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throughout the World

The SNAPSHOT GUILD
More About The Candid Camera



In "candid" photography you must shoot with conditions "as is." That's what makes it fascinating.

LAST week we talked about candid photography in general so now let's discuss the personal and mechanical equipment necessary to take candid camera pictures.

First, you must be equipped with a disposition to overcome a few obstacles, for you are going to have them if you are determined to get real candid camera shots. As was pointed out last week, in candid photography you take your pictures "as is."

In candid photography your picture possibilities are limited—or unlimited, as the case may be—by the versatility of your camera, but for the average amateur a small camera with an f 35 lens will give all the speed necessary. A fast lens plus super sensitive panchromatic film is essential if you are to make your candid camera shots under adverse lighting conditions, in or outdoors. Next in importance is your shutter speed. No, an extremely fast shutter speed is not all-important for candid shots, but obviously it has many advantages.

An ideal combination for your miniature candid camera is an f 35 lens for your largest diaphragm opening with shutter speeds ranging from one to 1/350 of a second. With such a shutter you will also find it equipped for "time" and "bulb" exposures.

Slow shutter speeds are important, for there are occasions when you will find it quite necessary to make your candid shot with the lens wide open and then, to get

proper exposure, you'll have to shoot at speeds of 1/10, 1/8 or perhaps a full second. Slow shutter speeds will be found necessary, too, when under good lighting conditions you may want to "stop down" to f16 or f22 to get good depth of focus.

The old rule of photography is to use a tripod when taking pictures at speeds slower than 1/125 of a second, or else place the camera on something solid to prevent any movement when the picture is snapped. You can't always plan on either of these safeguards or conveniences in candid photography, for when a candid camera shot appears you must shoot before your camera gets away. Holding the camera steady at slow shutter speeds may be classified as one of the obstacles to conquer. Practice is the only road to success in overcoming this handicap.

First of all, however, know your camera. Thoroughly familiarize yourself with all the manual operations until they become second nature. Then practice holding the camera steady through such low speeds as 1/8 and 1/10 of a second. Don't try to hold yours if stiff in shooting at slow speeds. Relax all over, steady yourself, hold the camera to your eye and release the shutter, not with a sudden push or pull, but with slow steady pressure on the release.

Candid photography may require a little effort and thought but you will be well repaid in unusual and interesting results. It's a great sport.

JOHN VAN OULDER.

THE BEST MAKE

With doubt and dismay you are admitted: You think there's no chance for you, sonny. The best books haven't been written. The best race hasn't been run. The best score hasn't been made yet. The best song hasn't been sung. The best time hasn't been played yet. Cheer up, for the world is young! No chance? why the world is just eager.

You things you ought to create. His store of true wealth is still meagre. His needs are insistent and great. It yearns for more power and beauty. More laughter and love and romance. More loyalty, labor, and duty. No chance—why, there's nothing but chance!

For the best verse hasn't been rhymed yet. The best house hasn't been planned. The highest peak hasn't been climbed yet. The mightiest rivers haven't been spanned. Don't worry and fret, faint-hearted. The chances have just begun. For the best jobs haven't been started. The best work hasn't been done.

—Horton Hays

Sin, Repentance and Faith

International Uniform Sunday School

GOLDEN TEXT—If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.—1 John 1:9

LESSON PARAGRAPHS: Luke 15: 11-32. God, what a world, if men in street and mart. With the same kinship of the human heart. Which makes them, in the face of life and blood, fit to the meaning of True Brotherhood.

—Ella Wheeler Wilcox

Independence, 11, 12

How different two people in the one home may be! In the imaginary house described in the parable of the prodigal son, the older brother was circumspect and conventional, a model of propriety, while the younger brother was hot-blooded, impulsive, unable to resist the wanderlust in his spirit. His chief desire was to be on his own, away from parental control, where his brother's virtues would not be thrown up to him. He did not see any lack in possessions except insofar as they might allow him to take his fling and have a good time. His real desire was to be independent. Instead of an old head on young shoulders, he had a light head on young shoulders. His biggest trouble was a lack of responsibility.

A Family Education, 11-16

It may be that the benevolent father should share some of the blame along with the prodigal son. Neither home, school, nor nation had given the boy a preparation adequate for life. Why did he want to leave home? Why was he so anxious to have full control of his possessions? Perhaps he had not been enough on his own and he did not have a true picture of life. A certain twentieth century father had constant difficulty with his two sons over the motor car. At last the father locked it up saying that neither of them could use the car because they missed it—a family failure all round. Another father started his two boys driving early, allowed them to make repairs, gave them practice in driving on long summer trips, and in that home the motor car never became a problem. The boys had self-control, and the father did not need to control the car. The prodigal son was ready, a know-it-all sort of fellow, and it was only when he began to be in want that he came to his senses. Hunger was his best teacher. He learned in the far country what he should have learned at home.

