Charles W. Abel in a Personal Interview at Kwato
THE KWATO MISSION OF PAPUA


Conducted since 1918 by the Incorporated Kwato Extension Association

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Quarterly Publication—KWATO MISSION TIDINGS

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The Kwato Mission is an evangelical, international and interdenominational mission for the people of Eastern Papua. The workers desire your sympathy, prayers and support. The quarterly, KWATO MISSION TIDINGS, will be mailed to any friends who wish information about the work.
NOTES AND NEWS

Our New Name

The quarterly appears this month under a new name but with the purpose and ideals unchanged. The reason for the new title is that Papua, rather than New Guinea, is the accepted designation for the British part of the island where the mission is located. Hence the name of our quarterly is KWATO MISSION TIDINGS.

As most of our readers know, this Mission was founded under the London Missionary Society by the Rev. Charles W. Abel, who went out to Papua in 1890. After the World War financial difficulties and other problems caused the London Society to turn the work over to the Incorporated Kwato Extension Association which was organized by Mr. Abel to care for the Mission. The New Guinea Evangelization Society was formed in America in 1923 as an auxiliary to enlist the cooperation of American friends. The Governing Committee of the Kwato Extension Association, with ten American and five British members, continues to direct the work, with the cooperation of those in America, England, Australia and New Zealand who are interested in the evangelization of the Papuans. The Mission itself is popularly called "The Kwato Mission of Papua," and there is a Field Council at Kwato, composed of the Mission staff.

Mrs. Abel on Furlough in England

On February 20th Mrs. Abel, the chairman of the Mission Field Council, is planning to sail for England with Miss Marjorie Abel, who goes to Ridgeland College, London, to complete her preparation for work in the Mission. Mrs. Abel's health requires an extended furlough and it is earnestly hoped that her stay in Great Britain will be of great benefit to her and will win new friends for the work. She may be addressed, care of Rev. Arthur Abel, "Kingsley," Ewell Road, Tolworth, Surrey, England.

Mr. Russell Abel and the Biography

The furlough of Mr. Russell Abel will also be spent in England in order to give him an opportunity to speak in behalf of the Papuans and the Kwato Mission work and to enable him to gather and prepare material for the life of his father and the history of the Mission. This volume is to be an account of the Papuans, their customs and characteristics, with a story of the thrilling adventures of Mr. and Mrs. Abel for forty years among these savage tribes. It will describe the difficulties and dangers experienced, the methods used to win the attention and friendship of the people, and the results seen in the transformation of
many of these former cannibals into intelligent, faithful Christians. Mrs. Abel will collaborate with her son in the preparation of this popular history which will be drawn largely from the mass of letters and notes left by Charles W. Abel.

Friends who have letters, recollections or other biographical material that will help in the preparation of this volume are requested to send them as soon as possible to Mr. Russell W. Abel, C. S. S. M. House, 3 Wigmore Street, London W. 1, England.

Friends in England, Scotland and Ireland, as well as in Australia and New Zealand, are invited to form prayer circles and to become true co-partners in the work at Kwato. It is a privilege to rally to the support of this richly blessed Mission, founded and so effectively conducted by Mr. and Mrs. Charles W. Abel. Prayers have been remarkably answered in time of great need. These answers and the rich spiritual results of the work show it to be the work of God. Partnership with Him and with the faithful, self-sacrificing workers at Kwato is a privilege that brings a blessing to all the partners.

British Friends of Kwato

The early days of the Mission were entirely associated with Great Britain and the work was wholly supported by British friends through the London Missionary Society. To-day various causes have led to placing the greatest burden of responsibility on Americans. The work is, however, first and wholly God’s work and is above geographical or denominational limits. The hearty cooperation of British friends is earnestly desired and is needed to make the work effective. The Kwato Extension Association includes British members and six members of the Governing Committee reside in Great Britain. The Mission is in British (Australian) territory. Friends in England, Scotland and Ireland, as well as in Australia and New Zealand, are invited to form prayer circles and to become true partners in the work at Kwato. It is a privilege to rally to the support of this richly blessed Mission, founded and so effectively conducted by Mr. and Mrs. Charles W. Abel. Prayers have been remarkably answered in time of great need. These answers and the rich spiritual results of the work show it to be the work of God. Partnership with Him and with the faithful, self-sacrificing workers at Kwato is a privilege that brings a blessing to all the partners.

