

For the Christian Messenger.

The following Notice has been prepared, by request, for our columns as a small token of respect to the memory of an estimable minister of Christ. The brief paragraph in our last, expressive of our feelings towards the departed and his bereaved family, was prepared hastily, as we were going to press. A slight error occurred therein,—the number of children left by Mr. Joplin was there stated to be four; it should have said five.

The expression of sorrow at the loss of Mr. Joplin, and sympathy for his widow and fatherless children under their sudden and sad bereavement, is general among all classes of the community. We trust the special promises of our Heavenly Father to those in such circumstances will be realized by them.

Memoir of the late Rev. Joseph John Joplin.

I have just returned from the funeral of our Brother Joplin,—a brother dearly beloved by me and many others,—and now sit down to write a few lines, as a slight tribute of respect to his memory.

His mortal remains have been deposited in a lot of ground in Camp Hill Cemetery, already tenanted by my own dear departed ones, there to rest with them, until the trump shall sound to awake the dead. The funeral was attended by upwards of a dozen ministers of the gospel, belonging to different denominations of Christians, and these were followed by a long procession of sympathizing friends, embracing all classes and professions: to whom the deceased had endeared himself during his short stay among us, by a true christianlike and gentlemanly deportment.

Although not a member of his church, nor agreeing with him in all his doctrinal views, the acquaintance of the writer with Mr. Joplin has been one of the most intimate character, and during its continuance he can safely testify to the meek and quiet spirit evinced by him on all occasions, coupled as it was, with an ardent zeal in his Master's work; at times overtaking his strength, yet always prompt and ready for every good work which might be brought to his notice. As a preacher of the gospel, he was fervent and eloquent, and by his walk in life proved the reality of the truths he proclaimed, by adorning the doctrine of God our Saviour in all things. Beloved as he was by the people of his charge, it will be no easy matter for them to obtain a successor, so well qualified to minister to them in their peculiar circumstances. A more faithful one they cannot find.

The amiability of his disposition, together with his calm and placid manners, won for him the love and affection of all who had the pleasure of his acquaintance. His conversation was at all times of an interesting and instructive character, and his weekly Monday visit to the house of the writer, and which he aptly termed "a settled institution," was always looked forward to with fond anticipation and enjoyed as a rich treat. He was in an especial manner, a most genial companion, having a mind well stored with useful knowledge, obtained by extensive reading and study, and possessed a happy faculty of imparting his ideas with ease and fluency, thereby exercising a pleasing influence upon all who were in his company. His natural temperament was extremely sensitive,—perhaps it was so to a fault. A trifling discourtesy manifested toward him,—which other men of stronger nerves would have allowed to pass unnoticed, wounded his feelings excessively. But now, freed from all troubles, he has gone from us to his reward, and the place which once knew him shall know him no more.

Mr. Joplin was born at Lynn, Norfolk, England, and obtained his ministerial education at the Baptist College in Bristol. Soon after passing through his studies, he was called to Keynsham, near Bristol, and assumed the pastorate of a "strict communion" Baptist Church in that place. He remained there two years, and from thence removed to Chippenham, where through his labors a Baptist Church was organized on "open communion" principles, and he continued to be its Pastor for upwards of seven years,—living in the hearts and affections of the people of his charge. In the order of Providence, as he believed, he received an invitation to remove to Nova Scotia, to take the oversight of a Baptist Church in Halifax. The members of his Church and Congregation parted from him with great reluctance, but as their means of paying a pastor, were very limited, after serious deliberation, he was induced by the prospect of having a larger field to work in, and of being better able to supply the wants of an increasing family, to remove to this

country. He arrived here in June 1864, and at once assumed the charge of the Baptist Church, worshipping in the Tabernacle, which he found to be in a weak and languishing state, but by his zeal and labors, several persons were soon added to its membership, and the congregation gradually increased, so that at the time of his departure from us, prospects of farther prosperity were bright and cheering. In the midst of these signs of progress, his Master thought it good to remove him to a higher and better sphere. What we know not now, we shall know hereafter. Our duty is to submit with full faith in Him who does all things well.

