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THE ANCHOR.

“Spes in Deo.”

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VOLUME XIV.
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NUMBER 1.

“Arabia: The Cradle of Islam.”

It is not often that we are given the privilege of reviewing the literary labors of any of our alumni. We are proud of such a task now before us and we hope to do the author justice for the splendid work he has accomplished.

“Hope” has every reason to feel proud of the author of this new book, which is to be, without doubt, the authority on Arabia for many years to come. “Hope” is proud of Rev. Zwemer, not merely because of this venture into the field of literature, which promises to be so successful, but most of all because of the glorious record which the author has made as a soldier of the Cross in the land of the Crescent.

Rev. James S. Dennis, D. D., the great authority on missions, says of the author in an introductory note, the following:

“The author of this instructive volume is in the direct line of missionary pioneers to the Moslem world. He follows Raymond Lull, Henry Martyn, Ion Keith-Falconer, and Bishop French, and, with his friend and comrade the Rev. James Cantine, now stands in the shining line of succession at the close of a decade of patient and brave service at that lonely outpost on the shores of the Persian Gulf. Others have followed in their footsteps, until the Arabian Mission, the adopted child of the Reformed Church in America, is at present a compact and reso-
lute group of men and women at the gates of Arabia, waiting on
God's will, and intent first of all upon fulfilling, in the spirit of
obedience to the Master, the duty assigned them.

"These ten years of quiet, unfinching service have been full
of prayer, observation, study, and watchful survey of the great
task, while at the same time every opportunity has been im-
proved to gain a foothold, to plant a standard, to overcome a
prejudice, to sow a seed, and to win a soul. The fruits of this
intelligent and conscientious effort to grasp the situation and
plan the campaign are given to us in this valuable study of
"Arabia, the Cradle of Islam." It is a missionary contribution
to our knowledge of the world. The author is entirely familiar
with the literature of his subject. English, German, French,
and Dutch authorities are at his command. The less accessible
Arabic authors are easily within his reach, and he brings from
those mysterious gardens of spics into his clear, straightforward
narrative, the local coloring and fragrance, as well as the indis-
putable witness of original mediaeval sources. The thethnological,
geographical, archeological, commercial, and political information
of the descriptive chapters brings to our hands a valuable
and readable summary of facts, in a form which is highly useful,
and will be sure to quicken an intelligent interest in one of the
great religious and international problems of our time.

A new era of missionary work is from the cradle
of Islam demonstratcs... The purpose of this book is especially to call attention to Ara-
bia as the field of missionary work for the Arabs. We have sought
indications that Arabia will not always remain in its long patriarchal sleep, and that there is a future in store for the Arab.
Politics, civilization and missions have all begun to touch the
hem of the peninsula and it seems that soon there will be one
more land—or at least portions of it—to add to the "white man's
burden." History is making in the Persian Gulf, and Yemen
will not forever remain, a tempting prize,—untouched. The
spiritual burden of Arabia is the Mohammedan religion and it is
in its cradle we can best see the fruits of Islam. We have sought
to trace the spiritual as well as the physical geography of Arabia
by showing how Islam grew out of the earlier Judaism, Sabau-
ism and Christianity."

Almost every topic of interest with regard to Arabia is dis-
cussed. Aside from the general physical, geographical and po-
litical descriptions, there is an exhaustive account of the
"people of Islam" and his followers, an interesting study of the
Arabic language and its literature; and a description of the Arab,
his manners and customs, his art and his sciences that bears the
unmistakable imprint of the most careful individual observation.
The last eight chapters are devoted to the history of Chris-
tian Missions in Arabia from the days of St. Paul to the time of
those whom we know as our friends.

