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The Anchor

David Livingston.

Christianity is the most potent factor in the development of every nation. Wherever it holds sway, superstition and ignorance fade away. Consider the great and powerful nations, countries that have lasting influence, and you will find that they are not merely directed by their own wisdom and experience, but they are guided by the principles of divine truth. In America and England the white man has achieved prosperity and contentment, lived in freedom and happiness, whereas the red man and black man have remained more or less ignorant savages.

While many countries were growing in civilization, while their children were being educated in schools and colleges, Africa was still groping in heathen darkness. Her natives were still treading in the steps of their fore-fathers, without government, without knowledge and without God. But though she had been so long without light, held down by sin and vice, the time for her deliverance had come. In Blantyre, Scotland, David Livingston was born, the future messenger of good news, the means of uplifting that dark unknown and then uncared-for country.

Like other boys Livingston was born of parents of scanty means, but in the hearts of these parents there was that nobility of character which became so deeply rooted in the future missionary. At the age of ten he daily spent fourteen hours in the cotton factory, while he regularly burned the midnight oil as he...
pond-relished over his work. As the years passed by, this nightly toil of self-education led him to study books of explorers and missionaries. And on hearing the pleading call for Africa, he immediately decided to make that field his place of labor. Having obtained a good education in college, together with a thorough knowledge of theology and medicine, he took leave of his country to that benighted land where thousands of villages had never heard the tidings of our King.

Now consider Livingston first, as the courageous explorer. As he busily went from tribe to tribe ministering to these people, he never lost sight of their surroundings. He perceived that if the beseeching light of civilization was to rest upon Africa's soil, a way of admittance had first to be made. Commerce and trade had to be established. With this resolve he began to explore rivers and discover lakes. His great aim was to open a way both to the east and west coast. But to attain this seemed a forlorn hope. Yet this thought could not hold him back. When despondency entered his mind, he rebuked it with the words, "Cannot the love of my Master carry me, where the slave trade carried the trader? I shall open a path into the interior or perish." Though his attendants deserted him, though fever overpowered him, his march was ever onward. In all his actions his aim was always to do his Master's will without considering his own sufferings or the criticisms from home. His true Spartan heroism and his inflexible Roman endurance always manifested itself.

Think of Livingston as the only shepherd of millions of people. Wherever he went he was hailed with joy. Unlike other men who tried to persuade by force, he influenced them to obedience by his honesty and love. To him these wretched natives were just as honorable and just as precious as the white men.

Since Livingston was in such deep sympathy with his people, his heart bled at the awful horrors of the slave trade. Every day he saw families torn asunder, gangs chained and yoked, women and children bound to trees to starve of hunger. Streams were so full of the dead that the bodies clogged the very pails of the boat. Places that had been thickly settled only a year before, were now lying desolate and in ruins. These awful scenes and the mournful echoes of the dying ever urged him on to expose that awful pest. He became a flaming torch to the civilized world, and removed the veil that all might learn and know of the open sore of the world.

Not only was the life of such a man a life of service, but it was pre-eminently one of hardships and sacrifice. Through all the thirty odd years in a foreign land, difficulties and sorrows fell to his lot. When he had lived but a few years with his wife in Africa, she was taken home, broken down in health, and when she would again continue her work, she was called home to her eternal rest. Some times, for years in succession, no letter came to encourage him, no supplies to sustain him. England would send him as their discoverer, but not the least recompense should be his reward. Day after day he waded through rivers, night after night he slept on the dewy ground, yet amidst it all he did not become discouraged. Though worn out and weary, though calls came from the home land to return, his devotion to God and his intense love for his people, constrained him to finish his work.

However man proposes but God disposes. Livingston's wish should not be gratified. Too feeble to walk, he was carried from place to place by his attendants. Even then he still ministered to his people and took observations of the country. At last the final hours came. In his little tent, without a white man to console him or an attendant to care for him his soul entered the heavenly kingdom.

