

curriculum. Some of his fellow-students were young men of ability, and afterwards became famous among the alumni of that institution—old already, and celebrated in many generations for the work it was designed to accomplish. Some of its professors at the time, as well as since, were men of renown, as, for example, Dr. Chalmers, whose vigour of intellect, devoted piety, force of character, and fervid eloquence, have gained the admiration of thousands, and John Wilson, of fertile brain and a ready pen, and whose writings, whether in the pages of *Blackwood's Magazine*, or the separate volume, as in "Lights and Shadows of Scottish Life," are so full of rich thought, tender pathos and life-like description. That he attained to considerable rank among those who were passing through the University with him may be inferred from his having been engaged as a tutor in the family of Lord Glasgow; and that he won the confidence and friendship of his pupils is evident from the correspondence that was kept up even after his removal to Canada between him and one of them who succeeded to his father's rank, title and estates.

Mr. Smellie's theological course, like his literary, was successful. Immediately on its completion he was licensed by the Presbytery of Kirkwall to preach the Gospel of the grace of God, and there was in readiness for him a field of usefulness in which to employ the talents, acquirements and graces he possessed. Licensed on one day, he was, on the following one, appointed to be the assistant to the Rev. Walter Traill, minister of Lady Parish, Orkney, quite near the place of his birth. He acted as his assistant for about a year, when the way became open for his appointment as assistant and successor, and here he continued to minister in the faithful and acceptable discharge of all the functions of the office to which he had been inducted.

The agitation was going on in Scotland with undiminished, in fact with ever-accumulating force, reaching to every parish and corner of the land, and extending beyond the precincts of Britain to other lands, which ended in the Disruption of the Established Church and the formation of what is known as the Free Church, in the year 1843. Mr. Smellie's mind had been made up to leave Scotland for Canada, by whose spiritual destitution he had been impressed. Accordingly, having married in the year 1843 the eldest daughter of the Rev. Dr. Logie, minister of St. Magnus, in Kirkwall, one month after his marriage he sailed with his newly-wedded wife for Canada, bearing a commission from the Colonial Committee of the Church of Scotland.

Arriving at New York in company with the late Dr. Bayne, of Galt, and others, the party reached Hamilton on 19th September, and there on the following Sabbath Mr. Smellie's first sermon in Canada was preached. After some weeks of mission work at Montreal, Lachine, and Bytown, he was sent to Fergus, where he preached on 29th October and the Sabbath following to the congregation of St. Andrew's Church, which had become vacant some time previously through the death of the Rev. Mr. Gardner, and was soon called to the pulpit. This call he accepted, and in the month of December was inducted to the new charge in the strange land. The field was an interesting one, the population, then small, being largely composed of settlers from Scotland. Almost all of those have now passed away, but their names will be long remembered, and the force of their example will descend through generations rising up in the future.

Mr. Smellie did not continue long in the pulpit which he had consented to occupy, but retired from it before a year elapsed. The Presbyterian Church in Canada, in connection with the Church of Scotland, also felt the throes of the convulsion through which the Church in the Fatherland had been passing; and the shock of the Disruption at home was felt throughout its congregations and mission stations wherever these had been organized. Deputations from both parties, those favourable and those opposed to a Disruption, had visited the principal of these; one urging the people to hold fast to the connection in which they stood, and the other to come out, and show their sympathy with those who, in the land of their nativity, had been contending, as they claimed, for the spiritual independence of Christ's crown and kingdom from all state dictation and control. Mr. Smellie and many of his people felt the force of the arguments and appeals addressed to them by the latter; and in the year following his induction they severed their connection with the Church of Scotland, cast in their lot with the Free Church movement, were organized into a distinct congregation, and, having chosen a site for a new place of worship, applied themselves to the erecting of a church edifice, and built what is known as Melville Church to this day. The building was completed in 1846, and was opened for service by Rev. Dr. Burns. In this church Mr. Smellie continued to officiate to the year 1888, occupying the same pulpit for forty-two years, when age, with the infirmities it brings, constrained him to give up the active labours of the ministerial office, and spend whatever portion of life

