

11-1925

## The Classic, November 1925

Northwestern Classical Academy

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# THE CLASSIC

NORTHWESTERN CLASSICAL ACADEMY, ORANGE CITY, IOWA, NOVEMBER, 1925.

## THANKSGIVING PROCLAMATION

President Calvin Coolidge on Tuesday issued the annual Thanksgiving proclamation, and designated Thursday, Nov. 26, when gratitude should be expressed for the many blessings received the past year. The proclamation follows:

"The season approaches when, in accordance with a long established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent providence has bestowed upon us as a nation and individuals.

"We have been brought with safety and honor through another year, and, through the generosity of nature, He has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative service.

"As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are a God-fearing people who should set ourselves above evil and strive for righteousness in living, and observing the golden rule we should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for his many favors.

"Now, therefore I, Calvin Coolidge, president of the United States, do hereby set apart Thursday, the 26th day of November, next, as the day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their work and in their homes or in their customary places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received and to seek his guidance that they

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## *New Academy Principal*



REV. J. D. DYKSTRA

## INSTALLATION NEW PRINCIPAL

The installation service of the principal of the Northwestern Classical Academy was attended by a large crowd, including many friends of the institution who reside in the surrounding towns. The chairman for the evening was Rev. Ter Louw of Newkirk. The meeting was opened by singing "All hail the power of Jesus' Name." Scripture was read by Rev. Straaks of Maurice, he choosing to read Psalm nineteen. Prayer was then offered by the Rev. J. E. Heemstra, a former principal of this institution. We were next favored by a vocal solo rendered by Miss Scholten, a teacher in this institution, accompanied at the piano by Miss Alice Mansen.

The first address of the evening was delivered by Rev. H. Colenbrander of

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## SENIOR CLASS TO GIVE PLAY

The senior class has chosen for the class play "The Lion and the Mouse" and practice will begin as soon as the copies of the play arrive from the publisher. At present the date for its presentation is not set but it will be before or just after the Christmas vacation.

The story deals with a girls' fight for the honor and life of her father against forces organized by the millions of a money king. It is founded on an attempted impeachment of a federal judge before the United States Senate. The story is one of compelling interest. Mr. Klein's epoch-making play ranks as one of the greatest successes of the American stage. The battle of wits between an unscrupulous millionaire and a delicate but plucky young girl is of absorbing interest from beginning to end. We invite the public to come and make this play a success.

## WORK AMONG INDIANS TOLD

We were glad to have Mrs. Roe, Missionary among the Indians of the United States, with us in chapel on Sept. 18. Mrs. Roe was here a few years ago and some of the students remembering her, were glad to have a second opportunity of listening to her. Mrs. Roe had just returned from a trip into South and Central America and Mexico. While on the visit in these countries, seeing the conditions among the Indian people, Mrs. Roe realized that the work of our church did not alone lie with the Indians of the United States, but with those in other parts of the hemisphere as well. She told us about some of the examples of faith manifested by the Indian people in the different places she had been visiting. One of them was a story of an Indian war chief who had had the intentions of becoming a Christian but on the day upon which he was to have been baptized, his only son died, and he became wrathful and indignant toward the Christ, who would inflict such sorrows on one who was about to confess his name. He came

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# The Classic

Published quarterly by the students of Northwestern Classical Academy, Orange City, Iowa.

NOVEMBER, 1925

## THE STAFF

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## MISSIONARY TALKS TO STUDENTS

During the Missionary Conference held in Orange City, the Academy was privileged to hear several speakers. Among these was Rev. Van Ess, an Arabian Missionary. We very gladly listened to what was said and were not disappointed.

The first few minutes Rev. Van Ess mentioned one thing that we, as students should never forget and that was, how to laugh. Several stories were then related to us to see whether we could laugh and there was not a sober face among the student body.

Next came the main part of his talk and this was divided into three short stories, each conveying some moral.

The first story had for a setting the Turkish palace which for thirty three years was ruled by a very harsh and cruel man. Many Turks were killed during this time and his people were so afraid of him that no one even dared to mention his name lest something might happen to them. This however, did not keep up and in 1909 the ruler was deposed. All this time the palace was open to no one but a favored few. All the gardens and grounds were closed to the public. In 1910 another ruler came to the throne. Now things changed. The palace was thrown open, the ruler received the advice of other men and did many things to benefit the public. The ruler who loved carpentry work was often found in a shoproom of the palace. At this time war was on and one day, just as the ruler had drawn a line preparatory to sawing, some Revolutionary soldiers came and led him away. Here was where the speaker applied it to ourselves. We may draw and mark our line reaching to our heavenly goal but have we any guarantee that we will reach it? Yes; if we have the line drawn by our master, if we draw the line through him and guided by the Holy Spirit, then no one can lead us away. So we should never neglect to let our line be drawn

by our Great Sovereign who reigneth supreme.

The second story took place in Bushra. In or rather near the harbor an Arab sail boat lay, sunk in the bottom of the sea. There was much discussion as to how it was to be raised. One Arab thought of a means. He secured two large boats and anchored them above the sunken boat. Then this Arab dived and fastened strong cables on ropes unto the boat. Each time as the tide went out the sunken boat was pulled closer towards the shore and at the same time was lifted. By the time harbor was reached the boat had also risen to surface. This was the only means since all the power of the sea was pulling against the sunken boat, but in spite of this, it was raised.

Here the moral, was applied. We must attach the strongest cables to Christ our master and no matter how much opposition is raised if we are bound to Him no power whatever can pull us away. Christ will lift us from the deepest sin and at the same time draw us closer to Him.

The speaker's last story was one of medical aid. He was called to see a young man on a pirate boat who sixty days before was shot in the leg. After propping his leg and removing all hindrances, he attempted to remove the bullet but at that time did not succeed. A couple of days later a chief man of Arabia came who boasted that he was able to cure anything by taking a cup of cold water and reading Kohran verses over it, then giving this to the sick one. The speaker challenged this man to see who could extract the bullet. The only way that Rev. Van Ess could do it was by prayer. After the Chief man failed in his effort to extract the bullet, Rev. Van Ess offered a prayer to Almighty God and after that applied himself to his patient. In a few moments the bullet lay in his hand and the young man was relieved. Does this not show the power of Christ? If we let our faith rest in God we will be sure of security.

We should never wait to consecrate ourselves to God but do so at once. And if Christ sends us to the mission field, we should go whole-heartedly and just as we are. Then by putting our best interest into our work we will get the most out of it and will be the best missionaries. Let us at all times strive to do our best.

## THANKSGIVING PROCLAMATION

(Continued from Page One)

may deserve a continuance of his favor.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 26th day of October, in the year of our Lord, One Thousand Nine Hundred and Twenty-five and of the Independence of the United States of

America, the One Hundred and Fiftieth."

