

# ***Light on the Mountains***

***Pioneer Mission in  
Papua New Guinea***

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*The light shines in the darkness* (John 1:5).

There's a light upon the mountains,  
And the day is at the spring,  
When our eyes shall see the beauty  
And the glory of the King:  
Weary was our heart with waiting,  
And the night watch seemed so long,  
But His triumph day is breaking  
And we hail it with a song.

Hark! we hear a distant music  
And it comes with fuller swell;  
'Tis the triumph song of Jesus,  
Of our King, Immanuel!  
Go ye forth with joy to meet Him!  
And, my soul, be swift to bring  
All thy finest and thy dearest  
For the triumph of our King!<sup>1</sup>

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<sup>1</sup> Henry Burton, 1910.

***To pioneer mission staff  
and Enga friends  
with grateful memories  
and thanks to God.***

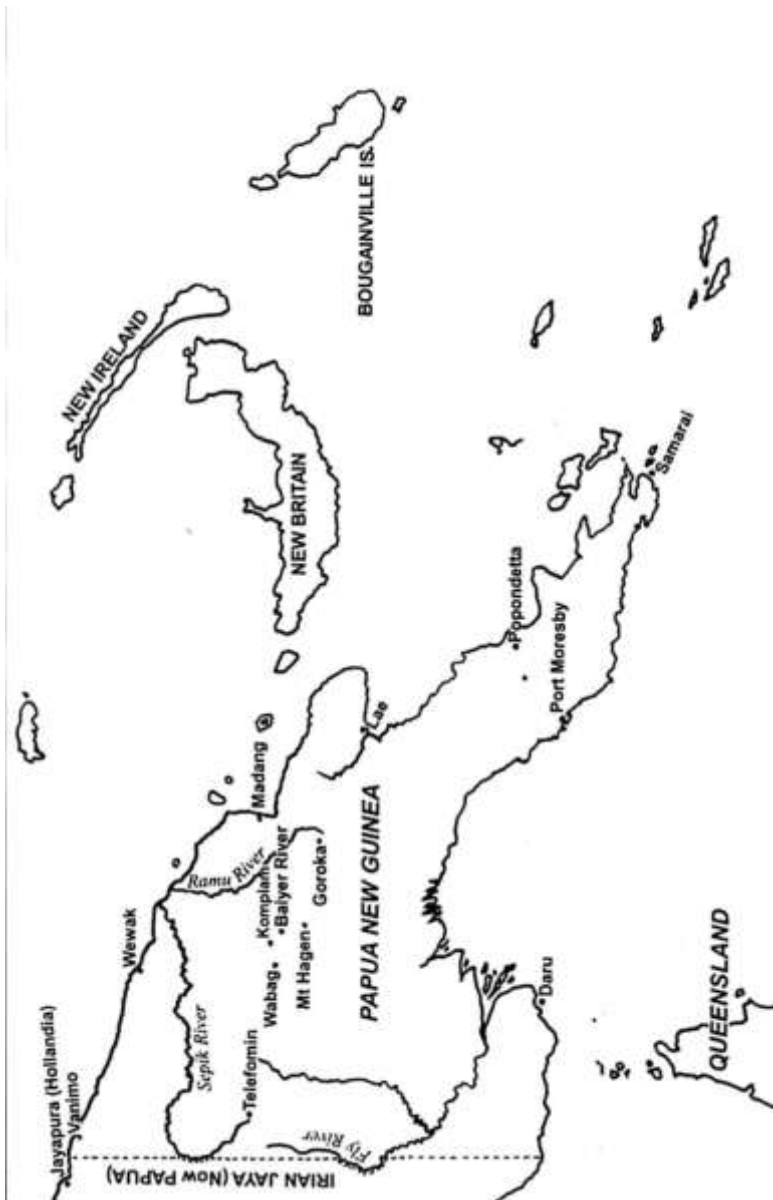
***All one in Christ Jesus.***

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*Logo: lamp & scroll,  
basin & towel,  
In the light of the cross*

*Light on the Mountains*



*PNG map with pioneer mission locations*

# ***Light on the Mountains***

## ***Pioneer Mission in Papua New Guinea***

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## ***Endorsements***

***By Tony Cupit***

No one speaks more authentically about a mission situation than one who has experienced it. That is one reason, among others, why Geoff Waugh's latest book, *Light on the Mountains*, will be such a valuable resource.

It was my privilege to serve in Papua New Guinea with Global Interaction at the same time as Geoff. I greatly appreciated his genuine love for Jesus the Christ and notable contribution to and love for the Enga people during the seven years we served together. These are reflected in this fascinating book. Geoff writes with deep personal knowledge and insight about the joys and challenges of mission life. He has collected valuable original source material and used it creatively to convey historical and missiological insights that needed to be unearthed and made available.

Anyone interested in learning about the dynamic work of the Holy Spirit of God in Papua New Guinea, and of discovering reasons why people engage in cross-cultural and linguistic mission work, would be well rewarded by studying and absorbing the insights this book provides.

*Rev. Dr. L.A. (Tony) Cupit, formerly the Baptist World Alliance's Director of Evangelism and Education.*



# *Pioneer Mission in Papua New Guinea*

***By Don Doull***

This book describes those exciting days when Australian Baptists began a new missionary enterprise in 1949, the Baptist New Guinea Mission. We were motivated by a desire to fulfil our Lord's great commission and reach out to those people just to the north of our country who had not yet heard the name of Jesus. As you peruse the pages of this book, which records the beginnings of that missionary challenge taken up by the Post-War churches of Australia, you will sense again the spirit of adventure and dedication which drove our churches in what has proved to be a wonderfully rewarding missionary task.

Geoff Waugh has done a wonderful job of drawing together the many threads which have been woven together to make the fabric of what we are able to stand back and marvel at as we now are aware of the activities of the Baptist Union of PNG.

Many hundreds of missionaries and many thousands of faithful Christians from our Australian churches have contributed to this modern missionary endeavour which has now exceeded the vision of those who commenced the task. We can now look back over these past six decades with much gratitude to God and see a vital indigenous church functioning in PNG in a part of that country still emerging from "The Stone Age" when we commenced our task.

Our world has now changed almost beyond belief over these past decades, but the task still remains of reaching the multitudes of people who have never heard the name of Jesus. My prayer is that God will use the story Geoff has documented to challenge our 21<sup>st</sup> Century fellow believers, to move into our modern world with a similar faith and dedication as that which was demonstrated during the second half of the 20<sup>th</sup> Century by our Australian Baptists.

*Rev. Don Doull, pioneer missionary in PNG from 1949.*

## ***Introduction***

Amazing stories of God's grace fill church history and national histories. The story of the Baptist mission in Papua New Guinea is one.

Following the devastation of World War II in the South Pacific, Australian Baptist mission outreach began in Papua New Guinea from 1949. Baptist pioneers saw the church established, grow strong and transform the communities in which they worked.

This book recounts a little of that fascinating story. I had the great privilege of establishing vernacular and Pidgin Bible Schools among the Enga tribes of the central highlands, as others did also.

These accounts combine my previous publications, edited for this book with some of the language updated from 40 to 60 years ago. Tony Cupit and Sheila Draper made valuable suggestions to improve the book.

*Chapter 1, Beginnings of the Baptist New Guinea Mission, and Chapter 2, The Church is Born: the first baptisms,* are edited from "Beginnings of the Baptist New Guinea Mission" published in the April 1966 issue of *Charinga*, the Journal of the Australian Baptist Historical Society. That article was part of my ordination thesis.

*Chapter 3, The Church Grows: community transformation,* is modified from a duplicated booklet I produced in Papua New Guinea in 1969 to celebrate two decades of pioneer mission history there.

*Chapter 4, Trails and trials: pioneer teaching in the highlands,* is adapted from my autobiography, *Looking to Jesus: Journey into Renewal and Revival* (2009).

I am thankful I can publish this book 60 years after the New Guinea mission began and 40 years after I was part of that story.

## *Pioneer Mission in Papua New Guinea*

The story is worth telling, and retelling. This book is not an official history, but my own account of community transformation through the birth and growth of the church in Papua New Guinea (PNG), particularly among the Enga tribes of the central highlands.

Political names used for the three regions (now two) of New Guinea are confusing, even for those who lived there. They keep changing.

A Spanish explorer named the island New Guinea in 1545 because its inhabitants reminded him of the people of Guinea in West Africa.

The north east region was called German New Guinea from 1884 to the end of World War I in 1918. It then became a mandated territory of the League of Nations, administered by Australia, called New Guinea.

The south east region had been called British New Guinea until the name Papua was adopted in 1904 for this British protectorate, administered as a territory of Australia. *Papua* is a Malay word referring to the people's frizzy hair.

Following World War II, both of the eastern regions of the island became the Territories of Papua and New Guinea, administered by Australia until independence in 1975, when the country became Papua New Guinea.

The western half of the island had been called Dutch New Guinea or Netherlands New Guinea until annexed by Indonesia in 1969. Then it was called West Irian until being renamed Irian Jaya in 1973, and renamed Papua in 2002. It is often called West Papua ('Papua' was also the name of the south-eastern region of the island until it became part of Papua New Guinea at independence in 1975).

Australian Baptists named their mission the Baptist New Guinea Mission. Generally I use the current name, Papua New Guinea (PNG), but retain the former name New Guinea in quoted documents from that era. I quote

## *Light on the Mountains*

original sources extensively, but have updated some of the language. A few key dates describe the unfolding story:

- 1949, June 24: Baiyer River chosen among Kyaka Engas.
- 1950, November: Kompiam opened among Sau Engas.
- 1951, July: Telefomin opened among Min tribes.
- 1951, October: Lumusa opened among Kyaka Engas.
- 1956, June 24: first baptisms at Baiyer River.
- 1956, July: first baptisms at Lumusa.
- 1959, March: first baptisms at Kompiam.
- 1959, August: first baptisms at Telefomin.
- 1961, April, Lapalama opened among Sau Engas.
- 1961, April: first baptisms at Lapalama.
- 1962, July: Tekin opened among Min tribes.
- 1966, June: first baptisms at Tekin.
- 1973, September: Enga Revival
- 1973, December: Kyaka Enga New Testament
- 1977, March: Min Revival
- 1980, January: Sau Enga New Testament

This is a wonderful story of God's grace transforming individuals and whole communities. They moved from darkness to light, from the constant fear of malicious spirits to faith in our loving, holy God, revealed in Jesus Christ our Lord.

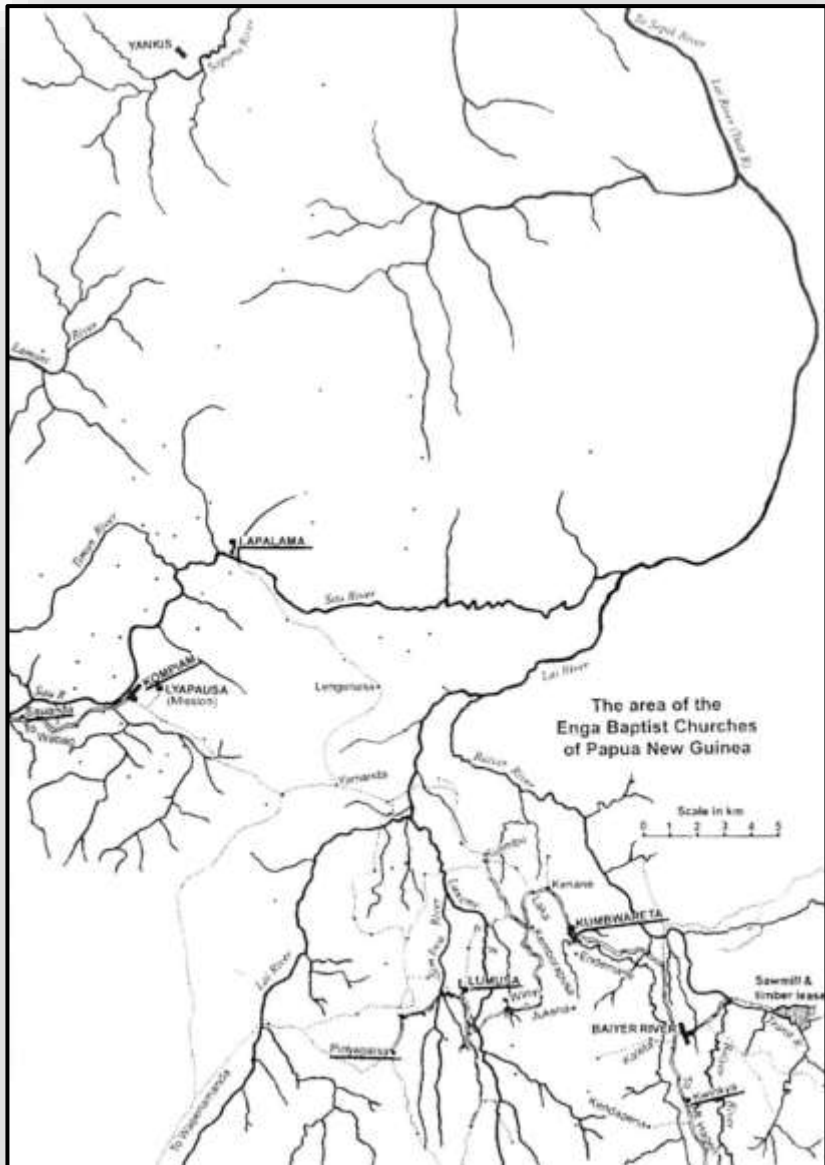
***Part 1***

***Pioneer Mission History***



*First Enga baptisms, June 1956.  
Alert Kroenert and Victor White  
baptising believers*

*Light on the Mountains*



***Chapter 1***  
***Beginnings of the***  
***Baptist New Guinea Mission***



*Pii Maranyi speaks at the official church formation standing beside Albert Kroenert, Victor White and Frank Starr.*

## ***First Enga baptisms***

Exactly seven years after the decision to commence missionary work at Baiyer River the first Christians were baptised there. The editor of *The Australian Baptist* in 1956, Rev. Alan Prior, who represented Australian Baptists at that first baptismal service, vividly described the moving scenes of that significant occasion:

*On Sunday, June 24th, a congregation estimated by the missionary staff to number 9,000 gathered at the Baiyer River Baptist Mission in the Highlands of New Guinea to witness the baptismal confession of faith of 47 Enga Christians won to Christ by Baptist missionaries. A great multitude, believed to number at least 1000, indicated their desire to follow Christ also, and to be baptised as soon as they could receive instruction and be prepared. ...*

