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Young Men and Missions.

Our age is by pre-eminence the Young Peoples' Age. In a sense, every age has been a young people's age. Young men and young women have prepared for the battle of life and stepped into the places of those who retired after years of service in life's toil and conflict. But never before have young people in such great numbers come to their kingdom so soon as in our time. There have always been precocious youth here and there to startle the world by the greatness of their early achievements, — the Mozarts who touched violin and piano as if they were heavenly strings before they got into their teens, the Chattertons who blossomed into poetry of enduring fragrance and suggestiveness before they had grown to their majority. What is significant about our time is, that the aggregate of responsibilities assumed and successfully borne by young men was never greater than now. Undoubtedly, the quickness of pulse that characterizes all our civilization has had its influence in that direction. To speak more specifically, the modern system of education has called out and matured youthful energies sooner than ever before. Our green-house men are able by special fertilizers and other attentions to bring trees to bearing some days earlier than ordinary. So the modern education has brought the bloom and fruit to youth with a quickness and satisfactoriness that is the admiration of the world. We find young men in the banks, on the steamers guiding the helm, on the locomotive holding the lever, editing our newspapers, presiding over our colleges, preaching the glorious gospel. And the man with gray hair, in many of our cities, feels himself to be Mr. Nobody before the rising Young America of to-day. It is so in the church. Never before have the youth figured so prominently in the life of the church and wrought so successfully as in recent days.

The only wonder is that it took the church nearly 1800 years to find out that young people were good for something. Among the very first spheres of activity entered by young men was that of missions. That singularly saintly man, David Brainard, began to preach to the Indians of Connecticut and New Jersey when he was twenty-four. Before he was thirty it was said of him, "He walked with God and was not."

William Carey was twenty-eight years of age when, at a meeting of ministers where the younger men were
called upon to propose a subject for discussion for their next meeting, he arose and suggested, "The duty of Christians to attempt the spread of the Gospel among heathen nations."

He was thirty-one when he preached a sermon from Isaiah 51:12, 3.—"Enlarge the place of thy tent,"—and emphasized and illustrated the two greatest principles of foreign missionary enterprises, "Expect great things from God—attempt great things for God." That sermon created the first great modern missionary organization, the Baptist Missionary Society.

Five students of Williams College met for meditation and prayer in a grave near the college, August 5, 1806. While there, a thunder storm arose which drove them to seek shelter under a neighboring haystack. Underneath that haystack the conversation turned upon the moral darkness of Asia, the geography of which they were studying, and Mills suggested, "Why shouldn't we go and preach the Gospel there." All but one then and there dedicated themselves to this work.

That haystack is destined to be the most celebrated haystack in the world, because in the shadow of it the Lord's imperial command was not only prayed over and sung about but acted upon. There the acorn sprouted which has developed into the many branched and wide-spreading oak, the American Board of Foreign Missions. These young men of the haystack were men of action. Others had sympathized with the heathen. These men concentrated sympathy and transmitted it into service. Ever since the days of Doddridge the hymn had been sung, "Oh where shall Africa's noble sons

But Mills went to Africa. Many pious youth had prayed that God would give his Son the heathen for his inheritance, but Hall and Richards and Rice exerted a mission to the heathen in their own persons.

It is perfectly natural that Christian young men should be interested in the work of missions. It appeals to the spirit of adventure. It weaves the dreams of romance. It appeals to the love of conquest. No young man who is ever coming to anything but has an inborn desire to get at the heavy end of some difficult task and give it a lift out of the way. It appeals to the heroic. What are boys and young men doing more frequently than during each other to undertake something venturesome? "I dare you to walk out on that stretch of thin or cracked ice as far as I dare." Is there not something in the Christian young man's heart in the face of the iniquity and misery of distant pagan lands that says to him, "I challenge you to prove your faith in Jesus Christ." "Go and preach Him where His name has never been heard." There have been such young men all through these one hundred years. They have given us the inspiring biographies of Martyn and Judson, Pattison and Hamerton, Keith Falconer and Mackay and Paton. And many more are still living witnesses who through faith are 'subduing kingdoms and working righteousness.'

No one sign of the times is more prophetic of a revived and intensified interest in the evangelization of the world than the consecration of so many young men and women in our academies and colleges to this work. Many of them may, ultimately, be prevented from realizing their own expectations, but immeasurable enrichment of character must be the fruit of willingness to go, even though God lay an embargo on their going. Dr. Behrends has truly said, "We are sure to find their right places when they are simply anxious to observe the Lord Jesus Christ. It is in doing that they remain at home, they are no worse; and if they leave their kindred, they are no better. It is hazardous to say where the need is greatest, whether in China or the United States, in Peking or Syracuse. The truth is, that where the question is one of universal conquest, there can be discrimination of one section as against another. Each man must determine his duty for himself, permitting neither sentiment nor romance to influence him unduly." True, even in the United States eternal vigilance and unceasing conflict alone secure to us the ground we have won. We are in perpetual peril, even on these heights of privilege, to lapse into heathenism, perhaps a heathenism more refined than that of China or Africa. We need men of imperial, celestial gifts to hold the fort and press the battle right here. And all the hardships of life are by no means concentrated on heathen soil. Loneliness and physical hardships are not the sum total of human misery. There are as miserable souls in New York as in Canton or Kordofan.

* Why Should the Church Pray Specially for Colleges?

I t may be asked upon what grounds the Church, as such, can be rightfully asked to unite on a certain fixed day in special prayer for the spiritual welfare of colleges and higher institutions of learning. It is really understood why the Christian inmates of these institutions should have this ob.

