

## Missionary Intelligence.

## THE PITCAIRN PASTOR IN ENGLAND.

CONCLUDED FROM LAST WEEK.

## His interview with the Queen and Prince Albert.

It was a matter of reasonable ambition to the Pitcairn chaplain, before quitting England forever, to be admitted to the presence, though for but a moment, of his Queen; and as Her Majesty's interest in her distant subjects, especially as connected with the spread of Christianity, is well known, and the humble chaplain of Pitcairn had made many friends in high quarters, his wish was gratified. On the 15th December, 1852, two days before he quitted England, the Royal Fairy conveyed him by appointment to Osborne. He was first introduced into the presence of the Prince, who took an evident interest in him, asking a great many questions concerning Pitcairn and its people, and appearing greatly pleased with his answers. In a letter dated the next day, to the Rev. Mr. Murray (the most hospitable and zealous of his friends,) through whose kindness it is now lying before us, he speaks of this as "the eventful day! . . . Prince Albert was very urbane, and asked me many questions about our island, and appeared much pleased with the answers I gave him. He then inquired what he could do for the community? I said "Her Majesty's community had supplied us with all we had need of at present; but that, if he would present us with Her Majesty's picture including himself and the royal children, we should consider it a great favor." He smiled, and said I should have it. After a little more conversation, I saw he was designing to withdraw, and not a word had been said about seeing Her Majesty! No time was to be lost; so I screwed up my courage, and said, "Will your Royal Highness permit me to pay my duty to the Queen?" He replied, "I am just going to inquire if Her Majesty will see you." After a few minutes, I went into the room where Her Majesty was, and worthy Mr. Nobbs proceeds to say, that he was instantly set at ease by the affable condescension of Her Majesty. We regret that he has not left any written account of this interesting interview, for the worthy chaplain of Pitcairn had a little world of matters to attend to during the few remaining days of his stay in England. We have reason, however, to believe that the Queen exhibited a lively interest in his account of this distant family of her subjects, who, by this time, no doubt, have heard from their chaplain's own lips what Her Majesty asked and said of them. He received pleasing little mementoes from the ladies in waiting, and other distinguished persons in attendance, and so took his departure from the residence and presence of Her Majesty of England, to commence his ten thousand miles journey.

## Return to Pitcairn.

He sailed from Southampton in the *La Plata*, on the 17th December, and reached Valparaiso in safety on the 12th of February. A letter from him is lying before us, dated Valparaiso, the 6th March, where he was waiting for the *Portland* to convey him to Pitcairn.—"Oh, how I wish," says he, "to be at home!"—He was then dividing clerical duty with the chaplain of Admiral Moresby at the Church on shore, and also on board the man-of-war stationed there. He says that he had a sufficiency of money to meet his expenses, and a trifle to spare, "without trenching on my salary (£50 a year,) which I shall endeavor preserve intact for the benefit of my dear wife and children, whom God preserve!"—He complains sadly, however, of the expenses of passing the formidable Isthmus of Panama. It cost him £50. There a usual mischance befel him, he lost the box containing his communion-plate. "Oh, what anxiety of mind its absence cost me! and, I believe, this was the exciting cause of the fever by which I was attacked." Fortunately, however, after a week's suspense, the precious box was recovered, thanks to the indefatigable exertions of Mr. Perry, the British Consul at Panama. After many fervent expressions of piety and gratitude towards his friends and well-wishers in England, he concludes by hoping that his next letter will be dated Pitcairn's Island, when the thanks of the community will be appended to his own.

"From Valparaiso," says Mr. Murray, toward the close of his little history, "should all go on prosperously with Mr. Nobbs, Admiral Moresby will convey him to Pitcairn in the *Portland*, and the islanders will probably welcome him home before the end of March. May it please God to guide him in health and safety, to his distant flock? Who can adequately imagine the scene which will be presented on his landing among his

friends on the island, to be parted from them no more on this side of the grave!"

"We can picture to ourselves, on reading this passage, the scene to which we formerly alluded of their reluctant parting with their pastor to come to England—to encounter the dangers of twenty thousand miles' travelling—perhaps never to return—following him down to the water's edge, embracing and sobbing over him; and it may be that he said to them in faltering tones, and in the moving language of the Apostle Paul on a similar occasion—"What mean ye to weep and to break my heart?"

"This highly valued gift," says Mr. Murray, was taken out in February, 1852, in H. M. sloop *Rattlesnake*, Captain Trollope, the commander being instructed to leave it in the charge of the commander-in-chief in the Pacific, for conveyance to Pitcairn.—P. 219, 220.

† P. 221. † Acts xxi. 13.

## Youths' Department.

## TWO YEARS OLD.

PLAYING on the carpet near me  
Is a little cherub girl,  
And her presence, much I fear me,  
Sets my senses in a whirl;  
For a book is open lying,  
Full of grave philosophising,  
And I own I'm vainly trying  
To thro' my thoughts to hold,  
But in spite of my essaying,  
They will evermore be straying  
To that cherub near me playing,  
Only two years old.

With her hair so long and flaxen,  
And her sunny eyes of blue,  
And her cheek so plump and waxen,  
She is charming to the view.  
Then her voice to all who hear it,  
Breathes a sweet entrancing spirit:  
O, to be forever near it,  
Is a joy untold;  
For 'tis ever sweetly telling  
To my heart, with rapture swelling,  
Of affection only dwelling—  
Only two years old.

With a new delight I'm hearing  
All her sweet attempts at words,  
In their melody endearing,  
Sweeter far than any bird's;  
And the musical mistaking  
Which her baby lips are making,  
For my heart a charm is waking.  
Firm in its hold  
Than the charm so rich and glowing,  
From the Roman's lip o'erflowing;  
Then she gives a look so knowing—  
Only two years old.