might remain to him in the Providence of God, in comparative retirement. His people who had all along been a help and comfort to him in his work, and were ever ready or consult his wishes, feeling the reasonableness of his proposals, agreed to offer no opposition to the perfection of his resignation by the Presbytery. They still further evinced their good will by making for him a retiring allowance of three hundred dollars yearly, as long as he lived, and agreeing that this be a first charge on the revenue yearly. Not without deep feeling, caused by the length of time he had been engaged in spiritual work among them, and by the solemnity of the step he was taking, he bade his people and pulpit farewell, and the pastoral tie was, in due course, declared by the Presbytery to be dissolved. He had another comfort at this stage in his history. Belonging to Melville Church, and at a short distance from the building, a substantial and comfortable manse had been erected, with a small glebe attached. This had been the home of Mr. Smellie, his wife and family for many a year. In it they had experienced the rich, loving-kindness of their God. It was dear to their hearts, hallowed by many sacred and domestic associations, and it pained them to think that they must remove from it. Among the members of the family there was a desire to purchase the place, so that the parents and those at home might continue to occupy it, and thus be spared the wrench to their hearts that would be caused by leaving the dear old homestead. To their honour let it be stated, that the congregation sympathizing with them in this wish and purpose, agreed to part with the property at a reasonable price, and the bargain was closed to the mutual satisfaction of those interested. It is still in the ownership of the Smellie family.

In 1886, Dr. Smellie reached the jubilee of his ordination to the gospel ministry, and the Presbytery of Guelph entered heartily with the congregation into the movement to celebrate the occasion. Not dwelling upon other services there was a public meeting in the town hall of the village in the evening, at which there was a large concourse of people belonging to the neighborhood, and not a few from a distance, desirous of showing their respect and esteem for a workman who had been spared so long to labour in the vineyard of his Lord. It would be out of place to describe these services in detail, but one scene on that occasion will never be effaced from the memories of those present. Arising from what appeared to be a trifling accident, Dr. Smellie's health had been considerably affected and he had been confined to his room for some weeks. But in the course of the evening, and at a particular stage of the proceedings, his medical adviser carried him in his arms from the door of the Hall to the platform on which here remained for a time receiving the formal acknowledgment of his people in a substantial and gratifying shape, of their regard for him, and their appreciation of his long, laborious and faithful ministry.

It 1893, nearly three years and a half before his death, the golden wedding of Dr. and Mrs. Smellie was celebrated, and the occasion was a happy one to themselves and surviving children. There were thus two interesting periods in their history, of rare occurrence in the lives of those connected as they were with the Church—a jubilee of ministerial standing and a jubilee of married life.

Some years ago the University of Queen's College, Kingston, conferred on Mr. Smellie the honorary degree of Doctor of Divinity, a distinction to which he was well entitled considering the valuable pioneer work he had done for the Church.

When Dr. Smellie resigned his charge the expectation was that he would continue to reside in Fergus and in the house in which so large a portion of his family life had been spent, and which he could now regard as his own. He did so for a considerable time. Two years ago his daughter, the wife of the late Rev. D. J. Macdonnell, B.D., of St. Andrew's Church, Toronto, was called away from saintly work and conflict on earth to the crown of reward in heaven, leaving behind her a husband and an interesting family of children, some of them young. For their sakes, and at the earnest request of the bereaved husband and father, Dr. Smellie, Mrs. Smellie and daughter removed to St. Andrew's manse, Toronto, and they were residing here when death laid his hand upon the aged servant and quietly bore him to the Father's house of many mansions. Mr. Macdonnell, as is well known, had pre-deceased his father-in-law by a few months.

Not many of the rising generation can draw a correct picture in his mind of the changes in the face of the surrounding country which Dr. Smellie was permitted to see. Nearly all around him was unbroken forest. Woods occupied a greater part of the distance between even Fergus and Elora. Settlements were scattered here and there; clearances had been made, but they were comparatively small; shanties or houses had been built such as to meet present necessities; the sound of the woodman's axe struck the ear of the traveller, and other things characteristic of the commencement of life in the bush. Now broad, cleared, well-cultivated fields meet the

view; skilled cultivation of the soil has taken the place of the early, rude appliances; the dwellings of the farmer's family are substantial and comfortable; plenty abounds, and large barns, indicative of industry and successful toil, may everywhere be seen. The region above and below Fergus was a wilderness of trees: tall, umbrageous, gigantic. Now there may be seen broad fields and prosperous settlements.