The heart of Livingston was laid under a tree in Hala, and his body was buried in Westminster Abbey, but his spirit ever marches on. The thrill that passed through the world at his death, did more for Africa than if he could have finished his work and inspired his fellow countrymen, From his worn out body, an electric spark flashed which touched every heart. It aroused the merchant to establish trade and commerce from shore to shore. It goaded on the explorer with a new purpose into unknown dangers. Before a year had passed, laws were devised and ratified by Africa against slavery, and from that day the open sore of the world has gradually been healing. Commerce and trade have now been established in many parts of the coun-
try. Large steamers are plying on her waters. Railroads and telegraphs are rapidly forming a net work over all the land. Everywhere men have equipped themselves to go to Africa as explorers, merchants and engineers to uplift and revive that dark neglected land.

Livingston, so stainless in character, so broad in his sympathies and so wise in his dealings, shall never be forgotten by his adopted race, a people for whom he literally burned out his life. His true devotion, his lofty purpose and his marvelous accomplishments will ever tend to cheering hearts and lessen human woes.

**Zinzendorf.**

With Christian workers the central thought should ever be Christ. A beautiful motto, that is found in many a minister’s study, and that ought to be found in every minister’s heart is “Not I, but Christ.” In the life of Zinzendorf, therefore, we desire not to magnify his virtues or to denounce his vices, but to see how his boyhood’s training and his manhood’s consecration were used by his Master to spread the good news of the Kingdom.

Zinzendorf was born in the year seventeen hundred, in the German province of Saxony. Since his father soon died, the boy was educated by his grandmother, who belonged to the order of Pietists. She was aided in this work by the celebrated Jacob Spener, her close friend and the founder of her beloved order. Thir teaching was so intensely practical and religious that the lad began to write letters to Christ and to throw them out of the window, saying that the Lord would certainly find them some time or other. This manner of education was continued at the school at Halle. This was the stronghold of pietism. Founded by Spener, directed by Francke, attended by only such students as came from pietistic homes, it was just the place to set the mind of Zinzendorf fairly wild on matters of religion. But a change was at hand. His relatives, even his pious grandmother, could not bear that a young German count should become so interested in religion that he might desire to be a minister of the Gospel. He was accordingly sent at the age of sixteen, to the more liberal school of Wittenburg and compelled to study law. Here he was surrounded with a worldly society. And although his study of law and his association with different classes of men helped him in his great work of organizing the church, yet these days left on his character a stain that was never again effaced.

But early influences were not lost entirely. His grandmother’s training induced him while at Halle to found among the students the order of the grain of mustard seed, a society whose aim was to help the religious life of its members and to spread the Gospel among men. His tendencies at Halle were continued at Wittenburg by the secret study of theology. And a little later, after he had seen at Dusseldorf a picture of Christ crowned with thorns with the words, “This have I done for you, what have you done for me?”, he formed a covenant with three others to do all in their power to bring the Gospel to the heathen. Great plans were made. Correspondence was to be opened with men of influence, tracts were to be distributed, evangelists were to scour the country that this entire Christendom might be aroused and that the world might be taken for the Lord as it were in a day.

But these mighty plans were never realized. God had planned it in another way. Zinzendorf was only to plant the mustard seed. It was at this time that after a century of oppression the remnant of the Hussite movement again came into prominence. In 1724 Christian David, a Moravian, and a faithful follower of the great Bohemian reformer, came to Zinzendorf’s estate and obtained permission to found on one of his farms a colony which should enjoy religious freedom. In a few years hundreds of religious fugitives had settled at the colony of Herrnhut. The fugitives were not only Moravian Hussites, but also Lutherans, Reformed, and German Pietists. To unite this motley company into a strong organized body was the work to which Zinzendorf was divinely called. It was an easy task. Religious differences have ever been the hardest to compromise. But to Zinzendorf, by birth a Lutheran, by education a Pietist, in sympathy a Reformed, by circumstances a Moravian, was
given the grace and the honor to gather the various elements into one united whole, and to found a church that is strong and vigorous till the present day.