## WORK AMONG INDIANS TOLD

(Continued from Page One)

to Mr. Roe, antagonism in every feature. "Didn't you say your Christ was a just God, Mr. Roe?" "Yes." "Then why should he take away my only son today, when I was about to call him my Savior." Mr. Roe hesitated and turning to the war chief he said quietly, "when your son was very young, and you were teaching him how to use the bow and arrow did you give him your great war bow? No, you didn't, you fashioned a tiny bow and arrow and gently taught him how to draw it back. Then as your son grew older you gave him a hunting bow and you found that his strength had increased and he could now use this bow with ease. Then as your son became a man you gave to him a war bow, for you knew that now he had a man's strength and would be able to draw back the great strong bow. Just as you tested the strength of your son, so God has been testing the strength of your faith. If you can live through the sorrow God has put upon you, then you are God's war bow." And the old chieftain did become one of God's war bows.

Mrs. Roe concluded with the story which she calls the best of all her stories. It was a story of a group of Indian people who were living on the side of an active volcano, which was seething forth hot lava and ashes. This small group of Indians was gathered in a prayer meeting. The call had come to them to help some people of a foreign land who were starving with lack of food. In spite of the fact that death was threatening them, they did not flee until they had pledged money amounting to ten dollars in American money but a great deal more to them whose earnings amounted to little or nothing. This deed on the part of these Indians shows that these people were filled with a sacrificing spirit of love of Jesus Christ.

## How You Play The Game

1. Be honest and upright and fair And square.

Let this be your object and aim, It isn't the winning or losing that Counts,

It is how you play the game.

2. Your very best efforts may sometimes fail,

When they're put to the crucial test, But it's some satisfaction for you to Know,

You've given the game your best.

3. It's something to know that you Put up a fight,

That in every way was worth while; Now be a good loser and see if you Can't accept defeat with a smile.

4. But gaining a victory through Deceit,

Is to your discredit and shame; It isn't the winning or losing that Counts,—

It is how you play the game.

**INSTALLATION  
NEW PRINCIPAL**

(Continued from Page One)

Orange City. He chose as his subject "Evolution versus the Bible." He divided this topic into four points of which the first was:

(1) The Bible is final while evolution is not. That is, the Bible is self-existing and unchangeable while evolution changes its theories and needs modifying as often as once every decade. The Bible is sure and steadfast, while evolution is fleeting, changeable and short-lived. Scientists have been experimenting with evolution for centuries and have changed its theories again and again.

(2) The Bible is an authority and evolution is not. He stated that there is one point on which all evolutionists agree and that is, "Evolution has no authority." The Bible is the greatest book and the only reliable authority.

(3) The Bible is workable and evolution is not. The Bible stands and serves today as much as it did at the time it was written, while today evolution is no further advanced and serves no better than it did years back.

(4) His last point was: The Bible is reasonable and evolution is not. Evolution begins with the dust and works up to mankind, but it offers no solution for the space between dust and plant life, plant life and animal life, and from animal life to human life. But in the Bible we read "God created man in his own image good and upright," and also, "God created all things after its kind." He closed his address by giving the purpose of the N. W. C. A. which he stated as, "the training of young men and women to reflect Jesus Christ in all activities of life."

A piano duet was then given by the Misses Alice Mansen and Amy Te Paske.

The second address was given by Mr. Aue, principal of the local school for Christian instruction. He chose as his topic "Bring them up in the fear of the Lord." He explained that so much time nowadays was given to developing a pupil, mentally, and physically but that so little time was given to the development of his soul. He stated that the only means of developing the soul was by way of Christian Education. Our bodies are only the temporary homes of our souls and our souls need very careful and prayerful training. Why reverse the order as so many want to do, and put materialism first and spiritualism second if it is counted at all? He urged, "that the Academy be an institution of Christ, and may it constantly aim to train our boys and girls in the Christ-like way remembering that 'the fear of the Lord is the beginning of wisdom.'" Our cornerstone says "God is light" and we need light to train the child in the right way. May this school serve as a beacon light to the students

along lives' way. The faculty needs the co-operation of the parents. Students—think much of your institution, remembering what Paul says 'obey those who are set over you, for they are the light of your soul, that they may do so with joy.'"

The Hymn "How Firm a Foundation" was then sung after which the chairman addressed the principal, Rev. Dykstra. The chairman, Rev. Ter Louw, stated that unto the principal was intrusted the moral, physical and spiritual development of the students and in the name of the Board of Trustees, he pledged the support of that Board.

The last address was the inaugural address, then given by the principal, Rev. Dykstra. He used as his subject, "True Education." He divided his topic into two parts:

(1) The purpose of a true education. Education prepares for a successful life, and a successful life, is a life lived in the right relation: first of God, second to mankind, and third to the world. True education must furnish the right materials in the training of the body, mind, and soul. Therefore the real purpose of a true education is not only to furnish education in general branches but to fashion the affections and the will "to an earnest and loving desire to work in harmony with the will of God."

(2) The essentials of true education. One essential is to develop the highest type of character patterned after "The God Man." True education must develop the whole person, physically, mentally and spiritually. Those qualities which will help the student to choose the right calling in life should be given particular attention. Full education should be given in all lines, that is, in training the whole person. Roosevelt said "Training the body and mind and not the soul is training a menace to society." The new principal then pledged himself to be true to the position to which he was called, trusting in God and relying on the Board of Trustees of the N. W. C. A. and on the parents and students for their support and co-operation.

The Doxology was then sung and the service closed with prayer offered by the chairman.

After the service, the speakers and their wives spent a social hour at the home of the newly installed principal.

**Opening Services**

At the beginning of this school year 49 new students enrolled, making the entire enrollment 110. The services were very inspirational. The Reverends Colenbrander, Lubbers and Haverkamp were present and took part in the program. The services were closed by Professor J. D. Dykstra, who announced the schedule for the benefit of the new students.

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## A FORTUNATE ACCIDENT

Over the hills and through the woods  
To grandfather's house we go;

The horse knows the way to carry  
the sleigh,

Through the white and drifted snow.

Here the song ended in cries and shouts of laughter—the bob-sled that the young folks were riding in had tipped and as usual no one was hurt, as could be plainly seen by the way these people pelted one another with snow balls before they were up from their tumble. All that could be seen at that moment was bright colors and flying snow. And then they were off.

This is all Paul Clark saw of the happy crowd on that bright Thanksgiving morning. But there was a great difference in the thoughts of these young people and of Paul. The young folks were happy and thankful for many things, but Paul was not happy and to make matters worse he was not thankful either.

It had been three months since Paul Clark had left his folks and come to live with his uncle in the mountains for his health. He had led a gay life in the east. He had not gone to church very much since he was twelve years old and when he did go after that it was to ridicule something. So it was almost a punishment to be sent out here where all the social functions were supervised by the church.