In the closing chapter the author shows himself as he is best
known to us, the missionary who has unbounded hopes for the
ultimate redemption of his adopted people, and who is willing to
suffer and brave death that that hope may be realized.
Witness how he meets the argument that would have him
abandon his work:

"Two views are widely prevalent regarding the hopelessness
of missionary work among Moslems generally, and although
these views are diametrically opposite they are agreed that it is
waste of time and effort to go to Mohammedan lands, that it is a
forlorn hope at best. The first view is that of those who are the
 später of the kingdom, and who shut its doors against the Moslem,
saying: Experience has proved it to be not only useless but dangerous to meddle with the Moslem and his
religion. Their faith is good enough for them; it is suited to
their ways. They do not worship idols and have a code of mor-
ality suitable to the Orient, an Orient afloat, and did all that could be done for these kind of people. Every
attempt to convert them ends in failure. Let them alone. Islam
will work out its own reformation. Some, like Canon Taylor
and Dr. Blyden, who profess to be Christians, even consider
Islam the handmaid of Christianity and specially fitted for the
whole Negro race.

"The opposite view is that Mohammedanism is not too
hopeful to be meddled with but too hopeless! They who hold it
proposed in the Holy Ghost as the Lord and Life-Giver for the heathen world, but hesitate when it comes to Islam. The
Moslem is, they say, wrapped up in self-righteousness and con-
ceit; even those whose fanaticism is overcome dare not accept
Christianity. It is better to go to the heathen who will hear. Missions
to the Moslem world are hopeless, fruitless, useless. It is im-
possible to Christianize them and there have been few, if any,
converts.

That both of these views cannot be correct is evident, since
they are contradictory. That the first is false the whole history
of Islam demonstrates. "By their fruits ye shall know them."
THE ANCHOR.

"Neither God's Providence nor His Word are silent in answer to the second view. First we have the exceeding hopefulness of results of recent missionary work in many Moslem lands; then the sure promises of God to give His Church the victory over Islam; and lastly the many exceeding great and precious promises for Arabia the cradle of Islam in particular."

The whole closes with that irresistible evidence of faith with which we were all so impressed when Rev. Zwemer was with us recently while on his furlough:

"But Arabia, although it has all this wealth of promise, is not a field for feebler faith. Yet we can learn to look at this barren land because of these promises with the same reckless, uncalculating, definite confidence in which Abraham 'without being weakened in faith, he considered his own body now as good as dead' (R. v.) 'but waxed strong through faith giving glory to God.' The promises are great because the obstacles are great; that the glory of the plan as well as the glory of the work may be to God alone. Arabia needs men who will believe as seeing the Invisible. Six hundred years ago Raymond Lull wrote: 'It seems to me that the Holy Land cannot be won in any other way than that whereby Thou, O Lord Jesus Christ, and Thy Holy Apostles won it, by love and prayer, and the shedding of tears and blood.'

"A lonely worker among Moslems in North Africa recently wrote: 'Yes it is lives poured out that these people need—a sowing in tears—in a measure that perhaps no heathen land requires; they need a Calvary before they get their Pentecost. Thanks be unto God for a field like this: in the light of eternity we could ask no higher blessedness than the chance it gives of fellowship with His Son.'

"The dumb spirit of Islam has possessed Arabia from its childhood for thirteen hundred years; he teareth and he foameth and gnasheth with his teeth and pineth away.' And He said unto them this kind can come forth by nothing but by prayer and fasting.' 'If thou canst believe, all things are possible to him that believeth.' (Mark ix. 14-29.)

"Life for Arabia must come from the Life-Giver. I believe in the Holy Ghost, therefore mission-work in Arabia will prove the promise of God true in every particular and to its fullest extent. 'O that Ishmael might live... as for Ishmael I have heard thee.'"

"Speed on, ye heralds, bringing
Life to the desert slain;
Till in its mighty winging,
God's spirit comes to reign
From death to new begetting,
God shall the power give,
Shall choose them for crown-setting
And Ishmael shall live."

A Leap for Liberty.—(An Engineer's Tale.)

I had been engaged as engineer of a locomotive for many years. I had learned to love my engine and felt myself quite at home upon its platform. True, we are not respected as highly as the captains of large steamers, perhaps too, because we do not wear nice uniforms, but yet we can claim, as well as they, that when we hold the throttle hundreds of human lives are entrusted to our care. This responsibility produces in us a love for our engines.