The Overseas Committee

Some years ago, at the request of the Rev. Charles W. Abel, a group of representative men of high standing were chosen to serve in Sydney, Australia, as an advisory committee to the Mission. They have rendered valuable aid, especially in business matters relating to the development of the work.

During Mr. and Mrs. Pierson’s recent visit to Sydney, the members of this committee were most courteous and cordial and made their stay pleasant and profitable. This committee (see names on inside cover) has agreed to continue to cooperate even more vigorously than in the past. Other friends in Australia and New Zealand are invited to correspond with them in regard to the Mission and copies of the TIDINGS will be sent on request.
Our Principles and Practice

During the years in which this mission has been conducted, Mr. Abel and his associates formulated principles and practices which were tested by experience. The results have shown what methods and ideals should be adopted as Mission policy and which ones should be changed. The sudden home-call of the founder has made it wise to formulate some definite business and spiritual principles for the conduct of the Mission work. This has been done in conference with the Mission Staff at Kwato, the Overseas Committee in Sydney and the Governing Committee in New York and London.

The purpose of the Mission is stated “to win the people of Papua to a saving knowledge of the Lord Jesus Christ, to build them up in Christian character and to train them for Christian life and service.”

The doctrinal basis which is accepted by all associated in the work includes “The acceptance of the Bible as the inspired Word of God and the final authority in matters of faith and practice.”

The methods for carrying out the purpose of the Mission are chiefly Gospel preaching and Bible teaching, but simple educational, industrial and medical work and the production of Christian literature, adapted to the needs of the Papuans, are also included. All these methods are directed with a definite spiritual aim for the purpose of building up a strong native church of spiritually minded, intelligent and industrious Christians.

The work in the field is in charge of the Field Committee, which in turn operates under the direction of the Governing Committee of the K. E. A. The chairman of the Field Council is Mrs. Charles W. Abel, who has appointed committees on evangelistic, educational, medical, industrial and other phases of the work. Some of these committees include Papuan Christians.

An Overseas Committee in Sydney, Australia, acts as financial agents of the Mission and as advisers to the Field Council.

National Home Councils in America (the N. G. E. S.), Great Britain, Australia and New Zealand will cooperate as prayer circles and as partners to promote interest in the Mission. Financially the Mission is conducted on a budget system based on income. It is the determined policy to avoid debts and to train the Papuans in Christian stewardship and self-support.

Papuan churches are being established, wherever it is found advisable, with carefully selected Papuan elders. The ultimate ideal is to establish an indigenous, self-supporting and self-governing Church. Every Papuan Christian is expected to be a witness to Christ. No foreign funds are used to pay salaried native evangelists and pastors.

Missionary interest is being carefully developed in the Papuan Church by systematic education and giving. There are plans also for extension work in other districts of Papua to be carried on with the help of trained native evangelists.
Opportunities and Needs

Success brings new and increased opportunities. A growing work has enlarged needs. The Mission has now twenty-seven stations and outstations in the Kwato district. This means seventeen organized Papuan churches, fourteen primary schools, one normal and one technical school, one hospital and eleven coconut plantations. There is also a saw mill, a boat-building shop, a blacksmith forge, a dairy and six stores. While most of these are operated by Papuans, ten missionary workers (two of whom are usually on furlough) form too small a force and willing workers are in danger of being much overloaded.

Among the immediate special needs at present are a doctor, two nurses, two teachers, one technical missionary teacher. The material needs include hospital equipment, a freight boat, a church building at Koeabule and school buildings at Duabo, the health station.