The young folks of this community did their best to become acquainted with Paul, but he was stubborn and would not join any activities, for as he expressed it, "It is too churchy." He had grown up to think that if the church was connected with anything it was no good.

While these young folks were getting ready to go on, Paul heard his name mentioned. He did not want to be an eavesdropper, but since he was so near he heard what was said. "Oh! Harry, how about your dear Paul Clark now? Do you still wish he were here with us? I am glad he is not here. Wouldn't he fret and feel embarrassed to tip over and getting a pelting like this? Now Harry, don't tell us that you are going to keep at him until you get him into our crowd. You know he is too stubborn and conceited."

Harry replied, "I certainly will keep at him until I get him, he will get so tired of me that he will come to get rid of me and when once he finds out what good-times we have, we are sure to have him."

Shouts of laughter greeted these words.

When Paul heard these things, he wondered if it were true, that he was being called stubborn and conceited. He could stand being called stubborn but conceited was too much for him. So that was what they thought of him. He pondered over these words a long

time and could not think what Harry had said. Paul argued with his conscience saying that he could not become friendly with these country folk for then they would drag him into their church and he hated church. Suddenly he remembered Harry's words. So Harry thought he could make him come. Well he would show them, he would not go. Harry had always been more friendly than the rest and had also received the most snobbish remarks. Paul had made himself hateful to these fine boys and he knew it. Only a week ago Harry had asked him to go trapping and Paul very curtly said, "I wish you would stop nagging at me to go places. You are a regular country hick who cannot take a hint." Harry smiled very good-naturedly and replied, "Thanks, but I am coming again, I am not easily frozen out." Paul was angry at the time but a little later he felt like a small boy over this. He knew Harry was not what he had called him and he felt ashamed that he could not be as good natured as Harry.

As Paul was thinking of these things he kept on walking not noticing where he was going until he came to a fence and noticed he had arrived at the small village. He went into the village for the mail. As he turned to leave again someone called to him looking around he saw Harry come toward him. "Want to join our happy crowd, Paul? We are going to have dinner at church and afterwards go sleighing down Courtney's Hill. It will be great sport, better come along," asked Harry. Paul shook his head and walked on. He did not go home but went towards Courtney Hill. He could not tell why he did this. He was almost there when he tripped and fell. He could not get up and found he had a twisted ankle. It was cold and past dinner time so Paul was cold and hungry and his ankle pained him very much. He did not know when help would come to him as he was about a mile from the road and the nearest farm home was more than a mile distant. He shouted until he was hoarse. When he had lain here about an hour and a half he heard the crowd of happy people coming, but they could not see him and it was impossible to make himself heard above their laughter. He tried to crawl but each move he made was torture for him. He thought he had gone a long way when he had not gone more than ten feet. He could not move anymore and fainted. When he came out of the faint he thought he would freeze to death out here and thought of his past life. He then realized what a wasteful life he had lived. He was thoroughly frightened and in his fear he prayed for help to come, the first real prayer sent up from him.

The voices of the boys and girls were dying away. They were going home and leaving him out here to freeze. By this time Paul was quite weak, but he raised himself up and

to his joy he saw someone running towards him. Paul shouted and fell back into another faint. When he came out of his faint some one was rubbing his wrists. He looked up into the eyes of Harry. Harry seemed like an old standby now.

Paul could not meet Harry's eyes, he was ashamed of himself. Harry was an understanding lad so did not ask Paul how he came here.

"You have a badly twisted ankle, Paul" said Harry.

"It hurts enough to be badly twisted" was Paul's reply.

"I will bind it up the best I can with my muffler and then we will start for home. It is a little more than a mile from here," offered Harry.

Harry busied himself with binding the ankle. Although he was very careful, it was a painful procedure. As soon as Harry finished with this he helped Paul to his feet and they started off, they managed to get a short distance and then had to rest for Paul was quite weak. All this time Paul felt more and more ashamed of himself. At last he blurted out these words, "Harry, why do you do all this for me, as though you were happy to do it. I have been a mean sort of a fellow all along and snubbed you and still you treat me like a prince."

"Why," was Harry's surprised rejoinder, "wouldn't you do as much for anyone?" "Yes," replied Paul, "but I am afraid I would not be as accommodating about it as you are."

"Oh," Harry was plainly puzzled.

"Well, I think it is no wonder you do not understand. You see I was brought up to think 'an eye for an eye and a tooth for a tooth' but I know now that you are different," explained Paul. "But I can tell you I think you are a fine fellow and I want to apologize and join your crowd."

Harry eagerly grasped Paul's outstretched hand saying, "Paul, I accept your apology—You see I could not understand why you could not willingly help a person who is in trouble because I was brought up under the Golden Rule, "Do unto others as you would have them do unto you." I always try to live up to it and since today is Thanksgiving, I am very glad that we have won your friendship."

"Why, it is Thanksgiving. This morning I said I had nothing to be thankful for, but I know better now. Good thing I twisted my ankle after all, now I can also be thankful that nothing worse happened," said Paul. "I certainly have a lot to be thankful for, this is the best thing that ever happened to me. It is what I would call a fortunate accident."

Since Paul had relieved his mind he seemed stronger and they made the way to Harry's home in a short time.

Maria Speelman '26

Miss Alice Scholten, one of our faculty members, gave a piano solo in chapel which was very much enjoyed by everyone.

**Y. W. C. A. NOTES**

On October twelve the Y. W. C. A. gave a special program for the recognition of their new members. That day every member of the Y. W. C. A. was requested to bring another girl with her, so that when the time came for our meeting to commence a large number were found to be present. After the singing of two hymns the meeting was presided over by the president.

All new girls were then requested to leave the room for a short time. Soon all came marching in one by one each holding a small candle. They marched to the front of the room where the president was standing holding a large lighted candle. As each girl passed she lit her small candle from the large one. Just as each small candle sheds its beam of light, so each girl must shed her light for Christ and his church and be a willing Y. W. C. A. worker. As each small candle was lit by means of the large one so each of us derives our strength from the great candle "Jesus Christ," whose beam far outshines the small candle. All these candles sending forth their rays, together help to spread the gospel of the Christ.

Each girl was then presented with the Y. W. C. A. creed, while the girls still remained standing with their lighted candles, the hymn, "Blest be the tie that binds" was sung, and the Lord's prayer repeated in unison. That evening twelve new members were received and more members are still expected. Thus we hope to grow and prosper.

With this each girl resumed her seat and the leader of the evening spoke on "The Golden Trail," urging each girl to fall in line and tread upon the Golden Path. She told us the need of Y. W. in our school work and the need of co-operation from every member, also how that Y. W. C. A. holds an essential place in every girl's life. No girl will ever regret the time spent in learning more of God's wonders.