* Delivered before the students on the Day of Prayer for Colleges.
ject specially at heart, but have these institutions a claim upon the Church for special prayer? Does it not seem as if the Church is called upon to forget that all souls are equally precious, that it has no right to make a distinction in its prayers in favor of the more highly educated? Certainly it is true, that superior intellectual development constitutes no special claim upon divine grace. But when we remember that the glory of God is the first thing to be sought, it will be evident that special obligations are resting upon the mind in its highest development and in the possession of the choicest treasures of knowledge to glorify the Creator of the human mind and the Bestower of these inestimable riches. And to whom much is given of him much will be required. If the doom pronounced upon the unworthy possessor of one talent was so fearful, what will be the doom pronounced upon the unworthy possessor of five and even ten talents? Certainly, the Church may specially remember in prayer those who shall have to meet such a doom.

Besides this, the possessor of material wealth is not the only one liable to extraordinary temptations. Jesus exclaims: “How hardly shall they that have riches enter into the kingdom of God!” And the same thing may as truly be said of the possessor of mental riches. And the danger comes from the same quarter. Jesus says: “How hard it is for them that trust in riches to enter into the kingdom of God!” I need not point out that there is fully as much a temptation to trust in intellectual riches as in material ones.

And there is the further fact that, where the developed intellect strays, it has more power to lead astray the less developed or inferior mind. Besides this, looking solely at the salvation of souls in general, it is for the sake of this that the salvation of the educated is to be more specially sought for; since those, who can apply greater mental strength, and have control of fuller mental resources, ought pre-eminently to be engaged, in their respective spheres of labor, in the salvation of their fellowmen. In the case of material wealth, the danger of not entering in goes together with special spiritual privileges if appreciated, for the opportunities of doing good, which the wealthy have, are very numerous; the rich, as such, have a special work to do, and in the same way a great and special work is needed of the possessor of mental wealth.

To illustrate: In the past, many momentous problems have been presented for solution, chiefly to the educated mind. Neither were these problems purely speculative. They were this to a high degree, but they were also intensely practical. The possession of a divine revelation has not annulled the existence of these problems. It suggests many of them, and the Divine Word is to be interpreted and applied, and this must be done not solely by the heart and the conscience. Conscience and heart do not act independently of the mind, nor does the mind act by itself. And, if it is true that some are more inclined to think than to act and thus are more ready for instant action, it is also true that both classes need each other, that “men of thought and men of action” are brethren and co-workers: the one can not say to the other, “I have no need of thee”, the eye cannot say this to the hand nor the hand to the eye. And the man of thought is often the man of action also. One thing is evident enough, there is a present need of every man of thought, as well as of every man of action. This 19th century has but partially solved the problems presented to it, and where it has failed it has done so mainly because it was not Christian enough. And, without assuming the prophet’s mantle, it can be foretold, that the problems which the 20th century will have to solve will be as weighty as any this century had to deal with. The higher institutions of learning ought to prepare the minds entrusted to them for these coming responsibilities, and the Church is under the most solemn obligations to pray for the inmates of these educational institutions upon the supposition that these inmates will live. The responsibilities of those liable, at any moment, to death are serious and ought to be dwelt upon, but the responsibilities, on account of the possibility of continued life, are fully as serious.

In our prayers for the higher institutions of learning we are apt to think almost exclusively of the student, and it is right that these should very largely occupy our thoughts; but the Church ought not by any means to forget the teachers. Competent Christian teachers are a great blessing. It is an inestimable privilege for a young man of an inquisitive and acquisitive turn of mind not to be left to flounder undirected and unassisted through the drifts of scientific theorizing that have accumulated up to the present time. Mental acquisitions are segregating more and more into the Christian and anti-Christian. Christ has told us to beware not only of the leaven of the Pharisees but also of that of the Sadducees, and the leaven of Sadduceism is, at present, threatening very seriously, several of the higher educational institutions of Christendom. It is a great blessing to the students when they are instructed by those whose Christian character and scientific attainments compel reverence. The student, in such a case, is in daily contact with those who are his mentors and have reached conclusions in accordance with Christian truths where the comparatively uninformed mind of the student is still perplexed; and the contact with the decided Christianity of the teacher, even though the student may not know exactly how his instructors arrived at their conclusions, prevents him from, at least, coming to a positively infidel conclusion, and suggests to him that some skeptical conclusions are not as unavoidable as, in some of his mental moods, they seem to be. The student knows that his teachers are too honest to profess what they do not believe, and too intellectually serious to accept solutions that do not give to science its due.

But the student ought to be an earnest Christian, not solely for the sake of the knowledge which he is to make his own, but also for the sake of the right acquisition of knowledge. The domain of the intellect is not a neutral domain; the banner of Christ floats above it; it belongs to the Kingdom of God, and, except a man be born again, he can not enter into that kingdom.

The stress of the present conflict
between Christianity and anti-Christianity in its manifold phases, and the unceasing extension of that conflict into every domain, have led some, who are anxious to retain both religion and science, into taking up hazardous positions. Agnostics have spoken of religion as true to the imagination and sentiment but not to the intellect. We are not speaking now of these, but of those professing a real faith in Christ but speaking of religion as belonging exclusively to the domain of faith, and as excluding its evidence entirely there, proving its truth to heart and conscience but leaving the intellect in an entirely neutral attitude in scientific pursuits. This seems to bring relief to many an earnest seeker after truth. It seems to make his position henceforth secure and easy to hold, both as a religious and as a scientific man. He can find full satisfaction in Christ for his religious needs and aspirations, undisturbed by science of any kind whatsoever; and he can follow his scientific pursuits without any objections as to the whereof, or any efforts to keep his science in harmony with his religion. But the trouble with this solution is that it is far too easy. The very easiness of the solution proves that it can not be the true one.