Dr. Smellie saw and was no mean instrument in making great changes in the Church. Several congregations, some of them now strong and active in the enterprises in which the Presbyterian Church in Canada is engaged, grew up under his eye and had the benefit of his fostering care. It would be a labour of love to dwell on these in detail, but we must refrain from doing so.

He saw great changes, also, in the history and relations of the different branches of which the Presbyterian Church in Canada is now composed. At the time of his arrival in the country he belonged to the Established Church of Scotland. Shortly afterwards, as we have seen, he joined the Free Church. In 1861 he entered the union then formed between the Free and the United Presbyterian Churches, and in 1875 the union between that united Church and the congregations connected with the Established Church of the home-land. He thus, with some others, made three changes in his ecclesiastical connection, and four changes in his Presbyterian relationships, without change of locality during his Canadian life.

Dr. Smellie regarded the pulpit as the great centre of his influence and always had respect to the command of Christ to preach the word. He was accordingly conscientious and careful in his preparations as a preacher, and in this respect, as in many others, was an example to all, and especially to young ministers. He selected his texts prayerfully, meditated upon them with concentrated attention, always looking for Divine guidance, compared spiritual things with spiritual, and applied himself to bring out of his treasury things new and old. Christ and him crucified, Christ taking away sins by the sacrifice of himself, Christ entered into the holiest of all with his own blood, and ever making intercession in the heavenly temple, were the grand subjects, the burden and themes of his preaching. His motto was: God forbid that I should glory save in the cross of Christ. As a pastor, he diligently visited the families under his charge, and his attention to the sick, the bereaved and the disconsolate were seasonable, beneficial and duly appreciated.

As a member of Presbytery, he was exemplary in his attendance on its meetings, whether stated or special, was a wise counsellor in matters coming up for discussion, courteous ever to his fellow-members, and as long as strength served, prompt, cheerful and energetic in work assigned him.

We close by stating that Dr. Smellie is survived by his widow and five children. These have the deep sympathy of a very large circle of friends and acquaintances. Mrs. Smellie was a noble partner to her husband, a help-meet for him, and encouraged, cheered and co-operated with him in the duties of his office, and rendered his home a scene of happiness and comfort.

Dr. Smellie has fought the good fight, kept the faith, finished his course, gained the victory, and gone to his reward. "Be thou faithful unto death and I will give thee a crown of life."

We add the following particulars kindly furnished us by a friend in Fergus:—The funeral service in Toronto was conducted by Rev. Dr. Gregg, assisted by Rev. W. S. Ball, and a former Melville Church precentor, Mr. A. Forbes. A deputation from the session of Melville Church met the mourners at Guelph and accompanied them to Fergus, where many more were waiting on their arrival. The remains were taken to the old manse, "Kirkhall," in which Dr. and Mrs. Smellie reared their exceptionally gifted family. A brief service was conducted in the house by the present pastor of Melville Church, Rev. John H. MacVicar. A very large concourse gathered for the public service in the church, all denominations being represented, and a special deputation being present from the session of St. Andrew's Church, Toronto, from whom the revered father had received every mark of kindness during his recent residence among them. At this service Mr. MacVicar presided, Rev. Wm. Robertson, Moderator of the Presbytery of Guelph, read the Scriptures, and Rev. J. B. Mullan, of St. Andrew's Church, Fergus, led in prayer; after which Rev. Dr. Torrance, of Guelph, delivered an impressive address, in which he paid the highest tribute to the power of Dr. Smellie's ministry. After the benediction the entire congregation filed out past the open casket, and the bells of both Presbyterian Churches were tolling as the procession formed and proceeded to the cemetery. On the Sabbath following special memorial services were held in Melville Church, Fergus, conducted by the pastor, and in St. Andrew's Church, Fergus, conducted by Rev. J. B. Mullan, who for nearly twenty years worked side by side with Dr. Smellie.

Guelph, Ont.