

lately published under the above title, as we think he has succeeded in giving a faithful portrait of one whose life, though short, was eminently earnest, and has left an indelible impression on many who shared the love of his warm heart, and on others who, like ourselves, could only admire at a distance. The lapse of five-and-twenty years has not effaced one line of his countenance, as then, a class-fellow at an English school in Edinburgh, John Macintosh was ever found at the head of the form, giving an example of seriousness and sobriety of demeanour more often associated with riper years. Our several paths in life separated at that early period, and beyond one brief interview it was not the lot of the writer of this notice to be favoured by further intercourse with him. At the Edinburgh Academy he carried off in seven successive years the first medal of his class—a success unrivaled in the history of that Institution. And at Glasgow College he was equally distinguished, gaining the first prizes in Greek, Latin, and Logic, besides other honours.

A diary very regularly kept, and familiar letters to his family and friends, have afforded much assistance to the author in preparing the memoir, and have enabled him to bring the characteristic features of his beloved friend very vividly before the reader. And we cannot refrain from noticing the marked impartiality and candour with which he, a minister of the Establishment, has allowed the subject of the memoir to speak for himself on topics where they were not at one without making any attempt to weaken the force of his statements, or the generosity which has led him to devote the profits of the publication to "those missionary objects of the Free Church, the welfare of which John Macintosh had so much at heart."

With the blessed advantage of a pious education, our friend was early impressed by religious principle; and we find that on his death-bed he made the following allusion to his early spiritual history:—"I used when in the Academy to try and satisfy my heart and find rest in scholarship and classical honours; but it would not do; Christ alone could give me peace. Halley became my tutor, and gave me Baxter's 'Saints' Rest,' and that first made me think. When I went to Glasgow, William Burns, then my tutor, gave me a great hitch. But Denniston first showed me the freeness of the Gospel."

The ever-memorable Disruption of the Scottish Church in 1843 found him a student at Cambridge, and led him to a careful and prayerful consideration of the several Churches, which resulted in his declaring for the Free Church, if God should spare him to become a minister.

Entering, accordingly, as a student at the New College, Edinburgh, he united to the most ardent scholarship the earnest cultivation of his spiritual affections, and the most active efforts to do good. He became one of the band of fellow-workers with the late Dr. Chalmers in the well-known territorial Mission of the West Port, visiting from house to house, opening and maintaining a weekly District Prayer-Meeting, and conducting, besides, a Sabbath evening class of young men. At this distance of time Mr. Tasker says of him in connexion with these labours,—

"To this day his memory is blessed in the district. All who remain in it that knew

him are awed, subdued, softened at the mention of his name. They have been made sure of this, that a servant of the Lord has been among them, and that by Mr. Macintosh's Christian example, by his holy life, as well as by his lips, the kingdom of God has come nigh unto them. As for us, when we think of the Christian freshness and fervid enthusiasm of those youthful West Port days, with Dr. Chalmers at our head, and Mr. Macintosh and others at our side (now no more here), we are constrained to say,—

'Of joys departed never to return,  
How painful the remembrance!'

until the day break and the shadows flee away."

We confess that with all this preparation we had hoped to see Macintosh entering on the work of the ministry at the close of his College course, and to the view of his friends few were ever better furnished. But he aimed at high attainments, and was led to resolve on drinking at some of the fountains of learning on the Continent, beginning with Geneva. We shall not follow him further, or do more than allude to the fresh and deeply interesting pictures of Italy and other lands which he drew for his various correspondents, but where he never forgot his beloved Scotland or the great work to which he had put his hand. In the providence of God it was not permitted him to return, and one who seemed so remarkably fitted for the service of God in the ministry on Earth was being disciplined and matured for the higher service of the Upper Sanctuary. Never have we met with a more touching account of life's closing scenes than is described by the biographer whose love for his friend drew him from Scotland to Tübingen in the south of Germany, and qualified him for filling an important place beside his dying couch. During a period of deep and painful depression the sound of his beloved Norman's voice giving out the 103d Psalm, and singing it to Coleshill, reading the line, as on Scottish Communion Sabbaths, was the means of opening the fountains of his heart, which had been for a brief space strangely sealed, and was the commencement of a most precious season, on which mourning relatives are able to look back with grateful memory. He fell asleep in Jesus, and his dying request, which was fulfilled, was, "Bury me beside Chalmers."