A scientist holding this position will try to keep the waters of science and those of faith in distinct wells, but he will discover, sooner or later, that there is steadily going on a subsoil filtration detrimental to the purity of the waters in the well of his faith. Christ will not divide his kingly honors with any one. He will be Lord over the whole domain or else over none of it. The student must choose between being nothing but a Christian or no Christian at all. The entity between the serpent and his seed and the woman and her seed leaves, by this time, no room for any neutral grounds, but turns the whole ground into a battle-field.

Hence, we see that it is not sufficient for the right acquisition of knowledge that the teacher be a Christian; the learner also must be a Christian.

The Old Testament tells us that the fear of the Lord is the beginning of wisdom, and the New Testament tells us that Christ is the truth, not simply truth but the truth. In Him are hid all treasures of wisdom and knowledge. I quote said, "What is truth?" and, in the use of the pronoun what, he revealed the atheistic tendency of the natural mind. Christ tells us who is the truth; to know the truth is to know a person; to know, truly, any thing whatever is to know Christ, and in Him God. A God of love created the world, sustains it, and saves it when sinful and lost. To know God's will is to know Christ, to know Him in his love. And how can we know Him that is love unless we love Him? A thing is not known by itself. It is part of a whole. It is known only when it is known in its relations and as to the purpose of its existence. Everything is related to Christ, and the purpose of the existence of anything whatsoever is through Christ to God. The relation of many things to Christ is not patent at the first glance, but glimpses, at least, grateful even when partial, will be caught by the Christian student, which will cause him to long for the day when he shall fully know.

Hence, on account of this relation, would you know law? The thrice Holy One is the giver of it. He spoke it from Mount Sinai and Mount Calvary. Or, would you study biology? Christ is the life; in Him is the life. His life stirs in the root of the blade of grass, develops the acorn into the oak, and wings the butterfly as it flies from flower to flower, and strengthens the wings of the eagle for its sunward flight. Would you study philosophy? The Logos, as the life, is the light of men. Would you study sociology? Christ is the Son of Man. In Him society consists, and mankind is in Him to find its social redemption and all true progress. Would you be a critic? He that is spiritual judgeth all things (Kuapain ai Kpata), but yet himself is judged by no man." Would you study the medical art? But for the grace of our Lord Jesus Christ, no herb nor mineral would have healing efficacy; no surgeon would have wisdom, keenness of vision, and skill of hand to save. When Peter stood before the sanhedrin to be examined on account of the healing of a lamn man he said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole (\textit{healenn})? be it made known unto you all, and to all the people of Israel that, by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. ... Neither is there salvation (\textit{healenn}) in any other: for there is none other name under heaven given among men, whereby we must be saved, (\textit{ie} ut \textit{healenn} \textit{giyin}), whether from bodily or spiritual ailments. But it may be said: "Medicines will manifest their efficacy by whomsoever administered or taken." Is there then to be no such thing as gratitude? And we are now speaking of the right knowledge of things, of the causes of their existence. There is still a further reason why the student should be a Christian. The life is in the incarnate Word, that life which is the light of men. Our acquisitions are assimilations, they are the food that is to build up our minds; and assimilations do not take place without the guidance of a guiding power of life. The Christ living in us must build up our minds in their process of growth. We see occurring all around us these wonderful transformations through the principle of life. We see them taking place among the fauna, the flora, in the human body. We see the differences in guiding principles revealing themselves in the different preferences of the human mind.

But it may be objected: "Is not the Christian the victim of his idiosyncrasies, of his subjectivity? Truth is objective, not subjective."

But let us remember, that though truth is objective, knowledge is subjective. Knowledge is not the thing itself. Science is not something abstract. It does not exist by itself nor in the thing known, but in those that know. Truth is the food of the soul, and, if it is to act as such, it is to be digested. The only question is, whether the mentally digestive organs are in a healthy condition. The Christianity of the scientist or scholar is not his personal equation. It is the correction of that personal equation. Christianity shows man the way to truth: it is the key that unlocks the treasuries of truth; it is genius, insight.
You might as well ask, whether the painter or musician, without a particle of genius, is for that reason better qualified to be true in his work. Christianity enables the student to see something more than the form of the letters spelling out God's revelation, and the colloquy of these letters. It enables its possessors to read that revelation. It tells what is the far off end to which all creation moves. The Christian scientist learns from his Heavenly Father what his works are and what they are for.

Before Copernicus's discovery, the orbits of the solar system were a maze. He, by pointing out that the sun is in the center, brought order out of the confusion. When Christ is the center of man's knowledge, his science becomes an increasing delight instead of an increasing perplexity. And assimilation there will be, whether through Christ or without Him. Without Christ the outcome of the mental growth will be error, or cancer, instead of a healthy tissue. Yea, it will be error infections as well as deadly. And the final truth is, that anti-Christian science commits suicide; in the end robs its objects of their value and itself of its inspiration and hope and joy.

I have spoken of the necessity, for a student, of being a Christian in order to the right acquisition of knowledge. No time is left to speak of the final use to be made of that knowledge. But let it be remembered, that, in making distinction between the time spent in the acquisition of knowledge and the time when the student enters more specially upon the application of that knowledge, we do not by any means affirm that the acquisition of knowledge ever ceases. We do not disparage the college, or seminary, or any other school when we say that but little more can be done there than laying the foundation, and leading the student into the right path for the further pursuit of knowledge. Nevertheless, it is true that when the student leaves college, seminary, law school, or medical school, the time has come when he is especially called upon to apply his acquisitions. Then it is, "I must work while it is day, the night cometh wherein no man can work.

Only this upon this point and I have done. The man will be in action only according to what he is, and his knowledge has helped to make him what he is. Just as the vine works out, we know not how, the cluster pendent from the branch; so, when we are a branch of Christ, the vine, and his life fills us, we shall be found a fruit-bearing part of that vine when it shall once be seen covering the whole earth with its beneficent fertility, the greatest work of the Father unto His final glory.