*The normal population of the Mission station was swollen for days before, as the interest mounted. On Friday, June 22, people commenced to stream in. They came, not in ones and twos, but in whole 'lines' (clans) and villages. In scenes that were a photographer's paradise, they poured down the road into the compound. ...*

*They climbed the precipitous gorge from Lumusa in hundreds, and some even walked the long miles from the Sau Valley to be present.*

*Those who came from the nearer villages were laden with food and firewood. This was for the feeding of the 1000 who would come from afar and must, like the multitude in the Gospel, not be sent away famished.*

*These mountains of food were piled in front of the Mission trade store, and then, in a ceremonial speech by the head of each 'line', offered to the Mission and to God for the feeding of the visitors, and were gracefully accepted by Pii Maranyi, their leader.*

*The following Saturday had been set apart by the national converts at their own desire and on their own initiative, as a day of confession and restitution. At noon a congregation estimated at 3000 waited on the*



## *Pioneer Mission in Papua New Guinea*

*football ground, and candidates and Bible school students marched in procession to the arena.*

*Pii Maranyi and Yaka Kwunyanyi made speeches, telling the audience that the converts proposed to make gifts to God, and also to make restitution for wrong done. Other speeches revealed that it was intended also to make gifts to Pii in recognition of his spiritual leadership. Pii replied that he could not accept them because what he had done had been done for God.*

*Sunday morning dawned in Highland beauty. The sun rose and burned in a cloudless sky. The air sparkled and the blue roof of God's cathedral stretched across the valley.*

*Hard by the centre of the Mission station, a little valley drops down toward a gorge, its slopes providing a natural amphitheatre. Some 200 yards down the valley the watercourse of the creek that runs through it had been closed by an earth work to create the baptismal pool. In this pool a platform had been constructed with a railed ramp leading into it. Here the immersion would be administered. ... Opposite, on the south slope, the people were clustered in their thousands, their brown bodies jammed into a vast, breathing, expectant whole. ...*

*About 9.30 a.m. the Baptismal procession is sighted at the entry to the valley. It had assembled at the Bible School and marched in reverent silence down the road. It is led by Rev. Victor White, who walks with his arm linked in that of Troepu Traleya, the 'father' of the Enga people of the area, who is to be the first to witness his faith. Next walk Pii and his wife Trangilyi who are to be the first couple to witness. Then, two by two, the candidates come, walking in groups accompanied by their missionaries who are to minister the sacrament to each group.*

*As the procession was about to move off from the Bible School, a request was made on behalf of some who stated that they desired to follow the candidates as a confession of their faith and an indication of their intention to be baptised later. The permission was granted, but no one expected that the group would be so large. ... At least 1000, it was estimated, declared that they too were asking for the opportunity to proclaim that they had become Christ's disciples.*

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*The women have been clothed in saris, and the men in shorts, all of snowy white. They take their places on the terrace beside the pool and bow their heads in prayer.*

*The service commences. Pii welcomes the representative of the home church and asks him to speak. My words are 'turned' into Pidgin by Don Doull and into Enga by Pii. Rev. Ern Kelly reads the New Testament story of the Baptism of Jesus in Enga. Trambowa expounds the story to the listening multitude. Pii preaches the main sermon on 'What Christ means to the Baiyer'.*

*The robust, manly voices rise on the still air and their sound spreads around the amphitheatre. ...*

*Rev. Victor J. White and Rev. Albert Kroenert take their places in the pool and their voices rise in unison across the waters and up the hills as the eternal baptismal formula is spoken for the first time in the Enga tongue.*

*In words understandable and applicable to the people, the command contained in Christ's commission has been pronounced on His Enga disciples: 'Saying the Name of God the Father, His Son Jesus, and the Holy Spirit, I baptise you.'*

*The missionaries baptise the converts in pairs. Husbands and wives first, and then the other men in twos. After Mr White and Mr Kroenert have immersed their group, they are followed by Rev. Norman Draper and Mr Don Doull, who in turn give place to Mr Arthur Kelshaw and Rev. Ken Osborne.*

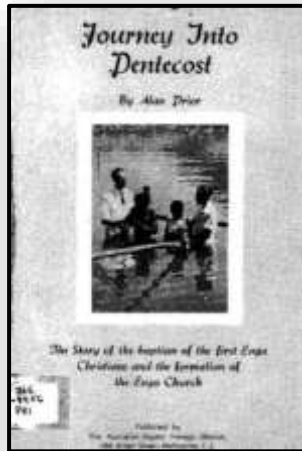
*The other missionaries help candidates in and out of the pool and escort them to their dressing rooms. On each confession of faith the words ring out: 'Follow, Follow, I will follow Jesus.'*

*At last the baptisms are completed, and the Christians reassemble for the Communion of the Lord's Supper. No snowy cloth spread on a polished table, but one made of bush timber is covered with banana leaves. On similar leaves for plates are cubes of cooked sweet potato, for these people do not eat bread. Not in gleaming silver or clear glass but in large cylinders of bamboo, coloured water becomes the common liquid taken to represent*

## *Pioneer Mission in Papua New Guinea*

*our Lord's shed blood. This is served in minute cups also made from small canes of the bamboo. So the universal sacrament of the timeless, raceless, landless Saviour of the world finds new expression in the Church of the Baiyer River.*

*More than three hours have passed since the service began. Its significance has been impressed on thousands of minds, it has been recorded on film, and on wire. It has been recorded in Heaven. It is not the end but the beginning.<sup>2</sup>*



### *Journey Into Pentecost* *The Story of the baptisms of the first Enga Christians* *and the formation of the Enga Church*

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<sup>2</sup> Alan Prior, 1956, author of "Journey into Pentecost" booklet, and editor of "The Australian Baptist".

## ***A Church springs to life***

Sister Eileen Tucker, then matron of the Tinsley Hospital at Baiyer River (locally name Kumbareta, originally spelt Kumbwareta), gave this inspiring report of events at the first Enga baptisms at Kumbareta and the official formation of the Enga Church. The first baptisms took place at Baiyer River and then at Lumusa two weeks later.

*The week leading up to the first baptisms was a really thrilling experience. Things began to start moving on the Friday, when all the different lines [clans] brought in food and firewood to provide hospitality for the crowds coming in to witness the baptisms. We had never seen so much food at one time. Several pigs were brought in and money too, to pay back old debts - mostly to Pii and Sai, so that they in turn would be able to pay back their debts the following day.*

*On Saturday a large crowd assembled on the football field at mid-day for a service lasting about two hours, which the baptismal candidates had decided they would hold for the purpose of paying back old debts and returning stolen goods. Several of them made public confessions of stealing and called out for the person from whom they had stolen, to come forward and receive their goods. Naturally, they didn't still have the original goods in many instances, but they made it up with something else as good or better, or paid the equivalent value in money.*

*One example was Yaka Kwunyanyi who had stolen an axe from an old man. He didn't have the original axe anymore, so he bought a brand new one and gave it to him. When his name was called to come forward and receive the axe, the old fellow was taken by surprise and called back, "No, I didn't know you'd stolen it and I don't want it back. You keep it."*

*However, some of the other people around called out to him to go and take it, saying, "If you refuse to take back the things they are giving out, you'll spoil this service," so reluctantly he went forward. All kinds of things were brought in, including shell head-dresses which are quite valuable, quite a lot of money, spades, knives, and so on.*

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*Then after all the stolen goods were returned, there was a thank-offering. First of all some gifts were given to Pii for being their leader and teacher. He accepted them and announced that he was going to give them to the mission as a thank-offering. After that more thank-offerings were brought forward, of both money and pigs, from the people who were being baptised. Twelve pigs, plus £7/12/3 in money was given, a very great sacrifice from men and women who had been attending Bible School and earned no money whatsoever apart from the little they could get by selling their garden produce, and whose pigs constituted their only wealth.*

*Whilst so much blessing was abounding, Satan was by no means inactive, and two tragedies occurred which could have caused a great deal of trouble. The first was the day before the Baptismal service at Kumbareta (the local name for the Baiyer River station). All the people from Lumusa area had come over either on Friday or Saturday, so large numbers of them were already present. On Saturday afternoon, after the service of restitution, some of the young fellows, including a number of school boys, were playing a game of football, and at about 5 p.m. or thereabouts, there was suddenly a terrific commotion. One of the Lumusa school boys had been kicked in the stomach by one of the opposing team, a lad of the Usinyi clan, and had collapsed. He quickly sank into unconsciousness, and within a few minutes was dead. We gave him heart and respiratory stimulants, oxygen and artificial respiration, but all to no avail.*

*There was a court case over the death of course, as it had to be reported to the District Office at Mt. Hagen, but the officer ruled that it was an accident, and that there were to be no reprisals. Nevertheless the incident caused a big stir and a lot of hard feeling. (Melyi, the boy who died, was a committed Christian, having become a believer through the educational work.)*

*As if this wasn't enough, the day before Lumusa's big service for the formation of the Church at Lumusa, another football accident occurred at Kumbareta. The victim happened to be another lad from Lumusa, who was with us because he was training to be an Aid Post Orderly, and almost unbelievably, the boy who kicked happened to belong to the Usinyi clan! The hullabaloo this second accident caused can easily be imagined. Fortunately, Kopa wasn't killed, he was only winded, and didn't take long to come round, but after what had happened before and so recently, the panic*

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*was really on. Kopa himself was sure that he was going to die, and in next to no time the rumour was around that he had. When we heard that the news had already travelled to Lumusa, we expected to be in for some major trouble, and indeed we very nearly were.*

*When I went to the wards about 10 p.m. to do a round of inpatients, I suddenly heard some wailing approaching. Upon investigation I found it was Kopa's mother just arriving over from Lumusa to see her dead son! With some difficulty I managed to convince her that her son wasn't dead and wasn't likely to die, after which she calmed down and the wailing ceased. Next morning we heard that the Maningiwas and another Lumusa tribe had been over at the crack of dawn, armed for battle, and had captured two Usinyi lads and taken them back to Lumusa where they were being held as hostages. Apparently the Usinyis didn't resist, which was just as well, because there certainly would have been bloodshed if they had.*

*As soon as we heard, we sent a message to the Patrol Officer who happened to be doing a trip through the area, and consequently he was at the police post just at the right moment. He came, together with three New Guinea policemen, and they proceeded directly to Lumusa. The captives were released and the head men responsible for capturing the Usinyi lads were taken into custody and sent to the local gaol for six months, just to help them realize that it was not acceptable to have them taking the law into their own hands.*

*Following that Saturday service of restitution, a large group gathered and spent the rest of the afternoon having a praise service, singing chants and praying.<sup>3</sup>*

Alan Prior, reflecting on his first night at Baiyer River after listening to Engas singing on the mission station and in surrounding villages, made this significant observation:

*In the quiet of the evening we could hear the sound of singing. The brilliant moonlight filled the valley. The chanting came from the Bible School some 200 yards distant. The brooding fears of a thousand generations seemed*

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<sup>3</sup> Richard Ansoul, *Beautiful Feet*, pages 51-55.

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*trapped in the sound. Then it took on a richer note – a note of joy. Faintly, from several points in the hills around, the music was thrown back. These were the congregations meeting in the village churches, in 30 centres around. In each the people were practicing the chants for Sunday's baptismal service.*

*We went with Norm and Sheila Draper to join the singers. One man acting as precentor gave the note and the introduction, and then the whole group joined in. Sheila gave me a translation of the chants: "Lord Jesus, our sins weighed heavy on you. What shall we do? He took them away. The darkness of this place hid Him from us. Open the door to us and let us enter within into heaven. Let us be members of your household." And the other, "God's salvation overflows down to us. I have said I wish to follow Christ in baptism. What shall I do? All is included within the church. Come and take what it offers."*

*As we walked back to the house we were very thoughtful. We knew we had seen and heard things deeper than our understanding. The Holy Spirit was at work at a depth more profound than our thoughts could follow. At that moment I received a conviction that remained with me throughout the wonderful days to follow, that we were all being privileged to witness a work of God in which the missionaries were little more than channels of information and at times only spectators standing aside to see God at work.<sup>4</sup>*

Eileen Tucker continues her description of the historic day of the first baptisms:

*Sunday was a beautiful day, cold and misty first thing, but the sun was shining brightly by 8 a.m. The women had arrived at my house at 6.30 a.m. to prepare things for the Communion, and we carried them down to the Baptismal pool and laid them out ready on the table which the men had built the day before.*

*By 8 a.m. quite a sizeable crowd had gathered outside our house for a praise service, and a little later we missionaries met with those who were to be baptised, for a short prayer meeting. We then helped the women to dress in*

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<sup>4</sup> Jess Redman, *The Light shines On*, pages 142-143.

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*unaccustomed white laplaps (saris) ready for the service. The men all wore white shorts. They didn't have to provide their own white clothing. The same garments were carefully washed and put away and brought out at future baptismal services. They were the property of the Church and the Church took responsibility for them.*

*At 9.30 a.m. the candidates formed a procession outside the Bible School, and walking in pairs, women beside their husbands, slowly made their way along the road and down to the pool. They were followed by a long procession of witnesses made up of other believers desiring baptism at a later date, and of those who were to be baptised at Lumusa two weeks later. By this time just about everyone had arrived and the whole of the hillside overlooking the pool was thick with people. It was a wonderful and inspiring sight!*

*The crowd that had gathered was the most orderly one could imagine. Everyone was quiet and attentive and hardly even a baby cried. In fact, most of the women with very young babies stayed right up at the top of the hill, where they had a good view without any fear of the babies disturbing the service. The Christians had composed a new chant specially for the occasion which they had practised until nearly midnight every night for the week before the service, and this was sung at the service after the opening prayer. A talk on Baptism was given and after another prayer, Pii gave a short talk, in both the Enga and Hagen tongues, on 'What Christ has meant to the Baiyer'. This was followed by a Scripture reading in Kyaka by Ern Kelly who was our linguist at the time, there was a further prayer, and then the baptisms took place.*

*The whole service lasted about three hours. Two little dressing sheds had been built, one on either side of the pool, where the men and women could dry off and change after they had been baptised, in readiness for the Communion service.*

*All those who had been baptised and the Europeans present, took Communion at the conclusion of the baptisms, and we numbered about 78 in all. Small individual communion cups specially made out of bamboo by the men of the Bible School, were handed round first, then four larger bamboo containers were used for pouring. The table was covered with*



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*banana leaves and all the elements had been set out on top and covered with more banana leaves to keep things fresh and cool during the first part of the service. The newly baptised believers formed themselves into rows and sat in front of the communion table ready to share in this Christian ordinance. To them their first Communion was a very solemn and meaningful occasion and they entered into it in a spirit of deep reverence. It was a fitting climax to a day of spiritual commitment for which they had been preparing so earnestly for many months.<sup>5</sup>*



*Alan Prior's talk 'turned' by Don Doull and Pii Maranyi*

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<sup>5</sup> Richard Ansoul, *Beautiful Feet*, pages 55-57.

