12-1-1905

The Anchor, Volume 18.20: December 1, 1905

Hope College

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Young People and Foreign Missions.

The nineteenth century has been a glorious century of missionary movement. We look back to the feeble beginning of missions in the eighteenth century, when an unknown world opposed Christianity; we view the results of the nineteenth century with its missionary forces extended over almost the whole earth; we stand today with the vistas of this the twentieth century already open before us. And the heathen world is our opportunity as never before in the world's history.

Fifty years ago men prayed for open doors. To-day most of these doors are open. Korea has spurned Buddhism and invites missionary effort. The ancient faith is tottering in India. Nowhere, perhaps, is confession of Christ more difficult, yet native converts are fast increasing. In China, the supreme moment for missions has come. The eyes of the world are turned toward China. She pleads for evangelization, and her door is open to America as it is to no other nation. In Japan, Christianity yields no small influence. Uganda is being marvelously opened to the gospel. We may even hope that Tibet will soon unlock her gates. In the Sudan fierce fanaticism is relaxing its hold. In South America Romanism is losing its influence. In the islands of the Pacific, paganism is weakening. Even in Arabia our noble band of workers find golden opportunities for service.

Within the last century the Scriptures have been translated in more than four hundred languages. Colporteurs have become an
Where the missionary cannot enter the Bible prepares the way. The translation of the Bible in the barbarous tongues of Africa and Asiatic nations has often taken a lifetime. The twentieth century may press on assisted by the best of all helpers, "the translated Scriptures." Such are but a few of the many opportunities. In view then of accessible fields of labor and weakening opposition, in view of the marvelous success attending Bible distribution, we recognize an earnest call to renewed enthusiastic mission work in the twentieth century.

Great opportunities bring great responsibilities. But the burden of responsibility does not weigh heaviest on the present heroic band of missionary workers. The Macedonian vision beckons to the young people, to us. There should be a vital connection between young people and foreign missions. Young people need foreign missions; foreign missions need young people; and the church needs young people who are thoroughly interested in foreign missions.

The aim of modern education is development, intellectually, morally, and spiritually. A vast number of our young people have become thoroughly acquainted with the Russo-Japanese war and its significance in modern civilization. But these very young men and women are entirely ignorant of one of the greatest movements of history which has been carried on for twenty centuries to improve and better the world, to forward its enlightenment, namely, foreign missions. And yet, foreign mission work is closely connected with many of the courses mastered in our higher institutions. History is inseparably linked with it. Science has profited by it. Geography has been changed by it. Thus it matters not what we think of missions, we need to become thoroughly acquainted with them.

No biography is so inspiring to youth as that of the foreign missionary. There is heroism, adventure, sacrifice, and death. There is glorious victory. Such literature broadens one's sympathies and the reader is inspired with a love for his fellowmen.

But greater than the educational value of missions is its moral and spiritual value. It is a lamentable fact that so many students, in their course of study are tempted, even, to doubt the eternal verities of God and His word, and graduate from colleges and universities without that faith in a living Savior which they once cherished. What better remedy for such an evil than the study of missions? "If anything can destroy scepticism, it is reality." We need missions to strengthen and revivify our spiritual life.

But if we consider foreign missions only as a cure for our personal needs, it might seem but a selfish enterprise after all. The work of missions requires self-denial. Nineteen hundred years ago the command was given, "Go therefore and make disciples of all nations." Yet to-day there are millions who have never yet heard the name of Christ. For the sake of those lost ones, and for the sake of the Master, foreign missions need young people.

Missions require youthful vigor. Not that our older people have less part than our young people, but the young people must be interested in time to give the cause their utmost support. Mission work must be supported by fresh recruits for the field. Wm. Carey was still young when he resolved to be a missionary. Jacob Chamberlain was but nineteen when he pledged himself to foreign missions. Wm. Pohman at the age of twenty-four offered himself a volunteer. The heathen are dying ten thousand a day for lack of more missionaries. Imagine, if you can, three hundred millions in China without a Savior, forty millions in Japan, two-hundred and eighty millions in India, and eight million Mohammedans in Arabia; and these are but the fields of our own Reformed church. Out of every thousand of American young people one goes to carry the good tidings across the sea, and they need hundreds.