December 21, 1620 A.D.

J. J. NIEKEN, Prep.

For three-score days they had been driven by storm,
And now when spent their journey was at last,
Now when they saw on that November morn
The land to be their home, to Heaven's they cast
Their eyes; and for the dangers safely passed
Thoughward which they had been led, they thanked the Lord.
Though, saved their own, they saw on sea, no more,
On shore, no bower that shelter could afford,
Still sang they songs of praise to Him with one accord.

THE ANCHOR.

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Notes and Comments.

The relation of student to professor is often given little consideration. It is often said that students make the college, and rightly so. The proper attitude of the student towards the instructor, and, consequently, towards the institution of which he is a member, is the inspiration of the studentship as well as the pivot upon which turns the success of the faculty. A little investigation and observation will prove that the student is in many respects the ruling power, but behind the scenes. It is an influence which is apparently indirect, but yet very direct. It is an influence that flows from the manly character of the gentleman and, therefore, passed unnoticed. Place a virtuous young man in college, under the watchful care of an able and sympathizing instructor; watch his actions, his speech, his influence; follow him to the recreation room where his aim will be to imbibe truthful facts and to interrogate only us about profitable things; and the result is, that relation so much desired and striven for in all educational institutions. It should be the aim of the student to effect such a connection.

The relation of student to professor consists in something mutual, something elevating, something amiable. The professor should have the goodwill and sympathy of the student; he should be extended a helping hand whenever required and necessary: he should be worthy to instruct and not to be instructed. All lessons should, therefore, be studied with a view of mutual benefit; and, undoubtedly, nothing sooner breaks the ties of confidence and sullies a student's character in the eyes of instructors than a poor, hasty preparation of class-room work done in a spirit of indifference and, as frequently is the case, in a spirit of contempt. But, on the contrary, let the student be worthy of his appellation, and the result, with very few exceptions, is most desirable, and the mutual benefit most sustaining. The ideal student is first of all a gentleman, being courteous in all his actions; he is a Christian, studying conscientiously and for the good of all mankind; he is a scholar, seeking the truth.

At annual banquet held some time ago in New York city by alumni of Princeton University, President Patton said, among other things, that he feared too much attention was being given to college athletics, and that parents and newspapers were inquiring whether there was as much profit in this sort of thing as was generally supposed. He further continued, "There is an intellectual life among that he feared too much attention was being given to college athletics, and that parents and newspapers were inquiring whether there was as much profit in this sort of thing as was generally supposed. He further continued, "There is an intellectual life among
a good education, and who, though he is doing his best, is after all no hero, will not be stigmatized: when the man who shall be pointed out on the campus as most worthy of the idolrous admiration of the undergraduate is the man who does the best all around intellectual work."

These words, uttered by so eminent a man as the President of a first-class Eastern institution, are significant and show that not only the public, but a so educational leaders are beginning to notice the detrimental results of the present fashionable indulgence in athletics. Now that enthusiasm has, of late years, reached its climax and intercollegiate athletics have been in vogue long enough to judge of its effects, they seem to betray a tendency to impair the intellectual atmosphere of institutions. If this be true, it is a critical period for our American centers of learning. Nothing is so vital and essential, especially to a university, as that venerable and profound spirit of learning which is so impressively felt upon entering its halls. It requires many years for that atmosphere to gather, and whatever influence threatens to rort it should be checked, even in colleges.

We have not, in any previous issue of The Anchor, made particular mention of the College Glee Club. Recently, however, a weekly paper from one of our neighboring towns has complimented the work of the Club in such flattering terms, that we desire to make a few honest statements about this organization.

The Glee Club was re-organized during the school year of 1893-'94, and, during that year, its members have gathered regularly and have endeavored, as well as possible, to prepare for the work that is expected of such an organization. The Club appeared in public at three different times, and, according to the remarks of some who listened to their singing, the members acquitted themselves well. At the beginning of this school year, all the members agreed to do better work than they did last year. For months, perhaps, very little was known about the doings of the Club, but the members have all kept their agreement, and to-day the Glee Club is the most flourishing and enthusiastic of all the college organizations. The conductor, also, has spared no effort to encourage this work and has been very patient in his weekly instruction. During this last month, when the Teacher's Inspiration Institute was held in the city, the Club rendered two selections at one of the meetings of this educational gathering. The friends have been very liberal in their favorable criticisms of the singing on that occasion. The members of the Club feel greatly encouraged, but promise to do still better work in the future. We are pleased to be able to announce that this organization is doing some special work in preparation for a contemplated trip through the state of Michigan. Three dates have already been arranged for, and several other contracts are expected to be signed in the near future. A Greek chorus from "Oedipus Tyrannus" will be one of the features of the program. The College Ladies' Trio is also expected to accompany the Club. The members enter upon this work with a desire to arouse more of genuine vigor and spirit in college life, and to enhance and extend the prestige of our Alma Mater.

Many of the students and friends of Hope were disappointed during the first part of this school term. They were disappointed because they learned that the Junior class did not intend to prepare for the usual Junior exhibition. These annual entertainments have, with a few exceptions, been a regular feature of the college work during the school year. They have also been so excellent in quality that the citizens of the city have learned to appreciate such exercises, and have begun to look forward to them with pleasure. The necessary efforts on the part of the students in preparation for such an occasion, also, serves to break the monotony of school life and to arouse a spirit of endeavor after literary excellence. The Juniors, however, have neglected this opportunity and have given it to others, who have made good use of it. We may not, with justice, say that an entertainment given by a literary society takes the place of the Junior exhibition, and yet, because it generally occurs upon the usual date, February 22d, the public very often make this mistake in criticize the program. We should, however, remember that, in the one case, the speakers selected by a society may belong to any class of the College Department, and, in the other case, the speakers are selected from among the members of one class of the Department. This year the Cosmopolitan Society entertained the public on the evening of Washington's Birthday. They prepared a program consisting of literary and musical selections, but, on account of sickness, were obliged to make some changes in the music. Prof. Nykerk kindly consented to render a solo, and Mr. Genant assisted in a selection by the quartette. A very large number of friends gathered to listen and enjoy the entertainment. We have heard it remarked that the citizens of the city are complaining because there are so few entertainments this year; and, judging from the large number who gathered on this evening, we may conclude that there is much truth in this. Perhaps the students of the college may be able to entertain the public more frequently in the future.

