Leaving Kwato for a Hundred Miles' Missionary Journey

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New Guinea Tidings
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Editorial

KWATO was chosen by the London Missionary Society as the head station for the eastern extremity of the great island of New Guinea in 1891. Thirty-two years ago the natives of the surrounding district were entirely uninfluenced by western civilization, and were living a life of savagery and cannibalism.

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Unpromising as things looked when missionary effort was first directed to them, the Papuans have heard and understood the Gospel of the Lord Jesus Christ, and many of them have accepted Him as their Savior. The story of the work of evangelization in New Guinea is a wonderful record of the power of God over the hearts of once degraded men.

* * * *

The old barbarous life of the Papuan has quite recently been disturbed by new forces from an unsuspected outside world. Besides the messengers of the Gospel, there came government officials, and the advance agents of commerce. With startling suddenness these new influences and authorities were brought to bear upon the native's crude, but rigid, social system, and in one generation this has been so disintegrated that the persistence of the Papuan is threatened.

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The work which is being developed at Kwato grew out of this new condition of things. First of all there was the young church. Amongst a people slowly emerging from a state of savagery this church was often very ignorant, and always immature; but it was indwelt by the Holy Spirit. This constituted a most serious and far-reaching responsibility. Education became a necessity. Then further there was the sudden break-up of his old life, which the Papuan had no power either to prevent or to mend. And then again there was the fact that the Papuan was not only capable of being taught, but that he was increasingly anxious to learn, and had remarkable capacity for
all kinds of skilled work. The fact of a sincere but ignorant church, formed amongst a vital people suddenly rendered inactive by the teaching of new ideals and the imposition of government ordinances, was a condition of things not to be ignored by those who had this man’s highest good to secure.

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The work of the Kwato Extension Association, which is an outgrowth from the London Missionary Society, was called into being in 1919 and its work has been specially planned to meet the need of these broken but gifted people. For nearly thirty years before the Association was formed, prayerful experiment had been made at Kwato with a view to averting the catastrophe of Papuan declension which looked imminent almost from the day Papua was thrown open to outside influences. Very carefully various methods were tried, and patiently tested, until we were led to believe that God had revealed to us a simple system of practical education which would give new interest, and zest, and permanency to the shaken life of this backward race. This made all the difference to our missionary outlook. We found that we need not be offering the Gospel to a dying people; we could be dealing in the deep things of God with a race of men growing stronger as they grew more useful, who could be inspired with the hope of being able to hand this glorious message down to their children’s children.

* * * *

Our own confidence in the methods we seek help from America to extend is derived from the results we have seen. Our people have, as far as limited opportunity allowed, not only availed themselves of the instruction given to them, and shown in many directions most unexpected capacity, but they have gladly used their gifts to the glory of God. Unselfishness has accompanied their progress, and with rare exceptions, the knowledge our Christian men and women have acquired has been freely used for the furtherance of the Kingdom of God amongst their fellows.

It may be as well to state for the information of our American friends that the Rev. Chas. W. Abel began this work at Kwato over thirty years ago. Mr. Abel and his wife have had the almost unique experience of having their four children remain with them on the mission field throughout their childhood and youth. Their two daughters and two sons are at present being trained in various branches of knowledge to fit them for missionary service, and they are all hoping to help to carry on this work amongst the Papuans in the country where they were born and grew up, and which to them has all the sacred associations of home.—American Committee.