His work, however, did not end here. At Copenhagen Zinzendorf met the missionary Ziegenbalg with a converted negro of St. Thomas in the West Indies. The count took this negro with him to Herrnhut that he might there also tell how he had heard of Jesus, and that he might there also plead for men to go and tell his brothers and sisters the sweet story of love. The result was that in 1732 Leonard Dober and David Nitschman went to St. Thomas as the first Protestant missionaries who went out with the single purpose of saving souls. Soon after this Zinzendorf learned the need of work among the Eskimos, and in 1737 Christian David and two others were sent away to preach the Gospel on “Greenland’s icy mountains.”

But Zinzendorf’s sphere of work was suddenly changed. The undue zeal of the church had resulted in fanaticism, its unworldliness in a special and peculiar covenant with God. It went even to such an extent that street criers were hired to herald abroad their doctrines. Zinzendorf did not check these erroneous tendencies and as a result was banished from Saxony in 1736 and did not return till 1747. How it must have grieved the brethren to see their leader thus taken away, but it worked for them an eternal weight of glory. Not only was the community purified by the act, but the church was greatly extended. As the Apostles, scattered by persecution, preached the Gospel where they went, so Zinzendorf in his exile went through all Europe and established churches in Germany, Holland, England, Denmark and Norway. Nor was this all. When the missionaries on St. Thomas were imprisoned by the slave-owners Zinzendorf went there in person, set them free, and with his eloquence persuaded the slave-owners to let them again work among their people. From there he went to Pennsylvania and for a year was pastor of the humble church at Bethlehem. After that he worked as missionary among the Indians, and was the first white man to pitch his tent in the Wyoming valley. Though he had held a foremost place among the nobles of Germany, he was not ashamed to preach the Gospel to the degraded Indian of North America.

At this time the decree of banishment was withdrawn and Zinzendorf returned to his own beloved church. He became the guide and the stay of the rapidly increasing brotherhood. He gave it his time and his talent, his money and his most earnest prayers, and when at last his remains were laid to rest it was with the benediction of a grateful and devoted people.

Such was the life of Zinzendorf, the founder of the Moravian church and Moravian missions. Can we say that his life was a failure? Did he make a mistake in choosing rather to be afflicted with the people of God than to enjoy the pleasures of German nobility for a season? Let results testify. Today the Moravian church has four strongly organized provinces in Germany, in England, in the United States and in the West Indies. They are strongholds and mighty fortresses for the cause of Christ. Besides this it has the most wonderful record of missionary achievement. It planted more missionary stations in the first twenty years of its existence than the entire protestant church in the two hundred years preceding. At present it has 92 stations in twenty one different countries. While our Reformed church has a missionary for every twelve hundred and ninety seven communicants, in the Moravian church every forty-eight communicants have a missionary in the foreign field. Its members abroad number two and six tenths times as many as those at home, while our members at home are twenty two times the number of those we have gained from the heathen nor has this been obtained in the most inviting fields. Where other churches did not dare to go, there the follower of Zinzendorf found his field of labor; whether in the cold regions of Lapland or on the Malarial coasts of Survivam, whether among the eskimos of Greenland or among the Rapmas of Australia. Zinzendorf’s life was not a failure. But from twenty different climes and from thousands of heathen lips comes the testimony that his pious training and loyal consecration were used by God to work for foreign missions an influence and an inspiration that shall never more be lost. And if we but learn from this life not to despise the day of little things but to be willing to sow the seed, be it with tears, our life shall not have been in vain, for

“The tears of the sower and the song of the reaper
Shall mingle together in joy by and by.”

DIEK DYKSTRA, ’06.
Missions This Year at Hope

The cause of Missions has always claimed a large share of the interest and attention of the students at Hope College. For illustration, we have but to point to the continually lengthening list of missionaries graduated from Hope. And because during 1903 Hope was able to add three names to her honor roll, missionary interest at our college has been perceptibly heightened during the past year.