Next to the need of volunteers comes the need of financial support from the young people. With the present income in the missionary treasury we can not hope for rapid advancement. Nay, more than this, we seem to be doing well when we hold fast to what we have. But many a young man and woman has plenty of money for food, money for dress, money for amusements, money for a good education, money for travel, and only a nickel for the foreign mission collection. Oh, it is a shame that as the fiscal year draws near its close the Reformed Church Board must beg the churches to send their gifts lest the Foreign Mission Funds suffer a deficit of ten thousand dollars! Do I say too much when I say that the young people are to blame? If the six million young people of America would give on an average fifty cents a year their contributions would swell to a grand total of three million dollars.
In our Reformed church, the mission work of her Christian Endeavor Societies is for the most part under the auspices of the Young People’s Missionary League. Some three hundred and seventy-five of our societies have co-operated in this work and during the last year contributed $6,851.90 to foreign missions. The stations supported are Chi-tsoo, India; Bahrein, Arabia; and Morioka, Japan. But here, too, at times interest grows cold and needs reviving. In April of this year it was necessary to urge on the young people not to forsake the good work begun, and to the different societies letters were sent bearing the following message: “The Young People’s Missionary League is approaching the close of its fiscal year with two possibilities:

1. To complete its year’s work, ending May 1, 1905, clear of debt, with the Master’s cause unhampered by lack of funds, with as much work done as heretofore.

2. To be compelled to do a thousand dollars less than before; to say to Our Great Master, “Lord the young people of the Reformed church are not so much interested in Thy glory, and Thy Name is not so precious to them.” Which shall it be?”

But if we look for an organization which includes nearly all the young people we naturally turn to the Sunday school, which in America numbers twenty million scholars. Childhood is the best time to awaken an interest in the work of foreign missions. This interest leads to mission study and giving. True, but few of the Sunday School lessons are missionary in character, but the whole Bible is filled with missionary thoughts. There is scarcely a lesson which may not find explanation, illustration, or application in the mission field. What is more promising than a class of wide awake boys or girls thoroughly interested in foreign missions? And the boys and girls would be interested if they only knew. The natural result of interest is benevolence. If the needs of missions become very clear to the members of the Sunday School, they will give. I believe firmly in a mission collection at least once a month in the Sunday School, and then not blind, disinterested, but prayerful, intelligent benevolence. The Sunday Schools of the Reformed church gave last year $45,653.00 for foreign missions. But there are so many that have given nothing. These Sunday Schools must yet become interested.
Linked closer perhaps than any other Young People's Society to active foreign mission work is the Student Volunteer Movement. These organized Christian Student Movements are characteristic of this generation. Upwards of twenty-five hundred Student volunteers have gone to foreign fields, and the mission study work enlists the interest of some hundred thousand young people. It is a recruiting agency, and its chief object is to enroll qualified student volunteers to meet the successive demands of the various missionary boards of our country.

Through students the movement has endeavored to assist the Church in her financial troubles. Colleges have been persuaded to support their own representative on the field; some volunteers have gone as self supporting missionaries; others have interested their home church. May we not look forward and prayerfully hope that their motto—"The Evangelization of the World in this Generation"—may fill the students of our American colleges with a sense of the fearful need of the Christless nations and inspire them with cheerful consecration to the Master's service?

These various Young People's organizations represent a part of young people's work for foreign missions. Something has been done. But oh, how little, how very little it seems in the face of the tremendous need! How many missionaries young people might send if they were to become heart and soul in earnest about it! But year after year from many of our churches not one man or woman goes to bring the Name of Jesus to those that do not know Him. Do foreign missions need young people? Shall we help? Would that Keith Falcener's words might touch a responsive chord in every young heart,—"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

Nettie R. De Jong, '06.

Egypt Educationally.

The school has been for Egypt what it has been for many another country, a powerful civilized agency. Not a native product, but from foreign soil, it has been successfully transplanted and is enjoying a proverbial growth in this congenial climate.

School life was virtually non-existent when Mohammed Ali founded the present dynasty; indeed, it met with but little encouragement during the first half of the 19th century. It was only when direct and indirect Christian influences were brought to bear upon the country that perceptible progress was made.