Papuan Need and How It May Be Met

The native population in the District which is the sphere of the Kwato Association's operations is something under ten thousand. For the one-hundred-and-seventy-five miles of coast line which the district includes this is quite a fair average for New Guinea. Throughout the length and breadth of this vast island no dense populations have been found, and in the regions still unexplored none are likely to be found. Thirty years or so ago, before the advent of the white man, it was easy to account for a sparse population on the ground that the wild habits of the Papuan rendered human life insecure. Now that peace is compulsory, and murder punishable, there are other causes working against an increase of population, such as the introduction of new diseases, and the inevitable decline in the vitality of the race due to the less active life which recent changes have induced. Those who have studied the Papuan most thoroughly and sympathetically are of the opinion that the fact is demonstrable that he may not only be saved from extinction, but granted favorable conditions, that he could increase,
and in the course of time occupy some of
the vast expanses of territory from which,
in some parts of New Guinea, he appears
to have almost passed away. It was un­
doubtedly this belief in the Papuans' cap­
ability to respond to suitable treatment,
that led Sir William MacGregor, the first
Governor of New Guinea, to become the
first President of the Kwato Association.
And the same factor has influenced his
successors in the Governorship of the
country to throw in their lot with this
work for their benefit. Expert opinion
therefore favors the physical capacity of
the Papuan to survive this very critical
stage in his racial career provided he is
given an opportunity of so reconstruc­
ting his life as to enable him to resist the
destructive forces which have lately
borne down upon and almost over­
whelmed him.

Our first concern is the evangelization
of the two tribes in whose territories we
conduct our operations. The Gospel is
the power of God unto their salvation.
As we find them in their degradation
and helplessness it is our privilege to
take to them this wonderful message of
life: to tell these painted, bedecked sav­
gages of God's love in Christ Jesus: of a
way He has opened for sin and unclean­
ness, and adoption into His family; and
of the exceeding greatness of His power
toward those who believe in Him. And
this great Gospel is here and there purg­
ing dark hearts of sin, and empowering
His children for holy living and Christian
service. Through the years God has been
calling out of such unpromising mater­
rial the members of His body which is
being built in our midst. Any hope that
we may have for the Papuan must find
its source in this small body of believers
whether we are concerned for the mo­
ment in his physical, or his mental, or
his highest welfare. And it is the Church
which makes the first claim upon us to
find some new outlets for energies which
were formerly expended in savage pur­
suits. An idle people cannot produce a
strong Church, and idleness, with inevita­
ble decline, is the result to be most feared
in an active race which has suddenly
been shattered by contact with strong
alien forces. It must be frankly said
that missions to the Pacific, where con­
ditions were once much as we find them
in New Guinea to-day, have largely
failed at this point. This remark is not
made in criticism of the good work done
for Christ throughout the South Seas
during the past 100 years. But there is
no gainsaying the fact that if the end
could have been seen from the begin­
ing a strong effort would have been made
to have obviated the disaster which is be­
falling all these noble races of Christian­
mission is strong, the natives are not only holding their own but that they are increasing. The local Government Medical Officer has pointed out the favorable results of a comparison between the issues of marriages within the area of the Kwato mission and those in the same section outside direct Christian influence. In the heathen villages the Medical Officer notes that the average family consists of one child. In the Mission area there are families of six, seven, and eight, and the average might be safely regarded as between three and four. In a fact like this you have all the difference between a vanishing, and a vital, increasing people. It is worthy of note that the Medical Officer who reported this also attributed the superior stamina, which the local Christian youths showed in various physical competitions with their heathen neighbors, in part to the undoubted cleanliness of their lives, a fact which the doctor admitted he had every opportunity of testing. Clean living had a good deal to do with the superior prowess of these youths, but their whole life had also to be taken into account, and what it differed from the lives of their heathen neighbors. All the youths the Medical Officer had in his mind were living strict, disciplined lives. They were being educated at Kwato in all kinds of useful work, such as carpentry, blacksmithery, road-making, and boat-building. They were in bed early and up early; they bathed twice a day, and were going through a regular routine to fit them for the responsibilities which an entirely new outlook upon life imposed upon them. But the clean lives these men were living, as well as the discipline they were willing to undergo in the Institution, was not something which education could do for them. The secret was that they had clean hearts; everything else followed as a matter of course. With Christ enthroned they could overcome, and endure, and grow, granted an adequate opportunity was given to them. It is because we are anxious to give similar advantages to many others, without which they can never become strong Christian men and women, that we seek from our friends and supporters the means of teaching these converts to become useful and skilful, and thus to honor God through interesting, industrious lives.

