A NATIVE OF NEW GUINEA
Showing Tribal Tatoo Marks Which Cover the Body
New Guinea Evangelization Society, Inc.
Room 1018, 156 Fifth Avenue, New York, N. Y.
(Co-operating with the Kwato Extension Association, Inc., London, England.)

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The New Guinea Evangelization Society (interdenominational) desires your sympathy, prayers and financial cooperation. Some may wish to contribute $100 or more a year and others to donate the cost of a building, or to help train individual children in the schools. New Guinea Tidings will be mailed to friends in England, America and Australasia who wish information about the Lord's work in this far-off field. Further particulars can be obtained from any of the secretaries. Errors in names and addresses of those to whom this magazine is mailed should be corrected by sending a card to Mr. Allan Sutherland, Witherspoon Building, Philadelphia, Pa.
MRS. ABEL'S VISIT TO AMERICA

On April 20th, Mrs. Charles W. Abel and her two daughters, Phyllis and Marjorie, plan to sail from England for New York on their way back to New Guinea. This will give many friends in America an opportunity to meet them on their way West to Vancouver from which port they expect to sail on June 3rd. The American Council is hoping that it will be possible for Mrs. Abel and her daughters to visit New York and vicinity, Philadelphia, Pittsburgh, Chicago, St. Louis, Denver, San Francisco and Seattle. There will be no public meetings, but an opportunity will be given for informal conferences and prayer services.

CABLE MESSAGES TO MR. AND MRS. ABEL

A Christmas message was sent by cable to Mr. Abel from the American Council as follows:

"Council and friends send greetings. First Thessalonians one, two to four."

(Signed) Boggs.

This passage reads: "We give thanks to God always for you making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father, knowing your election of God."

Another cable message was sent at the same time to Mrs. Abel and her children in London:

"American friends send love and Christmas greetings to you all. Isaiah forty-one ten."

(Signed) McDougall.

This passage reads: "Fear thou not, for I am with thee; be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

A LETTER FROM MR. ABEL

FOR the past four weeks I have been a wanderer, passing from village to village, giving the natives simple talks on their urgent need of Christ, and trying to encourage the scattered church to "hold fast" in the face of prevailing heathenism. Our heathenism is not a quiet, stable thing: it lifts its voice, and flaunts itself. Its obscenities
PAPUAN MEN AND WOMEN DRESSED FOR A VILLAGE DANCE
This Is a Feature of Savagery That Is Being Overcome in the Districts Around Kwato.

are public, and are accompanied by the beating of drums which can be heard for miles and the painting of faces and bodies. It is easy to lose sight of the Christian witness of the few who are Christ's in the midst of this rowdy demonstration of evil.

The Holy Spirit was at work while I was away. A band of twelve young Christians is with me on this journey. It is an inspiration to have them about me. They are a demonstration of how conversion results in a changed life.

Our Greatest Need

While I have been traveling about from place to place, three times during the past four weeks I have had to send my launch in to Kwato with patients who needed immediate and skilled attention. The first was a case of pneumonia, the second an accident, and the third, yesterday, pleurisy. I saw the Governor, Judge Murray, at Port Moresby on my way here, and he said, "If only we can get America to take up mission work here, I think perhaps they would set the pace, and do good all round." He was glad to hear the idea of the hospital had not been dropped. I am going on in faith. The government's medical officer at Samarai has, with me, made out a budget for the maintenance of the hospital. The Legislative Council promises the annual subsidy for the upkeep of the hospital if someone will give us the building. The government medical officer has gone into the matter of cost with me, and we think a ward could be erected for about $15,000. We ought to have a matron's house, water supply and operating theatre, even for a section of the hospital. We are praying for a hospital, such an urgent need!

CHARLES W. ABEL.

ONE-THIRD OF COST PROMISED

One or two friends in America have now promised to contribute one-third of the cost of the hospital (or $5,000), provided that the remaining $10,000 is contributed this year. The need is desperate. What would you think if your loved ones were a week's journey away from a skilled physician and nurse? The lives of Mr. and Mrs. Abel, their children and other workers may depend on your response to this appeal.