## ***A vision is born***

The travail and death from war gave birth to the vision for pioneer Baptist mission work in Papua New Guinea.

War shattered the peace of the Pacific at Pearl Harbour, Hawaii, on Sunday, December 7, 1941. Its destruction and death bombarded Papua New Guinea the following month, when Japanese bombs fell on the mainland towns of Salamaua, Lae and Madang on January 21, 1942. Port Moresby was bombed in February. During March Japanese troops landed at Lae and Salamaua.

Australian and American allied forces checked the Japanese advance in September, 1942, fighting their way back across the Owen Stanley range and along the north coast through the next 22 months. Allied infantry fought victoriously through such battle-grounds as Kokoda, Gona, Buna, Sanananda, Nadzab, Sattelberg, Shaggy Ridge, and Wewak. In these and similar conquests the tide turned in the Pacific. Then the atomic bomb changed history.

The atomic bomb ushered in the peace of September, 1945. Men and women of the armed forces began returning to civilian life. Chaplains returned to their churches. But they could not forget. So, out of the horror, havoc and heartache of war, a new vision was born – a vision of Christian soldiers capturing New Guinea for Christ – a vision of a new era in missionary expansion.

This vision demanded action. Baptist Chaplains who had served in New Guinea saw opportunities there for God's Kingdom to come and felt the need to act. The door to New Guinea was wide open. Here over 3,000 allied troops laid down their lives for the cause of freedom. Here the national people (popularly called 'fuzzy-wuzzy angels') touched the hearts of the world, as they helped and rescued allied troops. Here Christian airmen flew over highland ranges and valleys shrouded in fear and darkness. Here was a new responsibility for Australia, and for Australian Baptists.

## *Pioneer Mission in Papua New Guinea*

September, 1947, saw the first official move made toward realising this vision. On September 1, during the first Triennial Assembly of the Baptist Union of Australia held after World War II, they approved Alan Prior's visionary recommendation, "That the Home Mission Board be requested to consider the great opportunity for missionary work in the Mandated Territories of the Commonwealth and endeavour to frame a policy."

### ***Historical Background***

For 400 years the history of the island of New Guinea involved discovery, exploration and tentative annexation as one European nation after another led the world in navigation and commerce. After the defeat of Germany in World War I the north-eastern section passed to Australian control by a mandate from the League of Nations, and Australia continued to administer Papua in the south-east.

Between the two World Wars, Sir Hubert Murray served as Lieutenant Governor of Papua or British New Guinea, and the Mandated Territory passed under civil administration centred in Rabaul. Netherlands New Guinea (now called West Papua) west of the meridian 141 E., remained under Dutch control till 1962.

After the Second World War, the Papua - New Guinea Provisional Administration Act of July 1945 provided for Papua and New Guinea to be governed by one Administration, and for the appointment of an Administrator. Civil administration was restored in June, 1946, with Colonel J K Murray as Administrator, based in Port Moresby.

Chaplains and others vitally interested in reaching Papua New Guinea for Christ through the Baptist denomination planned for action. Enthusiasm was widespread. Unofficial and tentative enquiries led to the formulation of their first resolution at the Triennial Assembly of the Baptist Union of Australia (BUA) in September, 1947. Consequently the Federal Home Mission Board of the BUA had the task of investigating the possibilities of missionary expansion in the Mandated Territories by Australian Baptists and framing a policy.

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The time was ripe for action. Those who had pressed for investigation by Australian Baptists now began to feel that the federal machinery would be unable to move quickly enough to seize the day. Papua New Guinea would be developed rapidly and, acting under the directions of the Trusteeship Agreement for New Guinea, approved by the General Assembly of the United Nations in 1946, the Australian Government moved swiftly to accelerate the development of the Territory.

Colonel J K Murray, the Administrator, wrote, *The cardinal points of the Government's policy are the fullest possible development of the Territory and the social, economic and political advancement of its inhabitants.*

An atmosphere of urgency was expressed later by the new Minister for Territories in 1949: *New Guinea must be developed to the fullest extent and as quickly as possible.*

### ***Baptist Action***

Sharing that atmosphere of urgency, and sensing the open door of opportunity in these circumstances, the Baptist chaplains of New South Wales met together to discuss their vision. The minutes of that historic meeting read:

*MINUTES OF MEETING OF NSW BAPTIST CHAPLAINS IN THE NURSERY ROOM ATTACHED TO CENTRAL BAPTIST CHURCH, THURSDAY 18th SEPTEMBER 1947, at 6.50 p.m.*

*The following brethren were present: Senior Chaplain F. T. Smith, Chaplains R. S. Pickup, M. McCullough, N. F. Reeve, E. V. Marks, A. C. Prior and A. H. Orr. The Senior Chaplain presided and stated that he had called the Meeting at short notice that the Chaplains might consider proposals for the commencement of Missionary work in the Mandated Territories of Australia.*

*It was explained that service of this character had been in the minds of many of the Chaplains for a considerable time. The matter had been raised in the Triennial Assembly and the Federal Home Mission Board had been*

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*requested to consider the great opportunities of Missionary work in the Mandated Territories of Australia and to prepare a policy.*

*The Chairman stated that a letter had been sent to all the Chaplains under the joint names of A. C. Prior and A. H. Orr, setting out reasons for the commencement of work in this area and inviting an expression of opinion from the Chaplains before the Assembly.*

*Eager approval of such work was voiced by all present, and considerable discussion ensued as to how the matter could be best brought before the Assembly. Finally it was agreed that we ask the Assembly to appoint the NSW Baptist Chaplains as a Committee, with power to co-opt, for the following purposes:*

*(a) To make full enquiries into all aspects of this work.*

*(b) To assist the Federal Home Mission Board to carry out the instruction of the Triennial Assembly.*

*(c) To report to the next Annual Assembly of the Baptist Union of New South Wales.*

*(d) To stimulate interest amongst our people for this work.*

*Rev. A. C. Prior was asked to move this motion, Rev. A. H. Orr to second it, and as many of the brethren as possible to support it.*

*The Chairman called upon Rev. R. S. Pickup to conclude in prayer a Meeting which all felt would be historic, and Rev. A. H. Orr was asked to record the Minutes.<sup>6</sup>*

The 1947 Annual Assembly of the New South Wales (NSW) Baptist Union enthusiastically received and passed that resolution.

The Chaplains' Committee, set up by the Assembly, comprising all NSW Baptist Chaplains with power to co-opt, moved swiftly into action. At

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<sup>6</sup> Committee minutes and reports are documented in detail in my ordination thesis, "Beginnings of the Baptist New Guinea Mission" (1964) presented to Morling College (then the Baptist Theological College of NSW).

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their first meeting as the Chaplains' Committee, significantly held on Armistice Day, November 11, 1947, Harry Orr reported on interviews with an officer of the Department of External Territories, Mr W Dovey the Secretary of the National Missionary Council, the Assistant Trade Commissioner of the Dutch Consulate, and Mr. Len Buck - President of the Unevangelised Fields Mission (UFM). Alan Prior and Harry Orr presented a suggested plan of procedure, emphasising the need to:

1. Ascertain the available Fields, and determine which offers the best opportunity.
2. Maintain and develop liaison with the Federal Home Mission Board.
3. Determine mission policy - pioneering, with small beginnings, suggested.
4. Examine the legal position, with reference to federal and state activities.
5. Prepare financial estimates - including budget, capital fund, and raising money.
6. Gather all data regarding the Field in question.
7. Stimulate interest, especially through dissemination of news.
8. Consider candidates, establishing requirements.
9. Safeguard the Indian work, in publicity, through a small commencement.
10. Report progress at the Half Yearly Meetings.

Urgency was a key-note of the meeting. The chaplains believed it would be at least six years before action could be taken through federal channels, whereas a stated aim of the Chaplains' Committee was to recommend to the 1948 Assembly that the Baptist Union of NSW undertake pioneering missionary work in the Mandated Territories as soon as practicable.

## *Pioneer Mission in Papua New Guinea*

This historic meeting decided on these actions:

1. A request to be made to the Administrator of New Guinea at Port Moresby, asking for the allocation of a Field, and the procedure necessary to secure same.
2. The co-operation of the Prime Minister of Australia to be sought, asking that his advisors suggest a field of operation.
3. An interview to be arranged with the Minister for External Territories, Mr E J Ward.
4. The Chairman to interview Rev. W P Phillips of the Federal Home Mission Board to ascertain the general feeling of the Board in respect to this project.
5. Rev. A L Wilkins was authorised to represent the Committee during a visit to Port Moresby he was about to take in connection with RAAF Chaplaincy work, when he could meet the Administrator and make inquiries on behalf of the Committee.

Unflagging in their zeal and energy, the Executive Officers of the Committee ensured that the decisions of the Committee were carried out speedily and efficiently. They were Revs F T Smith (Chairman), R S Pickup, MC (Vice-President), A H Orr (Secretary) and A C Prior (Treasurer).

A L Wilkins' visit to the Territory took ten days in February of 1948. He received full co-operation from the Administrator, missionaries, District Officers and the RAAF during days filled with inspections of mission stations in New Guinea and interviews with officials of the government and missionary societies.

Government officials assured the mission representatives of their support. That would involve the government in financial assistance for the medical, educational and agricultural work of the mission.

Missionaries of the London Missionary Society, especially Rev. D E Ure of Port Moresby, gave helpful advice. Contact was made with Pastor John

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Kuder of the Lutheran Mission who gave valuable assistance, as did Dr I Hogbin, an anthropologist from Sydney University.

A L Wilkins reported:

*I managed to fly over large areas of New Guinea including the Markham Valley and the entire coastal area of the Gulf of Papua from Daru to Moresby. Also saw a little of missionaries in Rabaul and New Britain. Visited the Leper and TB Hospital at Gemo Island.*

*The Administrator, Col. Murray, gave me a two hour interview. The Administrator suggests that prior to commencing our work, missionaries should be attached to some other society such as LMS or Lutheran to gain experience in native ways and customs.*

*Never before has the door been more widely open to mission enterprise than it is in New Guinea.*

Four areas were mentioned in the report as being open for pioneering work. They were:

(1) Area West of Wau - populated by mysterious kookakookas, described as most unresponsive, diminutive, warlike and savage (now spelt Kukukuku).

(2) Sepik Area - especially favoured by Dr Hogbin, where 400 miles of navigable, mosquito-infested river passes through a heavy native population.

(3) Bamu River - with amazing networks of waterways and islands, in the thickly populated, malarial delta, 200 miles from Port Moresby.

(4) Central Highlands. In view of later developments, this section of the report is quoted in full:

*Mission work has been carried on here as far west as Mt Hagen (Lutheran and RC) and Wabag (SDA and RC). The area suggested is in Wabag Area (North West of Mt. Hagen) or the area South West of Mt Hagen.*



## *Pioneer Mission in Papua New Guinea*

*Administrator, LMS Missionaries, John Kuder (Lutheran), Dr Gunther (Senior Medical Officer for NG), Dr Hogbin and many others all agree that this is an excellent place for commencing such work. The reasons advanced are:*

- a. Natives are healthy and area is non-malarial.*
- b. Well populated.*
- c. Good climate - average altitude 3,500 feet.*
- d. Could be made practically self supporting. Fairly well timbered and the soil very fertile.*

*Nevertheless, personnel and equipment must be flown in from a coastal base at, say, Madang. There are airstrips at Mt. Hagen, Goroka and Wabag.*

The 5,000 miles covered by A L Wilkins in an exploratory capacity on behalf of the Committee produced information that gave direction to the spreading flame of Baptist missionary passion.

In March 1948 the Chaplains' Missionary Committee (NG) – a name they adopted that month – reported to representatives of the Federal Home Mission Board, Rev. W P Phillips (Chairman) and Rev. A Driver (Secretary).

Harry Orr and Alan Prior, the visionaries who inspired the chaplains into action, needed to work within the denomination's state and federal structures and find ways to speed up the process.

The visionary Chaplains' report stated:

*“If the Federal Home Mission Executive is not able to take action speedily, we feel, as a Committee set up by the NSW Assembly, that we should recommend that NSW commence Missionary work in 1949 in one or other of the fields indicated in our report and at present open to us. This recommendation would be made with *the proviso that if and when the Federal Home Mission Board or any other Federal body should desire to commence work in that area, NSW would co-operate, losing its own identity**

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*in that of a Federal work and handing over its missionaries, equipment, etc., to the Federal interests."*

Further Federal support was energetically solicited at the Annual Board Meetings of the Australian Baptist Foreign Mission (ABFM, later ABMS, now Global Interaction) in August, 1948. The zealous chaplains pressed their vision at meetings of the Executive Council of the BUA in August and September, 1948, and impressed that council. They nodded approval, leaving the initial work and expense with NSW:

*The Council of the Baptist Union of Australia learns with deep interest of the investigations which the NSW Baptist Union has made concerning Baptist missionary work in New Guinea and the enthusiasm which the findings have engendered in that State. It rejoices in the growing missionary spirit of the N.S.W. churches and prays that they may be led to a right decision in this very important matter.*

The answer to that prayer came with astonishing speed, the same month.

On Friday night, September 17, 1948, the New South Wales annual assembly agreed to engage in missionary work in New Guinea. An enthusiastic Assembly received and supported the Chaplains' Committee's recommendations.

The evening business session, when Mr. A C Joyce presided, was a history-making event, being devoted to a report on work in New Guinea by the Chaplains' Missionary Committee. A pictorial presentation, "New Guinea and its People", preceded the discussion. The Assembly adopted the committee's recommendation, "*That New South Wales Baptists commence missionary work in New Guinea in 1949.*"

This resolution was adopted with the proviso and strong intention concerning the transfer of administration to federal interests as early as possible.