Waiting Candidates

Will you pray that clear guidance may be given as to how these pressing needs are to be supplied? Eight young people—including two nurses—have applied to go out to Kwato as Mission workers. They have heard the Call and several of them are ready to go. They are trained and spiritually qualified. Their help is needed. It is contrary to the policy of the Mission to go into debt for their outfit, passage or support. Pray that the means may be supplied to send those whom God has called.

Illustrated Addresses On Papua

Since Mr. and Mrs. Pierson and Mrs. Walter McDougall, of our Committee, have returned from a visit to Kwato, they have been called upon to give addresses on the wonders of the work in Eastern Papua with or without stereopticon slides. One or more of them has spoken in Bethlehem, Pennsylvania; Montclair and Madison, New Jersey; Manhattan and Brooklyn; Stony Brook, Long Island; Northfield, Massachusetts; and elsewhere. Churches, societies, Sunday-schools or circles of friends that wish to arrange meetings (formal or informal, illustrated or otherwise) may write to the secretary, Miss J. H. Righter, 156 Fifth Avenue, New York City. The story of this remarkable work not only stimulates missionary interest but proves a spiritual blessing to many.
A ROYAL WELCOME!

What We Saw at Kwato

BY DELAVAN L. PIERSON

It is not often that miracles of transformed heathen communities are seen in the lifetime of one missionary. But a visit to the Kwato Mission and outstations on Milne Bay, contrasting the results of this work with the condition of the Papuan heathen in the surrounding districts, offers clear evidence that God is working to-day as marvelously as in the days of the early Apostles and missionaries. This Mission was opened among the Papuan savages of Eastern New Guinea only forty years ago and has always been a work of faith, with few workers and small financial resources.

It has, however, been carried on in a spirit of sacrifice, with prayer, with loyalty to the Word of God and with dependence on the spirit of God for guidance and for power. Our first glimpse of Kwato, the tropical isle at the eastern extremity of the greatest island in the world, was through the early morning mist, as we approached Samarua, the government seat and seaport. Nothing could surpass the natural beauty of the scene—the azure water from the bosom of which rose the emerald isles, covered with graceful palms and other luxuriant tropical foliage waving in the breeze.

As we approached the jetty at Kwato in the mission launch, Mamari II, we saw hundreds of brown-skinned figures waiting to greet us. There were little girls clad in grass skirts, and boys in loin cloths, older women wore a skirt or one-piece dress; men were clad in shorts or in a simple cloth wrapped around the waist and reaching to the knees. A cheer went up from hundreds of throats as hands waved a welcome as we came along the side of the jetty. What a contrast to the greeting received by Mr. and Mrs. Abel when they visited these islands forty years ago! Then Kwato was largely unhealthy swamp land and the people of the district were fierce and unfriendly cannibals. Fear of the white-faced, black-footed strangers incited them to hostility and a readiness to kill and feast if opportunity offered. It was in New Guinea that James Chalmers and his companions suffered martyrdom eleven years after the Abels arrived. To-day the Papuans gave us a royal welcome such as might have been that accorded to the Governor-General or the Prince of Wales. But beneath the joyful exterior, with cheers, waving banners, and floral decorations, was a sadness, expressed in a letter written later by one of the Papuan girls.

This shows a depth of feeling unknown here forty years ago. She wrote to her friend Mrs. Walter McDougall:

We all ran down to the shore to meet our friends. Everybody was ready, and as we saw the boat approach we were much expressed (depressed) with heartache as we remembered our beloved Father Abel. Our tears rolled down our cheeks; but we were glad to see the friends he had told us so much about. We have been studying the whole map of America, and know all about the cities where he has been. I can say the names, because I have been studying about them.
We gathered together under a tree near the shore and we were welcomed by one of the Papuan Christians in a brief address, expressing their love for the leader who had gone home, and their gratitude to the Heavenly Father who had answered their prayers in bringing in safety their friends from America. Thronging around us were Pauans—signs of their old savage life still seen in the elaborate tattooing on some of the women and in the great distended ear lobes of the men. Their faces were attractive, and strong. They are clean, intelligent and friendly.