The work of definitely arousing and sustaining missionary interest at the college is in charge of the Y. M. C. A. and the Y. W. C. A. Their methods are nearly parallel, and are three-fold: mission meetings, mission study, and giving for missions. Both associations hold monthly mission meetings to consider the claims, the prospects, and the results of Christian missions. At the meeting for January, a union service of the two associations, a soul stirring address was delivered by Dr. Otte of our Aunoy mission on medical missions in China. These meetings present the call of missions to large numbers of our students. Unique among our mission meeting are those of the Volunteer Band, which consists of a chosen few who meet from week to week in fellowship based upon a common dedication of the whole of life to foreign missionary work.

A few years ago, as the result of efforts put forth by the students interested in missions, a course in mission study was introduced into the college curriculum. But ten weeks in eight years is not enough time to give to the study of the greatest movement in the world. Therefore mission study classes are conducted—two at present by the Y. M. C. A., and one by the Y. W. C. A. This represents a step in advance over the one class conducted heretofore. The newness of the plan may be a partial cause of an attendance too small, indeed, but without its gratifying features. A pleasing variation of the customary class-work occurred at the beginning of the term, when Dr. Otten delivered an address on the Japanese language at a union meeting of the college and the preparatory department classes conducted by the Y. M. C. A.

The members of the Y. M. C. A. have for a number of years supported a native missionary in India by their missionary contributions. The world-wide unity of Christian work was illustrated a few weeks ago, when a letter was received by the missionary committee of the association from this our missionary, as we call him, Rev. Ephraim Souri. The Y. W. C. A. also plans each year for special missionary offerings. The gifts this year are used to help in providing the outfit and travelling expenses of Miss Grace W. Hoekje, the first president of the association, who has now commenced mission work in Japan.

Dare we convey the impression that a great deal is being done for Foreign Missions at Hope this year? Perhaps we are not even doing our best for the cause. But we must do so, if Hope is to remain as strongly missionary as it has been in the past. Anything less than interest continually growing greater will mean retrogression. Shall missions become a purely secondary object of interest to Hope’s students?

Y. M. C. A.

With the regular election, Feb. 9, another year’s work of the Hope College Y. M. C. A. came to an end. By the reports of the various committees it became evident that the Association is in a comparatively prosperous condition. Many of the meetings were characterized by a sincere and earnest spirit of prayer, and those who made attendance at the meeting were soon found it a privilege and joy, indeed a positive help for the whole week.

Out of the Membership Committee’s report it appeared that, to fill the places of those who left last June, some twenty had been added to the membership, either active or associate members. The Bible Study Committee could report three classes organized in the beginning of school last fall, of which number one still continues to meet regularly. This class numbers about ten. Two Mission Study classes, one of the college proper, and one of the Preparatory Department, met regularly since last fall. Each of these classes has an enrollment of about ten. The Sunday school committee reported the existence of four Sunday schools, all of which were in a flourishing condition. The finances of the association were also shown to be on a firm basis, in spite of heavier expenses during the past year.
So much for the work done. What shall be done this year? Perfection has not yet been reached. In all departments there is the possibility of still higher achievement. For this we must strive. Let the association lose sight of this but for one moment and retrogression will be the result. But upon what shall this advancement depend? Upon the officers? In part, but only in part. The officers have been chosen to be the instruments of the association; and it therefore depends almost entirely upon the individual members whether or not advancement shall be made. The attendance though fair may be greatly increased and it will increase in proportion as each member makes it a point to be at every meeting, and by his faithfulness he induces others to come also. Everyone needs the inspiration of this hour of prayer and no one can afford to barter this hour for an hour of mere pleasure or even hard study. First things first, that is a good rule. Then also, there is room for more willingness to make a little sacrifice in going to teach Sunday schools. There are no bargain counters in God's economy. He who thinks that an afternoon's pleasant reading will give him just as much real blessing as the sacrifice of this pleasure that others less blest may profit thereby, is greatly mistaken. Let us pay God his dues, and prove Him if He "will not pour down a blessing so that there shall not be room enough to receive it." This is his promise. Let us fulfill the conditions and then claim the reward. Thanking God for the blessings of the year just gone by, and with a prayer to God for still greater blessings which shall manifest themselves in a deeper spiritual life and truer consecration, we enter upon this year with good courage trusting our Leader, Jesus Christ. The results of the election were as follows:

President—Gerrit J. Pennings.
Vice-President—C. Van Der Schoor.
Recording Secretary—Jno. Van Zanten.
Corresponding Secretary—D. Dykstra.
Treasurer—Jno. Hoekij.

The Day of Prayer for Colleges

Another day of prayer for colleges has come and gone at Hope. Two facts seem to have been emphasized this year—that the entire church is interested in its Christian students, and that it is expecting them to carry on its world-wide work in the future. The choice of those who conducted the afternoon services was happy as an illustration of these facts. Dr. Oltmans, of Japan, represents the denominational work in foreign lands; Rev. F. H. Wright illustrates what the church is doing for the original Americans, the Indians; Prof. Van der Meulen has served the church as a pastor in long-established city churches and in promoting church extension on the new Western frontier. The world-wide work they represent is still to be carried on; and the messages of the day indicate how our students are to do it—Christian self-sacrifice and self-surrender are the necessary conditions of fruitage, and must become the prevailing motives in the students' lives. The large crowd present on the afternoon of January 28 manifested a spirit of earnestness well befitting the day as a day of prayer. Hope college was especially glad to welcome Rev. Frank H. Wright, whose cheering words and pleading song had won for him a place in our memory the year before.

De Alumnis.

Rev. A. M. Van Duine, '89, for four years pastor of the church at Newkirk, Iowa, has removed to Alton, Iowa, to take charge of the church vacated by Rev. P. Lepeltak.

The Re-formed church of Sioux Falls, S. Dak., is greatly pleased with the work of Rev. H. Schippers, '99. On his birthday a goodly number of the members of his church surprised him by taking possession of the parsonage in the evening, and having things their own way. Before they left they offered their pastor a handsome present.

Professors J. B. Nykert, '85, and J. M. Van der Meulen represented Hope college at the State Teacher's Association held at Hesperia, Mich. The former contributed to the program
some fine musical numbers, while the latter greatly pleased the members of the conference with two lectures, one on Savonarola, another on Joan of Arc.

L. Bovee '03 writes that at New Brunswick he is busily engaged in city mission work, having charge of a mission in a neglected part of the city, and conducting a Sunday school there with an attendance of one hundred and forty scholars, among whom are many negro children.

Rev. John Schaefer '03, of White Rock Center, Ill., has accepted a call to the Reformed church of Ackley, Iowa.

Rev. G. Hondelink '00 has settled at his station, Kumamoto, Japan.

Miss Grace Hoekje has also reached her new home at Kagoshima, Japan.

William Beckering of the seminary has accepted a call to Greenleafton, Minn. Jacob Wayer of the seminary has accepted a call to Ebenezer, Mich.
Athletics.

The athletic interest of the students is centered at present in basketball. Some twenty aspirants for honors practice from four to six o'clock every day in the gymnasium. Of these the following players are organized into a Preparatory Department team:

A. Veenker and Andreae (Capt.), forwards; Stegeman, center; Vruwink and H. Veenker, guards.

The College team lines up as follows:

Kolyn and Andreae, forwards; Plune, center; Hoekje and Muste (Capt.), guards.

The first match game of the season was between Hope College and Benton Harbor College. The faithful practice of the men evidenced itself in the team-work that was responsible for most of the scores. The Benton Harbor men played well individually, but were outclassed in team work. The score was: Hope College 24; Benton Harbor College 13.

February 11th was the date of the second public exhibition. That evening two games were played. The first was between the Preps. and the Holland High School. The High School was handicapped through lack of practice. The Preps., especially the Veenker brothers, played a fast, though rather rough game. Score: Preps 24; High School 14.