Challenged and inspired by the chaplains, NSW Baptists were fired with missionary passion to commit themselves to prayer and support for this pioneering venture into the highlands of Papua New Guinea.

## *Pioneer Mission in Papua New Guinea*

The New Guinea Missionary Committee, appointed by the 1948 Assembly in NSW, held its first meeting on September 30 when the following Officers were elected, forming the first Executive Committee:

Chairman - Rev. R S Pickup, MC  
Vice-Chairmen - Rev. A C Prior and Mr K Frew.  
Treasurer - Mr S A White.  
Secretary - Rev. A H Orr.

Important decisions made at this inaugural meeting included:

- (1) The naming of the Mission “Baptist New Guinea Mission”.
- (2) The making of application to the appropriate bodies for permission to commence missionary work in the Central Highlands of New Guinea.
- (3) The authorisation of a visit to the field, to be planned by the Executive.

*The Chairman indicated that this may come to be regarded as an historic Meeting and felt that at the very outset of the Committee's activities time should be spent in prayer commending the venture to God and asking that souls may be won for Christ and His Church in this new missionary field. The meeting closed with this prayer session.*

### ***Chairman's Field Visit***

Bob Pickup was chosen unanimously by the Executive at its first meeting to be the Committee's representative to visit the field. The committee enthusiastically endorsed this decision and later expressed its appreciation to the Dulwich Hill Baptist Church in Sydney for freeing their pastor to enable him to make the visit.

Leaving Sydney on November 10, Bob Pickup soon found himself in New Guinea. Two days filled with interviews in Port Moresby were followed by two days at the Lutheran Mission in Lae with Rev. John Kuder its Superintendent.



*Bob Pickup at Mt. Hagen*

Another two days later Bob Pickup was in Goroka in the Highlands, from where he flew to Mt. Hagen.

Mr Jim Taylor, Patrol Officer at Mt. Hagen, provided fine hospitality and valuable information during the few days Bob Pickup spent with him in his grass and bamboo hut. These highland areas were only accessible by air.

Following his investigations Bob Pickup reported:

*As soon as a passage could be booked; the chairman left Sydney, with sleeping bag, haversack and camera, and flew to Port Moresby. Two very busy days were spent interviewing the Acting Administrator and the Directors of all services. Then over the Owen Stanleys to Lae, where fine hospitality was given by the Lutheran Mission under Rev. John Kuder.*

*Two days later in a 'Dragon' we crossed the mighty ranges that had kept the secret of these Central Highland tribes through all the centuries until about fifteen years ago. When the plane touched down at Goroka, we stepped out to be surrounded by a crowd of the most primitive and savage looking people in the world. And it was quite a friendly reception. The District Officer's grass house was our home for a few days, and his wide knowledge a source of valuable information.*

## *Pioneer Mission in Papua New Guinea*

*Ninety miles away lies Mount Hagen, where we spent several days with the Patrol Officer, and with an Australian settler and miner in the mountains.*

*The result of the investigations was a recommendation that our Mission commence operations in the Baiyer Valley, an area untouched by any other Mission, where there are upwards of 10,000 people, and from which there stretches an uncontrolled area northwards into the mountains, where there will be found many thousands more people.*

*Our dream has been to find a primitive race with no contagion of corrupt civilisation, and tell them the ever new story of Christ's redeeming love. New Guinea is moving quickly from the primitive, unclothed, illiterate stone-age and tribe-centred life of many centuries into step with the modern government controlled and regulated way of living.*

*This new economy of life and artificial civilisation has not yet reached our area. But we must regard as urgent the need to keep step with them as, inevitably, they become a newly-accepted race in the ranks of the civilised world. It is our business to help them to step into their new era with a new vision of life. Nothing less than the splendid news of salvation through the sacrifice of the Son of God will do. It is our great privilege to take that message to them.*

The New Guinea Mission Committee adopted his recommendations in December, during which month the Committee also accepted Pastor Albert Kroenert as the first missionary. The committee decided that the mission staff should include an ordained minister, tradesman, nurse, teacher and doctor as soon as possible.

1948 drew to a close with the stage set for Baptist missionary advance into Papua New Guinea. The denomination expectantly awaited developments. A Christmas appeal, well advertised by pamphlet and through *The Australian Baptist*, and energetically promoted in over 80 deputation visits to the churches of NSW, realised over £2,500. A year later, the 1949, and final, 'Christmas Appeal' - for £3,500 - was oversubscribed. (A 12 year old boy then, I received a book-prize given by the Junior Christian Endeavour Superintendent for 'services rendered' in connection with that appeal! It fired me with missionary zeal as well).

## ***Missions in Papua New Guinea***

The New Guinea Mission Committee reported that representatives of the Committee conferred with officials of various missions in Papua New Guinea “so that the recognised principle of the comity of missions be observed and that no commencement be made where other missions are already established.”

A brief summary of missionary developments in this third largest island in the world (Australia and Greenland being larger) provides the background to the Baptist New Guinea Mission’s progress.

Two missionaries from the Netherlands began in West Papua (then Netherlands New Guinea) in 1855. Then Utrecht Missionary Union then worked there from 1861. The venture proved costly in human life. At one time it was said that there were more graves of missionaries in New Guinea than there were baptised converts. Eventually other Dutch groups joined these, and their combined efforts resulted in the formation of the autonomous national body known as the Evangelical Church of New Guinea. Following World War II various mission societies entered West Papua including the Australian Baptists working with Dani people in the highlands from 1956.

Roman Catholic missionaries established their first work on an island in Papua in 1884. This area had been originally contacted through the London Missionary Society (LMS) a decade earlier. James Chalmers and his young associate Oliver Tomkins, were killed and eaten in 1901. The New Guinea Evangelical Society and Kwato Mission grew from that LMS work.

During the last decade of the nineteenth century the Methodists and Anglicans of Australia commenced work in Papua, observing a comity agreement with the LMS, each operating in different areas. The Unevangelised Fields Mission (UFM) began in 1931.

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German missionaries commenced work in the north-eastern section in 1886 with the Neuendettelsau Mission which was eventually passed over to the American Lutheran Church and the United Evangelical Lutheran Church of Australia. The latter group formed its churches into the autonomous Evangelical Lutheran Church of New Guinea. They gave significant help to the first Baptist missionaries especially through their hospital at Finschhafen.

Following the war, the Bamu River Mission, the Assemblies of God, the South Seas Evangelical Mission, and the Seventh Day Adventists also commenced work in the Territory.

Until World War II the interior of New Guinea was largely unknown. The missions, with the exception of the UFM's penetration up the Fly River of Papua, had developed their work on the coast. Highland exploration had been accompanied by some missionary penetration in the 1930s.

Just prior to the outbreak of war, the Roman Catholics had entered the Wahgi Valley. By 1935 they had missionaries at Mt. Hagen, and at the same time the Lutherans established themselves at Wilya near the site of the original Mt. Hagen airstrip. In 1947 the Lutherans returned after the war and opened another station at Ogelbeng just north of Mt Hagen.

After the war, Australian Baptists turned their eyes to this area, and in particular the large valley north of Mt Hagen through which the Baiyer River flowed.

Here amid scenic grandeur the Enga people lived in their ancestral clan villages scattered through the ranges north of the Baiyer Valley. The wide valley itself provided an base for venturing into the untouched tribes of these northern mountains, especially as the government had established a cattle breeding station in the valley with an airstrip big enough for the work horse DC3 planes that carried cargo and people into these remote areas.



*Highland warriors at Mt Hagen show*

## ***Pioneers***

A Valedictory Service, held in Central Baptist Church in Sydney on April 21, 1949, bade farewell to the first missionary of the Baptist New Guinea Mission, Pastor Albert Kroenert. Accepted for ministerial training by the West Australian Baptist Union, he had completed two years study in the NSW Baptist Theological College when approved to go to New Guinea. Equipped with a good knowledge of engineering and building construction, he was to supervise the initial building program of the mission as its first chairman of the Field Council.

Harry Orr, also commissioned at that service, was asked by the Committee to accompany the first party “in order to make necessary vital decisions and assist in the establishment of the work.”

They sailed from Sydney in the ‘Malaita’ on the May 12. They had an interview with Colonel Murray, the Administrator, during their brief call at Port Moresby. Harry Orr describes that day:



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*I was conscious of our emotion of mingled joy and sorrow. Out in the bay was the wreck of the 'Macdhui' - mute token of war-torn days. I thought of the long lines of white crosses in the evergreen cemeteries of the Island, and of soldiers - among them Baptist soldiers - who had come to this very place to oust the Japanese, and who gave their lives in battle. And I thought of why WE came - not to drive out anyone, but to banish pagan and vicious customs through the power of Christ; not for war, but to bring the everlasting Gospel of the Prince of Peace. And I was glad. Glad that the sacrifice of the men in other days had not been in vain, and glad that because of their victory the way was open for the victories of the Cross. I thanked God for our Mission.*

*The sun had set. The long, bright day died slowly over the sea, and His Honour (Col. J. K. Murray), warmly shaking hands as we parted, wished us well. His car was waiting to take us to the wharf, and in the swiftly deepening twilight the twinkling lights of the 'Malaita' beckoned us aboard to bear us further northward in quest of the souls of men.<sup>7</sup>*

Disembarking at Madang, these twentieth century pioneers chartered a Dragon plane to carry them and their supplies to the Lutheran Mission at Ogelbeng near Mt. Hagen, their first highland base.

Lutheran missionaries gave invaluable help in these early days. On the coast, at Lae, Rev. Dr John Kuder, Mission Superintendent, offered his support and the benefit of his experience. He arranged for the orientation of the early nursing staff in the Lutheran Hospital on the coast at Finschhafen. Lutherans at Madang provided coastal storage space. Felix Deering and his staff proved equally helpful, advising about highland conditions and customs when the Baptist pioneers were based at Ogelbeng.

Following two aerial surveys over the Baiyer River and surrounding areas, the long trek began.

Foot patrols occupied many weeks, consuming much energy. From Ogelbeng the party, including 24 carriers, tramped more than 40 miles

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<sup>7</sup> Alan Prior, "Into the land that time forgot", page 19.

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through these scenic mountains into the Baiyer Valley. They traversed towering peaks and ridges, and descended deep gorges. They pitched their tents near the almost completed airstrip at the Baiyer Valley Cattle Breeding Station, where Government Officer Bill McGregor was especially co-operative. They examined many sites in this area of the large Baiyer Valley.



*Harry Orr in the kunai grass of the Baiyer Valley*

On the evening of Friday, June 24, 1949, Harry Orr and Albert Kroenert, having trudged 20 miles from the Baiyer, past Wapenamanda, finally pitched their tents near the new Missouri Lutheran Mission close by Wabag. The decision was made to commence at Baiyer River. They had trekked 20 miles from Baiyer River through three deep gorges and along narrow tracks winding over ridges and gullies. They had seen hundreds of Engas as they passed their villages and gardens.

Baptists had come to tell the Engas about the Prince of Peace. Before retiring for the night Harry Orr felt finally convinced that the choice of the Baiyer Valley should be confirmed as the site for the first Baptist Mission

## *Pioneer Mission in Papua New Guinea*

Station. So the decision was made to establish the mission station called Baiyer River.

Opening his pocket Bible, which he read by the light of a hurricane lamp, Harry Orr sensed the guidance of God in the choice of that place as he read from Psalm 107:7-8.

*And he led them forth by the right way,  
That they might go to a city of habitation.  
Oh that men would praise the Lord for his goodness,  
And for his wonderful works to the children of men.*

Principal reasons for choosing the Baiyer Valley as the first mission station in New Guinea were because no other mission was working there, it was an isolated area offering scope for pioneering missionary enterprise, the local population spoke a single language, Enga, one of the largest vernacular languages in the island, and the site was conveniently close to an airstrip.

Missionary work there would be among a group of an estimated 10,000 people, with a possibility of extending northwards among thousands of dwellers in, as yet, uncontrolled areas.

About 3,500 feet above sea level, the Baiyer Valley, about 18 miles long and five miles wide, is surrounded by mountains towering up to six and seven thousand feet. To the south of the mission station site was the airstrip, to the north lay an uncontrolled area where some years previously a European was killed, and to the east and west - high ranges often nestling in cloud.

Stan Horswell, from Mosman, NSW, volunteered to join Albert Kroenert for one year and so assist in establishing the work, concentrating on domestic activities such as giving elementary medical service to all associated with the Mission. He left Sydney by air on June 27 and was with the party in the selection of the first site, seven miles north of Dragalinga, the government airstrip at the Baiyer Valley Cattle Breeding Station. The airstrip was opened six days after the three Baptists chose their site, and was a major factor in choosing that location.

## *Light on the Mountains*



*Stan Horswell with Albert Kroenert and Enga workers  
at the Baiyer River mission headquarters*

“One of the most pressing needs of the Mission in its very early stages was to find someone who would be the companion of Pastor Kroenert in the rigorous pioneering work to be done. ... Mr. Horswell shared the hardships, dangers and rigorous toil of those early months, and gave invaluable service to our Mission at a time when the need was greatest,” the committee recorded.

So the first mission station among the Enga people of Papua New Guinea had begun with Albert Kroenert and Stan Horswell pitching their tents on the picturesque northern slopes of the wide Baiyer River valley. The mission station became known as Baiyer River, although locally it was called Kumbareta, the tribal name for the land on which it stood.

Seven miles south in the valley the Government Cattle Breeding Station with its new large airstrip provided easy access into the area. All the first arrivals trekked those seven miles through the tall rough kunai grass to reach the slopes where the first mission base was established with breath-taking views of the wide valley to the south and the towering mountain ranges to the north.

## ***Home Support***

Having contributed his administrative skill and spiritual vision to the inauguration of the Field Work in Papua New Guinea, Harry Orr returned to Australia on July 20, 1949.

Immediately following his return from the field, he gave a brief report outlining the policy and building program undertaken, for the guidance of the Committee. These were the resultant recommendations:

*That the action of the Secretary in initiating on the Field the following plans as the policy of the Mission be endorsed:*

- a. The first station to be established in the Baiyer Valley.*
- b. The Mission to go in in strength.*
- c. Believing there are great opportunities for the presentation of the Gospel through medical work, the Mission develop this channel of service.*
- d. There be engaged enough staff to open up two out-stations as soon as possible.*
- e. The establishment of our Mission Station in the Central Highlands be with the ultimate aim of reaching into the Sepik District and even beyond to other unevangelised areas in the Pacific.*

Harry Orr stressed the need for an ordained minister and a trained carpenter to be added to the male staff. A teacher was also needed, with the special task of language work - deciphering the unfamiliar sounds and analysing the grammar.