We were then favored with a vocal solo rendered by one of the members of the society. A short time was devoted for giving different members a chance to express their opinion and give a few words of encouragement to all. In this way many girls learn to take part in public places and this helps them in their spiritual life. In fact Y. W. C. A. is the very factor which gives girls the grace and courage to talk, pray and read before an audience.

Before we realized it the time for our departure was at hand. After a closing hymn and the repeating of the Mizpah benediction we treaded our homeward way each feeling the better for the hour spent with God and each carrying home some inspiration

and the joy of having added twelve new members to our happy band. May each use her talent for the betterment of our spiritual welfare.

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**Y. M. C. A. NOTES**

The members of the Y. M. C. A. have again assumed their work for the year and the prospects are fairly good. attendance so far could be improved but the meetings are full of enthusiasm. A custom which is befitting to the Y. M. was adopted, that our closing hymn should be "Blest be The Tie that Binds," while the boys place their hands upon each others shoulders.

The first meeting was in charge of our President William Reinsma.

The topic discussed on October sixth was, "Present day evils that need to be corrected." The evils that are manifesting themselves in this day are: swearing, dishonesty and disobedience. These are practically the foundation to all evil at the present time. In swearing we should realize that we are profaning the Holy Name of God. Disobedience and dishonesty are factors covering a large ground exercised mainly by deceiving or disrespecting those in authority and our parents also. Let us then as Christians do that which is within our power to correct these evils and to make this world a better place in which to live.

Professors Dykstra and Hilmert led a later meeting, both giving a splendid talk. Professor Dykstra chose as his theme, "discipleship." The first requisite for discipleship is humiliation. Another element which constitutes discipleship is a desire to be industrious and ambitious. A true learner has a worthy end in view, a goal for which he strives. He is an honor to his parents and strives to reproduce his good qualities in his character. As a follower he will take advice from his fellowmen and superiors.

Professor Hilmert emphasized the idea of responsibility. Man was not created for his own pleasure, but for the Glory of God. Everyone should better himself, mentally, morally, physically and spiritually, by believing in Jesus Christ as our Savior and God as his Father. We cannot escape the responsibilities which are ours. God has given us the strength to carry them out.

The topic discussed on October 20 was "True Fellowship." In connection with this is the story of the Good Samaritan. There we see one who is in a distressed condition but is saved by the Samaritan, who was loyal to his fellowmen. This is an essential element for true fellowship. By being loyal to our friends they learn to respect us and have confidence in us.

To be true to our fellowmen requires character and in this way induces our friends to live lives and build character well pleasing to God.

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ORANGE CITY, IOWA

## ATHLETICS AS AN ASSET TO SCHOOL

Our basket-ball season has again begun, and certainly it has made a very favorable beginning. On Friday Nov. 13, our girls' team won from the Alumnae by a 13-7 score and the boys sent the Sheldon De Molay team home with the short end of a 21-14 score. Everyone was quite well satisfied with the showings made by the respective teams.

That is the beginning. We have a hard schedule before us, and we are looking for the support of the parents of all the students and also the presence of the alumni at our home games. Our athletic activities merit your support as well as any other part of the school work; and, although in many schools today athletics are everemphasized, in our school it is sometimes rather a case of underrating the possibilities of child development through athletics. Thus we lose a valuable asset to the school.

Certainly it should not be necessary to say much about the benefits of athletics; but it may be well to touch lightly upon certain of the more important phases of this question. And the first thing that enters our mind is the physical training afforded by athletics. We would not claim that athletes trained in the school are all physically more powerful than some others who perhaps have developed their muscles by hard work on the farm or elsewhere. But there is one thing that modern athletics does do for the body, which it does better than any other training, it develops muscular co-ordination. It trains the hands, feet, body, eyes and brain to work in closer harmony with each other.

This training and muscular development is dependent upon the obedience of the athlete to the rules of the game not only on the floor but on the street. He must keep his body in condition if he is to keep up with his team mates. If he fails then there is someone eager to take his place. And it is sometimes hard for boys and girls to deny themselves certain things which are bad for them especially if parents and friends do not actively support them. The question naturally arises, does this training make for permanent physical betterment? It does undoubtedly, for if these habits of life which they assume for a few months during the basket-ball season are carefully followed, then it naturally follows that it is much easier afterward to develop habits of good, healthy living.

And his physical benefit reacts upon the mental and moral. Physical weakness is very often an open door to a mental and moral degeneracy. Thus if sports as played in the modern school did no more than develop bodies that were capable of greater

endurance, it would mean a great deal toward facilitating character building in the school room. However, there is another phase to this question which touches directly upon mental and moral training. An athlete learns obedience. Failure to obey orders makes a boy or girl unfit to play on a team, and obedience is therefore one of the most important of all principles taught on the basketball floor.

Alertness is another of these qualities that is trained into an athlete. He is constantly on the watch for an opportunity to make those moves that will be advantageous for his team, and thus it trains him to concentrate on his work in, and out of school. This is an invaluable asset in all lines of activity.

Loyalty also is a quality of training for a good basketball player. He must be loyal to his team-mates and do only those things that will benefit the team, and also he must be loyal to his school so that his motive in playing is not a selfish striving after commendation for himself but rather to further the interests of the school. Closely linked with loyalty are unselfishness and co-operation. All these are qualities such as one would expect to find in the men who are placed in offices of trust in the community, the state, and the nation.

And so now perhaps you are beginning to understand what we are intending most to emphasize. All the things which have been mentioned as being benefits of our system of athletics are specific qualities of strong leadership. In other words, our athletes are being trained as leaders more particularly than those who do not participate in any line of sport. This does not argue in the slightest degree against the efficiency of our academic work in the school. Certainly a man with all possible qualities of leadership without mental training would avail little. Nor do we say that the qualities just mentioned as essential to good leadership cannot be developed except on the gym floor. We believe, however, that athletic sports are better adapted to this development than any other training that we can give boys and girls.

We know, of course, that all athletes do not become leaders. All do not learn the lessons of the gym floor. But neither do all those who go to school, benefit by the intellectual training that is offered there. Wherever we find athletics in schools where sports are not the main issue, there we will find the best students, also, the best athletes. There are a great many exceptions, it is true; but as a general rule, those students who are considered the greatest athletes are ahead of most students in their classes and also manage to stay ahead and go farthest in the race for success and happiness in life.

Perhaps we have over-rated the importance of athletics in your estima-

tion. Give it an opportunity to prove its worth by giving our Athletic Association your whole-hearted support. Encourage the boys and girls in their persistent effort to better themselves along this line. You will find that your interest in this phase of our work will do a great deal toward creating a close union between the students themselves and the friends of the school with the student body. Make athletics an asset to the school.