Then there is the wider outlook of this work. Kwato is a practical, Christian university which it is hoped will have a far-reaching influence, not only throughout New Guinea, but also amongst the scattered groups of islands in the Pacific. As time goes on there is no doubt youths from other parts of the Territory will be sent to this center to share in the advantages it offers. We believe it will prove itself to be so unquestionably the right way to help a shattered primitive people to the highest things they are capable of receiving and achieving, that to some of the fast-declining tribes in the South Seas a similar ministry will be taken and the races revived even from despairing remnants. It is interesting to report that already, before it is possible to consider the proposal, one of the Australian Presbyterian missions to the aborigines in Queensland has applied to Kwato for permission to send aboriginal converts over to New Guinea for special training. We shall not be satisfied until men and women trained in the schools at Kwato are to be found engaged in the work of the Lord all over the accessible parts of their own vast country, and until we have sent out a message of hope to peoples far beyond our borders. As soon as the necessary buildings are erected (and this work will be put in hand as soon as the means are provided), invitations will be sent broadcast to missionaries in New Guinea asking them to avail themselves of these special advantages for their converts, and the work for which the readers of this magazine are asked to pray will scatter blessing far and wide.

Copies of New Guinea Tidings can be obtained free on application from either of the Secretaries whose names and addresses are given on the inside of the front cover.
Prospectus

NEW GUINEA TIDINGS will be mailed to all friends in England, and America, and Australasia, who have asked for, or who may wish to have, information about the Lord's work in this far-off field, and who desire to co-operate in it by prayer. If further particulars of the Kwato Association's work are required they can be obtained from either of the secretaries whose addresses are given with the list of officers. Mr. Abel would be pleased to hear directly from any friends interested in this work, and who desire special information. The Kwato mailing address will be found on the inside of the first cover.

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In each issue of “New Guinea Tidings” a map of the district in which the Kwato Association operates will be inserted so that readers may follow the references to the various Christian communities within the area.

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It is hoped within a year to publish the “Tidings” from the press at Kwato, the work being undertaken by Papuan printers. The first few issues will be published in America.

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As there are sure to be many errors in the names and addresses of those who have asked to have this magazine mailed to them, will friends in America be good enough to send a post-card with any necessary corrections to Mr. Allan Sutherland, Weatherspoon Bldg., Philadelphia, Pa.

* * * *

Mr. Abel is now on his way back to New Guinea. He landed in New York from the S.S. “Majestic” on August 28th, and will journey through the States visiting several centers between Chicago and San Francisco, speaking of the work the Lord has so greatly blessed. Mr. Abel is sent forth by an American Auxiliary Council who commend him heartily to the Lord’s people, some of whom he will be able to meet before he finally sails from American shores early in December.

* * * *

The American Council exists to assist the brethren in Great Britain to finance this work. For this purpose $85,000 is required to maintain existing work for a period of five years; to increase the staff of teachers and workers; and to provide buildings for Primary Schools, a Normal School, a Bible School, with necessary accommodation for students, and also a much-needed Hospital for the district.

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The American Council is anxious to elicit the sympathy and co-operation of as many friends as possible in this work and it is suggested that a part of the sum needed be divided into shares of $500 each, payable in five annual subscriptions of $100. It is not necessary for friends to limit their gift to one share, nor is it necessary for subscribers to take a full share. Friends who would like to donate the cost of a building, or who would prefer to support individual children in the schools, can obtain all information on these points by applying to one of the secretaries at the addresses given.

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Mr. Peter Farquharson, of London, has presented the Association with a printing office which will be erected at a cost of $1,500 as soon as Mr. Abel gets back to New Guinea. The British and Foreign Bible Society has just given permission for the Kwato press to print the Gospel of St. Mark in the Tavara language, one of the two languages spoken in the Kwato district. The quality of the work done by the Papuan printers is such that the Bible Society has given the order for this important work to be carried through for them on the field.
It is quite fitting that the first number of "New Guinea Tidings" should contain a brief reference to the life of Iosia Lebasi. He was one of many of my sons in the faith, but there was never one who occupied quite the place in my heart that Iosia did. I do not think I have favorites amongst my big family in any sense which would account for the peculiar regard I had for this particular member of it. I often love my people for Christ's sake; Iosia I loved also for his own.