**Savage Life in Papua**

What is the pit from which these fine Christian Papuans have been lifted? The worst conditions, including savage warfare, cannibalism and heathen orgies, have disappeared from the coast towns, through the establishment of British law and the influences of Christian missionaries, but the remains of primitive heathenism are still evident in villages of the district. The one-roomed houses are built on piles about four feet from the ground; underneath are kept the chief evidences of the owner's wealth—if any—in the form of black pigs. Most houses are shaped like a capital A with a high, peaked, thatched roof and an entrance, three or four feet high, extending the width of the house. The narrow verandah in front is reached by a rude ladder or by notches cut in the trunk of a near-by tree stump. Dogs and chickens have their private entrance hole reached by an inclined log.

Inside, the one room serves as a resting place for all the various members of the family, of all ages and both sexes, including dogs and fowls, and innumerable insects. Here they sleep, cook, eat and visit. Some smoke from the fire slowly finds its way out through the thatch or low openings; the remainder goes into the eyes and lungs of the inhabitants. Of furnishings there is practically none beyond a few spears or clubs, a fishing net, perhaps a mat or two, and occasionally tools for making a dugout canoe. These houses are built of bamboo and reeds, without the use of saws or nails, glass or hardware. They are strongly bound together by wythes of sago palm, native cord and tendrils.

As to occupation, the women attend to the gardening and the preparation of food; men make canoes, hunt and fish. Since warfare has been abolished in coastal districts they find little else to do. The children run wild, like other animals, for parental discipline is almost unknown. It is a part of the philosophy of heathen Papuans that little or no restraint should be put on natural desires, unless these happen to contravene tribal customs. As a result appetites and sexual instincts are restrained only by lack of opportunity to indulge them. After marriage agreements have been made, the tribal law of personal revenge punishes unfaithfulness, as it does theft. There is no education in a heathen home beyond those relating to tribal customs, barter, the means of obtaining food, making canoes and building a house. The signs of poverty and general squalor in a Papuan village are oppressive. Money is almost unknown, dog's teeth, shells, tobacco and other produce being the medium of exchange.

Their clothing is almost nil. A grass skirt for the women and a meager loin cloth for the men being deemed sufficient for all excepting festive occasions. The hair is “teased out” into great bushy balls, sometimes eighteen inches or two feet in diameter, and in this the “dandies” stick feathers and flowers. Other ornaments consist of tattoo marks, anklets and bracelets of grass, shell or brass. Feathers in the hair denote conquest or exploits,—some of them of an unsavory character. The religious faith and
life of the Papuans is practically undeveloped. They have no conception of God, but believe in witchcraft and evil spirits. They seem to have no form of worship, but fear the powers of sorcery, are under the influence of witch doctors and believe in some form of existence after death.

Warfare formerly provided the chief occupation for the men, with the making of war canoes and weapons, in addition to the actual fighting. Cannibalism seems to have been fostered by a desire for flesh to eat, of which there is little, and by a spirit of revenge on enemies. A glory in manly exploits, and by a belief in the courage that enters the heart of the victor who devours his enemies. In some tribes a boy could not be initiated into a man's estate until he had killed and eaten a foe. The degrading dances and sexual license that accompanied their feasts were prompted by a desire to stimulate jaded appetites and were used to promote communal life.

**New Life in Papua**

Among such a people it was not easy to gain an entrance to preach the purifying Gospel of Christ. Every force but one was in league against the early missionaries. Distrust and fear of the foreigner; heathen customs and superstition; the vices of the natural man; the witch doctor and the tribal chiefs who wished to rule supreme, were all united to shut out the light. But God was with His messengers and gave them courage, power and protection. At Maivara, a village near the head of Milne Bay, we visited the place where, in the early days, God intervened to save the life of Charles Abel. He had left his wife and first-born child in the mission boat while he went to try to establish a friendly contact with the villagers. He had gone only a short distance on shore when a messenger from his wife came in haste, asking him to return, as their baby was ill. He turned back, and did not gain an entrance to this village until some years later; then he learned that just beyond the point where the messenger had reached him a group of hostile natives lay in wait to take his life. As others murdered his fellow missionary, James Chalmers. Later when the people learned to know Mr. Abel they were ashamed of their attempt, and to-day a church, which they have built, marks the spot where his enemies lay in wait to take his life.