The Baptists of Nova Scotia with very few exceptions, advocate and practise restricted communion, and it is not too much to say that they deem all who differ from them on this point to be heterodox. The subject of this memoir was a firm and conscientious believer in the opposite practice and was ready to welcome all to the Lord's table, who made a profession of piety and proved their sincerity by their conduct, but none were admitted to the membership of the Church, without immersion. In consequence of holding this view, he had a more arduous task in building up a Church, than would have been the case, if his practice had been in accordance with the majority of the Baptists.

His public labors ended on the last day of the year 1865. He preached at the morning service. His text was, "now is our salvation nearer than when we believed." In the afternoon he addressed the children of the Sunday School. At night he again preached a most impressive discourse from the parable of the barren fig-tree, "Cut it down" &c. At the close of this service he immersed a female.

On New Year's day he had some trifling business to attend to in the city. After that, he called at the house of one of his deacons and then came as usual to the dwelling of the writer. He was somewhat indisposed on his arrival, but soon rallied and remained with us until 9 o'clock, when he went home in a cab. The next morning he was attacked with inflammation of the lungs, which with an affection of the heart, ended fatally early on the morning of the 9th. During his illness a host of friends did all in their power for his comfort, and the medical gentlemen—Doctor Parker, (a member of the Granville Street Baptist Church) and Doctor Almon, were most assiduous in their attendance, visiting him three and four times daily. But all that man could do, was of no avail. He went home.

I subjoin extracts from a few of the secular papers published in this city.
January 11th 1866. J. N.

[From the Evening Express.]

THE LATE REV. J. J. JOPLIN.—The death of a good man is always regarded, and justly so, in all well ordered communities, as a great calamity; and it is our sad duty to record the name of one such in our obituary list to-day. Although a comparative stranger amongst us, having been here only a little over one year, the late pastor of the Tabernacle endeared himself to all who knew him, by his kindly and benevolent manner and his honest, upright, and straightforward bearing, qualities which made him looked upon by those who had the pleasure of his acquaintance, as a good specimen of a thorough English gentleman. As a clergyman, his only desire was to do good, and, in his own way, to confer benefits and blessings on all around him. His indefatigable labors at the Tabernacle during his incumbency there, and the series of "readings" which he was engaged in for the benefit of young men, gave proof of his zeal to lead those who looked upon him for advice and instruction in the right way. Mr. Joplin leaves an amiable wife and a most interesting family of pretty little children to mourn their loss; but we have no doubt, although "strangers in a strange land," they will receive from sound-hearted friends both kindness and protection.

[From the Halifax Reporter.]

OBITUARY.—It is with unfeigned regret we have to report the death, at his residence, Lockman Street, this morning, of the Rev. Joseph J. Joplin, the highly esteemed and devoted Pastor of the "Tabernacle" in this city. The lamented deceased was a native of Lynn, Norfolk, England, and came to this city about eighteen months since. His genuine piety and general worth, short as his residence had been in Halifax, endeared him to all with whom he became associated. Mr. Joplin had, on one or two former occasions, suffered from illness, since arriving here; but his last attack, inflammation of the lungs, proved too violent for his constitution to withstand. The Rev. gentleman was a sincere Christian, an affectionate husband and parent, a trusty friend, and a true Englishman. We deeply sympathize with his family and friends in their sad and sudden bereavement.

[From the Colonist.]

THE REV. MR. JOPLIN, though comparatively a stranger in our city, has left a void which will not easily be filled. His endeavors to amuse and instruct by the fortnightly public readings which he inaugurated this season, will long be remembered with gratitude by a large number in this community,—for that alone his removal may be regarded as a public loss; but it is to the congregation of the "Tabernacle" that this worthy man was best known, and by them will his loss be felt the keenest. We deeply sympathize with the family and friends which the reverend gentleman has left behind them.

[From the Acadian Recorder.]

OBITUARY.—REV. J. J. JOPLIN.—It is with the most unfeigned regret that we this morning record the decease of the Rev. J. J. Joplin, the greatly esteemed pastor of the Brunswick Street "Tabernacle." An affection of the lungs, from attacks of which he had previously suffered on various occasions, has ended fatally, causing death early yesterday morning.