Further staff would also be needed to develop the medical work. God had volunteers fully prepared. During August and September of 1949 John Green, a minister from Burwood, Don Doull, a son of the manse and carpenter from Ingleburn, Sheila Wesley-Smith, a daughter of the manse and school teacher from South Australia, and Sisters Betty Crouch and Jean Lawes were all accepted for service in New Guinea. They would care for the ministerial, industrial, educational and medical needs on the Field.

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The first film, a pictorial record of the 'New Guinea Beginnings', appeared at this time. Photographed by Harry Orr, it was developed just in time for its premiere in Central Baptist Church on September 13 at a special missionary rally.

Central Church was packed out on three floors half an hour before starting time! The crowd in the lower hall was entertained by another film, 'Native Earth', until 'New Guinea Beginnings' could be re-screened after its initial screening in the church. The crowds were enthralled - and patient! The film had been so recently glued together in its sequence of titles and scenes that a few times under the heat of projection it came unstuck. It was hastily re-assembled for its second screening, but this proved even more damaging to the rapidly disintegrating sections!

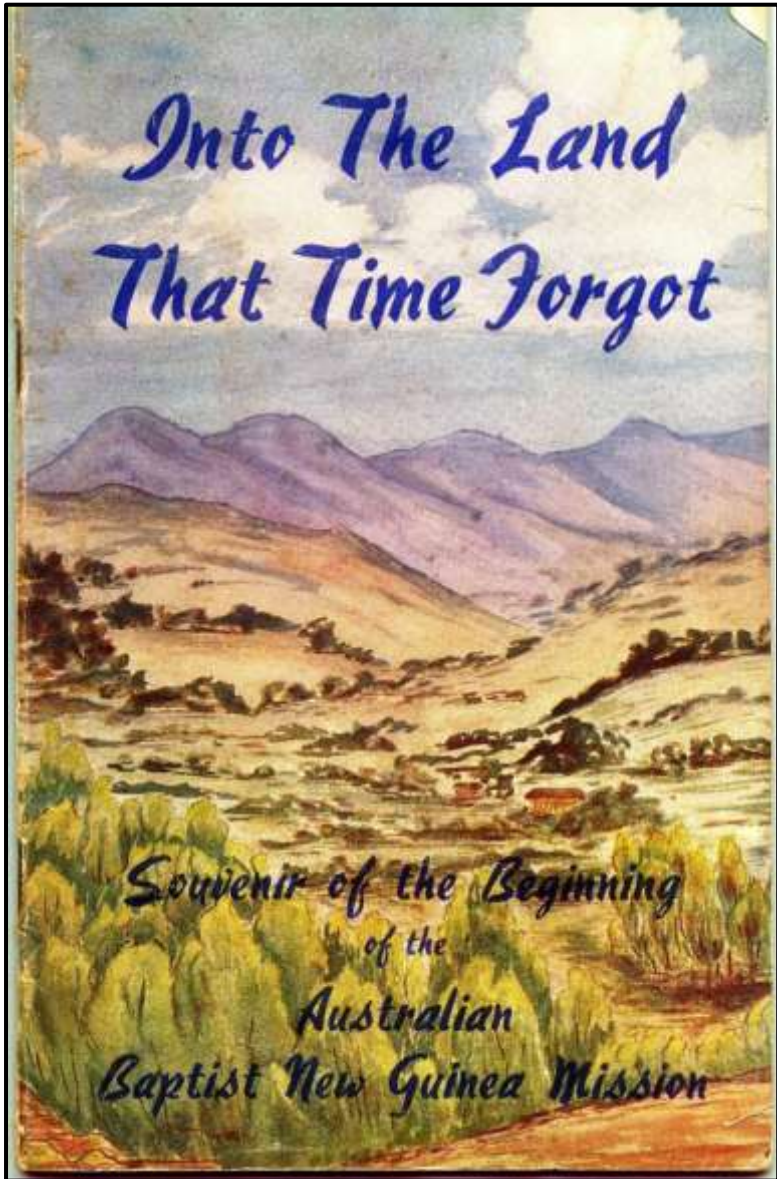
Much later that night it was painstakingly assembled again in readiness for immediate dispatch for the Newcastle premiere.

The atmosphere of this great missionary rally at Sydney was tremendous. One of the oldest inhabitants of the New South Wales constituency remarked that there was never such a missionary meeting in the memory of Baptist people in Sydney.

Further enthusiasm and support for the New Guinea Mission was generated at the 'New Guinea Night' of the NSW Annual Assembly, on September 24. Although Sydney was being drenched in the heaviest rain on record since 1899, the Central Church was filled for the occasion.

'New Guinea Beginnings' was screened again, following which Harry Orr spoke on "Baptists in the Baiyer Valley." Accepted candidates, carpenter Don Doull, minister John Green, nursing sister Jean Lawes and teacher Sheila Wesley-Smith, gave testimonies.

That September, Alan Prior produced the first issue of 12,000 copies of the Souvenir Booklet: "Into The Land That Time Forgot." It generated enthusiastic support for the mission. Col. J. K. Murray requested 150 copies of this booklet to send to various officers.



*Souvenir of the Beginnings of the  
Australian Baptist New Guinea Mission*

## *Light on the Mountains*

The editor, Alan Prior described how Baptist chaplains who had served in New Guinea wanted to grasp the opportunities there for Christian service.

He wrote:

*The Baptist New Guinea Mission was born out of the travail of war. Baptist Chaplains and other Baptists who had served in the Islands, returned to Australia with a conception of the need of the untouched multitudes of this primitive country, and a conviction that the Baptists of this land should share the privilege and responsibility of taking the Word of God to these people, separated from us by only a few hours' flying time but severed from us by millennia of time in culture and cut off from eternal life because of ignorance concerning the Saviour.*

*Initiative was taken by Rev, A. H. Orr and Rev. A. C. Prior, who had served as Chaplains in the A. I. F., who called the other New South Wales Baptist Chaplains into conference. Out of this grew the proposal to suggest to the Baptists of Australia that work should be commenced without delay. It was desired that the Mission should be in a primitive area, to be a pioneering work, which would call for the highest spiritual and physical qualities of Baptist young people.<sup>8</sup>*

The NSW Assembly of 1949 reaffirmed its intention to transfer administration of the New Guinea Mission to the Australian Baptist Foreign Mission (ABFM, now Global Interaction).

A federal conference in November reached agreement concerning:

(1) the principle of the ABFM taking over responsibility for the New Guinea Mission at the Board Meetings of August 1950;

(2) the maintenance of the closest co-operation between the New Guinea Mission and the Board;

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<sup>8</sup> Alan Prior, "Into The Land That Time Forgot", page 4.



## *Pioneer Mission in Papua New Guinea*

(3) the functioning of Regional Committees within powers granted by the Board.

Commencing in January, 1950, the Missionary Society's monthly magazine, formerly *Our Indian Field*, was renamed *Vision* which, along with the national weekly newspaper, *The Australian Baptist*, carried information about missionary activity in Papua New Guinea as well as in India and subsequently in other countries also.

Committee Meetings multiplied during 1950 to achieve a satisfactory transfer of the Mission to federal control. A second conference planned the alteration of the Federal Mission Manual to incorporate the New Guinea Mission. The third and final conference completed the transfer requirements in April 1950.

On August 24, 1950, after lengthy negotiations through the preceding year, the Board of the Australian Baptist Foreign Mission (subsequently the Australian Baptist Missionary Society (ABMS), now Global Interaction, accepted the NSW Baptist Union's offer to transfer the Baptist New Guinea Mission to federal control.

The Baptist Union of NSW officially signed over the New Guinea Mission to federal control at the 1950 Assembly in September. The New Guinea Regional Committee's report "was unanimously and enthusiastically adopted, after which the Doxology was heartily sung."

'Australian Baptist New Guinea Mission' (ABNGM) was the name officially adopted.

To assist the efficient fulfilment of this change, Professor Eric Burleigh, Chairman of the Foreign Mission Board, and Rev. Harry Orr, Secretary of the New Guinea Committee, visited the Field for three weeks from October 23, 1950.

The transformation of the mission station impressed Harry Orr. The two tents and a cook house of June 1949, had developed into three European style bamboo and grass missionaries' houses, national style round bush houses for employees, an embryo hospital cluster of bush buildings, the church on the hill, the trade store, and school buildings.

## *Light on the Mountains*

This Field Conference examined methods of approach to the Enga people, language problems, mission boundaries, transport, ordering and supplying of goods, further staff requirements and a general consideration of Field conditions.

Following an aerial survey of new areas they decided to open up new stations in the Sau Valley (at Kompiam), Lumusa and Telefomin.

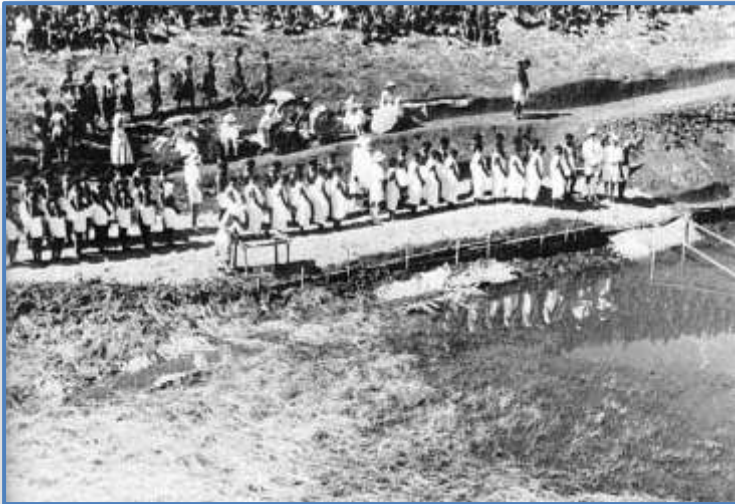
This account of the deputation to the Field was included in the final report of the Baptist New Guinea Mission Committee. The secretary, Harry Orr, noted:

*In handing over to the Foreign Mission Board this work which we as NSW Baptists have been privileged to commence, we envisage that greater progress and wider development will take place than would have been possible had it remained simply within the sphere of the State of New South Wales alone.*

The New Guinea Regional Committee, created and appointed by the ABFM Board, replaced the Baptist New Guinea Mission Committee.

The Baptist New Guinea Mission expanded rapidly among receptive people where a virile church was born in the fifties.

***Chapter 2***  
***The Church is born:***  
***The first baptisms***



*Candidates ready for the first baptisms*

The Mission rapidly established four mission stations) among the Enga people – Baiyer River and Lumusa among Kyaka speaking Engas in the south and Kompiam and Lapalama among the Sau speaking Engas in the north. See the map on page 14 where the Baiyer River mission centre has the local name Kumbareta.

## ***Baiyer River***

Mission work commenced at Baiyer River, after which it soon spread to other mission stations at Kompiam, Lumusa and Lapalama.

The Engas enthusiastically welcomed missionaries who came to live among them. Those pioneers brought peace to warring clans, tools and goods and the good news of the Great Spirit God and everlasting life found through believing in and following Jesus, God's Son, our Saviour and Lord.

Harry Orr and Albert Kroenert 'happened' to choose land for the first mission station in Papua New Guinea on the northern end of the wide Baiyer Valley. That land 'happened' to belong to Pii Maranyi and his relatives. Pii 'happened' to meet the two pioneers when he was working at the Lutheran mission at Ogelbeng, and quickly joined them at Baiyer River as their main interpreter.

It's no wonder Harry Orr believed that God led them.

Returning home from the Baiyer in June 1949, Harry Orr left Albert Kroenert and Stan Horswell on the first mission site. In September Don Doull, the first mission carpenter, joined them. In October the first party of women arrived, Daphne Kroenert to join her husband, Sheila Wesley-Smith, first linguist, and Sister Betty Crouch to initiate the medical work. A week later John Green, the first ordained minister, arrived.

Pii Maranyi proved invaluable in those early days. Son of Nalu a Kyaka Enga warrior leader, Pii had worked for a few months with the Lutheran Mission at Ogelbeng near Mount Hagen. There he met Harry Orr and Albert Kroenert and quickly joined them in the Baiyer Valley.

