

guished one. Soon after receiving license as a preacher, he was presented by the Crown, in 1830, to the Parliamentary Church of North Ronaldshay, an island of the Orkney group. In this remote sphere he distinguished himself not only by his pastoral fidelity and success, but by the assiduity with which he continued his linguistic and theological studies. After seven years' service in Orkney, he was called to Bridgetown—a suburb of Glasgow—to the Church erected there by the Church Building Society. During his stay in Bridgetown, Mr. Fairbairn earned the character of a diligent and faithful minister, and a preacher of considerable ability, gathering around him a large and attached congregation. At this time it was the custom of the city clergymen to deliver public lectures during the winter months on subjects of a more or less Scriptural character, and in these Mr. Fairbairn took part. This particular form of instruction was much less common in the first half of the century than in these more highly favoured days, and the lectures, which attracted considerable attention, were generally issued in printed form. Thence in three years time he was again moved to Saltoun, where in proximity to his native place, and with the fine library which is a permanent possession of the manse, he must have felt himself in a very congenial sphere. While here, he published his first contribution to religious literature, its title being, "Typical Theology." But the testing time of the Disruption came; and he did not flinch. After a few years' service as Free Church minister he was called to Aberdeen, where, first alone as successor to Dr. MacLagan, formerly of Kinkinnass, and then in conjunction with Professor Smeaton, he had charge of the students who took their theological course there. On the establishment and organization of the Glasgow Free College in 1856, he was appointed Principal, his first colleagues being the late Drs. Hetherington and Gibson, and Dr. Douglas, who still occupies the Hebrew chair. While Principal he at the same time taught the classes of Systematic Divinity and New Testament Exegesis.

He was a man who would have done honour to any college. He combined the highest qualities of a thoroughly trained and accomplished exegete with those of the well-found systematic divine. He was rich in recondite learning, unwearied in research, and very successful in communicating the results of his inquiries and reflections. Able to trace out, and penetrate to the exact meaning of Scriptural statements as they stand, he was able also to rear upon this basis of exact interpretation a select superstructure of doctrine to vindicate the plan of theology as a science, and to exhibit it in its manifold relations to philosophic truth. While holding loyally to the old orthodox faith, he stood out as one of the few men in Scotland who have a comprehensive acquaintance with modern speculations, whether of home or foreign growth (he was personally acquainted with many of the most famous German theologians), and who redeem Scottish learning in this department from the reproach of being jejune and barren. His principal works are "The Typology of Scripture," "Ezekiel and the Book of his Prophecy," the third series of the Cunningham Lectures, on Law and Theology, and a recent volume on the Pastoral Epistles of St. Paul. All of these have been widely circulated and greatly prized; and they well illustrate his qualities of mind and faith. He was also a frequent contributor to periodical literature.

In 1864 he received the highest honours of his Church, being chosen Moderator of the Assembly for that year. His extremely noble and imposing presence enabled him to fill the chair with unusual dignity. Soon afterwards he visited America as a deputy from the Free Church. He was one of the Old Testament revisers who periodically meet at Westminster, and