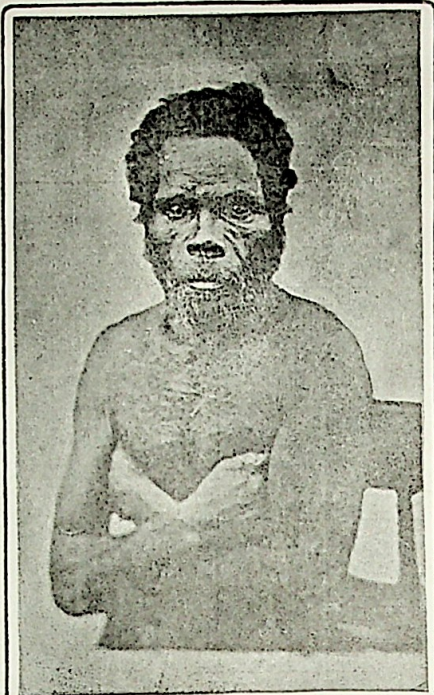
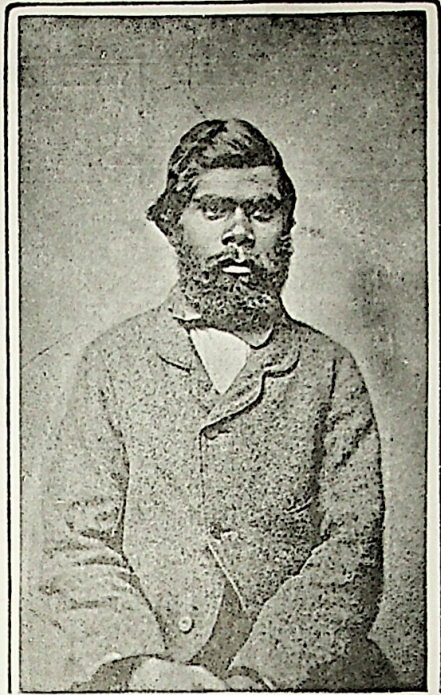


"N. S. M."



A HEATHEN NEGLECTED.

(PAPUANS)



A HEATHEN SAVED.

The NOVEMBER SIMULTANEOUS MEETINGS are an enterprise in behalf of the Foreign Missionary work proposed for New-Jersey in 1887 by the Synod of New-Jersey with its eight Presbyteries.

The Redeemer of the World, our Lord Jesus Christ, calls upon every Christian to carry the glad tidings of His love to all men who are yet ignorant of it. There are hundreds of millions who have it not. A few years, and these will all be dead, and another generation will have succeeded them, who, in turn, will perish in their sins if "the only Name whereby men must be saved" is not carried to them. For this work Christ founded the Church. As He was returning to Heaven after having suffered all things for us, He said as His parting word, His great command to His Church: "Go ye into *all the world* and preach the Gospel unto *every creature*." He urges us by motives of obedience, of gratitude, of emulation, and of compassion. "If ye love Me, keep My commandments." "Freely ye have received, freely give." "Follow Me." "He was moved with compassion on the multitudes . . . as sheep having no shepherd."

How can we best stir up this holy work? There is pressing need. All manner of openings in Heathendom invite. Twenty-two hundred young men and women in American colleges have declared their readiness to go. Yet the Foreign Board of the Presbyterian Church have escaped a serious debt in the year just closed (May 1, 1886), only by retrenching its culture of the wide open field to the amount of \$23,000!

An English missionary society has found great good in holding, with a special reference to the Bible doctrine of Missions, missionary conventions in *a great number of places within one single week*. (See *The Church at Home and Abroad*, April, 1887, pp. 300, 301.) The Synod of New-Jersey has resolved to try the same plan, with details as follows:

The whole work is intrusted by Synod to a committee of five of its members—the Rev. Messrs. Augustus Brodhead, D.D., of Bridgeton; Alfred Yeomans, D.D., of Orange, and William H. Belden, of Bridgeton; and Elders William Rankin, Treasurer of the Presbyterian Board of Foreign Missions, and H. E. Simmons, 240 Broadway, N. Y. With these are associated thirty-two others representing the several Presbyteries of the Synod, which have also taken action in the same direction.