In England the railroads are far better regulated than in other countries and accidents are not nearly as common. One precaution taken against collisions is the great number of double parallel tracks—one for fast trains and the other for common transfer. Trains going in the same direction often overtake one another and then we engineers experience some difficulty in restraining ourselves from giving indications of the pride we feel for our engines. Such a double track runs between Hull and Liverpool and one day I made the acquaintance of an unexpected passenger who told the smoothest tale I ever have been deceived by.

It was autumn of 1897 when an extra train ran from Hull to Liverpool. I was to take back that train to Hull. We started at 5 o'clock and did not have to stop at all along the road. For certain reasons, which I do not now exactly remember, we took the left track. At 7 o'clock there was a fast train from Liverpool to Hull which, of course, could easily pass us.

We had covered about one-third of the distance when I heard a train coming up behind us and in the next minute it was at our side. I tried to keep up and succeeded for a considerable distance. All at once I saw that a window in one of the cars was being opened. A passenger, the only one I saw in the train, climbed out and before I could design his purpose he jumped and landed on my engine. We quickly seized him and my fireman whispered to me: 'I believe that man is crazy.'

After a little while I turned to the stranger. He was yet a young man of medium stature. He was well-dressed and his bearing told me that he was not of the lower class of people. He trembled and was very pale and I could easily see that the platform of an engine was not a very much desired place for him.

"Do you know, that you made a very dangerous leap?" I asked him. "Why did you do it?"

"I was compelled to do so," he said.

"Compelled? By whom? There was no one in the car besides you."

"True, but notwithstanding I had to make that jump and I'll tell you why,—I must escape and this was the only way."
"Why? Are you pursued by the detectives?"
"No, not that, I am not a criminal. Listen to what I will tell you."
"I was member of a secret anarchist club; I shall not relate how I joined it. But when any one once becomes member it is hard to get back his liberty. I did all I could to become a free man again but failed. One evening we had a special meeting. It had been decided to assassinate one of our rulers, whom, I cannot now tell you. We were to draw lots as to who should be the assassin and the lot fell upon me. I begged of them to relieve me of this terrible duty but they laughed at me. I offered them money but they despised it. "The lot has fallen upon you and you have to fill the place," said the president. There are two ways from which you can choose—to do or to die. You cannot escape. You will be watched everywhere. You will take the 7 o'clock train to Hull Tuesday and from there the steamer to Rotterdam and so on to Paris. Do not think that you can stop the train along the road and escape. Two of us will be constantly with you. At Paris a few others of our brethren await you, who will further take care of you. You cannot shun your duty, as you see."

He stopped. Unaccustomed to ride upon a platform at so high a speed he had become tired. His breath well nigh failed him and great drops of sweat were pouring from his forehead.

"Were you sure that your spies took the same train with you at Liverpool," said I.

"Yes, I am. A slip of paper was thrown into my seat and called my attention to it."

"Have you that piece of paper yet?"

"No, I told you that I entirely lost my wits and did not know what to do. I wanted to jump from the window when I saw your train. While I was waiting to pass you I saw that you kept up with us for a short distance and then I hit upon a better plan. I took the risk and I succeeded."

"You have reached your purpose very well so far, but what do you intend to do now? I may not keep you on this train other wise I can in any way help you."

"I assure you solemnly that I told you the whole truth and nothing more. Moreover no one knows that I am here. If they know that I have escaped in this way they will pursue me and will not hesitate a moment to kill me. I have enough money to go to Australia or the America's."

He looked at my fireman who nodded to me. When we had nearly reached Hull and waited for the usual signals, I helped the stranger from my engine and told him to effect his escape. He was evidently very thankful and offered me a few gold pieces which I promptly refused. Some days passed. One day I was off when my fireman came to me and showed me a daily paper.

In the middle of a column I saw an article marked with a blue pencil and to my great surprise I read the following:

**Mysterious Disappearance of a Swindler.**

"Tuesday evening the president of the Union Bank, who was found guilty of extensive swindling, has mysteri ously disappeared. Detectives were sent out and discovered his tracks. They found that he took the fast train for Hull Tuesday evening. One of them took the same train to follow him but when the train arrived at Hull the suspected person was gone. The train had not stopped along the way. It is said that the swindler knowing that his flight was discovered, jumped from the car although up to this time no clue has been found of his whereabouts."