Why, O My Soul?

J. McCLELLAND, PROF.

Why is my soul, dost thou still cling to earth, And God delight in all her gay display? While she doth nourish thee with sinful mirth, Then may'st thou call to leave thy house of clay. What shall thine answer be, when thou appear'st Before the judgment seat, no Advocate To plead thy cause, while from the Judge thou hear'st The words, which shall forever seal thy fate? Did, then, farewell to all these carnal things, Which gratify the flesh, but kill the soul, And live to honor Him, where glory brings His children safe from earth to heavenly Gast. For God is love, though he be sternly just, He loves man's soul, but hate his sin He must.
THE ANCHOR.

Spenser's Prothalamion.

T HE claims any production can lay to recognition on account of poetic merit may best be viewed under two main divisions: the medium of expression, and the thought expressed,—corresponding to the body and soul. I shall attempt a study of Spenser's 'Prothalamion' in accordance with this plan. The first subdivision naturally presents the following order of study: the diction the verse, the stanza, and the melody.

The choice of words indicates Spenser's well-known taste for the archaic. The vocabulary consists almost entirely of plain, simple English words, and yet the choice is noteworthy for three reasons,—melodiousness, picturesqueness, and tone-color. The melodiousness of the poem is, to a considerable extent, due to the words employed. There is in them a richness and sweetness which belongs to the characteristics of a true poem. Further, there is an appropriateness and a picturesqueness in the words which lends a charm to the poem. I shall quote a few instances:

"All was the day, and through the trembling sky, Roundel-bounding Zephyra did softly play, A gentle spirit, that lightly did delay."

"Along the shore of silver streaming Themus, Whose lofty branches, the which his river becomes Was reared all with variable flowers, And all the winds waked with daintie gennes."

"The Violett pill'd the bow, The little Daise, that at evening close, The Primrose Red, and the Primrose Green, With shoes of cerulean Blue."

"While I can winces of groundly love Come softly swimming slowe along the lowe, Two fairest Birds I yet did never see."

The picturesqueness of the words is manifest in the epithetic use especially. It is to be noted, that, for his epithet, the author seizes exactly upon that consideration or attribute which has the strongest effect; and that the epithet stands out all the bolder and stronger because of its simplicity. Here are a few: silver streaming Themus, all sweet daughters, the violet lily's, that silver browd, wondering eyes, sweetest season, blissful bowers, gentle Echo, fairest Brides.

As I have said the third noteworthy result of the choice of words is the production of that indescribable effect, tone-color. To define tone-color is very difficult; and I shall content myself with saying merely that it is a delicate harmony, sympathy, or correspondence between the quality of the vowel and consonantal melody and the color of the thought. For tone-color this poem is very excellent throughout. Numerous instances might be quoted.

In the first stanza the difference between the subjective and the objective is much heightened by this delicate sympathy between the language and the thought: while in the second stanza, where the 'Flocke of Nymphes' is described, the color of the vowels gives a delightful suggestion of the lightness and grace of these goodly maids. And then note how different the suggestiveness of the vowels, and the harsher consonant combinations, in the stanza beginning:

"Yet there was no dying thunders, Noe Great England's glory, and the World's wide wonder, Whose dreadfull name late they all spake not danger, But Hereby two pleasant sounding were Did make to spake and frame."

The poem is written in the iambic pentametre. This is well chosen, for the thought throughout has a sober dignity that is well expressed in the stately stride of the iambus. There are departures from the 'theme foot;' Trochees, pyrrhics, and spondees are substituted. It is well to note the effect. A trochee introduced, forms with the following iambus the choris and, by its sharp constriction and the pleasing variety it introduces into the movement, is especially fit to give prominence to thought words. It usually seems to be so inseparable from the idea that it is apt to escape notice. The emphatic effect is best felt by reading the verse first as it stands and then shifting the words so as to retain the iambic:

"And great Echoes did soon one way ring, Those all the world, 'mid with the wide Murmur.'"

A spondee gives heaviness, fulness, by reason of the retarding of the movement:

"This descendent of my long straitse stay." A pyrrhic may convey a suggestion of either (a) lightness or (b) haste, 1. "As they comefloating in the Christal Flood." 2. "Then forth they all out of their baskets drew." A very emphatic and pleasing effect is produced in the following verses, where a pyrrhic, an iambus, and a spondee follow each other:

"Making his showme run slow." "Great England's glory, and the World's wide wonder." The stanza is eighteen lines in length. The rhyme scheme conforms either to that of the first or that of the second stanza. Both call for several rhymes upon one word, which gives richness and euphony, and serves to make the stanza a unit. The different effects of alternation and adjacent rhymes are made to serve the author's purpose admirably. Four verses of tri- metre are regularly introduced into the stanza, with the general effect of relief and ease, because the state-
emotion will show the genuineness of the inspiration in a real fusing, uniting effect. Judging by this standard, the "Frothalamon" is the embodiment of a real poetic emotion, for the fusion of the whole poem is remarkable.

In the rest of this study I shall take Coleridge as my guide, than whom, to my mind, no one has ever written a better exposition of what constitutes poetry. Speaking of the peculiar property embodied in a poem he says: "which is none other than the property of exciting a more equal and continuous attention than the language of prose aims at.

