

large their giving and not confine it to the Christmas season.

We are glad to know that Christmas giving of this kind is developing, and that not a few people are, to a large extent, confining their gift giving to the homes of the poor, and that some churches are doing the same. This is a very happy development of Christmas good will, and we refer to it now for the purpose of suggesting that the plan should be systematized by all our Christian churches; that readers of THE DOMINION PRESBYTERIAN may keep the idea in view and give it practical expression when another Christmas season comes round. The old custom, hoary with age, of friends exchanging gifts with friends, need not be wholly abandoned; but it would bring a blessing to donors, as well as to recipients, to make giving to the poor, a first and principal charge on their Christmas benefactions.

### MUST BE RESPECTED.

There is one feature of President Roosevelt's recent message to Congress which does not seem to have attracted much attention in this country—his definition of the government's attitude towards organized capital and organized labor. The government, he says, asks "nothing save that the interest of each shall be brought into harmony with the interest of the general public, and that the conduct of each shall conform to the fundamental rules of obedience to law, of individual freedom and of justice and fair dealing toward all. Every man must be guaranteed his liberty and his right to do as he likes with his property or his labor, so long as he does not infringe the rights of others. No man is above the law, and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is demanded as a right; not asked as a favor." All the better classes of American papers regard this deliverance as "wholesome doctrine." The Philadelphia Ledger, for instance, regards it as a re-declaration by the President of the most desirable or essential law of the "open shop," of the inherent and inalienable law of the right of any man to work, without let or hindrance, for any wages, or any hours, or any other conditions which employee and employer may mutually agree upon; it similarly includes the same unquestionable right of any man to refuse to work for any reason or no reason—for mere fancy or whim. It is a doctrine which safeguards the independence of the individual by throwing about him the strong protecting arm of the law. "This," says the Ledger, "is as it should be. Organized labor no more than organized capital should be permitted to harass or oppress the man able, willing and anxious to work. It is proper and necessary that the highest authority in the land should so define the law." We hope labor unions of Canada will not lose sight of this "wholesome doctrine" when impelled to indulge in the luxury (?) of a strike.

### \*CAIRNS: PREACHER AND TEACHER.

In their "Famous Scots Series," Messrs. Oliphant Anderson and Ferrier are giving us an admirable lot of well written literature in handy volumes at a popular price. A number of these have already been noticed; and the last, recently received, now lies before us. The story of Principal Cairns' life, as told by his son in "this little book" as he styles it, is a most readable one. Commencing with his ancestry and childhood, we are introduced to the future Principal as the sheep herd the school boy and college student. Then we see him as the faithful preacher, the wise churchman and the professor and Principal of a large Theological College.

In the following sentences we are told some of the difficulties encountered by young Cairns in getting an education:

"John Cairns first went to Mr. McGregor's school when the family removed to Cockburnspath from Aikinside, and he made such progress that two years later, when he was ten years old, the master proposed that he should join a Latin class which was then being formed. This proposal caused great searchings of heart at home. His father, with anxious conscientiousness, debated with himself as to whether it would be right for him thus to set one of his sons above the rest. He could not afford to have them all taught Latin, so would it be fair to the others that John should be thus singled out from them? The mother, on the other hand, had no such misgivings, and she was clear that John must have his Latin. The ordinary school fees ranged from three to five shillings a quarter; but when Latin was taken they rose to seven and sixpence. Mr. McGregor had proposed to teach John Latin without extra charge, but both his father and his mother were agreed that to accept this kind offer was not to be thought of for a moment; and his mother was sure that by a little contriving and saving on her part the extra sum could be secured. The minister, Mr. Inglis, who was consulted in the matter, also pronounced strongly for the proposal, and so John was allowed to begin his classical studies."

In the third chapter we get glimpses of Cairns' college days.

"When John Cairns entered the University of Edinburgh in November 1834 he passed into a world that was entirely strange to him. And he himself in some mysterious way seemed to be changed beyond his own recognition. Instead of being the Jock Cairns who had herded sheep on the braes of Dungleass, and had carried butter to the Cockburnspath shop, he was now, as his matriculation card informed him, 'Joannes Cairns, Civic Academiæ Edinburgensis;' he was addressed by the professor in class as 'Mr.' Cairns, and was included in his appeal to 'any gentleman in the bench' to elucidate a difficult passage in the lesson of the day."

Here is the description he gives to his parents of his surroundings and of the daily routine of his life: "The lodging which we occupy is a very good room, measuring 18 feet by 16 feet, in every way

neat and comfortable. The walls are hung with pictures, and the windows ab und with flowers. The rent is 3s 6d. with a promise of abatement when the price of coal is lowered. This is, no doubt, a great sum of money, but I trust it will be amply compensated by the honesty, cleanliness, economy, and good temper of the landlady. I shall give you the details of my daily life: As to meals—breakfast on porridge and tracle at 8:15; dinner on broth and mutton or varieties of potatoes with beef or fish at 3:15; coffee at 7; if hungry, a little bread before bed. I can live quite easily and comfortably on 3s. or 3s. 6d. per week and when you see me you will find that I have grown fat on students' fare."

"His preaching from the first made a deep impression. Following the old Seceder tradition, and the example of his boyhood minister, Mr. Inglis, and of his professor Dr. Brown, his discourse in the forenoon was always a "lecture" expository of some extended passage of Scripture, and forming one of a consecutive series; while that in the afternoon followed the familiar lines of an ordinary sermon. But there was nothing quite ordinary in his preaching at any time. Even when there was no unusual flight of eloquence, there was always to be noted the steady march of a strong mind from point to point till the conclusion had been reached; always a certain width and elevation of view, and always the ring of irresistible conviction."

But Cairns was no mere preacher and teacher. He put out his full strength as truly in his pastoral work as in his work for and in the pulpit. He visited his large congregation steadily once a year, offering prayer in each house, and hearing the children repeat a psalm or portion of Scripture which he had prescribed the year before. He timed these visits so accurately, that he could on one occasion banter one of his elders on the fact that he had received more than his due in one year, because the last visitation had been on the 1st of January and this was on the 31st December!

While fully recognising the right of others to come to a different conclusion from his own, and while uniformly basing his total abstinence on the ground of Christian expediency and not on that of absolute Divine law, his view of it as a Christian duty grew clearer every year. He was frequently to be found on Temperance platforms, and was in constant request for the preaching of Temperance sermons. Some of his speeches and sermons have been reprinted and widely read, and one New Year's tract has had a circulation of one hundred and eighty thousand.

Religious statistics of the German empire, according to the recently tabulated results of the census of 1900, show that sixty-two and one half per cent of the population are Protestant, almost all members of one or another of the various state churches, in all 35,231,104. Of Roman Catholics there are 20,321,441, chiefly in West Prussia, Posen, Silesia, Westphalia, Rhenish Prussia, Bavaria, and Alsace-Lorraine. Of Greek Catholics there are 6,472, and of "other Christians" 103,792. In the whole German empire there are only 586,833 who register themselves as Jews.

\*Principal Cairns, by John Cairns, Toronto: The U. C. A. Canada Tract Society, Price 60c, net.