year is divided into two terms of twenty weeks each.

The first term begins on Monday, September 15, 1879, and ends January 31, 1880. The second term begins on Monday, February 3, 1880, and closes on Wednesday before the third Sunday in June, 1880. Intermediate examinations, last week of the first term, final examinations at the close of the session.

Annual Meeting of the Board of Trustees, on Tuesday before the third Sunday in June.

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One-half of the above rates must be paid in advance; and similar payments must be made in advance at the beginning of every ten weeks thereafter to the end of the session.

No fees will be refunded to students leaving before the expiration of the term for which they have paid, except in cases of protracted sickness.

Boarding can be obtained in private families at from \$3.00 to \$4.00 per week.

DISCIPLINE.

The discipline is mild and firm, administered on the principle that virtue brings its own reward and vice its own shame. The highest incentives to virtuous actions are impressed by precept and example, while vice and immorality are restrained by all proper means. Students are taught rather to govern themselves than to be governed. Moral power is the principle, an appeal to the head and heart, self-government from Christian motive. Hence no student can be permitted to remain who indulges in card-playing, intemperance, profanity, neglect of studies, or any other vice or impropriety. Daily moral instruction based on the Bible, leaves but little else to be done in government.

MIXED SCHOOL.

Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

THE BIBLE.

God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness both of the individual and society.

TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a large number of students, and to inaugurate a more successful and prosperous session than the one just closed.