... The reader should be carried forward, by the pleasant activity of the mind, excited by the attractions of the journey itself." If I understand Coleridge rightly, this poem is in this respect almost an exact embodiment of his ideas. The thought is well sustained, the unity is unbroken, and the steps in the course of the thought justify the uniform attention metrical arrangement compels the author to give to each part.

Aristotle, Sidney, Hunt, Coleridge, and Arnold, all in some measure concern in the statement that the essence of poetry is good thought, fancy, and imagining. Being an unquestionable lyre of love, this poem can not contain the lofty thought which places some of Spenser's poems in the highest class following Shakespeare's, Milton's, and Wordsworth's. Yet such as it is, gives the work high rank in its class. The thought is that of a strong impulsive nature masked by a great reserve. And withal there is a chastness throughout that compares favorably with the amorous outbursts of other poets. Fancy, "the lighter imagination" as Hunt calls it, is, according to Coleridge, the drapery of poetry. The play of fancy in the work considered is such as beautifully sets off the whole. The plot—if that word may be so applied—is a conception of fancy. The peopling of the bank of the river with the "Flocke of Nymphes," the picturing of the silvery swans, that they, with the nymphs, may represent the beauty of the two happy couples, has an effect which is altogether pleasing and which may well be called the lighter imaginative drapery.

As for imagination, the poem exhibits some proofs of poetic genius. Notice the transforming effect of imagination stimulated by emotion. First, all the imagery, whether taken from the real scene or created, is colored by the emotion of the occasion. All is colored by the predominant emotion even as a glorious sunset will transform a familiar landscape. Further note in the verses,

"And her beside two pillars standing there
Did seeks to quafe and frame."

a still more poetic effect of the emotion, which makes even these pillars vibrate. Of the swans it is said:

"so purely white were they
That even the gentle strees they which them bore would lead thither, and lead his followers there."

To cut the alken fowath that they might

Mayde their faire places with water not so farre."

That is poetry. The following is still greater:

"So soft the me joy our birds did use among
Adown the low, that to them wentsward low,
As he went I spake butt that he laught a loud.
Yet did by sorne his glads affection show,
Making his strange ran aloud.

This moulding of the imagery to the passion of the moment; this transfiguring of human life and emotion to the inanimate; this emotion causing

the imagery to mould itself in accord with its rising swell; this is the result alone of an imagination stimulated by poetic inspiration, which could be born only in a man of poetic genius.

Quantum Autatus.

Some fifty years have passed with hurried pace,

Since men first built his nest and humble cot.

Upon the shores of Rhode Island Bay.

Since first the woodman cut the mighty tree,

And played a death tattoo upon its trunk.

And homestead destruction to the scene,

Which nature did so beautifully paint.

No longer can the mighty oak be king,

And swing his sceptred power o'er all the bay.

No longer can the timid, graceful deer

Refreshment seek by standing in its shade.

No longer can the willow and bark surrounded silently stand from shore to shore.

For man has marred the beauties of the past,

And built a busy city on the spot,

What once the forest held theirermal.

A large undraped pile, begun with smoke,

Now marks the spot where once a waggum stood.

And this small stream, where oft the deer would drink

Now dines the reddish, filthy from

That large and massive structure near the lake.

And thus left man with ruthless hand destroyed

The wondrous, beamend nature had bestowed.

What a College Course Shou d Accomplish.

In this age of advancement and striving after knowledge, it is well for the student to contemplate what is the ultimate aim of a college education. Many a student completes his course without the least conception of what it has given him, and, thus, when finally breasting the strong current of life, makes but little progress on the rugged road to success.

Others again are so sure of their acquisitions higher than they ought. But few individuals ascertain that process which characterizes the newly graduated collegian. The youthful graduate, full of rich life and verdant hope, having just received his "Artium Baccalarum, cum laude", feels that now he can take the world by storm. He very frequently does not consider how many baccalaureate, Master's, and Doctor's degrees are conferred every June: yes, how many laurels are won by the college men of our land. But when he has left the door he associates of his "Alma Mater" and must grapple with the busy world, he fully realizes that "things are not what they seem." Although, perhaps, his instructors have often told him that he has only reached the threshold, and is allowed to lift the veil to peep through the open por-

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tals upon that vast and extended field of knowledge before him, he now perceives for the first time that the panoply formed from the metal of his classics will not suffice for every battle, that the world little regards his knowledge of the ancient myths and philosophies, that the sites and sects of trigonometry will not solve the perplexing problems of life, and that his profound logic will not unite every Gordian knot. Dispairing amid such forlorn circumstances, he finally falls—unsuccessful, while upon the tombstone attesting to his mouldering ashes, the world but carves the epitaph: "MARTA DE OBITA."

But is not this discouraging? Is then the student required for his time and means sacrificed to obtain an education? Such questions naturally arise. The casual observer—and we may justly add, those over-ambitious aspirants who favor "short cuts"—will undoubtedly give a negative answer to such questions. But we must remember that a college course is but the adaptation of a means to an end. Many people anticipate too much from the newly graduated student. They expect immediate results. They think because a student has spent four years or more in college, because he sat at the feet of proficient instructors, he certainly is able to accomplish a great deal, when, in fact, only a foundation has been laid, the basis upon which to build for future life.

It this be true, we may well ask, what, then, should be the scope of a college course? Certainly, the greater number of students enter college with a definite plan as to their life's vocation, and, in order that such may be fitted for any station of usefulness in after life, a good, broad foundation is essential. It is very often affirmed that colleges should give more attention to special work. True it is that there should be elective branches, but in this age of specialists, is it not well for the student to consider carefully to what particular lines of work his powers of mind are best fitted, and, having ascertained that, it can serve him as an index in choosing for his special work. If he finds that he can master with ease the difficulties of Trigonometry, loves to unfold the perplexities of Analytical Geometry, or delights in any such sciences, the scientific world should be his field. But, however, he finds his chief interest centering in the great literary productions, if he delights to drink from those pure, gushing fountains that have sprung up during the ages, he will, naturally, select the literary field rather than the scientific.