"What do you think of that? asked the fireman.

"That we must shut our mouths," I answered. "But I must say that I have never met any one who could tell such stories as our unexpected passenger."

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**College Opening.**

Long before the hour set for the opening of another year of work at Hope College, many students, old and new, had gathered before the portals of Winants Chapel. Old acquaintances were renewed and enlightened by many a happy remark that called up scenes of the past. There was, however, room for the new to share the merriment of the old student, and the former were put at ease by the hearty welcome they met everywhere, while the Y. M. C. A. committee had already preceded this by preparing the helpful hand all along the line of the new student's path.

Shortly after nine o'clock the students filed into their seats, and with the cheerful college yell greeted the Professors as they marched in.

The exercises were opened by President Kollen with reading of scripture; Dr. J. W. Beardslee, of the seminary, offered a prayer; after which Rev. D. J. Scudder, of the Arcot Mission of the Reformed Church, was introduced as the speaker. Dr. Scudder's words were timely, and students and friends had their attention riveted upon him, for they understood from the start that they had before them one who was drawing from experience and observation alike. His references to his own college career in Princeton as also to the methods in vogue in India served well in emphasizing the meaning of his subject: "Opportunity of Education."

Among other things the speaker said: "The great question
confronting one who stands at the opening of such a course of study is, 'How shall I best improve the opportunity before me?' If the purpose, ideal and motive are right, much benefit will be received. In India the ideal is often a pouring into the mind—a process of cramming. Their mind is but a funnel. One idea among us here is to equip ourselves so that we may solve the greater problems of the future. But there is a still higher ideal, inclusive of the other, and effective on the whole life, the building of a character that will enable us to meet all the responsibilities of life. This is a christian institution and above all you will come into contact with the greatest and noblest of characters, Christ."

During the course of his remarks, the Dr. spoke very highly of the ennobling influence of the strong characters in literature, and placed great stress on the force of the living example of the instructors: hence they should be reverenced. He closed his remarks with the beautiful story of Indian contrasts, showing the difference between the frog who only sat and croaked beside the beautiful locust plant, and the bee, who, knowing the usefulness of the plant, delved deep into the cup of the plant and drew forth the honeyed sweetness. He expressed the desire that the students might follow the example of the bee, get the good out of the plant, and the bee, who, knowing the usefulness of the honey, delved deep into the cup of the plant and drew forth the honeyed sweetness. He expressed the desire that the students might follow the example of the bee, get the good out of the course, and avail themselves of their grand opportunities and be of use for the future.

Dr. Kollen thereupon welcomed the old and new students and emphasized the fact that duty called them to day, not tomorrow. He next introduced Rev. A. W. De Jonge as the new professor of Dutch. The usual routine of assigning lessons followed, and the machinery for work was once more in motion.

We trust it may prove another prosperous year. The older students are eager for work, while the thirty or more new ones are meeting with no opposition for doing all the work they desire. That large pile of brick on the campus also points toward advance in the project of building a memorial science hall. Let the good work go on and the good influence of Hope encircle the globe still more.

The Lecture Course.

The lecture course of the season 1900—1901 is of an exceptionally high standard. It offers an intellectual treat such as is rarely offered in this place. Nevertheless it will also be entertaining.

The first lecture will be given on Oct. 21 by Fred. Emerson Brooks. Mr. Brooks is a poet, an orator and a genius. Wm. McKinley on hearing him, said, "That's good, that's good, and so original." He will lecture on "Love, Courtship, and Marriage."

The second number will be a musical. This will be of an order such as has never before been presented on our platform. It is the Cadettes Woman's Orchestra of Boston, composed of twenty-three members. Some time ago this orchestra visited Grand Rapids and was very highly spoken of. Orchestral music of this order is rarely presented in this city. Therefore it means an opportunity.

Third is the great World's Fair orator, whose name we need but mention, Hon. Henry Waterson.