### FOX AND GOOSE CHASE

At 7.00 o'clock on Wednesday evening, Oct. 7, the Seniors and Juniors gathered on the front steps of the Zwemer hall, everyone being dressed for the occasion. "The Fox And Goose Chase."

The seniors left the campus at 7:15, leaving the juniors to follow a marked trail one half hour later.

At places the juniors found the trail hard to follow and lost time, although they were a half mile behind at one place, but to their disappointment lost them again.

After two hours which was the decided length of time for the chase, the juniors still had not found the seniors, the juniors cut for the academy campus. When they got there the seniors were waiting for them, mourning for the juniors loss.

After everybody was back on the campus again, the eats were served, which were prepared by the seniors, but financed by the juniors.

This proved to be a "Wild" Goose chase for the juniors. Nevertheless they were good losers.

### LOCALS

Eunice Straks and Amy Te Paske treated us to a vocal duet one morning in chapel.

### A Correct Definition

A parking place is where you leave the car, to have the tail light knocked off.

Everybody was very much surprised to see Alice Mansen in school with her hair bobbed. Some surprise Alice.

To the disappointed Student-Body a vacation of two days was announced on account of teachers institute Nov. 2 and 3. Now several boys have had a chance to pick corn while the girls could help in various ways in the house.

Margaret Te Selle visited in school November 6.

Greetings were extended from the North Western Classical Academy to the women who attended the missionary conference held in Orange City on the 18th of September. The women were cordially invited to inspect the buildings and to enjoy a convivial chat over a glass of punch. We thank Mr. and Mrs. Te Paske, two former alumni, for their part in making this a pleasant occasion for all.

## NATIVE OF INDIA TELLS OF WORK

One morning it was announced in chapel that Rev. Cornelius, a native Indian, was going to be at school and would speak to all the students at twenty minutes of twelve. Imagine our surprise and astonishment at this announcement, that we would be privileged to see a native Indian and hear him converse in our tongue. All were anxiously awaiting the time and at last it came, none too quickly. Rev. Cornelius is an example of what our Missionaries have been and are doing in India.

Twenty years ago he had been a teacher and was connected with our school. Today he is the President of the Arcot Assembly.

One strange thing which he remarked about was that here in America both boys and girls attend the same school. Nowhere in India was it to be found but he thought that soon they would have one or two such schools. "India is awakening," were the main words of his speech. "India sees the need of co-education. It is beginning to see that it is a backward nation and something must be done if it does not always wish to remain so."

The speaker brought out the fact that India wants to be a nation, a nation like the U. S. A. They are dissatisfied with their religions and are looking for others. He said that right now, if the missionaries could prove to the dissatisfied Indians, that the Christian religion is the best and the one that fulfills their needs, a very great thing would be accomplished. But if the missionaries lose now, it will almost be hopeless. Therefore, he asked us kindly to keep a tight hold of the ropes and help push this movement so that India, in her disturbed mind, may soon be resting and that Christ will have much power where-with to work. If the Christian religion is accepted the castes, of which there are so many, will be broken and India will have a much better chance of becoming a strong nation. As long as one set will not work or co-operate with another, so long India will be helpless. This is what India is struggling for and is trying to settle, the question of "How must our country become one? What means or way is there to help us?"

India is very thankful to the western people, for all they have done, and especially the Indian Christians, because they have sent missionaries to teach them the way of solution. Many are glad they have accepted Christ and are now living such lives as benefits a Christian.

The great Indian leader Ghandi, who is not a baptized Christian, still has a profound reverence for the gospel and he it was who said that there is but one way out for India to be-

come a united nation and that is by Jesus Christ. This great leader is a man who has sacrificed greatly for his country and when asked where he learned to sacrifice was told from the gospel of Christ, his sermon on the Mount.

In our mission at Arcot, India, there are 20,000 Indian Christians and Rev. Cornelius ascribed this to Christ's power working through the missionaries.

Mention was made of the fact that most of the Indian boys and girls attending schools were Christians or are soon to become such. After the boys and girls are educated they go back and help their own people to live better lives and to teach them the "Jesus way." Girls too are going to school much more than some years back. It used to be a disgrace for a girl to be educated, because it wasn't right. They thought girls should be home and do nothing else. But slowly this

attitude is changing. Now the girls too, work for their A. B. degree and are proud of it.

In closing this sentence was given, "It is a glory to give." It was applied to America sending over its gospel to the heathen countries and now these countries are very much indebted to America. They are trying to show their gratitude by the acceptance of the gospel and establishment of Christian churches and schools, some supported wholly by Indians. In the name of India's institutions Rev. Cornelius wished to thank us many times and asked for our prayers and cooperation.

I am sure that after such a speech many cannot help but realize that after all there is nothing like Christianity and the power of Christ. I am also sure that we, as students, will not forget the Arcot mission in our prayers and hope that this mission will increase with much rapidness and with glory to God.

## MEET AND EAT

AT

### Ollie's Cafe

Lunches

Ice Cream

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ORANGE CITY

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## ORANGE CITY NATIONAL BANK

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For SAVINGS

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## FORMER ACADEMY PRINCIPAL HERE

When chapel services opened on the morning of Sept. 29, the students of the N. W. C. A. were happily surprised to find that Rev. Heemstra, a former principal of the institution had been engaged to lead the chapel services. He gave a very interesting talk and for scripture reference he used the eighth chapter of Proverbs. His speech was outlined as follows:

Education is most important in life, but in acquiring knowledge above all get a Christian Education. And the only way to get wisdom is to go after it. Not every one can be a genius, ninety-nine out of a hundred have to work for an education, and keep on plugging. We can very well hold up Solomon as an ideal. He had riches, wisdom, honor and that is a fine thing for us to have, but we can't all have that, but we all can have an education. The only people who ever get riches or honor are those who had a lowly beginning and who kept on plugging and went after the thing desired. The same thing is true of Education. If you want it you have to go right after it. It can be acquired in no other way. When people try to slide through on "easy street," they always come out the loser and this is always realized too late. Be serious and systematic and the end will be glad and joyous.

Then after we have once laid hold on a good education we should use it. If this is not done the whole education is lost. This works the same as a body that is not exercised, it becomes weak and of no value. Christ said that the talents that are given to you should be used, if they are not used they will be lost forever. We should not bury the pounds which we have for in the end they will be lost.

At the present day there is the highest percent of education ever known. This is wonderful and we cannot get too much of education if it is a purposeful education. In fact if this is not a purposeful education it will be a detriment to us in life. Our education must be for service. What is knowledge for! It is for a purpose. We see all about us the poor non-educated people. So we should all strive after a Christian purposeful education. It cannot be mortgaged or ever taken away from us and if this is done you will always come out on top.