In answer, then, to the question what should be the scope of a college course, we would say that it should give the student general, not special work. Not simply furnish him a "capital stock on which to transact the affairs of life," and, thus, not to be able to talk or reason on any other subject, but it should give him a general development.

Granted that the scope of a college is such, what should it accomplish for the student? It should first of all teach him how to think. Emerson says, "Man is endogenous, and education is his unfolding." This unfolding, this broadening of mind, in short, the making of the man is the ultimate aim of a college education. How often this is forgotten, yet how truly is it manifested when the medi-ocre appearing Freshmen, after he has gone beyond college influences, far surpasses the brilliant Senior who, perhaps, wore the proudest laurels on commencement day. That student, who completes his course, but who during that period has not learned "how to study, how to use books, how to gather information, how to treat it, and how to think," has missed the main purpose of his college training. Of such a one the poet may well sing:

"A wholesome bookish gentleness read,
While feast on learned learning in his head."

Another requisite of a college training is, that it should tend towards the forming and developing of character. Many a college graduate can testify that it was at college where oil was poured into the lamp of his character, and thus made its light more radiant and lasting. It is at college that the awkward country lad can be formed into a respectable and promising young man. It is at college that the all important, self-knowing city boy can be made to behold himself in the light in which others see him. Says Dr. Parkhurst: "While books can teach, personality only can educate." And as Goethe has well put it: "Genius develops in solitude, but character in the stream of the world." Hence, we see the importance of students breathing the college atmosphere, of associating with each other, and of coming in touch with all that tends to inspire and elevate.

But we must not forget that a college training should accomplish something along religious lines. Sad, indeed, if its influence and surroundings are such that the students grow atheistic ideas, if vice and immorality are fostered and lay their deathly grip and clutch their icy hands upon the student. Yes, thrice sad, when the college spirit is such that the physical man is exercised to an excess and detrimental to the body, and the spiritual man lags and finally starves for want of food. It is true that genius may crown the student with the diadem of success, character may acquire for him places of honor and respect among society; but these combined with God-fearing principles can alone make his name to shine as a star of the first magnitude. Is it not a serious thought that the thousands who crowd our college halls to-day are to be the leaders of the coming age? May, then, the college influence be such that when by and by the twentieth century shall swing wide open her doors, there may be found able leaders for church and school and state.

Among the Societies.

With this issue of the Anchor, the editor of this department completes his work and yields it to the hands of another. While we have found this work very instructive for ourselves, we have endeavored, from time to time, to place before our readers the condition of the various societies, trusting it has met with their approval.

Let us now, for a moment, take a glance at the work as a whole, as accomplished by these different organizations. Of all the elements which go to make up a college as an institution of learning, I think we are all
agreed that literary societies form an important factor. They furnish the student an excellent means of developing his mental powers not only, but also his social condition: and afford him an opportunity to learn to think when appearing before a gathering of listeners. All this is obtained besides that which he receives in the class-room. These organizations are indispensable, for they are to a college what steam is to a locomotive. There is force back of it. They contain what may be termed latent power. We must not lose sight of the fact, however, that the privileges and opportunities which these societies furnish may be abused. As soon as a student applies himself more diligently to work of this kind than to his regular duties in the college, these organizations may often prove detrimental. Used in their proper way, they are very beneficial. Work in the class room is primary, that of the society secondary.

What then have these various societies done for the student intellectually? In the words of Guizot, 'they have led to the emancipation of the mind.' It is here that we obtain the views of our students upon various subjects as they are discussed and debated. It is here that we become acquainted with the faults of ourselves as well as of others, and are taught how to overcome these faults. This is the work in which all the societies, both of the College and Preparatory Departments, have been engaged. We say all, the L. L. L. not excluded. We find among these societies, those endeavoring to solve the problems of the day, and such as demand the closest attention of every careful student. And well may this be done. We are soon to take part in the active duties of life, and it becomes necessary to lay such a foundation upon which the superstructure of our lives can be built and be able to stand.

In the second place, our social condition is developed. The manners, habits, and customs of our fellow-students are here noticed more carefully. No one will deny that association with others greatly adds to our dispositions. Here we have, as it were, the germ of more advanced social relations. We see here a type, however small, of a community at large, possibly of the state and the nation; the relation between governing and governed. All this prepares the student for positions in public life.

The power of speaking ex-tempore, if such a thing be possible, is another characteristic of our literary societies. It affords the student a means of learning to speak with more ease and readiness when called upon. Those who avail themselves of this opportunity in their meetings will be successful.

Such are a few of the most important advantages of our literary societies. In short, all that tends to our mental, social, and intellectual development can be found in the societies. With this in view, will they not prove a blessing to all who participate in their advantages? Let the good work of the past continue in the future. Let not the hopes of our friends be put to shame, or to the world permanence. The prize is a fair one, and you may await your reward.

We must now in closing say a word in regard to our Y. M. C. A. It has completed a year of successful work. The prayer-meetings have been well attended. The reports given at its last annual meeting were indeed gratifying, and rich spiritual blessings have been ours. And now we can only extend our best wishes to the newly elected officers, and trust the Association may prosper in the future. May from it issue streams which shall gladden the city of our God, and from it go out influences which shall reach the uttermost parts of the earth.

**De Alumnis.**

By A. Van Den Berg, ’86

The Rev. Peter Mordenlyke, ’86, of Chicago, Ill., has been called by the Reformed congregation at Pekin, Ill.