On my first short visit to the part of New Guinea where I was later to spend my life I met this boy, then about thirteen years of age, amongst a crowd of happy children who had left their villages round about, and had attached themselves to the mission. The excitement of numbers, and new interests, and the many attractions of the mission compound had brought this community of small boys together, and they were living at Suau when I first landed there, enjoying the novelty of their introduction to school life under a South Sea Island teacher.

Iosia had a more serious face than most Papuan boys wear, but it was a good face, and it was occasionally lit up by a smile which arrested me from the day I first saw him. After a brief stay at this center I had to go west on a long, and as it turned out, exciting journey to the Gulf of Papua. The suggestion was made that I should take a boy with me: he could look after my things, and make some attempt to cook my food, and prepare my table and so forth. I think it was Iosia's smile which first inclined me to approach him on this matter. There was no hesitation on his part: it was clear that he regarded himself as the one fortunate boy in the compound, and all his companions envied him. A few days later we started forth on our long adventure, and we did not return to Suau for seven or eight months. From that time, until his earthly course closed twenty-four years later, we lived and worked together. I doubt whether the Kwato work would ever have been developed to its present stage, had it not been for the ability of this consecrated Papuan. He had a remarkable capacity for anything mechanical. He had to acquire knowledge without the means usually at the disposal of those who engage in practical engineering or carpentry; but he was observant, and painstaking, and persevering, and being an undoubted genius, these qualities stood to him in place of education.

Iosia was still quite a youth when the important decision of his life was made, and he identified himself with the small Christian community of the locality. This was no perfunctory act on his part, yielding to external pressure, or merely coming into line with a new order of things: Iosia joined the church as the result of a deliberate surrender of heart and life to Jesus Christ. He was a mere youth at the time of his conversion, but like all children brought up in savage conditions, he had no innocent period in his early life to which he could look back. The Holy Spirit had to convict him of gross sin. The pain with which this sin was confessed, and the shame he expressed for it, gave evidence of the reality of the Spirit's work in his heart. And this was the secret of the sterling char-
acter he developed as the years passed. The exceptional gifts with which he was endowed were never used by him for selfish ends, but for the glory of his Master in the service of his fellows.

Quite early in his career he impressed the white community in New Guinea with his remarkable talents. What usually struck those who knew Iosia was his modest bearing: he never seemed conscious of his extraordinary gifts. He carried that serious face with the occasional sun-lit smile, right through his life, and it was an index to his character. Government officials and commercial agents, as well as missionaries, honored this gifted man of God.

For a Papuan, Iosia was possessed of more than ordinary foresight, a capacity very rare in his countrymen, so that he was able to appreciate the bearing of the present on the future more than any other Papuan that I have met. The fact that he so pathetically lamented his limitations in some directions was an indication that he had a wider vision than his more complaisant fellows. He once told me how he envied the most ignorant white man his wider mental horizon. But Iosia was the first, and for long the only Papuan to see what we saw with regard to some of the pressing problems of his race. It was because he had a vision quite independent of ours, that he was willing to spend and be spent for the salvation and well-being of his countrymen.

One other quality he had to a remarkable degree, and that showed itself in his capacity for leadership. He was greatly respected by his own people, and whenever generalship was required the army fell behind him, and was perfectly controlled and led by this stern, but modest captain.

When James Chalmers was planning for his one journey of 600 miles up the Fly River, he wrote to me and asked whether I would let him have Iosia to accompany him on the trip, and happily this was arranged, and Chalmers and Iosia remained life-long friends. On another occasion he went with a party of Christian youths still farther to the west, and built the Mission House for the London Missionary Society at Daru. Later he visited Mailu, and built the Mission House there. His work took him far and wide, and I never knew of any place he visited which did not receive blessing alike from his example and his message. I once had to compel him to take a fortnight's holiday, because I felt sure that ill-health was due to over-work, and where there was work to be done I knew of no way of inducing him to rest. On the occasion I refer to I sent him to the far end of my district, and told him to stay away for at least two weeks. At the end of a week one of our teachers from this locality came in with a sick wife for medical attention, and through him we heard of the wonderful gatherings which Iosia had arranged among the people, and of the blessing his visit was proving to the scattered Christian community.