The second game was between the College and the Grand Rapids Y. M. C. A. second team. That the College men played in much better form than in their first game was strongly evidenced by the fact that they held the Y. M. C. A. to a lower score than the Benton Harbor team which was clearly out-classed by the Y. M. C. A. The Grand Rapids players were fast and heady and so made it necessary for the College to play its hardest every minute of the time. Team work was again responsible for the victory. Score: Hope 24; Y. M. C. A., 11.

These two victories of what seemed at first a shaky team have served to create some degree, at least, of confidence in its ability. Occasionally, too, a faint flickering of enthusiasm may be seen amidst the smouldering embers of the student body. So we feel encouraged, and wish the team success.

College Jottings.

Cold? Br-r-r-r-rr!!!

Puzzle: Find the Greek room any cold morning.

But it was not ever thus.

We used to have a hot time studying (?) chemistry out on the grass where now is ice and snow.

"Say! Lem me sell ye a ticket to a basket ball game!"

24:13 in favor of the Per haps.

Do you take the literary or scientific course?

The literary. I'm studying shorthand.

It was a pretty hot game but hotter still around the stove pipe in the gallery of the "gym."

After the game, what then? Why, bun sandwiches and pie "on the association."

Poppen—'Gee—I've received a check. Let's go and have a smoke kids!"

The Frats have presented their Marshall with a beautiful stove poker.

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For Coughs, Colds and all bronchial troubles. A large bottle. Your money back for the empty bottle if not satisfied.

Con De Pree's Drug Store.
Tutor Kruijinga trying to toot math, into a trio of helpless bases—"Say, how much time did you put on this lesson?"

The Babe—"Half an hour."
T. K—"Half an hour! How long do you suppose I used to study these lessons?"
T. B., whispering—"Oh, about 15 minutes.

Oofski! Blitzivostockski!!!

Whatiski is the matterio? Another Jap hole-caustivostockski?

Oh no. Only an explosion in the electric car which detained Koly and Dykema at Vriesland for a couple of hours.

Dominie S. F. Riepma was seen recently sporting a brand new clergyman's waistcoat. That was four days before his wedding. Wise boy, Kep! You may never get another.

Senator Chandler was with us at Chapel Exercises, Monday morning, Feb. 17, 1904.

Two dainty Valentines were received by—but we promised to "menschen no amesch." We quote, however, excerpts of poetical effusion.

The Dude.

Tho rich bouquets they buy,
Can not my heart's affections fan,
My true love is a working man.

He has

O'er our lives cast a blight;
Oh! Would we were freed and forever
From friends who think they can recite!

Bush to Muste in room 24, temperature 10 d. above zero.

"Holy MoZEEZ!!! It's cold, I'd crawl into that blamed stove if I that I could get out again!"

Mollem, at the Saginaw Convention, "Lo, a place with a sign that reads, 'Hot Lunch All Day,' I go in for I am hungry."
He enters but, alas! exit in confusion.

Visscher—"Is Kolyn going to the contest?"
"Yes."

V. —"Guess I won't go."

Would you like to see Dykstra, Pennings, Wubbena or Bosch "go up in the air?"

Then ask them about "chalk."

24 to 4 in favor of the Japs.

The Eloquencer.

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THE ANCHOR

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Frats.          Cosmos.
A. J. Muste:     Center:     D. Muyskens
W. Hoekje:      Tackles:     G. Pennings
J. de Preu:      Guards:     R. D'Zeeuw
Quinn: Resolved that Capital Punishment be abolished.

Dr.: "De Zeeuw, why don't you go to prayer meeting?
D'Z.: Don't know. Born that way I guess.
Dr.: "Well, you'd better be born again."

Wedded. Tuesday, Feb. 16, 1904, Elizabeth E. Van Zwaluwenburg and Rev. S. F. Riepma. Here's to a long life and a "happy ever after."

Rah for the contest at Adrian! Rah for our man Pelgrim! "Mark well!!!"

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