Will you send a gift or make a promise of help promptly?

THE AMERICAN COUNCIL.
A Diary Letter from New Guinea

Kwato, New Guinea.

We had a quiet and very refreshing service yesterday in the morning in the Church. At noon the weather was so bad that we could not get to the Church for the daily prayer meeting, and the noise of the downpour was too loud to hear each other speak on the verandah, so we postponed the meeting until evening.

During the afternoon five canoes came over from Sariba—deacons and Church members, etc. What about their school? Was Logea to have a school and they not? Your first thought will be that this is a spirit of jealousy which must be stifled at once. But I welcome anything just now that will stir these people to action. Five canoes from Sariba! And a pouring wet day! And all this enthusiasm in the desire for a school! It either shows how keen these people are for education—or how determined they are not to let their Logean neighbors come one over them. I think they went away the better for their visit and with their hearts in the right place. We are going to build two Sariba houses at Isuhina (on Kwato) and the Church will be invited over on Saturday night to spend their Sundays with us here. They seemed pleased with this idea. They feel cut off from us and they have only small canoes.

I spent nearly two hours in the village this morning. We have almost decided not to build the mill near the new saw-pit frame where the old mill stood. Our idea is to have it next to the present carpenter shop with a twenty foot passage between the two buildings. The engineer's shop will come next to that. We shall probably build any rough old shanty of a mill to begin with so as to get to work as soon as the engine is shipped to us, and then to take our time to erect a building something like our present shop with the materials we shall saw from it.

On Sunday afternoon I was greatly enjoying McConkey's "Surrendered Life," when someone put a letter into my hand. I did not look at it for some time, but when I did I found it was from Tilaka. It was a full confession of his guilt and an expressed yearning to get right with God again. He said the address in the morning had gone to his heart and he wanted to make the day when we thought especially of the Lord's Resurrection from the dead the day of a new beginning of life for him. I saw him in the evening before I joined the children at the Sunday evening hymns, and I was greatly relieved to find him penitent and desiring to turn his back on the darkness and seek the light again. He gave me, in his letter, a full story of his fall. It is the old story. How truly Saint Paul spoke of the "deceitful lusts"! Step by step the devil led him on, all the time suggesting to him "You can do this, and stop there." I have prayed much about this poor boy. I feel this to be a very special answer to many prayers.

We had a short conference with the leaders after the service. No one could have
been a mere spectator of these people yesterday without being convinced of their sincerity. They have, humanly speaking, nothing to gain by seeking to join the Church. I am supposing that they do not as yet clearly understand what their responsibilities will be if they give their hearts to Christ. As seekers, they are in dead earnest. It is a long walk from Tanosina to Koukou. Four women made that journey yesterday, one with a baby in her arms. By the time they got back home they would have completed

Boanere had left, as you know, early on Saturday to act as my advance agent. He must have met with bad weather for his small canoe. Anyway, he went ashore at Cadogoda, and, with two other men he found there, proceeded to Koukou on foot. It is a notoriously bad coast, and these three men found it too much for them, and were four miles off Koukou when night fell. They slept at a small village and got up and went on by moonlight early next morning, and arrived at their destination before sunrise.

I spent the first hour and a half in private interviews with the leading men. They brought out the very old men of the village and sat them on a mat so that I might speak to them—the real old “taubadas” of the village, very old men indeed. I should say they were 70 years old at least. Then I walked to that pretty bay to the east, where some of us went and found oysters one day. I rather fancy that spot for our station. The “Oea tanuaga” (land owner) accompanied us—the man some of you may remember to whom we spoke as we passed his hut, and found him suffering from a bad wound in his leg. It appears he took our advice, probably mistaking it for a command, and went to Samarai, and his leg was cured. He took us along his shores and told us no white man was to be allowed to trespass on his property. It was for those who came after him. The common question came at once to my lips, “How many children have you?” “One,” he replied with an air of considerable virtue. This air he assumed—if it were not imagination on my part—because so few people in this part of Papua can boast of any family at all. Then he added, turning to Mareko: “If Taubada wants it for his new village, he has only to ask for it.”