So it is with numbers of villages at the more than twenty-five stations in the district where work has been established—faith, love, perseverance, tact and the power of God, have overcome obstacles and have made the representatives of Christ more than conquerors, turning enemies into friends.
the foreign teaching. Later hard times fell upon the village. There was a serious famine and the chief and his people were in want. As Christmas time drew near Mr. Abel said to his wife: "I believe the old chief is in need of food; we will send him a Christmas gift of rice."

This act of kindness astonished the chief and led him to ask: "Why did you, whom I have long opposed as an enemy, show me this kindness?" This question offered a coveted opportunity to witness to the love of Christ, who, while we were yet sinners, died for us and who loved us when we were enemies. The old chief's antagonism was ended; he became a "seeker" and later was baptized as a Christian. He advised his people to do the same and at his death said, "I have followed the good way, the Jesus way. I am going the long road to the place He has prepared, and there is light beyond. It is my wish that you too shall follow this way and meet me at the end of the road."

On our last Sunday at Kwato we attended a Communion service at which forty-six Papuans publicly confessed Christ for the first time and united with His Church. Twenty-four of them were the first fruits from the village of this chief. In all about a thousand from the villages of Milne Bay, comprising this mission district, have left the old way for the new. In sixteen centers self-supporting churches have been established and evangelistic work is conducted by the Papuan Christians in thirty different villages of the district.

Former Cannibals—and To-day

But are these former cannibals, ignorant savages and their children, truly converted to Christ? Do they become intelligent Christians? "By their fruits ye shall know them." No one can visit Kwato and the outstations without being impressed by the contrast in the lives of the Christians and the lives of their unconverted neighbors. The latter are characterized by the works of the flesh—uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresy, envyings, murders, drunkenness, revellings, and such like." The Christians, on the other hand, show clearly the "fruit of the Spirit"—Love. How manifest this is in their dealings with one another and with their white teachers! Their love for Mr. and Mrs. Abel has been shown in countless ways. Bank accounts are kept by the mission for Christians who wish to save something from meager earnings (two to five dollars a month). Once, when Mrs. Abel was not well, some of the Christians came to ask if she could go to consult a "wise man" in Australia. "Yes," said Mr. Abel, "it would be well, but such a journey takes many days and costs too much money!" The leaders went away and consulted with other Christians. Soon they returned bringing all their bank books, representing their entire savings, "Here," they said, "take this, and let Mother Abel go; do not speak any more about the money!"

This illustrates their attitude towards all who come to teach them of Christ and lovingly to show His way of life. Miss Anna W. Pierson, (now Mrs. Walter McDougall) spent a year among them as a voluntary missionary. That was over two years ago, and yet during our visit, we were pressed on every hand, for news about "our dear friend Nanna." "Tell us all about Mrs. McDougall, we love her so much," they said. The church elders showed the same interest as the young boys and girls. "We will never forget what she did for us," said the latter, "how she taught us and helped us; she was our friend." Many letters from teachers and pupils were given us to take back to America to their "dear Nanna." The letters contained such expressions as these:

I must only write you a very short letter to send you my love; our hearts indeed cry because our dear father (Mr. Abel) has left us. We live as fatherless children, but we remember that it was the will of God to take him home. We are very pleased for the new converts which joined church. Our hearts much gratitude to God because this people so ignorant and wicked, and yet they give themselves to Jesus Christ.

I am your daughter in Christ.

E. 

A Papuan teacher of little children at Gwavili (an outstation) writes:

We have fifty-seven children and we have had to divide classes. I have thirty-four children and Vera has twenty-three. We came into Kwato to meet Mr. and Mrs. Pierson. Oh, how our hearts thrilled to meet our dear ones. When they first got here my heart fly back to you. Oh, I never forget all your love and kindness that you showed me. I am praying for you day by day, if His Holy will to you both some day come along to see us. I am dying to have a letter from you.