It is now some eighteen months since Mr. Joplin came to this city from Chippenham, England, to assume the pastoral charge of the Tabernacle.—Since that period he has been untiring in his exertions to promote the spiritual welfare of his ever increasing flock, and has gathered about him a host of friends whose love for this devoted minister of God deepened day by day.—"Those who knew him knew him best." Sadly yet pleasantly will many recall the fortnightly readings at the Tabernacle, which the rev. gentleman, (with that laudable disposition to provide literary recreation for the humblest) originated last autumn, and continued until his last sickness. Who would have thought last Sunday week, when the deceased discoursed most eloquently at the Tabernacle, that he was addressing his auditors for the last time.

As a minister of the Gospel Mr. Joplin was earnest and sincere; as a man, his many good qualities can be attested to by sorrowing friends; as a scholar his ability was commanding. Retiring and modest of him it may be truly said that he possessed—

"A soft, meek, patient, humble, tranquil spirit," and was—

"A true born gentleman as ever breathed." The deceased leaves a widow and five young children, comparatively strangers in our midst. General sympathy is left in their behalf.

Christian Messenger.

HALIFAX, JANUARY 17, 1866.

DEATH has been in our city during the past week, and has taken away two excellent men from the ministerial ranks. A strange and probably unprecedented circumstance it was to have two comparatively young ministers, lying dead at one time, and who were both laborers in the same locality.

Of the REV. J. J. JOPLIN, a notice appears in another column from the pen of a warm friend of his, and of our own.

Of the REV. THOMAS CRISP the curate of St. George's we may mention that he was taken off by typhoid fever after but a few days illness. Having occasion to see him only two or three weeks before his death, we were more than ever favorably impressed with his christian spirit and manner. We then supposed him in the most vigorous health and having a fair prospect of a long and useful life. His early history is one of interest. Being a poor boy, the only son, we believe, of a widow, residing in Charlottetown, P. E. I., he attracted the attention of Captain Orlebar, of the surveying party on board H. M. schooner *Galnare*, and was employed by Capt. Hancock for some time at his residence and on board of that vessel. His intelligence and piety attracted the attention of his friend, Capt. O., and on his expressing a wish to be prepared for, and to go out as a Foreign Missionary, he was assisted by that excellent christian gentleman to obtain the benefits of a course of education at Kings College, Windsor. Here he secured general confidence and esteem.

On completing his course of education and on the removal of the Rev. G. W. Hill from the St. George's curacy to take a professorship in Kings College, Mr. C. was invited to succeed him in this city. He hesitated to accept the invitation, as he deemed himself under obligation to the Missionary cause, but the Rector and people urged him, showing that a scarcely less wide field of usefulness presented itself here; therefore, on obtaining the consent of his friends, he accepted the invitation and came, and had ever since secured the respect and esteem of all classes by his devotedness to his arduous labors. He died at the early age of 37 years, and has left a widow and three children to endure their sad loss.

These afflictive dispensations of Divine Providence, occurring during the Week of Prayer, whilst the different evangelical denominations were holding daily Union prayer-meetings, seemed to have an unusual significance, and of course rendered those meetings doubly solemn and impressive. Both gentlemen had public appointments awaiting them for the present week. Mr. Joplin was to have given the Inaugural Address to the Sunday School Union, recently formed,—and Mr. Crisp was to have lectured before the Y. M. Christian Association last evening, on "The Bible, displaying the wisdom of its Author."

Of both we may now "write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE SOUTH SEA MISSIONS.

A letter from the Rev. Wm. McCullagh, dated Aneiteum, New Hebrides, Aug. 18, 1865, the station and residence for so many years of the Rev. John Geddie, contains some matters of interest. We make an extract or two, as follows:

"I may mention that matters had assumed a serious aspect at Erromanga. In the absence of Mr. Henry who has a sandalwood station there, a number of natives surrounded the house and Mrs. Henry's life was endangered. Several shots

were fired at her, and a man named Fletcher who was in Mr. Henry's employment was barbarously murdered, cut in pieces and devoured.