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Pii's photo as an older man is on the cover of *Daring to Believe* (see page 194 of this book), in which he recalls his story, edited here:



*Pii Maranyi, revered clan leader  
and first interpreter at Baiyer River.*

*When I look back now over my childhood and youth, I can see that God was with me, guiding me towards the time when missionaries would come to settle in my area. That is probably why I was always restless, looking for something more than what I had – although I didn't think like that during the years I was growing. ...*

## *Light on the Mountains*

*Everyone from my father onwards kept telling me that I must work, work, WORK, in order to made anything of myself. Yet I saw from as early as my father's death at the hands of paid assassins, that work alone was not the real answer. The fruit of so much hard work could be destroyed in just one day, as it was when my people, for various reasons, fought each other incessantly, burning whole villages and laying waste the garden areas that had taken many weeks and months to cultivate. There had to be some other principle in life, I thought; some other precept by which to live and let live; some other root of excitement and enthusiasm than that of war and victory in battle.*

*But what was it? In the society into which I was born there seemed to be nothing but fear and grief, on the one hand, or extravagant and short-lived jubilation on the other. ...*



*Enga pig feast*

*My father made plans for a ceremonial exchange of pigs. This kind of ceremony was a fairly regular feature of our society in those days. Wealthy men, like my father, accumulated prestige and extra wealth by handing out animals, or giving away cooked pork to leading men in other communities or hamlets. In time, these recipients were obliged to return the favour.*

## *Pioneer Mission in Papua New Guinea*

*I remember that particular pig exchange with the Kambilyi clan at our village; the excitement as the rows of stakes were driven into the open space in front of the men's house; the squealing and grunting of the pigs as they were tied to these stakes on the important day and the dust as the visitors came forward to accept their allotted gifts. I was an avidly curious young spectator through it all.*

*When all the guests had departed, my mother, Papyeme, went off to her new garden area, where the Kumbareta airstrip now is, to dig out a fresh supply of sweet potato tubers. It was a long way down the track, and the load was too much for her to carry, so she called to my father to come and help her. He went running to her assistance, a spear in his hand and a stone axe through his broad bark belt. Apparently he had picked up a heavy bag of sweet potatoes and was making his way back to the village.*

*When he reached the place where the track to Yagasimanda branched off from the main one leading on up the hill, suddenly two men leaped up from the long grass above him, and two from below, yelling as they flung their spears at him. Burdened by the load of potatoes, he was an easy victim. One of the spears struck and pierced him. But as he fell, he rallied sufficiently to fling his own spear. It found its mark in Maku, one of his Makan attackers. It wounded him so severely in the back that he bears the scar to this day.*

*But Nalu collapsed and died on the track.*

*Back home in the village we were overwhelmed with grief and shock. We could not believe that Nalu, our protector, husband and father, was dead! I trembled violently with fear and shock from the suddenness of the attack. We, Maranyi Pausa villagers, knew we must flee with all haste, in case the plot included us as well – and particularly me, Nalu's son.*

Pii's stepmother took him to live with her clan to the east over the Baiyer River where he learned the Medelpa language. Later when tensions had eased they returned to their Maranyi clan area. He continues:

*At that time too, we began hearing unaccustomed noises high up in the sky. We watched, mystified, as strange objects crossed against the sun, sometimes shining with a sudden flash of light. They made a great deal of*

## *Light on the Mountains*

*noise, and frightened everybody exceedingly. We wondered what could be going on.*

*Our world had always been so silent, with no sound but the call of birds. But more and more frequently, these objects flew overhead. Some people claimed that there were men in these things – but how did they get into them, away up there? Others began complaining that the constant noises were affecting their gardens.*

*The belief at that time was that rain was caused by sky-folk sitting around a large lake and beating it with sticks until the water splashed over. It was thought that the strange noises might be frightening away those lake-beaters, because the rains were not falling as they usually did, and the gardens were drying up.*

*We knew nothing of what was going on in the outside world: in fact, we knew nothing at all of any world beyond Mt. Hagen.*

*In those days we did not have many kinds of food. We cultivated two kinds of garden: one mainly for sweet potatoes and greens (this was women's work), and another for bananas, corn, taro and sugar cane, with which the men were involved. We also had winged beans, cucumbers, and small yams – the foods our ancestors had eaten. We knew nothing of the exotic fruits and vegetables that the missionaries brought us such as peanuts, passionfruit, pineapples, pawpaws and ordinary potatoes. Therefore we were dependent on just a few staples, and if these did not grow well because of the failure of the rains, we had to suffer hunger. Sometimes for weeks, or even months, we had to go without sufficient food to satisfy our stomachs. So our gardens were extremely important to us. We knew nothing about shops, or store-bought food. So from the time we were small children we were taught to take our share in the jobs around the family gardens, working with either our fathers or our mothers, to produce food.*

*If a man had more than one wife, he would divide the new garden area into sections, so that one lazy wife could not profit from another's hard work.*

*The elders constantly told us we must work, work, work. "You must keep close to your parents, and work: work at clearing sticks and rubbish; work*



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*at fetching vines to be split into lengths for tying: work at gathering firewood; work at learning how to cultivate the more specialised foods. Even when you are at home there are jobs you can do around the village," they would remind us.*

Pii, as a teenager, joined a government patrol group that visited the area and he then worked in Mt. Hagen with them as a young boss of work groups. They recognised his initiative and leadership. Then he worked for a short time with the Lutheran Mission at Ogelbeng near Mt. Hagen. There he learned basic Pidgin, and he met Harry Orr and Albert Kroenert when they arrived. He discovered that these two Australians wanted to explore his home area of Laka, their name for their area at the north of the Baiyer Valley. Pii reports on this divinely arranged relationship:

*I was overjoyed when they agreed to go down to Laka and think about settling there. I had worried and fretted so much over my people and their constant fighting and killing, and now at last, here were two missionaries to stop all that!*

*I did not know how it had happened, but I realise now that, though I did not know anything about God until I came to work at Ogelbeng mission station, God was hearing my unspoken pleas and seeing my distress. When I look back now, I see that God had placed His hand on me from my earliest days. I was the son of an important man. Though my father had been killed by treachery, my life had been saved. I had been led out of my ancestral area by a desire to widen my world, and I had learned many new things that would be useful to me in the days ahead.*

*I had lived for a few months on a mission station, getting to know a little about what these kinds of men stood for. I had learned that they served a Great Spirit – but one whom they did not fear! They loved Him! They said that He loved them and us too, and they called Him God. All this was quite revolutionary! The one mistake I had made was in not going to school at Ogelbeng. Perhaps if I had, I would have learned much more!*

*God had guided me towards this time. That was why I had been so restless, so dissatisfied with life at home in Laka, and man killing man. The Holy Spirit had given me His spear of bravery to go to Hagen and mix among*

## *Light on the Mountains*

*strangers in loneliness and with all the trekking back and forth, so that I would have confidence to speak up on behalf of my people when the opportunity came. It was not I who had managed to get missionaries for my people, but God guiding and directing it all.*

*But I didn't think like that in those days. I was simply overjoyed that someone had agreed to go, not to Wabag or Ogelbeng, but to Laka, to my own people. This would mean a lot of hard work for me as I introduced them, and worked alongside them to help where I could. There were still a few days left before my next pay so I told the two men I would catch them up and they went ahead to Laka.*

*When I arrived at Laka, the two missionaries said to me, "We don't want to lose you. Stay with us and work with us." They knew that I was used to supervising work gangs for the government Kiaps (Officers). They set up two tents – cloth houses, such as I had never seen before, and gave me one to sleep in. Next day we went on a walking survey of the whole area to find a good site for a Mission station. Finally they returned to my ground in the valley where they asked, "Whose ground is this?"*

*"It's partly Wambyani, partly my own," I replied and they were very surprised! They decided to settle right there. They began building a grass house up the valley from where the Mission office now stands. I constructed a hut for myself further down. Having heard of my background with the Kiaps and the missionaries, they urged me to remain and work with them as their main assistant and interpreter.*

*As the months went by and I learned more about this God that they loved and served, I found the alternative I had been looking for, the other path in life that led to peace, security and loving one another instead of fighting and killing. I have maintained my contacts with the Government but I am also closely involved in the Church, and in its prayer life. The coming of Christianity has been the saving of my people in more than one way, and for this we thank God!*

Norm and Sheila Draper add their reflection about Pii:

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*Even Pii's name was quite remarkable, for it means 'speech', 'talk', 'language' – a fitting name for the only interpreter in those early days when communication was vital!*

*From the earliest days of Baptist activity in the Baiyer Valley area of PNG, the name of Pii was almost a household word among people in the Baptist churches in Australia. Pii was virtually the only one of his Kyaka Enga people who was at all familiar with the trade language of Tok Pisin (Talk Pidgin). When the first two Baptist representatives, Rev. Harry Orr and Rev. Albert Kroenert arrived at Mt Hagen, Pii was a workman at the Ogelbeng Lutheran Mission, ready and waiting to accompany them back to his own home area in the Baiyer Valley.*

*So it was that Pii slipped naturally into the role of general foreman and co-ordinator of tasks on the embryonic mission station. He was the only interpreter (or 'tanim tok' / (turn talk) as Tok Pisin has it) in the missionaries' attempts to communicate with the people around them. He was also tutor and assistant in the first year's attempts to analyse and learn the local language.*

*Pii was a tall, upright, rather proud young man, outwardly quiet and restrained, but always willing, always polite, always making a worthwhile contribution. His long association with Government officers no doubt resulted in keeping him a little aloof: he was never ingratiating or obsequious, as one or two of the Enga leaders could be. Pii was everybody's right-hand man seven days a week. He was general assistant to Albert Kroenert and Don Doull with the "cargo line", the team of workmen who helped with the building and other necessary tasks about the station. He frequently worked with Sisters Betty Crouch and Jean Lawes in the "Haus Sik" or clinic; he spent much of each day working with Sheila in her attempts to analyse and record the Kyaka Enga language. On Sundays Pii always accompanied the missionary group up the track to Traleya or Makan clan territory, where rudimentary services were held, and Bible stories told. Looking back, and checking our notes, we realise that Pii did not have as much knowledge of Pidgin as we believed him to have, so that constant interpretation must have been a considerable strain for him. But no-one else knew any at all, and Pii, having been prepared beforehand on the topic or story for the day, had some knowledge of the subject, and always gave*

## *Light on the Mountains*

*his best. In retrospect, we all relied too heavily on Pii throughout those early weeks and months. Our demands on him were constant because he was indispensable to us in our need to communicate with others. Yet he never complained.*

*Already open to the Christian Gospel because of his few months working at Ogelbeng Lutheran Mission and because of his awareness of the need for some alternative to the incessant tribal fighting among his fellow clansmen, Pii became a member of the first Bible School in the Baiyer, and one of those in the first group to be baptised, in June 1956. At that time, the mission staff was very impressed with Pii's initiative and involvement in organising a public meeting. At that meeting he and others confessed their wrongdoing of past days, particularly thefts, then offered recompense to those who had been wronged. Thus it was that with clear consciences and a clean public slate those first men and women took the step that cut them off from some of their past traditions and practices, and launched them into a new era of high moral standards and dependence on God.*

*The record of the church in the Baiyer Valley from that day on is ample evidence of just how sincere and intelligent a step this was for Pii and his fellow candidates. A very long "procession of witness" evolving from the Kyaka people's own desires, indicated the scores of others who intended to follow the example of this first group of converts to the Christian faith.<sup>9</sup>*

The mission base expanded steadily from a few tents to some bamboo and grass buildings, including a clinic and a home for the growing staff. Don Doull and John Green joined Albert Kroenert and Stan Horswell, and then the first women arrived in November: Daphne Kroenert to join her husband, Betty Crouch to lead the medical work, and Sheila Wesley-Smith (later Draper) as linguist.

These were busy days for that handful of Australian pioneers establishing a mission base among the curious and receptive Enga tribal people. Many Enga men offered to join the work teams to help the missionaries.

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<sup>9</sup> Pii's and the Drapers' comments from Norm and Sheila Draper, *Daring to Believe*, pages 15-34.



*Betty Crouch with Alan Prior on the wharf in Sydney*

Betty Crouch recorded her first impressions in her first letter home after arriving at Baiyer River in November 1949:

*I'm living in paradise, I truly am! Last Monday week Daphne Kroenert, Sheila Wesley-Smith, and I left Madang for the Baiyer Valley. We circled the mission then went out the back door and in the front almost, then flew the few miles to Dragalinga. The Baiyer Valley is very big, very beautiful, and has very little in the way of timber growing in it, but it is covered in tall kunai grass.*

*Bill McGregor is the Government Patrol Officer who lives at Dragalinga. He made us welcome, and gave us a roast dinner while we waited for Albert to come and meet us. He brought with him about 40 men to carry the cargo. The plane carries about 1200 pounds each trip. It is about 7 miles by foot*

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*from the 'drome to the mission. It is only a native track winding in and out up hill and down over 3 or 4 springs, and one river, where we were carried across. Walking single file we were quite a procession.*

*When we arrived at the last half mile, we were met by a crowd of people all with outstretched hands and beaming faces. We were just mobbed. Everyone wanted to shake hands and all just stared and talked and tried to express their amazement. We were the first white women to enter this area. The warmth of their welcome fairly takes one's breath away. There were hundreds of them. Albert, Stan and Don had told them that three white "endas", that's 'women', were coming and some had come two day's journey for the occasion.*

*I had to laugh when in the midst of it all, Sheila turned to me and said, "Am I in fairyland?" They looked anything but fairies in their dress, or rather their undress. They all wear a belt made from bark around their middle, with a net hanging in front and at the back a bunch of leaves. They are a very modest people.*

*Our house is splendiferous. It is made from native timber and the walls outside and in and the floors and ceilings are plaited bamboo. The bamboo is flattened and then woven in and out. Sheila and I share a room and Stan Horswell, Don Doull, and John Green, whose wife will join him early next year, share another. Albert and Daphne Kroenert have the other room.*

*The native people just cannot understand that we, Sheila and I, are not married. Some of them have six wives. However, we get plenty of attention from them. Last Sunday we walked to a village about a mile and a half distance to conduct a service. About 70 natives accompanied us and at the open air service there were about 400 present. Albert gave a falnnel-graph story about the creation story through Pii our interpreter who speaks Pidgin. After the service we walked on further through another village making a longer walk home.*

*The country is really beautiful and I soon had the boys pulling up various types of ferns by the roots for my garden. The ferns are of the hot house variety in Australia.*

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*The Enga language hasn't been learned or put on paper before and we are having a most interesting time finding out the various words. I think we've done very well so far.*

*It's such a thrill watching them when we show them something that is new to them. I caused a real sensation when I went out with my umbrella last night. They were quite shocked when I put it down and then up.*

*One old chief was very amazed and afraid when Daphne played her gramophone. His face was a picture to behold. Don had taken some pictures of them and how I would have loved to have taken a movie of them. The expressions when he showed them pictures of themselves and their friends! They were excited!*

*The weather is magnificent. Every day, winter and summer, is delightfully warm but every night one needs a cardigan. Sometimes only a short sleeved one. When we awake in the morning and again at night we find that we are living in the clouds. We are situated on a hill at one end of a valley with beautiful mountains all about us. The clouds settle below us in the valley.*

*The food is grand – plenty of fresh vegetables, corn, sweet potatoes, lettuce and tomatoes, cucumbers and bananas. We have some of these growing in our own garden and the people bring us supplies from their gardens, which we buy with currency of salt or beads.*

*I've not got a hospital as yet, but that will come later. At present we have a tent which acts as an outpatients department. I have just enough to do to keep me busy. They do love to parade a bandage and some of them come along with the tiniest bits of skin off. One old chief wanted treatment so badly he purposely cut his foot so that it could be wrapped up. They are a very happy and loveable people. ... The Lord is very good.<sup>10</sup>*

From that time a continual flow of personnel to the field met the increasing demands of a growing mission. Among them the earliest were Sister Jean Lawes to assist Matron Betty Crouch, Eleanor Crawford to begin the school work in the Baiyer area, Sisters Eileen Tucker, Beryl Fitton, Dorothy Harris and Bessie Schaffer, and Doreen Atkinson for the

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<sup>10</sup> Richard Ansoul, *Beautiful Feet*, pages 27-29.