The European colonies in Egypt strove to provide somewhat for the education of their own children; hence, Greek, German, and French Catholic schools were here and there established, but these exerted scarcely any influence upon the Egyptians proper educationally. True, the Roman Catholic schools gathered in some native children, but enjoying subsidies from foreign governments, and aiming oft at mere political ends, the country as a country received a minimum of benefit.

When the American Mission (the missions of the United Presbyterian church of North America) therefore began its work in 1854, it found education at a very low ebb, and could find encouragement in most places because of the non-existence of school work. Education has always been the hand-maid of the evangelistic work of the church. At Geneva a humble schoolmaster was the fore-runner of Calvin; and so in our foreign field, very soon after the arrival of missionaries upon the field, educational work was begun. The chief difficulty in opening schools was the securing of teachers; particularly was this true of teachers for girls. At that time no woman could be found in the city of Cairo, the capital, who could read, consequently the missionaries themselves were teachers as well as preachers, until a proper teaching force could be supplied.

The work was naturally begun at Cairo and Alexandria first. At the end of ten years we read of five schools having an enrollment of 129 pupils. In the beginning of the following year, 1865, an interesting educational work was begun 250 miles further up the river. At Assiut, a city which now forms the center of our strongest church life in Egypt, a missionary was located; he arrived there in Feb-
...ury, and during the following month, feeling the urgent need of educational work, he began a school in a part of his house commonly used for a donkey stable, (no other place was procurable). The opposition of the Coptic hierarchy to any work of a Protestant character was then so strong that it was well nigh impossible to secure a dwelling house, not to speak of a school house. Also because of this, pupils from the town would not attend. The missionary therefore advertised his school in the surrounding village, and upon the 13th of March five boys were enrolled, with whose regular permanent work was begun. The next day seven pupils were present and in a few weeks twenty-four were enrolled. These were the beginnings of the Mission's Training college at Assiut. "In 1875 the five pupils had become a hundred; in 1885 they numbered 338; in 1895 they had increased to 472; and during the past year, 1904, 686 students were enrolled. In 1870 the donkey stable was exchanged for a small college building, and in 1874, the small building becoming too small, a larger and better equipped building was asked for. In 1884 this was provided for and occupied. Yet this plant has also become too small and now greater things are planned for, and little by little secured.

The special object the mission has had in view in the founding of this institution is: "To prepare young men for living upright, intelligent, cultured lives, to train leaders in education, in business and society, and to prepare men for the work of the Christian ministry. Its course of study, founded on the great truths of Christ's word and His morality, provided a liberal, mental and moral training such as could not be obtained in any other school in Egypt." This object having been energetically maintained by the mission, through its faculty, in Assiut college, the results of the work have, by the blessing of God, been correspondingly encouraging.

In receiving last year's report I find that its students have been drawn from all parts of Egypt. Thirteen of the fourteen provinces are represented, and one hundred towns and villages. Since the opening of the college more than 4,000 different individuals have been in its classes. These have returned to their respective places carrying a blessing with them. Naturally in a country where so many poor people are found, all of these students have not completed the whole college course; 188 of these have done so, receiving the college diploma. "Of these men seventy are ministers, either pastors or preachers in the native Protestant church, six are in the ministry of other Christian bodies in Egypt, fifty-one are teachers in Synodical or other schools, nine are physicians or students of medicine, three are pharmacists or students of pharmacy, one is a lawyer, forty-eight are merchants, farmers, government employees, many of whom have spent a year or more as teachers. All the thirty-six native pastors of our Protestant church in Egypt, except two, have been trained in the college; all the thirteen licentiates, except one; all the sixteen theological students, (at present twenty); four of the ten lay evangelists; many of the forty-two colporteurs and schoolmen; 200 of the 288 male school teachers in the Protestant schools in Egypt; all the five teachers and the native missionary in the Soudan.