Your loving friend in Christ,

Silota.

There is a spirit of joy among the Christians—a natural overflowing of the spirit of happiness and goodwill—that is far removed from the unregenerate Papuan. During our two weeks at Kwato and in the
outstations we never heard children quarrel or saw a sign of petulance. We never heard a harsh or unpleasant word; all seemed to dwell together in unity. Their games were clean and exuberant, full of wholesome laughter and good sport.

The Kwato boys and young men play an excellent game of cricket and often win from white teams. But they are more than sportsmen; they are Christians. Not long ago the Kwato team was invited to go to Port Moresbey and play against the white team there, many of them Government employees. The Governor, Sir Hubert Murray, sent a government yacht to take the mission boys to Port Moresbey. They not only played a clean and skilful game of cricket that won the admiration of opponents and onlookers, but they followed the Saturday game by giving their personal testimonies to Christ at evangelistic services. They told simply what Jesus Christ had done for them and their fellow Papuans. The impression was great on both natives and Europeans.

The Papuan Christians are, as a rule, physically clean and strong. They are taught to bathe regularly and to keep their “home of the soul” in good condition as a fit “temple for the Spirit of God.” Many villagers suffer from yaws, a distressing disease, and from hookworm. Tuberculosis takes a heavy toll and they suffer from other ailments introduced by white men, or due to a limited and insufficient diet, and to unsanitary conditions. Consequently, medical work, education in sanitary laws, training in the care of children and personal hygiene are very important. An excellent hospital has been built in Kwato and as soon as a spiritually and medically qualified doctor and nurse are found, the opportunity for service at Kwato, and boys extension work in the villages and outstations, will be almost unlimited. Already the Christians who have gone back into the villages to live, have set a new standard in house building and sanitation. The infant mortality among the Papuans is very high, about fifty
per cent, but mothers who have learned at Kwato how to care for their babies have been the objects of much curiosity as they show heathen mothers the way to bathe their children and to care for their health.

The intelligence of Papuan Christians is remarkable as compared with their heathen neighbors. The children learn readily and have retentive memories. Primary schools are held in fourteen stations, all except the higher training classes being taught by Papuan teachers. The lower grades are taught in the vernacular, but since every small district has its own dialect the mission has adopted English, (not Pigeon English) as the general means of communication. Technical and teacher training classes are taught entirely in English.

It was interesting and inspiring to hear these children, many from heathen homes, reciting perfectly such passages of Scripture as the twenty-third Psalm and fourteenth chapter of John. The truth not only finds lodgment in their heads but takes root in their hearts and bears fruit in their lives. A letter from one of the older girls, now a primary teacher in the village, shows real spiritual insight and desires. She says,

Dear Nanna, I want you to pray for me so that I may stand fast in Christ. Last year I left the Lord Jesus and, O, how wonderfully He has led me back to Himself again, so now I am in His fold, and my heart is so full of thankfulness to Him, also now I see the wonderful and deep love of Christ and so day by day I ask Him to keep me very close to Himself. I love to know Him more, as Paul the Apostle says, "I know nothing, save Christ, and Him crucified."

Since the pursuits of war and the trades connected with heathen customs have fallen into disuse, and since it is desirable to raise the standard of living among Papuan Christians, the Mission teaches them to be industrious and to work for economic betterment. Practically all Papuans cultivate their own gardens and fish for food with nets or spears or traps. This furnishes only a very precarious livelihood. They have natural mechanical ability and some artistic talent. The mission teaches carpentry, boat building, blacksmithing and printing to young men. They teach basketry, needlework, weaving, nursing and simple domestic arts to women. Mission trained men are much in demand by Europeans for house and boat building and do very creditable work. Since a large proportion of South Sea Island trade is in copra, (dried coconut meat), men and women in thirteen stations are taught how to care for coconut trees and how to prepare the meat for copra. A coconut plantation at Koeabule comprises over eighty acres and is one of the best in the district. These industries also develop character and independence, promote self-respect, and enable them to support their own village churches and schools.