### FORMER STUDENTS WED

The marriage of the following alumni of the Orange City, North Western Classical Academy took place during this past summer and fall.

Albert Vanden Berg to Catherine Rozeboom. Cornie Van Zyl to Helena Spaan. Samuel Dykstra to Anna Oort. Elsworth De Jonge to Marie Hoffland. Richard Rozeboom to Marie Brummel. Henry Korver to Mary Siegers.

Gerrit De Jonge to Everdene Kuyper. '17. John R. Kempers was married during the summer to Miss Mabel Van Dyke of Holland, Michigan and they are now in New York studying Spanish preparatory to taking up mission work at Chiapas, Mexico. It is a new field taken up by the Reformed church and is a place of responsibility and opportunity.

### GLEE CLUB NOTES

Hark! Hark! Have you heard any tunes pealing forth from the Academy? Don't forget, the Girls Glee Club have organized. Just wait until Christmas comes rolling round. You'll hear from us then. Yes you will.

First sopranos: Geraldine Mouw, Eunice Straks, Mabel Ver Steeg, Dorothy Vander Berg, Margaret Kooyman, Josephine Dykstra.

Second sopranos: Marie Duistermars Gilbert Van Beek, Jeane De Jong, Edith Roetman, Cora Stander.

Altos: Amy Te Paske, Ella Boscher, Greta De Jong, Esther De Jong, Jeanette Lubbers, Marie Speelman, Anna Van Beek.

Then too there's the Boys Glee Club. Have they organized? Come around on Thursday afternoon. Stop! Listen! What is it you hear? From whence come these melodious voices? It's the Boys Glee Club. All Hail!

First Tenor: Peter W. De Jong, Raymond Kraai, Edwin Te Selle.

Second Tenor: Eppo Timmer, Bert Vander Berg, Calvin Postma, Dick Vander Wilt, Andrew Postma, Cornie Ver Steeg, Fred Leck, Cornelius Vander Schoor.

First Bass: Melvin Beyers, Arthur

Van Meeveren, Stanley Duven, Anthony Popma, Coert Rylersdam, Henry Sneller.

Second Bass: William Riensma, Spencer De Jonge, John Vander Leest, Robert Lubbers, Elmer Den Herder, James Huygens, Cornelius Den Besten.

### THANKSGIVING

1. Three centuries ago there came,  
Unto a strange, new land,  
Pilgrims journeying from afar,  
A grave, God-fearing band.  
Crossing an unknown ocean,  
That their children might be free,  
They made their home where forests  
grim, shadowed a lonely sea.

2. And down the years the story comes  
Of men and women brave,  
Who knelt in thankful worship,  
Beside an alien wave.  
No gold had they or silver,  
No cities rich and fair,  
But grateful hearts gave thanks to  
God,  
Whose guidance brought them there.

3. So now when dark November  
comes,  
And winds grow bleak and cold,  
When all the land is rich with food,  
And grain is bright as gold,  
With simple words we thank our God,  
And firesides are gay,  
When homefolk gather from afar,  
To keep Thanksgiving Day.

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ORANGE CITY IOWA

**PILGRIM'S PROGRESS**

The motive force which drove the English Separatists to a volunteer exile in New England in 1620, and later had its origin in Martin Luther.

Many people had harbored wishes for freedom in religious and political affairs, but never found courage to make them known. Martin Luther was the spokesman for all these people. From that time on their beliefs spread like a flame in dry leaves.

When Edward VI came to the throne he being a Protestant, did not object to the ideas of the Puritans. The common people remained unmoved, a few going from the Catholic faith to the Protestant. The new ideas would probably have made little headway had not Edward died and Mary, a Catholic, come with much zeal into his place. She lost no time in catching and burning all Protestants, many were honest people of the working class, who endured their martyrdom with admirable courage. Their suffering was the only advertising Puritanism received.

Then Elizabeth came to her inheritance. She was more broadminded than her cousin Mary. The Pilgrims, although not persecuted, decided to leave England and go somewhere they were sure the whip and fire of persecution would not follow them.

In 1618 the Pilgrims left their home land, their friends and relatives, and sailed for Holland's shore. For two years they lived among the Dutch, enjoying freedom in worship, but fearing that their children would forget the English customs and language, they decided to go to the new country. Forty-one families embarked on a ship which proved unseaworthy, so they

then re-embarked on the Mayflower and after a 61 day trip on a stormy sea they arrived at Cape Cod.

It was too cold and stormy to disembark so the Pilgrims lived on board the ship.

A form of government was drawn up called the Mayflower Compact, the forerunner of our present Constitution.

It was this band of praying Christians that settled on our shores. They came so they could worship God with freedom. They established a Christian nation—today we are known as a Christian nation, other nations look to us, they pattern their governments after ours, they say "We want to be a Christian nation like America."

This is a challenge. Are we going to live up to the challenge? Let us become a more Christian nation, living up to the ideals set by our Pilgrim fathers.

**GOBBLERS**

At this time of the year one can notice that the demeanor of every healthy turkey Gobbler is very sad. They are possibly the creatures that are not thankful on Thanksgiving day.

Men are thankful that there is at least one day in the year in which it is permissible to eat as much as they can, and women are thankful that there is only one day in the year in which they have to do so much cooking.

Mice are thankful that the farmers have stored all the corn, they can eat in bins where it is easily obtained, and bears are thankful because it is time for them to crawl into a den to sleep through the whole winter.

Sparrows are thankful that they are

not Robins who have to fly south for hundreds of miles first because it becomes cold; Robins are thankful that they are not wild Ducks, who are shot at wherever they go, ducks are thankful that they are not penned up like chickens are; and chickens are thankful that they are not turkeys.

So there is nothing left for turkeys to be thankful for.

However, a turkey is a wonderful bird. We will agree with a famous poet who said: "What a piece of worth is a gobbler! How noble in feathers! How infinite for healthy appetites! In form and movement how express and admirable! In action, how like a king! In apprehension, how like a flapper! The beauty of Thanksgiving! The paragon of fowls!"

Lloyd Rozeboom, '26

Miss Scholten—"Why is a giraffe's neck so long?"

Hilbert Bloemendaal—"Because its head is such a long way from its body."