We got back to Koukou and the taugeo (seekers) were assembled in the little numa uura (prayer house) awaiting me. People from Iloilo and Tanosina, had arrived. We had prayer together and I gave them a short address. I was going to address the seekers at the public meeting presently, but I wanted everyone to hear what I had to say. So at this meeting I merely told the seekers that they would have to wait very patiently as I was not going to admit them to Church fellowship or baptize them until I could be fairly certain that they knew what they were doing, and what it really meant to be a member of the Body of Christ.
How Save the Papuans?

At present, the Papuan is face to face with a crisis. Western civilization has swept down upon him suddenly. It seems only yesterday that he was a savage and a cannibal, stupefied with fear and amazement as he saw in us the first strange representatives of the unknown, outside world. Yet the past thirty years have made him familiar with regular steamers calling along his shores, with hotels and stores, with moving pictures and wireless stations. These contacts have also brought diseases and many accompanying evils of outpost civilization. The result is that the Papuan's old life is entirely broken up, leaving him shaken to his foundations and helpless to readjust himself, unaided, to his new conditions.

Practical help to meet such need can come only from the Lord's people. In a country like Papua, where philanthropy is not expressed in orphanages or reformatories, schools, asylums, hospitals or other charitable organizations, such service will either be neglected or must fall upon the Christian missionary.

In Papua, therefore, we are faced with a twofold task. Although our main concern is to seek first and, in every activity, to reach the souls of men with the message of the love of God in Christ Jesus, we cannot ignore the urgency of the Papuan's material needs which must be supplied in order to save him from extinction and that he may glorify God in fruitful service among his fellows.

The evangelical mission at Kwato was inaugurated some years ago for the purpose of including this necessary service in its mission to the Papuan. It now seeks the agents and means to go forward into this phase of missionary work in a part of the country which has been most seriously affected.

The crisis cannot be met by philanthropic and educational assistance only. For these things to be of any real use to the Papuan, all branches of the work must be regarded as opportunities for personal contact and influence by which he may be brought to the saving knowledge of the Lord Jesus Christ.

For many years the experiment has been tried of giving these people instruction in various branches of skilled manual labor—a new outlet for their energy to take the place of the savage activities of their fathers. Again and again experience has proved the fruitfulness of such practical service. The men and women whose characters have been developed by training and discipline have proved to be our most capable workers for the Lord.

The Papuan Government has promised an annual subsidy of $5,000, if the Kwato Association will provide proper facilities for giving youths regular instruction under skilled teachers, in such subjects as agriculture, carpentry, boat-building, printing, engineering, plumbing, etc., at our head station at Kwato. The Papuan is eager to learn, and he has quite extraordinary ability for any mechanical work.

This country now stands with its doors wide open. White men from all parts of the world are being drawn to it in search of fortune. Unaided, the aboriginal is doomed to extinction; but timely help will enable him to find in the changed conditions of the country his opportunity for taking a permanent and indispensable part in its development. Always with his deepest need in view, we seek to assist him.

As time goes on and the call comes, the work of the mission will be extended, but, for the present, it is confined to the southeastern extremity of the island. Helpers in many branches of service will be required as the field is widened. We hope, among these, to find young men and women who have just those talents which would enable them to assist the Papuan in this day of great need. It may never have occurred to some that the mission field has a place where they can serve Christ through their business callings all the time and with all their hearts. The Lord can use business men, nurses, doctors, dentists, teachers and mechanics to bring to sinners a knowledge of the Savior. In this far-distant land there are many such openings of service. But this call is to those who have thoroughly mastered some branch of knowledge, and who want to give a part, or all of their life to work on the mission field. These workers must be servants of Christ who realize that they are debtors to every man. Whatever the kind of service, every worker must have that love for souls in order that being "made all things to all men," he may, "by all means, save some."