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office work, and then the school work, and Revs Bob Williams and David Aldridge who moved into the work at Sau (Kompam) and Lumusa respectively. Arthur and Jean Kelshaw and Ken Osborne, later married to Shirley, joined the team by 1952, providing outstanding leadership. Arthur built the C J and Mildred Tinsley Hospital and many other permanent buildings, and Ken eventually became the respected and loved Field leader, relating wisely and warmly to Engas, to mission staff and to home authorities.

Pii was the first to express a personal response to the message he faithfully interpreted week by week. Early in 1952 he told the assembled congregation, "I have given my heart to Jesus; He is my one and only King." Later Pii was a pastor at Baiyer, and then became actively involved in government and business affairs for his people.

Yaka Kwunyanyi showed a strong lead in manual work, and later became one of the first pastors. His second daughter was the first baby to be born outside of a Semongo house (the death spirit) because he was no longer bound to that belief.

There was shy, smiling Sai Maranyi, later to become the president of the Western Highlands Baptist Union. Sai, quiet and rather shy but with a ready smile, joined the work teams in the early days of the Mission at Baiyer River. He cared for the mission fowls and goats when these were introduced to provide fresh meat. The goats sometimes devoured the 'trouser leaves' of unsuspecting Engas earning Sai the wrath of the victims to the amused guffaws of onlookers. He was one of the first to help Matron Betty Crouch in the clinic, and eventually became a leading pastor.



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*Ken Osborne with Sai Maranyi and village leaders*

And there were many more, gradually responding to the movement of the Holy Spirit through the witness of the missionaries.

The impact of the missionaries was extensive. They declared war on yaws. They introduced health habits to a people who lived with pigs and rarely, if ever, washed because rivers flowed in dangerous gorges. They gradually captured the language and grammar in writing. They erected buildings for a hospital (the forerunner of the Tinsley Hospital), a trade store, homes for the missionaries, and the first church building opened on the hill at Baiyer River in November 1951 by the Regional Committee Chairman, Bob Pickup. Later, it was demolished when village churches multiplied.

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*Enga congregation leaving the first church building*

The missionaries built the first church building at the top of the ridge on which the mission centre had been established and for about a year it stood like a symbol of light shining out into the spiritual darkness. Here the people gathered to hear about God and his Son Jesus.

Sai Maranyi, then a mission employee, remembered:

*A big building was commenced on the top of Kamerangi, the hill near our village. We were amazed by the size when it was pegged out, but we were told that this would be where Sunday meetings would be held in future. A big bell – something we had never seen or heard before – was hung between two stout posts, and it made a very loud noise when its rope was pulled. It told everyone around the valley and the surrounding hills that it was time to gather. Folk used to come decorated with feathers and carrying their weapons – as we always did in those days – but we were told to leave them outside, so that more people could squeeze in. The missionaries said that no-one would hurt us inside God’s house and that there would be no fighting in it.*

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*I used to like to bear the big bell ring, and I liked the new word, "mbera" (bell), as we called it. So when our first child was born, I called her "Mberame".<sup>11</sup>*

Church and community life are woven together for Engas. Indeed, the Enga church community constantly initiated profound cultural transformation in the whole community.

Then another indigenous movement developed. Various people occasionally asked the missionaries to repeat the last Sunday's message. These people had commenced evening meetings in their villages and needed a revision lesson to brush up on details.

Soon villagers copied the idea of missionaries who had built station churches. Gradually village church buildings appeared in central areas and numbers mounted at the evening teaching sessions.

Keen employees like Sai shared increasingly in village ministries. Having regularly attended training classes, those showing a good grasp of Bible teaching became itinerant preachers among the village churches.

This movement soon demanded thorough Bible School training. Don Doull commenced a Tuesday class to teach Bible stories in 1953. The men who attended repeated the stories in their villages for the week. Soon they built a 'misi' houses in the village, a hut used to discuss the stories as they cooked their sweet potato in the ground oven and ate and talked – an early form of 'breaking bread' together!

By 1953 about 20 people gathered twice weekly at Baiyer River for regular training classes. At Lumusa many villagers met with employees for evening devotions. They decided that five nights a week were not enough to learn the new talk, so they requested that missionaries conduct meetings seven nights a week.

These men became pastor trainees. They were the first to ask for baptism. Mission staff decided to delay the first baptisms until they were sure everyone involved understood its significance. Norman Draper took

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<sup>11</sup> Norm and Sheila Draper, *Daring to Believe*, page 44.

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over the teaching when Don moved to Telefomin in 1954. He chose 50 for a full time pastors' school from the 150 attending the Tuesday classes. In 1955 Albert Kroenert took over the pastors' school when the Drapers returned to Australia for furlough.

Eventually every mission station had its Bible School where interested and responsive men and their wives received systematic Bible teaching and literacy training. Missionaries produced duplicated materials in Enga and Pidgin which students studied and then taught their own congregations.

Enthusiasm at Baiyer took practical shape. Students built their own houses on the station and planted food gardens. They built their own school room. Then they lived there for three days each week with their families, returning to their village homes the rest of the week.

Missionaries' wives gave sewing instruction to the students' wives. Many of these village women became literate. Later this teaching for women extended to special classes for any interested village women.

By 1954 Bible Schools, evening devotional sessions, and training classes for village preachers were well established on each station. Hundreds of villagers met in churches on Sundays. Every night multitudes would wend their way to instruction classes in the villages, the red glares of their bush torches lighting the mountain tracks.

Missionaries at Baiyer and Lumusa tried to guard against the perils of a too-easy conquest. God's Spirit moved in unprecedented power among the Engas. They began asking for baptism.

Growing numbers attended baptismal classes. During 1956 this spiritual revolution gained momentum. By then teams of evangelist-teachers, trained in the station Bible Schools, worked out in the villages conducting literacy and instruction classes. Two teams would work in one area, alternating monthly. Each team studied in Bible School every second month.

Pastor Sai Maranyi recalled those significant beginnings:

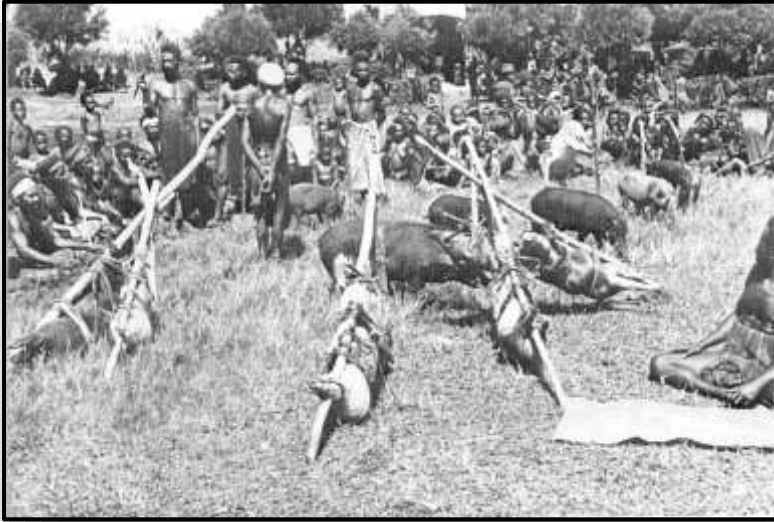
## *Pioneer Mission in Papua New Guinea*

*When students were chosen for the Bible School, Pii and I and some of the other workmen wanted to join it. So we left our jobs and attended Bible School instead. We were all young adults who wanted to know more about God and His Son Jesus, so we learned quickly. The story of how Jesus died on the Cross because of our sin was like nothing we had ever heard before, and it affected many of us very deeply. Then we heard that Jesus had also broken the power of death, which we feared so much, and had risen to a new life! We wanted this new life too. So when, in June 1956, a first baptismal service was held, all the men of the Bible School wanted to be included, and most of our wives as well. But it was not quite as easy as that! For a long time there had been men in our villages who had been trying to persuade us against this decision. As a people, we had all been so afraid of the spirits that these leaders believed there would be great trouble if we turned away from them and rejected their rituals – the gardens would not grow, they said, and everyone would go hungry. Did we dare to take that responsibility on ourselves? Also, young men had always been subject to the wisdom and commands of the elders; now we were breaking that tradition, and we felt unhappy about doing so. But this was a major decision for us, and we did not want to keep on doing what we believed was false and empty for our old beliefs had brought us harm and not good.*

*So we decided to hold firm. We were strengthened by Troepu, an old man who was also very attracted by this new message of hope, and who became the first man of all our clans, to go into the water and be baptised. He was baptised by another old man, Victor White, who also baptised me. It was a great day for us all. On the day before, we held a special service, led by Pii, to pay up our past debts and to clear our minds of the bad things we had done in the past, such as stealing someone's axe, or pilfering food from others' gardens, and so on. So we felt clean inside, when we rose out of the water, clean on the outside too, and ready to begin a new life of following Christ's teachings. Thousands of people came from everywhere to see that first baptismal service. We knew they would, so we had built shelters for overnight sleeping for those who had come from distant places. Our clansmen brought in abundant quantities of food – sugar cane, bananas and sweet potato – for these guests to eat, as was our custom when a clan*

## *Light on the Mountains*

*organised a “Maku” or big pig exchange. Everything went smoothly; we were very happy.<sup>12</sup>*



### *Pigs offered in restitution and thanksgiving*

Then came Easter 1956. During the previous week preaching teams conducted special conventions in 30 village centres. Bible School men, station employees and trainees comprised the teams. They had been carefully instructed by the missionaries.

At this time Victor White, veteran missionary from India and Pakistan, worked with the missionaries as Field Advisor. He helped to guide the young staff in wisely handling the miracle in their midst. Rev. Frank Starr also gave a year's assistance from the middle of 1956. "*We are in the midst of a most interesting and inspiring movement born of the Spirit of God,*" he wrote.

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<sup>12</sup> Norm and Sheila Draper, *Daring to Believe*, pages 46-47.

## *Pioneer Mission in Papua New Guinea*

As hearts were touched by God, people became very conscious of sin. Confession and restitution abounded. Some examples illustrate the nature of this. Pii made restitution for petty thieving in his youth. Another lad repaid money to the Mission because he received double pay two years previously and had not confessed it. Many men returned shovels with a brand that the Mission had not stocked for years!

Baptismal candidates discussed tribal practices and beliefs contrary to Scripture. Already those Engas knew a new freedom from animistic fear of malicious spirits and bondage to animistic practices.



*Baptismal candidates in front, followed by a thousand indicating their commitment to Christ, with Eleanor Crawford in the foreground*

Hundreds requested baptism. Careful questioning reduced the number for the first baptisms to 88; 47 from the Baiyer area and 41 from Lumusa. The candidates met for prayer early on Sunday morning, and then the first 47 to be baptised led a long procession as about 1,000 people followed them to the baptismal pool indicating their desire to follow Christ and be baptised also.

## *Light on the Mountains*

Alan Prior brought greetings from Australia, his talk 'turned' into Pidgin by Don Doull and then into Kyaka Enga by Pii Maranyi. Pii preached. Missionaries baptised these first candidates.

Soon increasing numbers of the 25,000 Engas where Baptists worked would participate in these universal acts of commitment and remembrance.



*Albert Kroenert, Arthur Kelshaw and Ken Osborne  
concluding the first baptisms*



## ***Kompium (Sau Valley)***

Early in 1950 Albert Kroenert and Don Doull made the first trek into the Sau valley to the north, where they found the atmosphere suspicious, aloof, and then gradually friendly.

At that time Don Doull contracted a severe illness unknown to any of the medical staff. Concerned missionaries watched him grow steadily weaker. Agitated Engas recalled with alarm that he had been on those treks through the mysterious Sau area.

As his condition worsened he was transferred to a government hospital where a doctor diagnosed the sickness as Scrub Typhus and gave successful treatment. Nursing sisters then kept stocks of Chloromycetin at the Mission to treat future cases until government teams killed the mites infesting that area. When Albert and then Daphne Kroenert both succumbed to scrub typhus from those treks the hospital staff dealt with it quickly and effectively.

In November, 1950, the Kroenerts and Sister Pat O'Brien moved into the area, living on the five acre block bought to establish the Mission there. Sister Nan Shaw then joined them to assist in the medical work. Later John and Alice Green and family arrived. That first Sau mission station was later called Kompium when a second mission station was opened at Lapalama further down the Sau Valley gorge. Kompium nestled at 4,800 feet high among ranges, some towering to 8,000 feet, is cloudy, cool and wet, but warm during periods of sunshine.

The unfriendly attitude of these people had isolated them from neighbours, an isolation aided by the deep gorges cut by raging rivers. However, the friendly approaches of the missionaries, their ability to bring peace and their medical care won over these resistant people.

"All the men and boys carry a long knife, stone axe or tomahawk, and sometimes use it for purposes other than wood chopping. There have been quite a number of gashes to repair," wrote Nan Shaw in the early days of 1952. Late lunch on Sundays followed the "service-cum-fight" with Nan and the staff kept busy repairing knife gashes and wounds.

## *Light on the Mountains*

Betty Crouch moved to Kompiam for a while to develop the medical work there, and Bob Williams and Gwen came to initiate the school work in 1955.

Conversions in the Sau Valley resulted from the missionary spirit of the Lumusa Church. They sent national missionaries into the formerly feared Sau area to work with the missionaries from Australia. At Easter, 1958, after a service conducted by four of these national pastors, eleven Sau folk responded to the Gospel. Baptisms began in that area in March 1959, followed by the official formation of the church there.

National evangelists also initiated evangelism in Lapalama, moving north from the Sau area. In April 1961 the first baptisms occurred and the church was formed, followed by second baptisms in the area in October.



*First meeting in the Sau Valley near temporary bush house and tent*

## ***Lumusa***

The first trek into the Lumusa area east of Baiyer in March 1950 took medical aid to nationals severely wounded in tribal fighting. Preaching visits to Lumusa followed. Norman and Sheila Draper and Sister Jean Lawes moved there in October, 1951.

Soon after missionaries settled at Baiyer River, chiefs from the Lumusa tribes invited them to work among the well populated villages on the Lumusa plateau, four to six hours walk from Baiyer through a steep gorge over 1,500 feet deep.

During early treks to Lumusa the missionaries were moved to learn that people from Pinyapaisa, a high ridge-top centre across a further gorge, were also pleading for a resident missionary. [I had the privilege of being the first white missionary to live there when we held a short term Bible School there for the Lumusa area in 1967. See page 168.]