The above mentioned college is the only Protestant college in Egypt, stands at the head of our educational work there, and gives tone to all the evangelical school work of the country. The American Mission has besides the college a net work of schools over the whole of Egypt. There are twenty-two central schools with 121 teachers and 1,138 pupils; and there are 134 out station schools with 254 teachers and 10,043 pupils. The pupils in all our mission schools are divided as to the religion of their parents into 2,625 Protestants, 6,511 Copts, 2,885 Moslems, and 929 others. One other institution belonging to our educational work in Egypt, is the Theological Seminary, located at Cairo, where this year twenty students attend, receiving instruction regularly from three professors, who are missionaries. The financing of the above 167 schools is done by the American Mission. Their expenditure reached a total of $77,213.00, less a very encouraging amount received for tuition, boarding fees, etc., of $35,514.00, so that seventy percent of the entire expense was born by the Egyptians themselves. An interesting study of interreligion and gospel influence is here suggested. It is also worthy of note that the curriculum of the schools of the Mission has been prepared and authorized by the Synod of the Nile (which consists of seventeen foreign missionaries and thirty-six native pastors); that the same Synod has been given a considerable share in the superintendence and control of the largest number of our schools; and that a movement is on foot to secure its co-operation in the financial support of them.
The Egyptians themselves have not remained unresponsive. Those who have availed themselves of the educational privileges the foreigner has held out to them have prospered, and in turn have year by year brought influences to bear upon their coynmen that could not be counteracted. The Copts (of whom there are some 600,000) have profited by these influences negatively. Out of opposition to and competition with the schools of the American Mission they have built up a number of schools. A number of Assuit college graduates and others have taught in these schools and do still teach. Naturally the program of studies is not ours but that of the government. No doubt, however, much good is accomplished in an educational way. I should like to add here the work done by the present government for the Egyptian people. Owing to the absence of statistics I cannot do this except in a general way. Suffice it to say that ever since the occupancy of the country by the British, attention has been given to the education of the people. At first slow progress was made, but during these last few years a reasonable advance has characterized the work. The Ministry of Public Instruction has become a power in the country. During the past year, 1904, it "had under its direct management, or under inspection, over 130,000 pupils as against 27,000 in 1900." It should be added, however, as an English gentleman observes, that this advance is chiefly in the towns, and that elementary vernacular education in the villages still leaves much to be desired. So long as the teaching in the "Kuttaba," or village schools, is based alone on the Koran, substantial progress can scarcely be expected. The same gentleman goes on to say that an encouraging feature in the outlook is the changing attitude of Egyptian public opinion with regard to female education. Ten years ago the idea of giving instruction to girls was generally regarded with indifference, if not with positive antipathy, and even so recently as 1900 the number of schools under government control attended by girls was only 271 and the number of pupils 2,050. By 1904 the number of schools had risen to 1,748 and the number of pupils attending them to 10,462. In the Training School for women nurses and midwives there are at present thirty receiving instruction. When the position in the social scale which women in Egypt have always held is considered, these facts are most significant.

In conclusion may I not call your attention to the significance of all the above mentioned data for the education of the Egyptians? A land, where half a century ago virtually nothing was done for the education of its people, is now undergoing a remarkable transformation. The work encouraged and perseveringly upheld by the American Mission and subsequently supplemented by other agencies has of late years also enthused the government and it, urged on and stimulated by English influence and power, is changing its principle of eclecticism by which but few were benefited, to the Protestant western principle of altruism whereby all are blessed. And thus for Egypt already a brighter day has dawned, wherein its people, numbering millions, will eternally taste the blessings guaranteed them, and wherein those of God's servants who have sought to herald these will rejoice with them in their fruition.

J. Kruidenier, '86.

American Mission, Cairo, Egypt.

Heathen at Our Door.

The American Sunday School Union is an organization composed of business men whose purpose is to organize Sunday Schools and to tell the Gospel story in the rural districts and out of the way places of our country. They have their missionaries in every state in the Union, and in many of the counties of each state. They have a number of missionaries at work in our own state of Michigan, especially in the northern counties, where the land is sparsely settled and opportunities for hearing the Gospel are few.