The Rev. James F. Zwemer, ’70, of Orange City, Iowa, has declined the call of the Reformed congregation at Gibsiville, Wis.

The Rev. Fred. J. Zwemer, ’80, classical missionary in Iowa, passed through this city on his way home from a mission in the East.

The Rev. R. H. Joldersma, ’81, of Chicago, Ill., has been called by the Reformed congregation of Hull, Iowa, and also by the congregation at Brighton, N. Y.

The Rev. Henry Hoppers, ’89, of Clymer, N. Y., has been called by the Reformed church at Gibsiville, Wis.

The Rev. John Luxen, ’92, of Kalamazoo, Mich., was in town recently and led the chapel exercises.

Several alumni attended the meeting of the Western Social Conference which was held in this city during the past month.

**College Jottings.**

Edited by L. Van Den Berg, ’86, and B. Sluiter, ’85

Have you seen Dan’s valentines? Beach is under the care of Dr. D. M. Green.

W. Grays preached in Graafschap on February 7.

Miss Jennie Doctor attended college exercises on February 2.

W. van der Hart now takes cuts and collars to the West Michigan.

The Misses Mulder, of Spring Lake, attended chapel exercises February 3.

C. D. Mulder, F. Ferwerda, and W. Hiebch were on the sick list for a few days.

Prof. Nylker was on the sick list on February 24. He was unable to meet his classes.

February 19, Jake Broek was on the campus shaking hands and exchanging salutations.

The Misses Buys of Grand Rapids, while visiting friends in this city, called upon L. Heyboer and H. J. Sijekets.

Mr. J. Van der Vries, and Misses Meengs and Boone attended chapel exercises on February 2.

February 12 and 13, Miss H. Zwem- er visited with friends and relatives at Spring Lake and Grand Rapids.

On Friday, February 26, S. B. and J. J. De Pree attended the funeral of Mrs. Dr. T. Huizinga, of Zeeland.

Baldness comes with age. All right! L—, we find no fault. A good rose in a good place is emphatically all right.

J. Steunenberg promised us a "set 'em up", if we would not give a detailed account of those cherries he picked at ——.

Among the familiar faces seen at the Teachers’ Institute were B. M, B. M, and the Misses Minnie Van Slooten and Kate Rooks.

Some people always profit by the misfortunes of another. The cutter and Floris were ready but ——? Well, John Ossewaarde accepted.
If you are looking for brilliant colors, wink your left at Schuman's left. We know not how it happened but will suppose it is all right.

Miss Baal, of Grand Haven, attended the college exercises on February 25. During her stay in the city, she was the guest of Miss J. Vaupel.

"Wanted."—Some one to act as judge and determine who, of three competitors, has grown the longest mustache during the last months. Apply at Room No.

Godfrey's latest game is, "Two in, two out." The first part is pleasant enough but the latter is rather awkward. The horse was stopped, and the cutter was not damaged.

J. De Bey intends to leave for West Point on March 21; where he will attend the United States Military School. This will doubtless be a surprise not agreeable to the majority of our boys.

On February 9, B —'s party took place. Of course, B — displayed his gayest plumage, and furnished material for amusement. But some of the ladies tell us that such amusement and such actions do not please everyone.

On February 22, T — went fishing in a spacious lagoon south of this city. It contained some first-class fish. We know it because we have caught some of them ourselves. Excluding a clean shav, the fisher's bait was rather deficient, so thought a wary sun fish.

A short time ago certain boys happened upon a copy of the minutes of the L. L. L. From these minutes they learned that such questions as the following are debated: "Resolved, That the poker is more dourable than the dish rag." "Resolved, That a carpet-sweeper is more convenient than a broom."

On February 12 the Seniors were entertained at the home of Prof. and Mrs. D. B. Vatema. After tea the evening was very pleasantly spent in playing games. Select music was furnished by Frerderica and Huizinga. General merriment prevailed, and the time for departure came all too soon.

Some of the boys were afforded considerable amusement lately at the expense of Ties M. —. It happened about the time of the gathering of the Teachers' Inspiration Institute, which was held in this city a short time ago. Poor Ties seemed so surprised and disappointed to learn that it was not Miss but Mrs. —

We give the following receipt for the benefit of our boarding-club coronet: "Take three gallons of moderation, one part of appreciative regard for others, one quart of common sense, seven tablespoonsfuls of filtered modestly, two quarts of 'the board bill might be less,' and one pound of self-respect. Boil it with six months in the poor-house and eat it until you cease craving for a third piece of pie."

The Mission class now numbers 22 members. The meetings are very well attended and greatly enjoyed by all. At the meeting of February 1st the members listened to a paper read by Prof. Bergen. Recently, some new and astonishing facts have come to light in regard to secret societies in the Celestial Empire. The paper was very interesting, showing clearly that China is only beginning to be known.

Our Professor of Ethics recently experienced the pleasure of a cold water bath. While crossing on the ice of Macatawa Bay, he suddenly plunged feet first through the ice. No serious result.

Fred Warshuis, the amateur photographer, is ready for business. He does good work.

The catalogue for 1896-'97 is out. Now here the boys criticize.

J. Genant has been appointed college chorister.

What Other Classes Imitated.

It was a gloomy winter day. Hazy mist turned into a drizzling rain, and rain turned into snow. On the evening of this day the busy "B's" left their hives to engage in a pleasant sleigh-ride. We soon left these melancholy surroundings and made the welcome resound with merry notes coming from the trained throats of this egregious class. We were made the merrier by the parting salutes of the hired girls, whose contours appeared at many an open kitchen door of the lonely farm-houses.

Without any serious mishap we arrived at the home of our esteemed classmate, Miss Gertrude Klomparens. After partaking of a sumptuous repast, a very interesting program was rendered, followed by a social time agreeable to all.

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