

and character of their son. The stagnation of Scottish ecclesiastical life was broken by the call for evangelical truth and spiritual freedom which came from the pulpit of Ebenezer Erskine in 1732. His claim that the rights of the people in choosing ministers should be respected, and his preaching of unconditional salvation through the hearty reception of Christ could not be silenced, and kindred spirits joined him until at length in 1740 the doors of the Establishment were closed upon them, and they formed the Secession Church, afterwards known as the United Presbyterian.

Of this Secession Church James Buchan and Margaret Ewing were, in their early religious life, members. Then came a new inflow of truth through the preaching of Grenville Ewing who first introduced Congregationalism or, as it was then called, Independency, into Scotland. In conjunction with the Haldanes and Ralph Wardlaw (a cousin of Miss Ewing) a Congregational church was formed in Glasgow and of this church, under Dr. Wardlaw's ministry, James Buchan and Margaret Ewing became members in 1806, and while in this communion they were united in marriage. The next progressive move they made was in consequence of lectures on "The Abrahamic Covenant," prepared in 1807 by Dr. Wardlaw, in order to confirm the faith of brethren who were being disturbed on the question of believer's baptism. As not infrequently happens in such cases the defence brought them face to face with the truth: they searched the Scriptures, and being satisfied that the baptism of the Bible meant immersion of those who believed in Christ, they resolutely moved on into that final form of faith to which they adhered through life.

In 1807 David Buchan was born in Glasgow. His father was a muslin manufacturer and merchant; soon after, in 1810, he was called to be one of the elders in a new Baptist church of about 130 members, formed that year by separation from the church he had first joined. The peculiarities of Scottish Baptists, some of which affected and still affect Canadian churches, were the plurality of elders (or pastors), weekly communion at the Lord's table, plenary power of the membership to regulate internal affairs and order, and methods of withdrawal other than by death, transfer or exclusion. In such a church atmosphere David Buchan was reared, and he must have imbibed at every