The spiritual development of the Papuans is clearly seen in their knowledge of God, their sense of sin, their faith in Christ as their Saviour, and in their desire to show their love and gratitude by witnessing to others, and by bringing to them also the blessings of the Gospel.

The Papuan Christians are not paid for evangelistic work. Every Christian is taught that it is his or her privilege to witness to others and to seek to lead them to Christ. Every Sunday lists are posted,
giving the names of those who are to go out to the villages on evangelist assignments. The others pray for these evangelists and great is their joy when they return with reports of souls won to Christ. While we were at Kwato one young evangelist, Makura, the engineer on the Mamari II, brought in twenty-four men and women from Lamhaga as candidates for church membership. They had proved their sincerity in their own village, and after careful examination by the missionaries, were received into the church. One by one these men and women stood up before the congregation with twenty-two others and verbally confessed their faith in Christ and their decision to follow His way. Confession of Christ and an effort to win others become the natural expression of their Christian life. When one of the young men, the storekeeper at Kwato, went to Australia with Miss Parkin, he was an evangelistic power in the Y. M. C. A. in Sydney, where he stayed. His example and his testimony led several Australians to the Saviour.

Congregations of Christians have been formed at seventeen stations. They have been organized into churches with elders to care for them. These elders are nominated by the Christians and are confirmed and consecrated to office by the Mission. Their duties are to see that prayer meetings and church worship are conducted regularly, to keep the church rolls and a record of church attendance, to look after the spiritual welfare of the flock, to receive and transmit gifts for benevolence and to keep the church buildings in repair, to do evangelistic work and to send out Christians week by week on evangelistic assignments to heathen villages in the neighborhood.

Elders may be deposed from office for lack of faithfulness, for a lapse in Christian conduct, or for failure to rule their households and keep them in the Christian path. Church members may be suspended and denied fellowship at the Lord's Supper for lapses in Christian faith or conduct, but they are not dropped and just forgotten. They are daily prayed for and followed up until they are brought back into the fold. Three of these backsliders came back into the church on our last Sunday in Kwato. One couple had been prayed for by the Christians for two years.

The testimony of one of these converts was as follows: "When I was living in sin, it seemed as though every time I did wrong a wound in my heart was opened and I knew that I was doing evil. Now Jesus has healed my wound and I am happy. I want to follow only in His way.

The generosity of Papuans is little short of phenomenal. At various villages that we
visited, the people came to the boat loaded with gifts for us—taru, yams, coconuts, bananas, chickens and grass skirts to show their good will. These gifts are out of their poverty, not out of their abundance. They are very appreciative of any kindness shown. Recently the elders of the churches of the district met and voted that their congregations would be ready to contribute one thousand pounds, ($5,000) a year for new equipment needed at Kwato, Duabo and other stations. They have already given one thousand pounds a year for two years to pay for the plantations that are so greatly needed in the mission work. Now they have expressed a desire to erect a House of Prayer in Kwato in memory of their beloved Tau-bada (their “Great Chief,” Father Abel). When we note the meager income on which wage earners subsist (not more than ten pounds a year for themselves and their families) and the frugal way in which they live, we are put to shame. If American and British Christians would give in the same proportion, the coffers of the Lord’s Treasury would be overflowing—and the windows of Heaven would be open to pour down an abundance of spiritual blessings. It has been voted to erect the House of Prayer at Kwato, for the only assembly hall at present is in the Mission House, which was intended for the missionary residence. This assembly room is also used as a dormitory, dining room, schoolroom, music room, domestic science room and school for manual arts. It is estimated that the new building will cost, in addition to native labor contributed, about two thousand pounds, ($10,000) and friends all over the world are invited to contribute to the Memorial.

What Is the Secret?

During our visit to Papua we met a number of missionaries, business men, and Government officials, who had visited Kwato. All expressed admiration for the work and workers and wonder at the spirit manifested there. The transformations wrought in this mission are an outstanding example of what a Christian mission may accomplish. The secret seems to be threefold.