During the past summer one of their missionaries was at work in Manistee county. He found the rural districts in a sad condition. Churches were few, and either closed up or very poorly attended. Sunday Schools had been organized in several of the country schoolhouses, but had died out because there were no Christians to teach the classes. The Saturday evenings were spent in dances which lasted till daylight on Sunday morning. Baseball and ex-
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Six miles north of Manistee is a large settlement. There are about seventy children enrolled in the day school. Yet there is not one Christian in the neighborhood to take up Sunday School work. Much less was it possible for them to get anyone to come to hold a meeting or to take charge of a Sunday School. The same condition prevailed at Goodrich's Crossing, a few miles farther on. At Henry, in Springdale township, the missionary found many of the people living in one-room shanties. Of the three business places in the town, one was a saloon. Baseball and dancing were the only attractions. There was no Christian in the entire community, and no religious services were ever thought of. In Harlan, Cleon township, was one church with one member, and she too old to attend. Surely here was a field that needed a missionary.

In his daily tramps the missionary met many who had not attended a religious service for several years. Many had no Bible, and some knew not what a Bible was. In Pleasanton township was a woman who supposed that the Bible was a book for adults, and that the New Testament was a book for children. In Springdale was a boy seventeen years old who had never heard the story of the Cross. Yet the people were glad to talk of their son's welfare and to hear of a Saviour's love.

When the missionary found time he visited the Sunday Schools in the larger villages and towns and related conditions as he had found them. To nearly all of them these things were unknown, though existing so near at hand. But a few consecrated Christians willingly offered their services in keeping up the Sunday Schools which the missionary had organized. Thus was he encouraged to carry on the work, though often disappointed and discouraged because of the many trials and difficulties.

Wherever possible, meetings were held. In general the meetings were well attended, though the audience surely appeared as if gathered in from the highways and by-ways. Men would come in their shirt sleeves; boys with bare feet and tousled hair. Yet they too had souls for which Christ died. It was a real pleasure to tell of Christ's love to these people who knew so little of that love, and had so little opportunity to hear of it. But even the meetings were sometimes discouraging. One morning the missionary started out to announce a meeting for that evening. He tramped around six miles, stopping at every house to give his announcement. Then he walked three miles farther to Bear Lake and returned in time for the evening meeting. As no one was yet present he lit the one pump that contained oil and had a chimney, and one without a chimney. After ringing the school-house bell and waiting patiently for a half hour four men came. So the missionary had given a hard day's work to address four men, but perhaps it was not all in vain.

During his trips through the county the missionary was entirely dependent on the people for food and lodging. Sometimes it was not until after the evening meeting that he knew where he was to spend the night. On one occasion he was compelled to ask for permission to sleep in a hay loft. At another time he found himself in a small village, after dark, with a thunder storm coming up, and not a single acquaintance near. Often he was almost ready to drop by the wayside from weariness. Yet it was all willingly endured for the Master's sake.

But perhaps some of you are asking, "Are there no preachers, no Christian workers there?" There are a few good workers, and a number of others who call themselves preachers. These last are often wood-cutters or farmers, with little or no education. The people do not respect them as they usually make a great deal of noise and say nothing. Besides this, these men are often immoral. Their motive is often at fault. One of these men asked permission for his brother to preach, that it might keep him from going off to get drunk.

Though Manistee county alone has been pictured, the same conditions may be found in nearly all of our northern counties. Is it not time that we, Christians, wake up to the fact that we must be missionaries at home if we cannot go to some foreign land? May the day soon come when, even as in the first century, every Christian will be a missionary, and then these brethren at our very door will no longer live in darkness.

A. T. Leman, '69.
Hope's Alumni Missionaries.

Rev. G. Homdelink, '00, and Mrs. Homdelink, '03, have made good progress in the study of the Japanese language. Mrs. Homdelink writes that she has still seven months of hard study before her. Our Japanese missionaries have done effective work among the wounded soldiers in the hospitals. When we hear the reports that very few of these soldiers are Christians or know about Christ, we feel that Japan is still in great need of the missionary.

"Mr. and Mrs. Boot live in a house in Chiang-Chiu, 'built on the ruins of the Tai-ping rebellion,' and the soil must first be sifted before they can expect to put in any flowers or grass seed. Fifteen small trees, however, have been planted amid the ruins, and one of these days orange, pear, pumelo, ging geng, guava and banana trees will be seen in full glory in the front yard."—The Mission Gleaner.

The new church and parsonage at Clinton, Oklahoma, have been completed during the last months, and Rev. and Mrs. Korteling are working with brighter hopes and prospects. They are attempting to organize a C. E. society which will no doubt prove a blessing and a help in their work. The Reformed Church at Clinton is growing in numbers and strength.