There has of late been a great stir in the scientific world on the invention of "Liquid Air." Though every scientific journal has for months past contained articles on this invention, yet the general public is comparatively ignorant of its character or its possibilities. A lecturer on this subject, accompanied by laboratory demonstrations, as it must be, was at first thought impossible in our course on account of the great expense connected therewith, but finally we have been a little favored, and a lecture on "Liquid Air" with complete laboratory demonstrations will be given.

Then again we have a man who will present to us the "World's Heroines." This is Lorne Campbell. Mr. Campbell is a powerful, dramatic orator.

Arrangements have been made to have one lecture each month. Also the reserving of seats will be conducted on a new plan. Tickets will be reserved for the entire course on Oct. 27 and 29. The house will be divided into three divisions, A, B, and C. Division A and B will reserve on Oct. 27, Division C Oct. 29.

Tickets are $3.00, $2.50 and $2.00.

EDITORIALS.

Spalding Gets The Grand Prix.

New York, Sept. 8, 1900.—Word has been received that American business ingenuity has again been rewarded at the Paris Exposition, this time in a new line. Messrs. A. G. Spalding & Bros. have received the Grand Prix of the Exposition for the best exhibition of goods and implements in the world. The Spalding exhibit is located in the American Section, in the Build-
管制的行业。它不仅珍视这个奖励，而且也由许多人的行动证明是最好的代表任何一个行业的货物在美国。

### Athletics for the Coeds.

在一种更直接的方式下，希望学院的年轻男人们已经被告知，他们“应该得到参加运动的许可。" 信息来得太晚，以至于没有发出适当的警告（非常必要的课程），“如果他们去参加，他们就会被置于任何不诚实的、可疑的或不道德的活动的‘男性’前，谁应该小心不要接近神的‘神殿’，而要一周工作两小时，为女士们的娱乐节目，现在是计划的项目。当然，所有由能够预见的立法者制定的法律，伴随着过失的惩罚。这里就是这样：‘他会无情地被他的同龄人抛弃，而且会被认为是一个公平的人，对他的行为进行惩罚。’ 这是一种严重的措施！如何防止成为‘squeeze’的‘Coeds’？你要冒着被丢弃的危险吗？

当然，朋友们，这样的警告在正常情况下是不必要的，但有时却是‘extraordinary’的。尤其是当年轻的女士们打篮球时，如果他们不这样做，那就意味着‘nine MEN’。所以，如果我们在警告他们，他们就会做自己的事情，我们就会把‘the gym ladies’日成为‘the girls’ Parisians in Van Vleck Hall’，以及‘transgression, besides the terrible penalty already given, may result in another grand bonfire with an effigy for fuel, or in a pumping, or what not.‘

### “Flying” Secretaries.

希望学院最近又为那些不记名的文章，一个旅行秘书的报告，志愿者活动。时代就是这样，当旅行秘书前往一个地方，是一个重要的时刻。然后，这些人被警告，他们是正义的，他们的记录是真实的，但他们也处于他们所在地方的危险之中。他们离自己的麻烦生活太近了，他们珍视自己的生活，他们带着自己的精神去寻求那些最终牺牲自我的人，带着所有世俗的野心被消耗。

但一种精神，这种精神将传递着热情和挑战，没有时间的限制，至少它没有被那几十个‘flying’秘书们所记录。他们开始意识到这一点，现在特别重要的会议，叫做“talks to the fellows”和“outside attraction”，他们是对的，但对初学者来说，是特别重要的。这是在我们定期活动。这些特别的会议是现在考虑的。

### Opening Questions.

新的学年将是引起我们注意的一个特别令人鼓舞的人，对于我们的美国学生。许多事件，至少，要把它放在一旁，它是一种主题，无论是论文，论文，文学文章，辩论，等等。每一分钟都可能找到它的工作材料。对于那些在Transvaal战争可能发生的事件，我们可能认为，中国和她的战争与几乎文明的国家在全球已经拥有一百个，还有一些是重要的主题。它将打开我们的眼睛，加强我们的心理，如果我们能做好，然后又使大学生活有趣，通过揭露一些较重的劳动工作。

