

women who have enriched the devotional literature of the Church. Bernard left numerous writings, consisting of treatises on mystical themes, sermons, letters and hymns. His hymns have been translated into many languages and are found in the books of both the Protestant and Roman communions. Two of his best hymns are found in our own Methodist Hymn Book. These are: "Jesus, the Very Thought of Thee" and "Jesus Thou Joy of Loving Hearts."

Bernard was passionately devoted to the Church. It was this which led him to hunt out heresy. It was this zeal that led him to advocate the second crusade. The failure of that great military undertaking broke his spirit. He was weakened by incessant labors and painful privations, and when one after another of his friends and associates died, he began to long "to depart and be with Christ." He died August 20th, 1153, at his beloved Clairvaux. He was a noble far as the Church had become a part of himself; ardent in his sympathies and friendships, tenacious of purpose, terrible in indignation. He spared no abuse and denounced corruption to the Pope as frankly as to his own monks. As a thinker he was not profound nor in advance of his age, but much of the best thought and piety of the time are sublimed in him to a sweet mystery and rapture of sentiment which still, after the lapse of eight centuries, has power to kindle religious emotion. He presents a fine contrast to the warring popes and kings of that period in the purity, simplicity and unselfishness of his life.

After his death the monastery at Clairvaux was improved and enlarged. At the time of the French Revolution it was suppressed and the building is now used as a prison.

Generosity

CITIZENSHIP TOPIC FOR OCTOBER.

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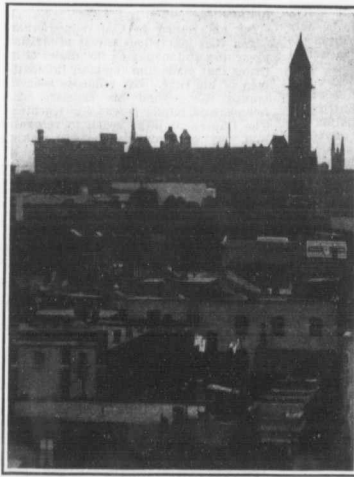
Scripture References—Isa. 58: 17; Jer. 22: 13-19; Zach. Chap. 7; Luke 6: 27-38; 10: 25-37.

Generosity should be distinguished from liberality and charity. A wealthy man may give a liberal gift to some good cause and not be truly generous. We may spend much on charity and never manifest the true generous spirit. Generosity is the spirit of helpfulness. It need not express itself in any stereotyped form. It is initiative and suits the gift to the present need. It is never willing that other agencies do the work. It is distinctly personal. The great example of generosity is Jesus. He never gave money. He gave Himself. One of the curses of our modern Christians is the habit or custom of giving, till it becomes a social burden.

It is not the amount we give, but the true spirit of good-will expressed in the simplest way. Generosity is the realizing of the spirit of humanity—identification with the needs of the world. It implies the spirit of faith. Jesus was the friend of the sinners and outcasts, because He had faith in them. That faith was not born of facts but of love. He knew, because He loved, that there was more true humanity in these people than was ever manifest. He awakened dormant and crushed self-respect that never would have been seen but for Him. It is the same kind of faith in human nature that has made Judge Lindsey the friend of the delinquent boy and girl. How many have been given a new chance and "made good" because someone had faith in them, and loved them enough to give them another chance. Where would any of us

be only for this element of faith manifest in our parents and those that have inspired us? This is the greatest source of inspiration. Herein lies the true ideal of generosity. "It is that quickening influence of a passion for rescuing a human soul from destruction, a calm faith that every human soul is capable of responding to kindness and help."

Let us apply this principle of generosity to a social problem of to-day—relation of philanthropy to poverty. Jesus said, "the poor ye have always with you." But poverty is a condition that is found in direct relation to our modern industrial life. "It is the result of social neglect, of industrial exploitation, of maladministration in government, of an obsolete system of education, of our failure to adopt plans, which already, at least in fragmentary and local ways, have shown



THE CITY HALL, TORONTO, FROM ROOF GIRDERS
OF THE NEW BOOK ROOM.

their usefulness to correct particular evils."

Modern philanthropy does not end when charity is handed out to the poor. It must go to the root of the evil. It should seek out and drive out those organized forces of evil, those particular causes of dependence and intolerable living conditions, which are beyond the control of the individuals whom they injure and whom they too often destroy.

Why do we go on trying to fill the leaky barrel? When we see distress in any form we form a society to meet it. When there are orphans, we found a home; when children are neglected, because the mother is a wage-earner, we found a day nursery. This is good in its place, but they should not crystallize into permanent institutions to go the circle of duty. Why not get at the root of the whole affair? Why feed the children of the drunkard and let the saloon remain?

One of the greatest causes of poverty is the exploitation of labor. The working man does not get a sufficient wage. He lives in unsanitary and restricted surroundings. How can he be anything else than poor? True generosity would be fulfilled in the bestowing of justice.

If the business principles to which one conforms are honorable, if his dealings with the employees are just, consistent

and personal; if he anticipates the tidal nature of industry, and provides for continuity of employment; if his prosperity brings reward to all concerned in procuring it; if his adversity is shared by employer and employed—such a man may not be known as a philanthropist, yet he has made unnecessary much of our modern charity.

The need of philanthropy is found in our industrial order, and the most scientific method is to be found in industrial justice, progress and peace. In Churchill's "Inside of the Cup" we have this shown very clearly. Wealthy men underpay their employees, and as landowners demand high rent, the poor man must be huddled up in the slum district. But these wealthy men subscribe large sums to charity. When the minister of the wealthy church goes down to the slum they tell him that they do not want their charity, they want a chance to live. The poor man is not crying out for relief, but for justice, and an opportunity to help himself. Even the efforts of the capitalists to help the workingman—providing playgrounds, libraries, etc.—have been looked at with suspicion by the workingman. Why? They want the right to live their own lives, to own their own homes, to choose their own amusements, and to spend their wages in their own way. They want liberty at any cost and will not accept as benevolence what they think they have earned as rights.

What relation should the Christian Church take to this question? Should the Church have its own philanthropic societies? There are many institutions outside of the Church that are doing the work. But these secular agencies do not supply their own inspiration. The Church must supply the cultivation and enrichment of the life of the spirit, which is in

these movements. These agencies only express a deep underlying religious faith. The Church should stand as the custodian of true religious life, as a concrete embodiment of the inspirational side of social work. "The special province of the Church is that of spiritual inspiration and enlightenment, that of personal regeneration, that has to do with the creation and strengthening of right desires and motives. This special task of personal regeneration and spiritual enlightenment is of transcendent importance, distinctive, unique, incompatible with the ignoring of social needs and activities, and not necessarily implying an attempt to assume the direct responsibility for organizing and carrying on such activities within the church."

QUOTATIONS.

One of the most impressive facts discovered by the scientific study of poverty, both in the United States and in Great Britain, is the fact that the cause of destitution which must be referred to misfortune as their cause outnumber the causes due to misconduct in the proportion of two to one. Poverty is in this degree a consequence of intermittent employment, sickness, old age or death, rather than of personal delinquency.—*Peabody.*

Other tasks for other ages. This be