#### "THE NORTHERN STANDARD."

We have, of late, frequently quoted from the pages of the *Northern Standard*, a paper originated for the purpose of promoting Presbyterian Unity in Scotland. It has recently been incorporated with the *Edinburgh Post*, long the organ of the Church of Scotland in Edinburgh. We extract the remarks of the *Post* on the change.

Our readers will observe, from the addition which has been made to the title of our paper, that we have entered into an arrangement with the proprietors of the *Northern Standard* with the view of combining the interests of that paper with those of the *Post and Record*. It did not appear that the principles advocated by either paper were exclusive of a possibility of the promoters so acting in concert as to bear together, with increased energy and fresh talent, on the main objects common to both—the defence of our

Protestant constitution against Papal aggression the support of Establishments against Voluntaryism, and such a maintenance of the rights and principles of our National Church as, while it may ensure us the approbation of its ministers and members, cannot offend the honest convictions of those who are still beyond her pale. The aspect of the times is almost peremptory, as a call to encounter the dangers inherent in the growing policy of Rome, and we confess that we would have less to fear from that policy were its achievements limited to its proper sphere of intrigue, but we have to deplore the most un-British tendency on the part of our own Government, not only not to resist encroachments which it has condemned by statutory enactments, but to yield, in so far as may be accomplished by concordats, conditions favourable to Rome, for no other considerations than—such as a cessation of a priestly interference in our politics—as might be vindicated by constitutional means within ourselves. We have no hesitation in saying that our Protestantism is endangered as well by foes from without as false friends from within. Nor can we say that the aspect of the times is altogether so favourable to establishments as we most earnestly desire. Dissent, though never remarkable for unanimity, is ever by its nature aggressive; and we have only to look to the number of Dissenters in Parliament, and to the power they exercise, both in their own Councils and in the Legislative Assemblies, in whatever question may appear to infringe upon the aggressive exercise of their views, to be satisfied of the necessity for energy on the part of the old defenders of our constitutional rights. Yet, as an honest defence of ourselves is consistent with justice to our opponents, we would desire to avoid all reasons of offence, beyond what prejudice may find in expressed convictions of right. Above all, as we consider that partizanship within our establishment must be the opportunity of dissent, we would desire to see among its members that union which is strength, as well as that zeal which is hope. These principles, which are the expression of a strictly conservative policy in affairs ecclesiastical, are also the expression of a similar policy in matters secular. There is a wise medium which secures the calm approbation of thinking men, and, though that will often, and for long periods, be drowned by the shouts of what is called progress, it is still yielded to that policy which accepts improvement for the future without endangering the achievements of the past.

We have to add, with reference to a circular issued by the publisher of the *Northern Standard*, intimating the new arrangement, that certain Government forms have prevented the union and simplification of the title of the paper for the present.—*Edinburgh Post*.

#### POETRY.

LINES on the completion of the Burman translation of the Bible by Dr. Judson.

'Twas night, and sleep her mantle cast  
O'er all the silent land,  
And weary hearts had sunk to rest  
On Burmah's torrid strand.

And softly through the entering trees,  
That round the Zayla flow,  
Cometh the cooling evening breeze  
To the weary teacher's brow.

That lofty brow is marked with toil  
By years of grief and care,  
And the sun, that glares on Burman soil,  
Has left its impress there!

Yet still unquenched, the spirit high,  
Undimmed by care or age,  
Beams from the dark and radiant eye  
Upon the open page—

The page that in her native tongue  
Tells Burmah how He came,  
The HOLY ONE, by Prophets sung,  
To bear the SAVIOUR'S name.