The "Esk" arrived here on the 28th ult., bringing news from Britain and America. We received no letters by the "Esk" though direct from Sydney. Mr. Gordon was the only favored one, through the kindness of a friend when the "Esk" was at Melbourne.

"Captain Luce, a very gentlemanly, courteous man, informed us that he was ordered to bring despatches here for the Commodore Sir W. Wiseman who was at the Feejees, and would be here in a few days. Accordingly the "Curacoa" arrived here yesterday when it was agreed the "Esk" should return to the Feejees to settle some dispute and then proceed to Sydney. The Curacoa will visit Tana, Erromanga, Fate, and the Solomon Islands.

I despatched a messenger on the arrival of the Curacoa to inform the brethren at Aname. The Revs. Messrs. Morrison and Gordon went to Aname on Friday after our business was finished here, and Rev. Messrs. Paton and Niven remained here. We are very desirous that something should be done to impress the minds of the more daring and defiant savages that murder cannot be committed at pleasure. There were several natives of Fate massacred at Erromanga as well as the European referred to already. There is no prospect at Tana at present of any missionary residing there with safety. The effects of the sandalwood trade are quite manifest in the indifference of the natives as to any religious interference, and their determined opposition to Christianity. Muskets are quite common at Port Resolution, and some lives have been lost.

We intend to memorialize Sir W. Wiseman to-day that he may take such steps as may be deemed advisable in order to teach a wholesome lesson at Tana and Erromanga, and afford missionaries and British subjects redress for wanton outrage and destruction of life and property.

This harbor is quite lively now with two large ships beside the *Dayspring*, and upwards of 500 men in all on board. Captain Luce of the "Esk" inspected the buildings here, and was much pleased with the church, and the neat, clean, orderly appearance of the whole station. High opinions were entertained of Aname station also. Captain Luce was appointed to succeed Captain Hamilton who was killed at New Zealand, and whose loss is much regretted.

On Monday the 1st inst., we went in a body to pay respect to Captain Luce, and he received us very courteously and kindly. On the previous day the captain with several officers came to the native service and witnessed the manner in which the natives conducted themselves. He also went into a school where a native teacher was conducting the exercises and was much pleased. He is very fond of bathing and is delighted to get a plunge into the river every morning. Many of the ship's company also amuse themselves by bathing, hunting, fishing, botanizing, geologising, &c. Yesterday the Curacoa arrived from the Feejees, with upwards of 300 men in all."

We received by the last mail a paper, the *Empire* from Sydney, New South Wales, dated October 21st, giving some further accounts obtained from the officers of the above named ship. (We have placed the *Empire* in the Merchants Exchange Reading Room.) It is stated that after the Curacoa had remained at Aneiteum four days she, accompanied by the *Dayspring*, had visited Tana and had thrown some shells into a native village by way of punishment to the inhabitants; by which means twenty-six natives had been killed and wounded. The next day a party of natives found an unexploded shell and squatted themselves round the shell, and began to beat the brass tube with a stone, when it suddenly exploded, killing six of them and wounding others. The following day the same ship visited Erromanga for the purpose of ascertaining "whether the natives were disposed to be more amicably inclined towards British residents in the island. In consequence of the ill-treatment to which British subjects had of late been exposed at Dillon's Bay, the Commodore was induced to inflict some little punishment on the natives, of Sivu, a village on the coast a short distance from Dillon's Bay, by throwing a few shot and shell into the place, and instructing Mr. Gordon at the same time, to inform the natives that a man-of-war would visit the island next year, and inflict still further punishment upon them if they did not in the meantime amend their ways."

The receipt of this news at Sydney had aroused "considerable excitement and animadversion." The *Empire* expresses the opinion that the course pursued is most imprudent and calculated to expose Mr. Gordon and other white residents to the vengeance of the Erromangans. It is also unjust, seeing that the innocent are confounded with the guilty, without any attempt being made to ascertain the truth. The friends of the mission and missionaries will be looking anxiously for further information.

Bishop Patteson, of the Church of England, in the mission schooner *Southern Cross*, fell in with the ship Curacoa and accompanied her to several groups of the Islands. It is said that he fully concurred with the course pursued by Sir William Wiseman the Commodore.

It is quite likely that in England and No-