1. The one aim is to lead the Papuans to an intelligent faith in Christ as the Son of God and their personal Saviour. They seek to train the converts for consistent Christian life and for unselfish, effective service for their fellows. There is no desire to introduce European customs, habits of dress or standards of life, but there is an earnest effort to develop Christlike characters and usefulness, and to form healthful, industrious, self-supporting Christian communities. Consequently, schools are established, not for education beyond their needs, but to teach them to read and understand the Word of God, and to help them earn a decent livelihood. Medical work is carried on to promote personal, family, and village cleanliness and health. Industrial work is conducted, not to produce wealth, but to enable the Christians to work for their own support, and to enable them to give to others in need. Last year the benevolence gifts of these Papuan Christians were sent to India, Japan, China, Moslem lands, and for work among Jews in New York!

It is a long road from their former state of savagery and their narrow communal life to their present world-wide interest in others, such as is manifested by the Christians. They
listen eagerly to letters from abroad and to stories of the need and the work of Christ in other lands. When their interest is aroused they wish to express it by gifts to meet the need of others. Thus they made in one year, the following gifts out of their poverty, to work in other lands.

1. For the South Africa General Mission .. $50
2. Children's Special Service Mission, Australia ........................................ 50
3. China Mission Cambridge Settlement ... 50
4. Ridglands Training College ....................... 50
5. London Mission to the Jews ................... 50
6. New York Mission to the Jews ............. 50

Total .......................................................... $300

2. Dependence for effectiveness-is not on fine equipment, large financial resources, or on a large staff of paid workers, but on the work of the Spirit of God in the hearts and lives of men. The missionaries spend much time in prayer and look to God for the supply of every need. Prayer expresses the life of the mission. The Papuan Christians gather twice or more daily for prayer and praise. It was an inspiration to hear those at Kwato each morning and evening as they sang, in beautiful harmony, some of the great Christian hymns and then knelt in prayer. Heathen Papuan music is monotonous tooting, that is discord to our ears, but the Christian Papuans have learned to sing even beautiful oratorios, truly and sweetly melodic, in four parts. Each noon the Christian Papuan leaders meet for a half hour of prayer on their knees. Is it any wonder that their lives are beautiful, their interests worldwide, and their work effective? 3. The Papuan Christians are taught that their dependence is on God, but that each has a responsibility to do his part in answering his own prayers. This develops a virile and a practical, not a sentimental Christianity. It promotes a spirit of service and of self-denying giving.

The purpose of the Kwato Mission at Papua is to extend the work into unoccupied districts, of which there are many. As soon as God opens the way and means are provided, it is hoped to establish other stations, conducted on the same principles, with a missionary and Kwato trained Papuans to develop the work. Much of the great Fly River district is still untouched and the interior of the island, with hundreds of thousands of unreached heathen, is not even fully explored.

While the Holy Spirit of God works through the missionaries and Papuan Christians there is no fear as to the future of this work. The honored and beloved human leader has been called Home. The loss is inestimable, for his wisdom, his experience, his power, his spirit, were felt in every department of the work. But God remains and is already showing His Power in the lives and works of those who carry on. This is a work in which there is a true partnership with God and rich blessing comes to those who enter into this partnership.
The Work of the Kwato Mission in Eastern Papua

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<th>Stations and Outstations</th>
<th>Evangelistic Work</th>
<th>Pupuan Church</th>
<th>Primary School</th>
<th>Training Schools</th>
<th>Medical Work</th>
<th>Stores and Store</th>
<th>Saw Mill</th>
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* Indicates work at station; — indicates none; N. = Normal; T = Technical; C. = Carpentry; B. = Boat-building; S. = Store; S. M. = Saw Mill; L. = Launch; M. = At Manawara; D. = Dispensary; P. = Preaching; H. = Hospital. 

KWATO DISTRICT
SHOWING OUT-STATIONS OF THE MISSION

THE WORK OF THE KWATO MISSION IN EASTERN PAPUA