\* \* \* \* \*

**F. C. HELMERS, D. C. Ph. C.**  
Palmer Graduate  
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**All Kinds of Tonics or Anything**  
In the Barbering Line  
**HAWKEYE BARBER SHOP**  
Done by Cornie Van Surksom

\* \* \* \* \*

# "The Lion and the Mouse"

## Senior Class Play

### CAST

Eudoria .....	Maria Speelman
Rev. Pontifer Deetle .....	John Bloemendaal
Jane Deetle .....	Janet Lubbers
Mrs. Rossmore .....	Cornelia Stander
Miss Nesbit .....	Joey Rodenburg
Judge Rossmore .....	Lloyd Rozeboom
Ex-Judge Stott .....	Bert Vande Berg
Expressman .....	Charles Wissink
Shirley Rossmore .....	Suzanne Schoep
Jefferson Ryder .....	Arthur Van Meeveren
Hon. Fitzroy Bagley .....	John Vander Leest
Jorkins—the butler .....	Edwin Te Selle
Senator Roberts .....	Elmer Den Herder
Kate Roberts .....	Susan Ekema
Mrs. John Burkett Ryder .....	Eunice Straks
John Burkett Ryder .....	Raymond Kraai
Maid .....	Elizabeth Schoep

## De Alumnus

'97. Rev. John Wesselink, D. F., until recently pastor of the First Ref. church at Pella, Iowa, was on November 5th inaugurated as President of Central College. The Academy students sent him this telegram on the occasion: "A hundred Academy students send congratulations to a former Academy boy." To which they received this reply:

"To the One Hundred Ten Students of the Northwestern Classical Academy: Your telegram to me yesterday conveying congratulations on my inauguration as President of Central College was duly received. Thank you most sincerely for your kind interest shown. I appreciate your message the more because it came from an old Alma Mater. I never knew how much that school has meant to me as I do now. Foundation work seems unimportant at the time it is done, but later on the significance is revealed. I thank you all for your kindness and wish you God's choicest blessings in your work. Sincerely yours,

J. WESSELINK.

'92. Rev. J. F. Heemstra of Holland, Mich., and formerly Principal of our Academy, visited us during September, when he was here as the principal speaker on the occasion of the 25th anniversary of the organization of the Central Reformed church at Sioux Center.

'21. Gerrit W. Wesselink, who graduated with high honors at Hope College last June, is now attending the Harvard Law School, the oldest educational institution in the United States.

'25. Despite the fact that the Class of 1925 has left our campus, we remember them and hope that they think of us, at least once in a while. So that you may know where the members of the last graduating class are and what they are doing, we are giving the following information.

Anna Boschker, at school, Allendale, North Dakota. Elmer Borr, student in Central College, Pella, Iowa. Gerrit De Haan, student in Hope College, Holland, Mich. George De Roos, student in Hope College, Holland, Mich. Anna Mae Englesman, at home, Randolph, Wis. Chris Gesink, at home on farm, Orange City, Iowa. Peter Heemstra, teacher in a rural school, Monroe, S. D. Gertrude Korver, at home on the farm, Alton, Iowa. Samuel Kleinwolterink, business, Orange City, Iowa. Harold Kraai, student in Hope College, Holland, Mich. Elsie Lubbers, at home on the farm, Orange City, Iowa. Marie Peters, at home, Orange City. Albert Reinders, at home on the farm, Orange City, Iowa. Sylvan Sipma, at home, Carnez, Iowa. Simon Spijker, student in Hope College, Holland, Mich. Henry Stoumenberg, student in Hope College, Holland, Mich. Harm

Timmer, student in Grundy College, Grundy Cent. Iowa. Clarence Tinklenburg, at home, Edgerton, Minn. Jacob Van Hoff, student in Hope College, Holland, Mich. Martin Vaaler Maerten, student in Veterinary School, Manhattan, Kansas. Sylvester Van Rooyen, at home on the farm, Newkirk, Iowa. Ida Van Wyk, student in Calvin College, Grand Rapids, Mich. Catherine Ver Hoef, at home, Orange City, Iowa. John Vos, student in Central College, Pella, Iowa. Bertha Zwagerman, at home, Orange City, Iowa.

### CREATES ACADEMY SPIRIT

In these days when in most schools athletics is emphasized over much, and many students yield themselves, some almost entirely, to this particular work of school activity, it is most gratifying to note on the part of many N. W. C. A. students a desire to do something special in the way of mental activity.

There is a desire among a large number of the students to issue an Academy paper. This is not the first time in the history of this Institution that such a desire manifests itself. As far back as 1892 it was, that the class of that year determined to issue a monthly paper. The paper they gave out was called "The Classic." Many of the older Alumni were particularly fond of it. For a number of years every succeeding class issued "The Classic" as the Academy paper and such men as the renowned missionary, A. L. Warnshuis and Rev. G. A. Watermulder of the Winnebago mission, and others now men of note, labored for its success.

The paper created an Academy Spirit which was very helpful to the Institution. Business men of the community supported the paper with enthusiasm, some by good sized advertisements. The students too almost without exception supported the paper through articles which they wrote on the questions of the day which interest the students. They also supported the paper by their personal subscription. Almost every one was a subscriber, and when the paper came out everyone was eager to read. No one, however, would want to read it glancing over the shoulder of another thus saving his subscription fee. Such a thing was "taboo," unless a student was so poor that he could actually not pay a dollar for the paper. The writer recalls with pleasure reading "The Classic," and he had the habit of keeping all these "Classics." A few years ago when the students of the N. W. C. A. pulled themselves together and issued the "Monitor" it was that Henry Franken of Sioux Center, now at Hope College, came to me to examine these ancient "Classics." I was much pleased at that time to present the entire collection to the Academy. I presume they are to be found in the Library. I think there was hardly one number lacking of all the "Classics"

issued for some twelve or more consecutive years.

May the N. W. C. A. students in issuing an Academy paper be even more successful than those that have issued the "Classic" have ever been. Let us as Alumni and Alumnae of this Institution support them in every way but especially by subscribing and thus support them financially. The N. W. C. A. has done much for us; let us pay some of the debt we owe it.

F. LUBBERS,

Alumnus of the Class of 1892

### THE CHRISTIAN SCHOOL

(Written by Matthew Kolyn for the Classic of 25 years ago.)

An article under this caption appears in the Classic of 25 years ago. It was written by the sainted Matthew Kolyn, then Principal of the Academy.

It is well known that in some parts of our country, especially in the farther west, there are those who have raised the question whether there is any longer need of the so-called Denominational or christian, sometimes derisively called parochial school? It has been asserted that the day of the denominational school is past. A plan has been gravely proposed by a representative of one of the great universities to destroy the denominational school, and frankly gave as his reason that the State must educate. In some states laws have been passed discriminating very seriously against the christian institution. And tho' opposition may not everywhere express itself so boldly and unequivocally, it is evident that the christian school is discontented, and its influence and prosperity is sought to be undermined. The question therefore is: "Has the christian, or denominational school, if you please, a reason for being? Does it fill a place? Does it have mission? And if so, what it it?"