但这个事件，我们现在仔细地考虑它，是总统的竞选。这让他们想起，一个真正的公民，一个严肃和正确。谁也不觉得这种精神在世界的权利，美国公民所失去的。在哪里，弱者，或者70多万人，或者数以百万计的人，或者每个人都，没有房间，或者说是‘a little more of his hands to sleep.’ 但尤其是一个学生，他必须睁开眼睛，让他在准备期，他／她的生活。因此，当这个短篇小说末尾的实验通过，他／她在所有事件中，会被召唤出来，面对生活中的问题，并说出他的观点。

### Y. M. C. A. Notes.

青年男子的基督教协会已经开始了新的学年，带着新的热情和勇气。新的工作已经被计划，而旧的工作已经被重新组织，以便在未来能更好地发表。在第一次会议上，一个明显的基督教精神，即将出现在旧生和新学生中。如果那次会议是一个预跑者，而且例子是，那些正在为今年做准备的人，那么，今年的真正协会将以不抱有期待和等待的可能性为好。
suffer for lack of spiritual enthusiasm. We all crave for college spirit and if that spirit is carried into the Y. M. C. A. there will no longer be a chance for any one to say, "the meeting was dry and unprofitable." The lectures opened this year with an address on Foreign Missions by Rev. Conklin, of the Ref. Board of Foreign Missions. He urged that we study, not so much the causes as the remedies existing in the country. If that was done we could more fully realize the urgent need for men and money. Mr. G. W. Leavitt of the Student Volunteer Work also addressed us on the necessity of choosing a life work. Altogether the meeting made an impression that will not soon be erased.

Among the other plans that the association has made are provisions for a Mission study class and three Bible study classes. The Mission class will again have as its leader Prof. Dimnent. No single text book has been selected for the year, still the study this year promises to be interesting as well as useful. Membership is open to all young men and women, seminary students and professors. The time of meeting has been changed from Sunday morning to Saturday evening.

Bible study classes have been arranged as follows: "Studies in the Life of Christ," with Mr. Van Zante as leader; "Studies in the Acts and Epistles," with Mr. Banning as leader; "The Gospels according to Mark," with Mr. Nettinga as leader. These courses were recommended at Lake Geneva last summer and to the man who enters into them with the intention of gaining some knowledge of God's Word, they will be full of practical lessons.

G. K.

XXX

News from Arabia.

The Anchor.

When I last wrote I was in Bahrein looking forward to the time when I should go to Muscat. After spending six months at the former place—time most pleasantly and profitably spent in acquiring Arabic and in becoming acquainted with the Arabs, some of whom I have learned to love with all my heart—I took the steamer down the Gulf to enjoy (1) the voyage of some 700 miles with the hot wind driving us on. Muscat is altogether different from Bahrein. The latter is one broad sand-plain 30 miles in length with a single break caused by a volcanic eruption in the long ages gone by forming an elevation which I found to be 400 feet above the sea level and known as Gabel Dukhan, or "The Mountain of Smoke." The former place, however, is exactly the opposite in character. The city of Muscat is serenely in the embrace of mountains which jealously guard her on all sides. Around the city is a wall, while numerous watchtowers deck the summits of the mountains. To climb the mountains is a favorite and profitable pastime. From these mountain tops, as far as the eye can reach, the same rugged view presents itself, while here and there in the valleys a village may be seen. It was my privilege to make a tour into the interior of Oman, which I wish briefly to describe in the light of my former letter, namely, in regard to the peculiar man we need for Oman.

On the 18th of August, I left Muscat to cross over to the neighboring village of Mutrah where I found my servant and donkeys awaiting me. About three hours before sunset we left Mutrah, being told we would reach our destination at sunset.