A thrilling account of the journey of Rev. J. Van Ess, '09, into the unexplored territory of the Ma'dan Arabs was published in the last number of "Neglected Arabia." It gives us some idea of the courage of our missionary and also of the great work still to be done in Arabia.

Mr. A. Walvoord, '04, and Mrs. Walvoord reached Nagasaki, Japan, on September 10. Mr. Walvoord is progressing well with his work as teacher in Ferris Seminary.

Dr. S. M. Zwemer, '87, is devoting four months in the interest of the Student Volunteer Movement. He has been appointed as Travelling Secretary and has already visited many colleges. On Nov. 21, Dr. Zwemer spoke to the students of Hope College on the subject, "The Mohammedan Problem," and on Nov. 22, he considered with them the question of "Life Work."

Rev. A. L. Warnshuis, '97, writes in glowing terms of the progress of mission work in China. At a recent conference of the six missions in the country, a Sunday-school Union was organized first for the province of Fukien, but which promises to include the whole Empire. The purpose of the Union is the advance of Sunday-school work. The Fukien Prayer Union is daily praying for a greater blessing upon the gospel message. Rev. Warnshuis points to the awakening of China from the "sleep of ages," and her tremendous forward movement in the last few years.

Dr. Otte has an item in his circular letter of October which shows how his earnest efforts as a medical missionary sometimes cannot bring his patients to the Great Physician. He says that Su Johon, a patient of six years back, who was an Amoy merchant, was so grateful for his healing that he presented Dr. Otte with a present of dozens of cakes, hundreds of eggs, and thousands of fire-crackers, etc., on his birthday. But though he is so grateful he is unwilling to accept Christ. Dr. Otte says, "Such need our prayers."

In addition to those mentioned above, Hope has the following alumni now on the field: In India, H. Hoizinga, G. H. Hoizinga, and J. J. Banning. In Japan, Kameko Kimura, Motokuro Ohgimi, Tanetsune Matsui, A. Oltmans, H. V. S. Packe, Mr. and Mrs. A. Pieters, Mr. and Mrs. G. Homdelink, A. Walvoord, and D. C. Raigh. In Arabia, J. E. Mooody, and in Oklahoma, T. Mulder, P. Marsilje, and L. L. Legters.
Hope a Missionary College?

The status of missions at Hope College was gently brought to light during a visit of Dr. S. M. Zwenner, now Travelling Secretary of the Student Volunteer Movement. Hope boasts itself as a missionary college, and she has reasons for doing so. Some thirty of her alumni have served in the mission field, many of whom are worthy of favorable mention. And still it would be wise for Hope also to heed the warning, "Let him that thinketh he standeth, take heed lest he fall." Of the two hundred and fifty students now in the college only three have firmly purposed that only "the clear leading of God shall prevent their going to the foreign field," although it is only fair to add that some seven or eight are "thinking about it." And what are these two hundred and fifty young people now doing, as a body, for the cause of missions? They make an annual contribution of $65,000 for the spreading of the Gospel. We are not inclined to believe that this is all they care to give, but for the past half a dozen years no more has been asked for, and consequently no more is given. If only a higher ideal is set before them, there is no doubt of a decided advance in missionary giving.

Whenever students are inclined to remark on the exceeding length and difficulty of the lessons, the members of the faculty often indulge in a comparison between what is done at Hope and what is done at other institutions. How does Hope compare with other institutions in missionary effort? Many schools not very much larger than Hope, and located not so very far away, support their own missionary. This means an output of about six or seven hundred dollars a year. One-half or two-thirds of this amount is raised by the students and the remaining half or one-third is incidentally raised by the faculty. How does Hope compare with that?

Dr. Zwenner has attempted to better conditions at Hope College by presenting to the students, both individually and collectively, missions as a life work; by creating an interest in the World's Student Volunteer Conference to be held in February next at Nashville, Tennessee; and by setting a movement on foot to increase the missionary effort of Hope College, and to direct it eventually toward the support of its own missionary.

The Lectures.