Arrangements are making by this Joint-Committee by which an all-day convention in behalf of the work of Foreign Missions will be held in every one of the 219 towns in the State of New-Jersey where there is a Presbyterian Church. The convention will not be held in every town on the same day; but all will fall within the one week

NOVEMBER 13 TO 19, 1887.

Fifty-eight of these places have been designated as "centers," to be provided with speakers (evening meeting) by Synod's Committee; but it is planned that *an all-day convention* on some one of the days of the Simultaneous Week shall be held in *every one* of the 219 Presbyterian towns in New-Jersey.

These conventions will be on the same general plan everywhere, to wit: *Morning*, a prayer-meeting, followed by an open meeting for general discussion of the missionary field, work and workers, to be participated in by all. *Afternoon*, separate meetings; of Ladies' Foreign-Mission Societies, Young People's Bands, Sunday Schools, etc., etc. *Evening*, the Main Meeting, having at least two carefully prepared addresses. The key-note for all meetings and addresses: "Our Risen Saviour's Last Command" (Foreign Missions in their Spiritual Aspect).

As the purpose of these Simultaneous Meetings does not include collections for Missions at the time, Synod's Committee look to the friends of the work for private contributions to defray the expenses of traveling and printing; any surplus in their hands to go to the Board after the meetings.

It is especially asked of all our ministers and churches that public attention be invited to these Simultaneous Meetings by notice from pulpits and that missionary sermons be preached on Sabbath, November 6th or 13th, in all the churches. We shall rejoice also in the presence and sympathy of our fellow-Christians of other names in this movement, welcoming already the appointment of a similar week on the part of the Newark Conference (Northern New-Jersey) of the Methodist-Episcopal Church. Shall we not all seek a special blessing of God upon these endeavors to carry or send the glorious Gospel to every human being in the period of our life?

By the Synod's Committee,

WILLIAM H. BELDEN, Corresponding Secretary and Treasurer, BRIDGETON, NEW-JERSEY.

Explanation of the "N. S. M." Pictures.

At the American meeting (N. Y.) of the Evangelical Alliance in 1873, Bishop De Schweinitz (Moravian) made an address on "Missions Among the Lowest of the Heathen." He chose from Moravian missions the Papuans of the Australian continent. Their infants (he said), if born puny, were strangled and the flesh given to increase the vigor of the stronger ones. Marriage exists merely in name; a newly-married woman belongs for a time to the whole tribe. No religion whatever exists among them. No words exist in their language for such ideas as love, truth, forgiveness, faith or honesty. Thirty-six years' missionary labor was spent among them in vain. But in 1860 one man of this degraded race perceived and received the grace of God in his Savior. (Evidence that he "endured to the end" (1887) is given in Thompson's "Moravian Missions," N. Y. 1886.) So great was the sensation which the event produced that a public meeting of rejoicing, with the colonial governor for chairman, was called at Melbourne. In relating this marvelous tale, Bishop De Schweinitz made reference to a photograph of a brother of this first convert.

It was therefore with peculiar interest that the present corresponding-secretary of the "N. S. M.," while visiting the Moravian capital, Herrnhut, Saxony, in 1881, found the likeness of Nathaniel Pepper himself, that first convert. He was kindly given copies of this and of another of an unchanged heathen Papuan (not the same man: "Papuans").

These are the "N. S. M." pictures, on Circular No. 2. Some say: "No Need for Foreign Missions." Has not that poor brute-like Papuan need to be made a man? Others say: "Missions a Failure." Is the ex-heathen Nathaniel Pepper contrasted there with his countryman, a failure? The Son of God, looking down from Heaven upon such savages, could not stay even in Heaven, but came down to earth, made atonement for sin with His blood, and has set the whole machinery of the universe in order, to enable men commissioned by Himself to accomplish missionary successes. That His gracious work is not a "failure," we call the Papuan convert to witness. To this work He has called us every one. "Go thou—preach the Gospel to every creature."