We followed the wady—the highway God made between these mountains—passing caravans and Arabs on the way. Thus we traveled on and on long after the sun had set, till finally we reached Bosker where we decided to spend the remainder of the night. My servant looked about for a place to lay our heads. Suddenly in the darkness of the night we saw an Arab hard by, with gun on his shoulder and his wife, together with a pack of dogs, at his heels. Learning that we had come in peace he provided a place for us. After partaking of some refreshments, consisting of chick ens, eggs and milk, we retired for the night. I was just beginning to enjoy sweet dreams of rest when I was awakened. I arose and found that all was ready for the march. It was three hours before dawn. I get on the donkey with no little difficulty and the difficulty with which I kept my seat was even greater. To the uninitiated such travel in such hours offer few charms. So I betook myself of my tobacco and this caused sleep and weariness to flee away for a season. But only for a season; for soon I was more sleepy and weary than ever. The road only remained now was to walk. In this way we reached Hamam a few hours before noon where we were most gladly received and most hospitably entertained by the Arabs. However we departed at midnight because of the intense heat, setting our face toward Ghoba. By this time I had become somewhat hardened so that I could enjoy that nights ride. On the road we passed a caravan. Imagine the moon just peeping over the mountain tops casting their shadows into the valley beneath. Against this background picture camel after camel, the Bedouin perched on top nodding his weary head in unison with the state ly and more graceful than ugly motion of the camel—with gun on his shoulder—and you have the picture of a "caravan as it appears at night. Weary and sleepy tho be, he still bids the passer-by, "Alaum alaikem;" Peace be to you." Or it may be, if he thinks the passer by unprotected and inferior in number, that he meditates an assault. Whatever they may have thought of us, they allowed us to pass unmolested. None of our party was armed for God is our protector. We arrived at Shobra at dawn.
where we soon found shelter, and a number of Arabs about us ever ready with their questions. Here we remained three days, most pleasantly and profitably spent.

Seated one day in the shadow of a tree, I engaged in conversation with the Sheik of the place. He desired to know all about my country. I told him about the high buildings, the locomotives and various other attractions. He finally asked me the secret of America's greatness. It was then that I had the opportunity of speaking in regard to Christianity, telling him that America is a great nation because it is a Christian nation. He seemed greatly impressed. Asking me if I ever expected to return home, I told him I did. "Then you will take me with you", he said. Meditating a little more, he asked if it would be safe for him in America. I ask him what he meant. "But won't they cut off my head," he asked. He was greatly relieved when I assured him that there would be no danger. He then made me promise that I would take him with me when I returned home.

I was marvelously surprised at the openness of the hearts of these Bedouins and other Arabs in this part of Arabia. How willingly they listen to what we have to say about Christ and about our religion. Possibly this will be modified somewhat when they know more about our teachings. Mohammedanism is losing its hold on the Bedouins. This is conspicuously marked in their treatment of the women. There the women are unveiled as they must invariably do where Mohammedanism has a strong hold on the people. I saw there what I never saw in a coast town of a Moslem country, the men saluting the women of all the stations. Of our mission Oman is the most promising. Here they are candid and most friendly even when they know that we are Christians. It is to this province that I suggested some ago that Hope College send a representative. The Board wants a man for this place and this man will be worthy of his hire. Yours is the opportunity of seizing the greatest privilege ever offered to an individual or to a collection of individuals. It is my daily prayer that HOPE COLLEGE will be able to be represented by this man in this province of Oman. I see no reason why the students and the faculty of Hope cannot, rather let me say, will not undertake this. Pray over it boys and push it forward as we used to push things in the days gone by. It is only when we give that we can expect to receive. Cast your bread on the waters, even on the waters of the Persian Gulf and on the dry sands of the Arabian desert, and after many days they shall return.

Yours for Arabia,

Harry G. Wiersum.

Muscat, August 22, 1900.

Alumni Notes.

The Second Reformed church, Grand Rapids, has called the Rev. M. Flipse, '90.

Rev. H. J. Pietenpol, '90, of the Reformed church of Leota, Minn., has declined the call of the church at Carmel, Iowa.

The Reformed church of Milwaukee, Wis., has called Rev. H. J. Veldman, '92, of the First church, Pella, Iowa.

Mr. Gelmer Kuiper, 89, of Grand Rapids, has been appointed attorney for the Pere Marquette Railroad Co.