Since the last issue of The Anchor we have had the second and third numbers of the lecture course. Dr. Keppel presented in an illustrated lecture scenes and sights in the Netherlands, where he has made an extensive tour. Dr. Keppel is a plain speaking man, but he makes one conscious of reserve force; and, in a lecture of the kind he gave, plain and unadorned language is undoubtedly the best. It is unpleasant, to say the least, when the speaker imposes his own personality upon the audience, thus taking away their interest from the scenes he presents. This fault Dr. Keppel avoided with admirable good sense. His pictures were magnificent, there is no mistake about that. And there was a method about their order of presentation that gave an idea of unity to the whole series. Dr. Keppel is one of our own boys and we are proud of him. He is an example of the so-called "local talent" refined by travel abroad.
Isabel Garghill Beecher obtained the enthusiastic admiration of her audience. A Holland audience is hard to please in interpretative reading, having become accustomed to the highest art by hearing such readers as Montaville Flowers, Catherine Eggleston, and others. Mrs. Beecher, however, showed herself without a peer in her chosen profession. She enveloped Shakespeare's "As You Like It" in an atmosphere of romance and poetry, that gave the listener a new insight into the "perennial joys" of the world's greatest poet. Her portrayal of the two fair cousins in the forest of Arden was but little short of real life. Mrs. Beecher is a student of literature and of life, and showed admirable discrimination in her choice of subject. Hardly any other play of Shakespeare would be so well suited to her tastes and her powers. "As You Like It" is strong in its woman element, and Mrs. Beecher is strong in the portrayal of women. Moreover she is not boisterous in her reading, which is saying a great deal. She does not tear a passion to tatters, but depicts life—everyday life, mixed with a goodly share of poetry and sentiment to make it interesting and attractive.

OBITUARY

On Saturday, November 25, Nella Holkeboer succumbed to a lingering illness. She had reached the age of seventeen years, and had already given sufficient evidence of an amiable disposition and a sincere faith. As a member of the C class of last year she had shown herself a diligent and devoted student. She was a faithful member of the Young Women's Christian Association, and the vacancy she caused is felt in the weekly meetings. The funeral occurred on Wednesday, November 29, at which a large number of students were present, while the Y. W. C. A. attended in a body.

The alumni mourn the death of another of their members. Rev. Albert Kuiper passed away at the home of his parents at Kalamazoo, Mich., Nov. 21. Rev. Kuiper graduated from Hope College in 1893, and completed the Theological Course at the New Brunswick Seminary in 1896. He accepted a call from the Reformed church of Hawthorne, N. Y., and labored there until about a year ago when ill health forced him to retire from active work. He was called away when he seemed to have only begun his career. The Anchor extends its sympathy to the friends and relatives who mourn the death of Rev. Kuiper.
Exchanges.

The November number of the Optimist contains some good jokes in the local column; but there are rather many of them.

The oration "Jean of Arc" in the Classic shows insight and careful study. The expression, "when the shades of twilight never gathered," reminds us of a similar expression of Mr. May-sken's in his oration on "The Jews."

The business managers of the Cae of Albany Academy show considerable ability. We notice some fifteen pages of advertisements in the November number. It also has an artistic design at the head of the funny column.

The Orange and the Purple has a unique method of arranging the alumni department.

We admire the neat cover of the Sentiment of Parsons, Kansas. Its stories are short but interesting.

"The Thanksgiving Game" in the Original is a graphic bit of description.

Extract from a sentimental letter: "Last night I sat in a gondola on Venice's Grand Canal, drinking it all in, and life never seemed so full before."—Ex

Miss Alice—"The Good Book tells us that Lot's wife turned to a pillar of salt."

Jack—"Greater things happen, even in our late day. When I walk up the street, I see any number of girls turn to rubber."—Ex.

Teacher—"Johnny, what was the battle cry of the Revolution which even now brings tears to our eyes?"

Johnny—"In union there is strength."—Ex.

"Your money or your life," growled the foot-pad.

"Take me life," responded the Irishman, "I'm saving me money for me old age."—Ex.

"Who gave the bride away?"

Her little brother. He stood right up in the middle of the ceremony and yelled, "Hurrah, sis, you've got him at last!"—Ex.

Among the Societies.

