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Rudolph G. Leeds, Editor

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The Young Man In Richmond.

The Young Men's Business Club of Richmond was organized as a protest against the lethargy of the town as it then stood. It is to be hoped in the combination of the Young Men's Business Club with the Commercial Club that the men in both organizations will continue to keep alive this spirit.

The very name of the institution which is about to pass off of men's lips was an inspiration. The young men are the life blood of the town. The green bark of a tree may indeed not be the most durable of the timber but it is a token of growth. A tree with no green bark is nothing more nor less than a dead tree—and of how much value is a dead tree? For a while the tree may stand as valuable in every respect—but how long before that tree begins to rot?

Not very long.

The Palladium has cited the case of the New England towns from which there was a continuous exodus all through the last century. The men who went out from those states were the adventurous and sturdy spirits. It was their initiative—it was their very contempt for precedent, which has made all the western states more than prosperous.

Today the sturdy New England stock of tradition is a matter of tradition—it is not a fact. The deserted farms are taken up by the spawn of southern Europe and the overflow of the shady border land of Asia. The ratio between the women of New England stock and the men who are of the race which we are pleased to call "American"—is very disproportionate. As a result there is no new growth in the New England States and the families are sterile and dying out with a fine lot of traditions—and nothing else.

The Chamber of Commerce or whatever form the merger of the two clubs will take is a mighty good thing. From an economic and efficient view point there is no argument to be raised against the merger of the two clubs. The overhead expenses of the two clubs can be minimized—but for all that there is a much more serious problem which should be considered.

If Richmond does not remain a young man's town—does not increasingly become a young man's town then it will be by fate and not by design if this city holds its own in the wonderful growth in all lines that it has shown in the last few years.

Those people who are in no outward way connected with either the Commercial Club or the Young Men's Business club may wonder that we lay so much stress upon this. But the fact of the matter is that there are very few households in which the future of some young man or boy is not seriously being considered. For every live young man there is a place in this world. We are not worrying about the young man. If he is of the right stuff he has nothing at stake because there are communities that are calling for him. It is for Richmond that we are fearing. For if the time ever comes when it can be said that young men cannot rise to control—to positions of trust—just in the measure of their efficiency—then Richmond is a dead town. It will go no farther. Of course this will not immediately become perceptible—nothing in this world is sudden—there are no real highlights—the hand on the clock moves but who can see the hand change that records the hours?

A few years ago the Chicago Tribune published a list of the men who had arisen to fame from Richmond, Indiana. It was a remarkable list. But what if the energy of these men who were enumerated had been spent in making Richmond?

What would Richmond look like?

If Richmond cannot appreciate and foster young men—then the young men will leave Richmond.

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A World Without A Bible

By Rev. William Evans, Director

Bible Course, Moody Bible

Institute, Chicago

TEXT.—When Michael, the son of Ge-
mariah, the son of Shaphan, had heard
out of the book all of the words of the
Lord: Take thee again another roll, and
write in it all the former words that were
in the first roll, which Jehoiakim, the
king of Judah, hath burned.—Jer. 36:11-23.

Can you picture a world without a Bible? What a poor world it would be. The art of the world has for centuries found its sublime subjects in the gospel story. A visit to the world's great galleries of art will corroborate this fact. The most beautiful picture in the National Gallery in

London, "The Virgin," in Paris, Murillo's "Assumption of the Virgin," in Antwerp, Reuben's "Descent from the Cross," in Florence, "The Madonna de la Sedia," in Venice, Titian's "Assumption of the Virgin," in Milan, Leonardo's "Last Supper," in Berlin, Guido's "Ecce Homo," in Rome, "The Crucifixion," and in Madrid, "The Ascension," by Raphael, in Dresden, the crown of all the world's art, "The Sistine Madonna."

The influence of the Bible is equally felt in the realm of poetry as illustrated in Dante's "Vision," Tennyson's "Holy Grail," Browning's "Christmas Eve," "Easter Day," "Death in the Desert," Whittier's "Our Master."

In the realm of music, the influence of the Bible is seen in such oratorios as "Elijah and Paul" by Mendelssohn; "The Messiah" by Handel; "The Creation" by Haydn. Our National hymn "America," was written by a clergyman.

Literature also has felt the influence of the Bible. In a very real sense Germany may be called the home of the Bible, and Germany is the land of books and learning. It is claimed that over 25,000,000 books left the German press last year. It has been said that Ireland, which, in a sense has been deprived of the Bible, is not a land of literature. Indeed, it has been claimed by some that there are towns of moderate size in Ireland in which a book store cannot be found. Ruskin's beautiful gardens would be but barren deserts were it not for the flowers taken from the Bible. Milton's "Paradise Lost" is nothing but the Bible in blank verse. Bunyan in his Pilgrim Progress saw practically nothing that the Apostle John had not seen in the Book of Revelation. Shakespeare's works would be very meager if he had not been inspired by the Bible. In a very real sense, the Bible is the land of books and learning. It is claimed that over 25,000,000 books left the German press last year. 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