Iosia was never a strong man physically. He had a slight stoop which was quite unusual in a Papuan, and it was evident sometimes that he was overstraining his powers. It is reported that when he was an infant his mother regarded him as too heavy a burden in excess of all her other domestic cares, and that she left him on the bank of a river, expecting that would be the last of him. The Lord had, however, a great work for this outcast infant to accomplish some day, and a kind heart found the hungry child and fed it, and somehow or other its infantile needs were supplied, until at a very early age the little boy began to fend for himself. So it is probable that early privation left its mark on Iosia.

Iosia married an excellent woman, Pauline, a convert from another tribe. This was one of the first unions between the Suau and the Tavara people, who had, almost up to this time, regarded each other with savage contempt.

With his heart and his hands full of good work, Iosia was suddenly stricken with illness. He came to me one day, at one of our out-stations, with his hands to his head, and complained of pain. He told me his trouble was serious, as if he could diagnose his own complaint. From that afternoon his mind began to fail him, until he became morose, and later violent, and then to our deep grief had to be put under restraint by the Government. The Lord graciously released him a few months later.
In connection with this work in Papua my heart has sometimes been very heavy, and unpromising skies seemed to cover the heavens. I suppose this is the occasional experience of most men who are face to face with difficulties which they seem sometimes powerless to overcome. And God has used the remembrance of Iosia to disperse this gloom, and to revive my heart in His service. “He, being dead, yet speaketh.” I know of no more wonderful fact in connection with the Lord’s work in New Guinea than this, that in the first generation of believers in Christ, a man was found who worked so hard in His Master’s service, that he broke down under its strain at the early age of forty years.

It will interest readers to know that since I wrote the foregoing account of Iosia Lebasi two days ago, a mail has come to hand from New Guinea which includes a letter from my colleague, Miss Parkin, in which she refers to Pauline, Iosia’s widow; and also a letter, written in her own tongue, from Pauline herself. Pauline is working for Christ in a difficult sphere at Koæbule. Miss Parkin says of her, “Pauline is a fearless witness at K-B.” In her own letter, dated from Koæbule, she says: “It is two years since I came here; the people have not looked kindly upon me; but I seek to help them. I am quite contented to remain in this village and I have no fear because God is with me—Jesus is my helper. My friends in England and at Kwato remember me in prayer and I am strengthened. I write this through tears of joy because this month the bearing of the people has changed, and they are kind to me, unlike their former manner.” —Papua, May 19, 1923.

The Wilderness and the Garden

JUDGE MURRAY, Lieut. Governor of Papua, has just issued a report of recent explorations in the Fly River region in New Guinea. Mr. Massey Baker, patrolling the Strickland river, a tributary of the Fly, reports that for 100 miles he saw no trace of any human being. He says, “The inhabitants may have moved higher up the river, or it may be that they had exterminated each other.” About three days’ journey above the junction of the Herbert river he says, “We counted between 50 and 60 large canoes at the village and along the bank on the opposite side in a bend in the bank. There were very few men about, but a considerable number of women, some of them making sago.” There was a general scatter when the white men arrived, and Mr. Baker investigated the camp. It was a large encampment with accommodation for from 500 to 600 people. . . . The most striking thing about the camp was the large number of fresh heads “in process of preparation,” which, according to Mr. Baker, “consisted primarily of tying them up in leaves, and allowing the cockroaches to do the rest.” Further up the river the Government party met the men of this village coming home from a raid, and fortunately got past them without an actual collision, and the next day came upon the scene from which the raiders were returning. “A fair-sized native encampment appeared in sight on the west bank, and on coming close to it it was seen to be deserted. It had evidently been a sago-making place. The mud bank was cut up by feet, as if there had been a considerable number of people, and as if there had been struggling, and on the beach, close to the water’s edge were the bodies of two or three women minus heads and arms, and from the condition of things the massacre could only have happened a short time previously. In addition the bodies were horribly mutilated, stakes about three inches in diameter having been driven down from the neck through the trunk. The bodies were also flayed below the breasts. The camp was stripped of everything.”