Revelation, 17-19

Many people now suffering financial embarrassment recall their previous affluent condition. A man who had failed in business tells that he once paid \$800 for a ring. Another who cannot pay his taxes has paid several hundred dollars for a fur coat. A man receiving a handout recalls that in his prosperous days he had paid seven dollars for one meal. Reverses in fortune teach contentment and show the necessity for thrift. The prodigal son amid all his losses had one wholesome loss—the loss of his pride. He was willing to go home and be as one of the hired servants. He had also made a healthy acquisition—he had developed a sense of sin.

"Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." What a different attitude of mind in the young man who had left home so haughty. Done were his self-confidence and conceit. He was beaten and ready to admit that he was beaten. Having reached that stage, he could begin to live anew. The journey to the far country was not altogether in vain when from it he gained an acute sense of sin.

The Father's Forgiveness, 22, 21

Unsurpassed is the literary deftness whereby the forgiving father is described. While the son had been forgetful of the father, the father had been thinking of the son. He could

not forget the little fellow whom he had held in his arms, whom he had seen learn to walk and talk. Paternal love normally is very strong. The father in the parable was looking for his boy and ran and fell on his neck and kissed him. Of course, in telling this story, Jesus was really telling about our heavenly Father. It is in the light of God's great love that we become conscious of our sin. Dr. Hinkley wrote: "Once, when the prodigal was fretting against the discipline of home and planning a way of escape, he called his conduct 'Independence'; later, after he had run through his means, and friends and love had forsaken him, he called it 'ill-luck'; even when he commended his restrictions in the course of coming to himself, only called it 'Polly'; but now he had found the right name when he confessed, 'I have sinned.'"

Memorial Day, 22-24

It has been said that the final stage in religion is joy. Certainly religion at its best shows joy, but equally certainly such modern religion is lacking in joy. Some religious people are so critical and censorious that they have little joy themselves and they kill it in others. Jesus spoke of the joy in heaven over one sinner who repents but modern churches show little of that joy—the joy which motivates to put the penitent on probation.

Christ pictured the glad family joy in the home when the prodigal returned. The tragedy is that in many churches there is so little concern when a member lapses and is proclaimed one of the highest joys anyone may know is to help another to get free from sinful habit. If the church is a genuine fellowship, this joy should be felt by the members. What a contrast for the son when in the far country he "began to be in want" and in his father's home they "began to make merry." The broken family circle was complete again, and the forgotten brother there, happy of all. Remember that it was Jesus Christ who told this parable and gave us this picture of a merry family.

Questions for Discussion

1. Can youth learn wisdom without bitter experience?
2. Does modern education produce moral discrimination?
3. "Break us 'till we make us!" Is that the experience of all?
4. How may we be sure that we are forgiven?
5. Is there any Pharisee in the Christian Church?

The sun is rising a little earlier each morning, but all our hearts have to induce the younger generation to initiate this excellent example, have so far proved unavailing.

THANKSGIVING PRAYER

Of interest to many Canadians will be the form of prayer authorized for use in St. Paul's Cathedral, London, and in other churches throughout England on the occasion of the services to commemorate the 25th anniversary of the King's accession to the throne. This special prayer of thanksgiving is as follows: "It is very meet, right, and our bounding duty that we should give thanks unto Thee, Lord, Holy Father, Almighty, Everlasting God, for that Thou wast pleased on this day to set Thy servant our Sovereign Lord King George upon the Throne of this Britain and had protected him in days of sickness and of health throughout his reign of five and twenty years. For the example of unceasing service set by him and by our gracious Queen Mary, for strength and steadfastness he showed on him and on this nation in years of war and of manifold tribulation, for the love and loyalty he has shown to his great family of people in all parts of the world, we thank and magnify Thy goodness, O God, our Father, Thy increase in the knowledge of Thy marvellous works, in care, for those who suffer from sickness or the lack of work to desire that all men everywhere may live in peace and enjoy the fruit of Thy labor. For these and all other Thy mercies bestowed to us, O Father, Almighty, we yield Thee our hearty thanks, through Jesus Christ our Lord, to whom with Thee and the Holy Spirit we all honor and glory now and for evermore. Amen."

The author of this prayer remains anonymous. He has, however, caught the spirit of the approaching celebration and put into almost matchless prose the true feelings of all His Majesty's subjects.—Record and Times.

As Mark Twain said when some one declares an obligation you can't fear the report for miles.

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