In many respects our system of education, primary, secondary, collegiate and university, is admirable; and the children and youth of our favored land enjoy great privileges, and unless in addition to these there is a necessity for a specifically christian education, we may save ourselves much anxiety, trouble and expenses. Our Academy, for instance, is dependent upon the free-will offerings of those who believe that a christian school is a thing to be desired. For the founding of such schools the christian people of this land have made and are making great sacrifices. Boards of Trustees of such institutions have often been greatly troubled, and full of anxious care, when they found it difficult to meet expenses and impossible to advance along the lines of development, which God's Providence seemed to indicate. Now all this expense and anxiety might be saved if it were made clear, that these schools are unnecessary. The history of the christian schools, of our own school and of all schools

of this kind, has ever been found to be full of sacrifice, suffering, self-denial and hardship. Unless it can be shown that christian education is desirable, no, necessary, it had better be given up. Only the strongest and clearest reasons will justify the continued existence of institutions that cost so much.

There are principally two considerations which convince us that the christian school has a rightful and important place in our educational system. It is the first of these, that we wish to bring to our readers' attention at this time, reserving the other for a later article, if the editors will indulge us.

The friends of the christian school, of all christian institutions of higher learning, maintain, that the place of the religious institution in our educational system, is determined by the history of education itself in this country. It may be affirmed without fear of successful contradiction, that the history of higher education in this country of ours is inextricably bound up with the christian academy and college.

Dating from 1635, it is woven into the very warp and woof of our nation's life. Our colleges, for the most part, were founded by Christian men. Indeed, the great universities of the world were religious in their origin. But this is especially true of our American colleges. A friend of ours has truly said: "They were theological, before they were biological or philosophical or sociological institutions. Religion holds a prominent place in their very charters—America's indebtedness to her christian colleges ought never to be lost sight of. President Corten holds that no church has ever made a gift equally as great and beneficent as the great gift of congregationalism, the colleges of New England. The early American type, as everyone knows, was that of the Christian college. The older colleges of America are not secular institutions; they must be religious institutions if they would be true to their best traditions and to their most sacred history.

The Pilgrim Fathers were not thinking of a secular institution when they planted Harvard College in the midst of the churches, and watered it with their prayers and tears; and lavished on it their treasures too—"the riches of their poverty and liberality"—as they gave for no other object of Christian charity.

And "Pro Christo et ecclesia," remains to this day the motto of Harvard College. Nor were the godly founders of Yale thinking of a secular institution only, when they took a few of the choicest books from their libraries, laid them upon a table, and constituted a perpetual union between learning and religion. The wise and saintly men who later laid the foundations of the College of New Jersey, (Princeton) and Amherst and Dartmouth were all actuated by the same

religious motive. The paramount religious design and spirit of Princeton College are plainly expressed in the language of President Witherspoon: "Cursed be all learning that is contrary to the cross of Christ; cursed be all learning that is not coincident with the cross of Christ; cursed be all learning that is not subservient to the cross of Christ."

All goes to show that there is an affinity between religion and learning. All shows further, that the American people have ever been imbued with a deep, practical conviction, that the institution for higher learning was in its origin, and in its nature, a religious institution; and must be so, if it would realize its proper literary and political ends. When the fathers thought of higher education, they thought of Christian education.

It has been truly said, "They held firmly and wisely by the only safe position—the position from which we are heedlessly drifting—that public intelligence, and public virtue are the real and only safe-guards of liberty, liberty, both civil and religious."

Which leads naturally to say, secondly, that the very conception of our education, that does not take into account moral and spiritual relations, is a defective, if not a distorted one. But of this, at another time.

MATTHEW KOLYN.

The Classic was founded thirty-three years ago by the Class of 1892.

That class numbered sixteen—three women and eleven men. They were, Mary Betten, Arta Hospers, Eva Hospers, Hart Beyer, S. B. De Pree, Gerrit A. Van Diest, Fred Lubbers, Peter Meyer, John Vander Meulen, John F. Heemstra, D. C. Ringh and Herman Te Paske.

They were young people with high ideals and they placed their little school paper upon a high plane of thought. Their editor-in-chief was John Vander Meulen. In conning the files of the first decade we find this group of editors: 1892, John Vander Meulen; 1893, Wm. H. Gleysteen; 1894, Hubert Vander Erve; 1895, C. Spaan; 1896, Siebe Nettinga; 1897, John Wesselink; 1898, Bert Bruins; 1899, Lucas Boeve; 1900, Agnes Dykstra; 1901, J. J. Heeren.

Interesting ten, those,—and obviously not a bad investment—eight of these became ministers of the gospel, three are D. D.s, one is a college president, another is a theological professor, two are foreign missionaries, one is a member of the bar and one is a doctor of medicine.

In 1896 Siebe Nettinga, now D. D. and Professor of History at Northwestern Theological Seminary, wrote this—"Unrest! What does it mean? What does it signify? is the question asked by the thoughtful observer as he notices the agitation about him. Calmly and firmly the answer comes back, advancement, progress, develop-

ment of human mind and human intellect. It is a law of nature; the tree gradually but silently extends its branches, the flower slowly unfolds its blossom. This same spirit must exist in every human soul. Every student must feel that throb within him—not a spirit of never being satisfied with what he has; but one as shall always make him strive for improvement, for bettering himself, to make use of what has been allotted to him and the instruments given him. Let us help cultivate the soil about this tree by acting in the present, using the moments as they come, and not be sons of Buhda for we may reach Nirvana. Woe to the man who is asleep when he ought to be awake; woe to the student who wastes his time when he ought to be at work, who is not actuated by a spirit of restlessness for improving his time in every way possible, for, to repeat the saying of old, "The night cometh when no man can work." Therefore, let us all awake, and take hold of our work with energy, with a determination to help make fruitful this tree of civilization, that we may likewise the better enjoy the rich ingathering. Let us shake off that indolence which so often unconsciously encircles itself about us and we shall find the outcome to be more satisfactory to ourselves and others."

And here in 1897 John Wesselink, now President Wesselink of Central College, has this perennial known as editor's bleeding heart. This is as timely now, as it was twenty-eight years ago.

"Life is a burden, existence means strife. We notice this in all creation about us and we are no exception. Every issue of the Classic is another victory over troubles and difficulties that beset us. We struggle slowly onward on the sea of life, now enjoying quiet weather and sailing onward with colors flying high; the next moment a fierce storm beats against our frail bark and we can barely keep it from sinking beneath the waters. We have been suffering decidedly from a financial storm that struck us while we had but scarcely entrusted our light canoe to the violence of the waves. It smote our sides, it tore our rigging, and nearly came to send us down into the depths of non-existence. But thanks to Neptune, we have been spared up to this time. The sea is becoming a little more peaceful; but the danger is not yet past. We must still pump and row with all our might—a little mistake, a little slumber may yet prove fatal.

"Do you, gentle reader, take the hint? Our finances are in a very deplorable condition. We must pay the printer and we need your help. We thank the Alumni who have so willingly helped us with literary contributions; may they do so more in the future; but we also need the money on subscriptions.