Judge Murray remarks, “Practices such as these are not conducive to an increase of population, and perhaps it is not to be wondered at that the banks of the Strickland, when I was there, bore no trace of human existence.” There is a vast region in New Guinea
still in this savage darkness. Pray for the opening up of the Fly river to the light of the Gospel. This would be an easy thing for resourceful America to do: I took upon myself the responsibility of including it. They assured me that nothing they had seen in the whole trip gave them greater pleasure than the visit to Mr. Abel’s mission because it showed them the potentialities of the native. When we got there we entered a very large boat worked by an oil engine. It was steered by a Papuan, and the oil engine was worked by another Papuan. The members of the Federal Parliament were astonished to find that this large boat had been built entirely by Papuan boat-builders at the Kwato Mission. We also saw a large milling plant in full working order. They were not only sawing great logs but doing beading work, and all that sort of thing, with it gives the highest scope for her sons: the safest investment for her wealth.

Thirty years ago the condition of the natives in the districts round Kwato was no better than what is here reported of the Fly River to-day. Something of the change which has taken place in the meantime can be seen from the following report of a speech delivered in London a few years ago by the Hon. Staniforth Smith, Administrator for Papua. He said: “The Mission at Kwato is one that I think might almost be a standard of what an industrial Mission should be. When the Australian Federal members, fifteen in number, came up to Papua, the itinerary prepared by the Federal Government did not include a visit to the Kwato Mission; But I other aspects of a well-ordered saw-mill. They were doing all the work themselves. We went to the boat-building department and saw a boat being laid down; other

Prefects and Monitors at Kwato
They Belong to the Same Tribe as the Women Seen in the Picture at the Top of This Page
boys were taking out planks and repairing injured parts. We also went to one of the principal plantations in Papua. Here the Federal members remarked on the very fine bungalow residence which had been built of native-sawn timber and iron for Messrs. Kitchen and Sons. They were surprised when I told them that it had been built entirely by native carpenters trained at this Mission. It showed the Federal members that there is great hope for the Papuans if we protect them from the great evils which would otherwise decimate the population."

In the extract from the report of the Resident Magistrate dealing with his recent exploration on the unevangelized Fly River, and in this speech of the Administrator, you see the Papuan, first in his natural wild state, and then thirty years after he has heard the Gospel. Some of these healthy youths in the Kwato workshops were the children of savage parents, and what so greatly impressed the visiting Federal members was only possible because they were the disciples of Jesus Christ. Is not this a literal fulfilment of the prophesy, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose"?

Latest News from the Field

The following extracts from Miss Par-kin's diary from Kwato arrived as this pamphlet was being compiled. The items chosen have not been edited, and it must be understood that they were not written with a view to publication. A brief record of each day's doings has been kept and forwarded to us by each mail since we left Papua two and a half years ago. These extracts will be of interest as showing the varied phases of mission work. It will be seen how we have to touch the life of these people at every point, but always putting first things first. Our friends will be able to appreciate the inspiration we often receive from news from the field especially when it includes, as it not infrequently does, some such glad record of the Holy Spirit's work as is seen in the story of Alice's conversion. We rejoice in this news the more because the two young girls who were the means of bringing their companion to Christ, Aidina and Labini, are both recent converts themselves.

Saturday, May 19th—Mr. Andrews (Methodist Mission) came over again to give the order for the dinghy, 7 feet 4 inches. He will wait till the timber arrives by the next steamer.

Tuesday, May 22nd—The "Mamari" (our launch) is on the slip in rather a bad condition: just as well we don't always know what we are travelling in; she could not have gone through another three months: she will be alright but will need timber: there is none to be had at Samarai (the small township at the port two miles away): we want it at once. We are praying for it.

Thursday, May 24th—The timber has come. . . . we are very grateful, it means so much to us. The false keel of the "Mamari" is like paper, and the borer is in the keel itself in three places: a kasi-kasi shoe and some planks are needed: the engine bed too is rotten. We have been travelling all unconscious of the danger.

Rev. Pryce Jones (a missionary of the London Missionary Society working over three hundred miles along the coast to the west of Kwato) wants a catechism printed, 40 pages.