The Philas Society is in a flourishing condition, having a membership of sixteen. Through private subscriptions money has been raised to make some necessary improvements in the society hall. The weekly programs consist of numbers such as the following: Debates, orations, essays, recitations, and extemporaneous speeches. The criticisms of Prof. Raup, who is an honorary member of the society, are very helpful. The following are the officers for the present term:

President—Andrew Stegenga.
Vice president—Philip Janker.
Secretary and Treasurer—John Roggen.
Janitor—Cornelius Mueker.

The members of the Meliphona Society are carrying on their work this term with a zeal and faithfulness that promises a very prosperous and pleasant future. The constitution has been carefully revised to meet the needs of the society. Attractive musical and literary features have been introduced into the regular programs. Attention is at present directed especially to improving and beautifying the society hall. The most earnest efforts, however, are devoted to raising the standard of the programs and of the society in general, and with the vim and sincerity that now characterizes the members much work will be accomplished. At the first regular meeting of the term the following officers were elected:

President—H. A. Wewink.
Vice president—H. F. Veenker.
Secretary—N. S. Sichterman.
Treasurer—G. Dussong.
Sergeant—J. Wiborg.
Marshal—F. De Keeyer.

Work! This has been the motto of the Fraternal Society this year, but to show the friends of the F. S. that her sons can work
and also play, twenty-eight of the thirty-three Fraters assembled with their friends to mingle merriment and toil. The hall was decorated for the occasion, and in anticipation of that oft repeated yet ingenious joke, a large supply of lamps foiled the plans of a few "Pret."

A varied program was rendered, of which the singing by the F. S. Glee Club was a pleasing feature. After refreshments were served the remainder of the evening was delightfully spent in playing games and in singing songs.

Jottings.

Work on the artificial pond is progressing rapidly. No doubt many a merry hour will be spent on it when the surface shall be frozen over.

If the weather remains favorable for a few more days the "Gym" will be roofed over.

Mollema to Jonker—"Why do you study Greek?"

"So I can talk to Dimmert in case I run on to him in the other world."

One of the boys complained that they always had to work, whereupon Prof. Sutphen remarked: "Some will have to work harder in the next world."

Hankamp—"Please don't pull out any more of my hair than there is."

Rottshaefer and—another have gone into partnership to form a very trustful trust.

Prof. Boers—"Give me a simile, using the word dull."

Schalten—"Dull as Weurding."

Burnsides are all the go with some fellows, although it makes them look like daddy apes.

The Seniors pursue an elective (?) course.

Prof. Mast has not yet succeeded in discovering any brain cells in some of the Seniors. He uses alcoholic material to demonstrate.

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Some faculty members are interested in trichocysts (hair-cells).

Prof. Nykerk is going to build a fine new home right opposite the campus!

Dr. Kollen has installed a burglar alarm.

Prof. Nykerk says that he always keeps his engagements. It must be that he keeps them to himself.

The following have been appointed as our special correspondents:

Paul De Kruif................Orange City.
Miss Alma De Young...............Ann Arbor.
George De Kruif..................Olivet.
Anno Dykema......................Ypsilanti.
Miss Blanche Howell.............Lowell.
John Hockje......................Milwaukee.
Miss Theo Thurber................Montague.
Henry Vruwink...................Riverside, Cal.
Mae Brusse........................Ann Arbor.

These appointments seem to meet with universal satisfaction to all parties concerned.

We think Rottshaefer needs someone to warn him when the car is coming. He might happen to miss the nine o'clock which would result in a bungling recitation for someone in ethics the next morning.

The snow ball lecture for the first time on December 5th.
Van Streen, Misnor and Dykstra were suddenly taken ill just before the night of the F. S. party. Strange coincidence! Nichols tells the truth. His girl wouldn't go.

When it comes to perpetrating the same joke on three successive occasions, as, for instance, society parties, it seems to show that something else should be cut beside wires. This is especially true when kerosene lamps are being used.

The Seniors are taking a course in Oxford English.

Prof. Boers—"Scholten, how did Hamilton and Jefferson get along together in the first Cabinet?"

Scholten—"They fought like roosters."

On Saturday, Dec. 9, Dr. Kolien received a telegram stating that Carnegie had consented to raise the gift for the gymnasium to $30,000. Three cheers for Andy!

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