Rev. J. F. Zweemer and family, have just arrived here from Grand Rapids. They will make their home at 231 Central ave.

Rev. B. Hoffman, '95, having declined the call to Hamilton, the church has now extended a call to Rev. Volvius, '93, of Bay View.

The Rev. R. Joldersma, '81, has received a call from Hull, Iowa.

We have just heard the good news that Rev. A. Livingston Warnshuis, '97, and wife, have arrived safely at Nagasaki, Japan, and will go from there to Amoy, China.

Rev. J. Moerdyk, '97, is now on his way to his field of labor in Arabia.

J. E. Kuizenga, of the class of '99, has been appointed Professor of English Literature in the Orange City Academy. This speaks well for the English course at Hope College.

Next week Wednesday, Oct. 10, Rev. E. S. Schilstra and Mill Talsman, of Jamestown, will be united in marriage by Rev. N. Boer. After the wedding Rev. Schilstra will go to his new charge at Sayville, New York.

College Jottings.

"Bricks."

"Hallow'een"??

"Now cheer up boys".

Boys apologetically—"Whhh-e-e!"

Cooper is industriously pressing a few suits.

Blocker figures it this way:

To a lecture course ticket

Ditto lecture course ticket saved

Argal.

The Hope College Sympathy Club, under the efficient management of Mr. J. Straks, has resumed business at the old stand.
D. H-de Stanton, of the Sophomore class, has been appointed to the position of treasurer. Their principle diet is mostly stuffing. It is quite frequently away, navigating itself around Jimmy's collar like a playful dog after its tail. Jim says plain (d) board was served at the saw mill where he labored this summer.

Van der Meel—"Ah! the coast is clear. Ed is gone, I've carried her valise once and—well I would if I durst, but I dursent."

After the hayrack party—"Say Dan, did you have a good time at the party? Dan—"Why yes; there was a lot there to have fun with."

The Baby Masonic Lodge has developed cannibalistic propensities. It has swallowed up an only brother and unlike the lean ears, has become quite fat.

"The Prof's questions are not so embarrassing. They are plain enough. But the answers, "Ay there's the rub."

Dominie Hangkamp to himself—"It takes twenty-five years to turn out a minister." Whew!

Bert W-n't and Lugers spent the summer at the park. They must have idled away a greater part of the time for from the trend of their remarks they "did'n't do a thing."

A key with each jokelet would have relieved the painful expression on the faces of many who attended Rev. Conklin's recent lecture.

When one of the Lemur Lunar Leagues looks at the moon she invariably sees a man darin.

The Juniors mourn the loss of one of their ablest men in the class, J. Schaap, who is now busily engaged in the theological preparations at Grand Rapids. The class has extended an invitation to him to preach their baccalaureate sermon.

Another boarding club has been organized, composed exclusively of seminary students. Their principle diet is "hot stuff."

E. Stanton, of the Sophomore class, has been appointed principle of the Beaverdam school, while John De Young is pulling the chain for his brother.

Our foot-ball team has had four applicants for "full back", but only one for "hump back."

Van der Meel, Stanton & Co., residence at "Park View."

Henry Van der Flocq, '93, was engaged during the summer in giving private instruction in several of the college branches. Any one who is looking for his services as private instructor can call on or write to him at 331 Colamhia ave.

Sayad has been promoted to the position of quarter-back on Michigan's foot-ball team.

"Come on the table! Eating is ready."
Score a tie. You did well "Preps." You have more "beef" and with a little training you'll repeat the good record of last year.

"She's worth half a million."

The good showing made by our foot-ball team September 29 against the city team, augurs well for some good games this year. If we take those "best players" from the other team, we can beat them without a doubt.

A number of changes have been made in the Anchor staff. J. Wayer, formerly assistant editor, has taken charge of the subscription department, and L. Boeve has been chosen in his place as assistant editor. A. C. Dykema has been appointed to the local editorship, left vacant by the non-return of Miss Veneklasen. The vacancy of Society editor, formerly held by J. J. Hoffman, will not be filled for the present.

We are all Republicans this year except Boeve and Damson.

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