Invitation from the Samarai Cricket Club (this is a club composed of Government officers, managers of stores, and other white residents at the township): they want a whole-day match on Saturday, and again on Monday. Called up the monitor, Alaedi, and Naniwa (Kwato Councillor): both agreed it is impossible with so much work on hand. They suggest Saturday afternoon.

Saturday, May 26th—"Petrel" back (this is our ketch). After breakfast Sisa (the captain) came up to say they had
NEW GUINEA TIDINGS

had a fire on board and the vessel was badly burnt. The cook put out the galley fire, as he thought, and at Koeabule the crew left the ship safely anchored: a girl passing saw the blaze and raised the alarm. Five or six planks burnt, also a corner of the hatch: just a miracle she was not gutted. My first thought was thankfulness to God for His mercy in preserving her. Cricket: Samarai won match, 190 to Kwato 112.


Little Nancy had sharp attack of fever.

... at 4 p.m. she was better: after she was sponged and sitting in a chair, she said, "Jesus makes me better."

After hymns and prayers at night Labini and Aidina came to tell me Alice wanted to speak to me. They said, "we always tried to speak to her about Jesus, but she doesn't want to hear." The other day she went to them and said, "I do wrong things: I can't come to Jesus." They told her that was the devil trying to keep her away from Jesus: "He will forgive all the wrong things you have done if you ask Him." During the hymns Alice went away alone and asked God to help her... when she came to me she said, "A voice spoke to me, and then I gave myself to Jesus." There is such a change in her, and such a soft look in her once hard face. It is just the power of God. Pray they may be kept. Alice told me Labini and Aidina had helped her very much: and the other day I saw a letter from Lele to Olivia, pleading with her.

Wednesday, May 30th—Teeming rain: impossible to hear through it: no service.

Thursday, May 31st—Torrents of rain. We had our prayer meeting to-night, it was very sweet to hear Labini speak of her conversion, and of the Lord Jesus in her heart: "I want to tell everybody."

Dear Children! The Lord is answering your prayers for us.

Friday, June 1, 1923—Doing wages and accounts: Bessie's youngster has screamed the whole day with hardly a break. The cows got into the new road and spoiled no end of trees. Mr. Lyndon busy putting another fence round the church. "Petrel" back: thirty-three bags of copra from Kanakope. Rainfall for May, 17 inches.

Sunday, June 3rd—Service 9.30 a.m. Sisa (preacher). Afternoon services as usual: Bible classes, hymns. Saw dea-

Papuans Building a Whaleboat at Kwato
went to Mr. Lyndon’s Bible Class. Always sorry when to-day is over.

Monday, June 10th—“Mamari” finished. She looks so nice: like a new boat.

Tuesday, June 11th—“Petrel” and “Mamari” took 153 bags of copra over to Samarai—10 tons. Request from an exploration party of Englishmen to come over and see the place this afternoon. Two new whaleboats finished. We are praying for a Christian carpenter to be found so that these young boys shall be learning their work under the influence of a man who shows his faith in his life, and in his workshop.

Wednesday, June 13th—Service, 9.30 a.m. Preacher, Alaedi. Our verse this morning was, “Have faith in God,” a little gospel address; very short, but God’s word only. . . . The Lord gives me strength and guidance and takes the burdens in the most wonderful way. He knows that I want to do His will, and that I would have the faith that He can use, so I just trust Him, believing what He promises.

Thursday, June 14th—This evening showed the boys and girls all the pictures of Tutankhamen’s tomb. They were very interested. Then we had the encyclopedia. This morning Mr. Lyons (Resident Magistrate of the District) came over to see his new dinghy: very pleased with it. He saw a whaleboat being built and could not believe the boys could do such work, “as good as any Australian work,” he said. English dictation exam. Labini first out of twenty competitors with two faults; Olav second. New dinghy for Government finished to time, and towed to Samarai. She left here amidst cheers and on arrival there was again cheered; no one thought it could be done in the time. Pita, at Sariba, complains that the church members there have no control over their children. He says it is very disheartening sometimes. He has built a new house and I am going over to see the school again. Pita needs a good wife if he is to go on with the work there. . . . Three and a half inches of rain during the night.