Now her ripe and honied kisses  
(Honied, ripe, for me alone.)  
Thrill my soul with varied blisses  
Venus never yet hath known,  
When her twining arms are round me,  
All domestic joy hath crowned me,  
And a fervent spell hath bound me,  
Never to grow cold.  
O, there is not, this side Eden,  
Aught with loveliness so laden,  
As my little cherub maiden,  
Only two years old.

**POLITENESS.**—By endeavoring to acquire a habit of politeness, it will soon become familiar, and sit on you with ease if not with elegance. Let it never be forgotten that genuine politeness is a great fosterer of family love; it allays accidental irritation by preventing harsh retorts and rude contradictions; it softens the boisterous, stimulates the indolent, suppresses selfishness, and by forming a habit of consideration for others, harmonizes the whole. Politeness begets politeness, and brothers may easily be won by it to leave off the rude ways they bring home from school or college. Sisters ought never to receive any little attention without thanking them for it, never to ask a favor of them but in courteous terms, never to reply to their questions in monosyllables, and they will soon be ashamed to do such things themselves. Both precept and example ought to be laid under contribution to convince them that no one can have really good manners abroad who is not habitually polite at home.

**REFINEMENT IN THE FEATHERED RACE.**—A few days ago a bird's nest was discovered in the pleasure ground of Earl Mansers, at Thoresby Park, composed of the following materials, viz:—A lady's cap, a collar, a habit shirt, and a quantity of lace, amounting in value to sixteen shillings, the whole being interwoven with twigs and bits of hay and moss, and not at all injured. Several articles of the above description had

disappeared from the bleaching ground, and different persons have been blamed for the supposed theft. The real thieves were a pair of missal thrushes, who had chosen a fine cedar tree near the place for their summer abode, and had used the above mentioned articles to construct their nest; but not being skilful enough to weave in the strings, the nest was discovered by one of the gardeners. The nest, when found, was quite finished, and had received two eggs. It has been carefully removed from the tree, and sent to his lordship, who is now in London, and will probably find its way to the British Museum.—*Derbyshire Courier*.

**THE POOR BOY.**—Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part we would rather see a dozen patches on your jacket than hear one profane or vulgar word escape from your lips, or smell the fumes of tobacco in your breath. No good boy will shun you because you cannot dress as well as your companion, and if a bad boy sometimes laughs at your appearance, say nothing, my good lad, but walk on. We know many a rich and good man, who was once as poor as you. There is our next door neighbour, in particular, now one of our wealthy men, who told us, a short time since, that when a child he was glad to receive the cold potatoes from his neighbour's table. Fear God, my boy, and if you are poor but honest, you will be respected—a great deal more than it you were the son of a rich man, and were addicted to bad habits.—*Youth's Penny Gazette*.

## Selections.

**JERUSALEM.**—Now it came to pass, when Adonizadek, King of Jerusalem, had heard how Joshua had taken Ai, &c.—x. 1.

This is the first mention of Jerusalem in Scripture. We are told, Gen. xiv 18, that Melchizedek was King of Salem, and we learn from Ps. lxxvi. 2. that Salem was the same as Jerusalem. In Heb. vii. 2, it is said that Melchizedek means *King of Righteous*, and that Salem means *peace*. Now it is a little singular that Adonizadek in "interpretation," is very similar to Melchizedek, if not identical in meaning. Cruden translates it "Justice of the Lord, or the Lord of Justice." In what does the latter version differ from "King of Righteousness?"

In Judges xix. 10, in the narrative of the Levite, it is said, he "came over against *Jebus*, which is Jerusalem," and again, "when they were by *Jebus*, the day was far spent, and the servant said unto his master, "Come, I pray thee, and let us turn into this city of the *Jebusites*, and lodge in it; and his master said unto him, We will not turn aside hither, into the city of a stranger, that is not of the children of Israel." From this it is obvious that *subsequent* to the time of Joshua, Jerusalem was a heathen city, belonging to the *Jebusites*, and bearing the name of their ancestor, *Jebus*. The historian, in the text cited above, explains in a parenthesis for the benefit of the reader, that the city which the Levites refused to enter was the same with that then known as Jerusalem. Now this parenthesis in Judges is strong presumptive proof that the Book of Joshua was written, or at least edited long after the time of Joshua.

When the city took the name of Jerusalem is uncertain, but probably not till after its capture by David. While it remained in possession of the *Jebusites*, it no doubt retained the name they had given it—a name associated with the origin of the nation. It was natural and proper that the Jews should drop a name perpetuating the appellation of one of the accursed and doomed people of Palestine. A new name was substituted and one of remarkable significance. Jerusalem was known as in "the land of Moriah," which means "the land of vision." "Abraham called the name of that place *Jehovah-jireh*: as it is said to this day, In the mount of the Lord it shall be seen." This is certainly obscure, but becomes much more perspicuous in the translation given by Bishop Warburton—"And Abraham called the name of that place, **THE LORD SHALL BE SEEN**, (*Jehovah-jireh*), for he said to-day, "in the mount the Lord shall be seen." Now the meaning of Jerusalem in Hebrew is, "VISION OF PEACE," or the place where peace is seen. Here we find a reference to the ancient name, Salem, and also a reference, brief and dark indeed to the sacrifice of Isaac and the prediction of Abraham; and both including a reference to that great sacrifice for the sins of the world, of which Jerusalem was subsequently the scene.—There can be little doubt, I think, that the new name of the city was given by Divine direction, after its conquest by David, and when it was about to become the place of daily sacrifices, typical of the great peace-offering afterwards