A Few Facts About New Guinea

As this magazine will circulate largely amongst our friends in America who have recently become interested in the Lord’s work in this new country, it will be as well in this first number to state briefly the national divisions and administrative sub-divisions of New Guinea. To be quite correct we should always refer to that portion of the island in which Kwato is situated as Papua. New Guinea is the name of the island itself, which was, until the world war, divided into three parts, Dutch New Guinea in the West, British New Guinea in the South East, and German New Guinea in the North East. When, eighteen years ago, the Australian Colonies federated, British New Guinea became a part of the new Commonwealth under the title, The Commonwealth Territory of Papua. After the war the late German section was mandated by the League of Nations to Australia. This part of New Guinea has its own Governor, and its own government quite distinct from Papua under the rather confusing title New Guinea. In this number of “Tidings” we have, for convenience, sometimes used the term New Guinea where Papua would have been a more correct term.

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New Guinea is the largest island in the world. It would reach from New York to Denver, or from London to Constantinople.

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The largest river in the island is the Fly. This has been traversed for a distance of 600 miles: its mouth is 75 miles wide. The entire Fly River area has yet to be evangelized.

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This great island is very mountainous. Some of the main-range peaks attain an altitude of from 12,000 to 20,000 feet above sea level.
New Guinea lies close to the equator, and the climate is humid. The temperature, in the coldest season, never descends below 72 degrees. The rainfall in parts is very heavy.

* * * *

Port Moresby, the capital of Papua, has a population of about two hundred white people, and is situated about the center of the South East coast. There are two other ports, one in the West at Daru, and the other in the East at Samarai. The only communication between Papua and the outside world is through Australia. A monthly service of small steamers of 1,700 tons run between Sydney, N. S. W., and Papua. There is a wireless station at Port Moresby and another at Samarai.

* * * *

Commerce has made some little progress in the island during the past fifteen or twenty years. Gold mining has generally disappointed those who have engaged in it, and the death rate amongst miners has been serious. Copper has been found at Port Moresby, and oil in the Gulf of Papua. Several large plantations for the cultivation of coconuts and rubber have been formed, but at the present time trade conditions are bad. The entire white population of Papua is 756.

* * * *

The natives vary a good deal in height, features, and color. They are supposed to be mixtures of Melanesians and Malays in the East where they are called Massims, and in the West they are called Papuans. They have lived shut up to themselves in small tribes, only mixing with their near neighbors for the purpose of warfare. Their languages differ widely every few miles along the coast.

* * * *

God's own work. It is always helpful to us to fix our attention on the God-ward aspect of Christian work: to realize that the work of God does not mean so much man's work for God, as God's own work through man.—Hudson Taylor.

Prayer with thanksgiving is asked for, —The outpouring of the Holy Spirit upon the church in Papua, not only at Kwato, but everywhere in the land. That natives who profess Christ may be alive to see and take opportunities of witnessing for Him amongst their heathen relatives and neighbors.

That the means needed to carry through the work of the Kwato Association may be forthcoming.

That workers may be found who will be willing to give their talents to God in the service of the Papuan. Especially we need a Christian printer, and an expert carpenter for limited terms of service.

* * * *

Christian missions in Papua do not overlap in their effort to evangelize the native. The south coast is in the hands of the London Missionary Society. The northeast coast is occupied by the Anglican Mission, while the archipelago to the southeast is the field for the Australian Methodists. The Roman Catholics find their sphere in a district on the south coast along the banks of the Mekeo River. The Kwato field is confined to the district in the extreme east of the island. A very large area has yet to be occupied and won for Christ.

FRIENDS

are invited to donate funds to meet current expenses and the following special needs:

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<th>Item</th>
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<td>Dormitories for boys</td>
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$10,000 will build the much-needed hospital

$100 a year will train a native evangelist

$30 a year will support a child in the mission school
1. SAMARAJ—Township with about 120 white residents. 2. KWATO—Head station of Mission. 3 to 20. Centers of Christian work.

Map of the District at the Eastern Extremity of New Guinea Where the Kwato Association Operates. The Names Marked on This Map Indicate the Principal Centers of Christian Influence to Which, from Time to Time, Allusion Will Be Made in the Magazine.