Nurses trekked through the Lumusa-Pinyapaisa ranges to give medical aid, accompanied by male missionaries who held open-air services. Lumusa became a regular clinic centre.

Aerial surveys convinced missionaries and executive officers that the time was ripe for immediate expansion into the Sau Valley, Lumusa, and Telefomin.

Albert Kroenert opened the second mission station two days trek from Baiyer in the Sau Valley during November, 1950. Don Doull pioneered the work at Telefomin by moving there in July, 1951. Then in October, 1951 the mission established a fourth station at Lumusa, the closest one to Baiyer River.

Lumusa people spoke the same dialect of Enga as those at Baiyer River. They called it Kyaka. Some of the larger tribes lived on both sides of the gorge separating the two areas. Both groups showed keen interest in the Christian message. The Kyaka speaking Engas responded first to the gospel. It was breathtaking and dramatic.

## *Light on the Mountains*

Local chiefs had been urgent in their request for a mission station at Lumusa. Many clans in the Lumusa area showed strong leadership qualities and readily took initiatives. The missionaries commenced literacy and Bible Schools there in 1952.



### *Kukiwa reading Scripture*

In July 1956 the first baptisms were held at Lumusa, two weeks after those at Baiyer River, and the church formation followed a similar pattern at the same time as in the Baiyer area. Kukiwa Mulipisa, the first appointed pastor of the Lumusa Church, had been one of the first employees.

Kukiwa joined the Cargo line because of his unusual willingness to carry fruit and pork out to the dreaded Sau Valley and he was an Enga missionary at Kompam when Sau Engas made their first commitments to Christ there in 1958.

## ***Telefomin***

Mission leaders made an aerial survey of the Telefomin area in October, 1950, and in 1951 received a permit for missionaries to enter the area. Don Doull commenced the work there on July 4, near the government station. John Green joined him later. Suni, the government interpreter, co-operated fully, and eventually joined the church.



*First service at Telefomin near the government buildings*

Don Doull remained at this lonely station when John Green had to return to duties in the Baiyer. The Greens and the Aldridges later replaced Don Doull during his furlough. Then during the brief occupancy of Norman Draper in 1953 two government officers and two Papuan police were killed in November. The government closed the area to missionaries till February 1955.

Don and Elaine Doull returned in 1955, joined later by Doug and Rosemary Vaughan and then Gil and Pat McArthur (who later established the Christian Leaders Training College at Banz), then Lindsay and Meryl Smith and Brian and Jean Beaver.

## *Light on the Mountains*

In June 1957 they held the first service in the vernacular, a particularly difficult language. Suli, a medical orderly, was first to withstand the traditional initiation rites, taking his stand in 1958. The first to declare a commitment to Christ were Wesani and Yemis, two of the Bible school men. They declared their faith on Sunday, August 24, 1958.

The church at Telefomin was formed on August 9, 1959, after 50 people had declared their commitment to Christ a year earlier. The church formation followed immediately after the first baptismal service, also attended by Kukiwa from Lumusa. The church elected Wesani as pastor. They held the second baptisms in March 1960.



*Min warriors*

## ***First Min Conversions***

Don Doull, pioneer missionary to Telefomin, recalls the joy of the first commitments to Christ among the Min people.

*We sat eating our evening meal and looking out the window to the road which leads to the villages with more than usual interest on Sunday, 24th August, 1958. A heavy storm broke at 6.30 p.m. and we wondered what effect it would have on those we expected to see coming up that road. At 7 p.m. darkness fell, the rain abated, and we made our way to the school wondering who, if any, of the village folk would meet us there.*



*Mission houses at Telefomin in 1952*

*Why this particular interest in who would join us in the school building that evening?*

*To go back to the beginning of the day, we were awakened at dawn by Rev. Gil McArthur who asked us to join him while he talked with Wesani and Yemis, two of our Bible School men. These lads had awakened him a few minutes earlier and explained that the reason for their early visit was to request that they be baptised as a witness to their people that they now wanted to follow Jesus.*

## *Light on the Mountains*

*As we talked with them they indicated quite definitely that they wished to be Christians and forsake all association with their old heathen ways. They revealed that they had made up their minds on the issue as they returned from the village where they had conducted evening devotions the previous Thursday evening. Now they wanted to declare their decision to the community.*

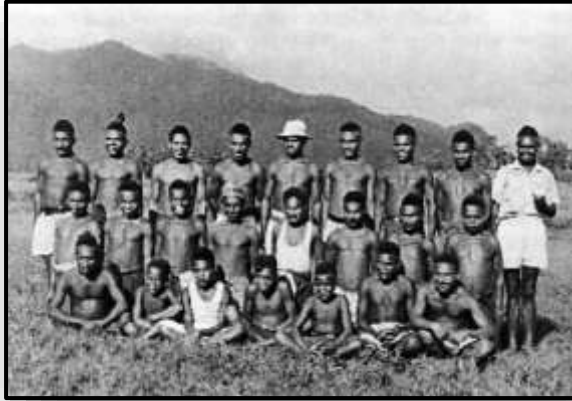
*We suggested that they should testify at the church service that morning concerning their conversion, which they readily agreed to do.*

*About 130 people were present at church, mainly regulars who have had consistent Christian teaching for a long time. They listened well to hear Yemis then Wesani tell of their decision. Convinced that the time was now right, we challenged the congregation to make their decision also, for or against the Saviour. The issue was made clear as the way of life was further explained and finally the opportunity was given for any who wished to commit their lives to the Saviour, in full awareness of all that would involve, to come and meet us in the school at sundown that evening.*

*Nifanim, a local headman who has regularly attended church services since we first came to Telefomin in 1951, came during the afternoon to enquire again what effect a decision for Christ would have on his attitude to the Tambaran. The Tambaran is the centre of their heathen worship and belief. We explained that there could be no compromise.*

*Now you will understand, why we wondered who would meet with us that night. Was the power of evil about to be broken in this valley of darkness? Was the labour and witness of the past years about to yield the first fruits of a great harvest? Could the cross triumph over the seemingly impregnable forces of evil which we have witnessed here? Yes. "He breaks the power of cancelled sin. He sets the prisoner free."*





*First Bible School students at Telefomin*

*As we moved into the school we saw that the front desks were already occupied by five of the Bible School men waiting quietly in the darkness. Soon we saw groups of figures emerging out of the darkness as they came toward the school from their villages. Nifinim, on whose behalf much prayer has been made by friends in Australia, was among the first to arrive. His wife and children, including his son-in-law Feripnok who is himself quite an influential member of the community, came with him. This in itself was a great victory but the number was to grow till 50 people were crowded into the school room.*

*Most of the Bible School men were there, the married ones with their wives, also the parents of some of them. We explained further the way of salvation and again pointed out the cost of discipleship, then calling each person present by name, asked them to answer 'Yes' if they were definite in their decision, for Christ and 'No' if they were not yet ready. It was a great thrill to hear 50 Telefomin people answer 'Yes' to the claims of Christ.<sup>13</sup>*

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<sup>13</sup> Don Doull, *One Passion*, pages 117-118.



*Early baptisms among the Min people  
by Pastors Wesani and Suni*

Don Doull and Doug Vaughan conducted the first Min baptisms in August 1959, followed by a communion service and the official formation of the Telefomin church with Wesani as pastor. Ken and Shirley Osborne and Kukiwa Mulipisa from Lumusa joined them, representing the wider church in Papua New Guinea.

Many thousands have become Christians since then throughout the upper Sepik area. The missionary pioneers patiently laid strong foundations among the new converts. They in turn led many hundreds of their people to faith in Jesus and they saw a strong church established in their rugged mountain villages.

## ***An Indigenous Church***

The church grew from the work of missionaries, both Australian and indigenous. Medical work opened the way for evangelism combined with social care, including the pivotal role of the C J and Mildred Tinsley Hospital at Baiyer River opened on July 24, 1956, soon after the first baptisms.

Educational ministries saw schools and Bible Schools established in every area, and the translation of Mark, 1 John and Acts into Kyaka Enga, a Kyaka catechism, and Scripture portions printed, later followed by the whole New Testament, both in the Kyaka and Sau dialects of Enga.

Agricultural work lifted the living standards of the people, and introduced new crops and animals to these areas. Just as missionaries served God in all aspects of living, so did the church. Church life and community life flowed together, with the new believers participating in powerful community transformation. Church leaders remained in the forefront of raising community standards in healthy lifestyles and economic development.

Church life in Papua New Guinea was integral with community life, and in fact changed community life. As history has repeatedly shown, the Christians became the transforming agents in the community.

The New Guinea Regional Committee in Australia encouraged indigenous development, stating that “the Regional Committee is of the strong opinion that the Mission should continue to follow a definite programme of complete indigenisation in all forms of our work including (i) Church, (ii) Educational, (iii) Medical, (iv) Agricultural and general economic development.”

And the future?

A minute recorded in the New Guinea Regional Committee on July 30, 1962, concerning Future Operations adopted these Principles of Missionary Development:

## *Light on the Mountains*

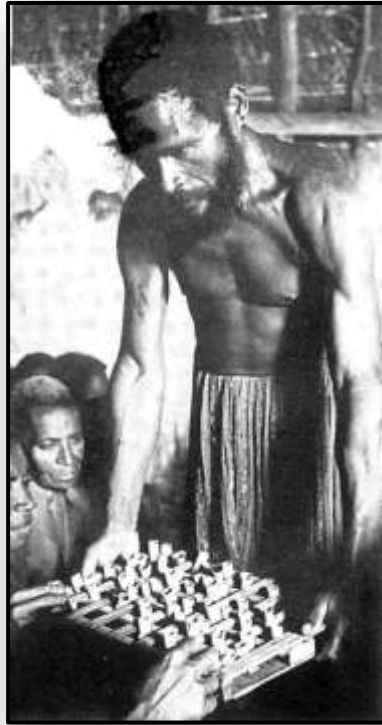
The Principles of

1. a staff literate in the vernacular;
2. the indigenous Church, i.e. a self governing, self propagating and self supporting Church;
3. guidance in social and economic development;
4. continuing translation of Scripture and other Christian literature;
5. training indigenous leadership;
6. the release of staff for entry by the Mission into new fields.

These guiding principles helped to integrate the home base support in prayer and finance with the field staff's pioneering ventures. Missionaries fostered indigenous leadership in all areas of their work. They saw God working through them to establish his church in Papua New Guinea.

“He led them forth by the right way.”

***Chapter 3***  
***The Church Grows:***  
***community transformation***



*Enga communion with sweet potato and berry juice*

## ***Pioneer mission centres***

These pioneer mission ventures spread from the mission centres at Baiyer River and Lumusa among the Kyaka Engas and at Kompiam and Lapalama among the Sau Engas. The work of the church in the community included significant developments in medicine, education, agriculture and church growth.

### ***Baiyer River***

*Who discovered New Guinea?* asked the primary school test paper. “Masa Kai,” answered the pupil, writing the Engas’ name for Pastor Albert Kroenert.

His extensive trekking through ten years of valiant pioneering service made him the first European or ‘red man’ to be seen by many curious Engas. Older folk still remember him as their first missionary.

Concerning his early explorations he wrote:

*Crossing the waves’ was a delightful time of leisure, but climbing the New Guinea steeps, though more delightful, is certainly not a time of leisure. ... It calls for all the zest the ‘Onward!’ command alone is able to afford.*

*But all this exertion is wonderfully worth while when you get to the top and there extends before you a fertile plateau, with gardens, and good things in abundance. Then later, as the crowd of national people join in the mighty procession, one comes to the local ‘munga benna’ (Sing-Sing grounds), and enquiries are made through a Pidgin-Enga interpreter whether any missionaries have passed through, and the answer is “No; only the Kiap” (District Officer).<sup>14</sup>*

Those were days when rumours flew from village to village about the ‘spirits’ who had come to earth, appearing from the inside of great roaring ‘birds’ and speaking a strange spirit language. Fearing the unknown,

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<sup>14</sup> Alan Prior, “Into the land that time forgot”, page 8.

## *Pioneer Mission in Papua New Guinea*

women hid their children lest they be stolen or eaten. Even today some mothers unwisely threaten naughty offspring by warning, "The red people will eat you if you don't behave."

Administration Patrol Officers were usually the first into those primitive areas. They appointed tribal chiefs as 'Luluais' to act as a liaison between their people and the government. An Enga story about first contacts with Europeans recounts the terror caused by a Patrol Officer on trek with a huge 'night eye' (a torch). He carried a large bundle which he carefully placed in his tent out of sight, so that must surely have been his wife.

In contrast to the former brief visits, the missionaries came to stay.

The Administration opened the airstrip in the centre of the valley at Dragalinga during July, 1949, to serve its cattle breeding station. One week earlier the pioneering party of Baptists chose their mission station site seven miles from Dragalinga. Amiable relationships between Mission and Administration personnel beginning then, continued through the years.

Eventually each mission station had its own small airstrip, sufficient for Missionary Aviation Fellowship (MAF) to shuttle people and goods from the Wewak base into the highlands and from station to station in the weekly scheduled flights.

How did the missionaries begin their ministries?

They could not speak Enga. No Engas knew any English and only one or two knew enough Pidgin to converse. The missionaries started with just an elementary knowledge of Pidgin, which had begun as Papua New Guinea's trade language, and developed into the national language.

Prayerfully they considered their task. A first priority must be that of living daily to show Christ. Human beings with no common language can communicate in countless ways - a smile, a friendly handshake, a kind deed, a tender or even a stern look, an attitude expressed by gesture, sigh, tears or laugh, an atmosphere reflecting the personalities involved, a love that is sensed and appreciated.

## *Light on the Mountains*

Each Sunday gave opportunity for worship and service, though imperfectly expressed and barely understood at first. Intrigued crowds gathered to hear a Bible story and watch the flannel-graph illustrations or coloured pictures. All verbal communication required an interpreter.

Another effective means of showing the spiritual purpose of the mission was the daily prayer time with the work teams.

Each morning about fifty men reported for work at Baiyer River. They were employed to tackle the many manual tasks like burning and cutting grass, digging out the roots of the long tough kunai grass, planting food gardens, cutting and carrying firewood, getting round bush timber for building frames, plating bamboo for walls and floors, erecting the first buildings, and carrying cargo.

Before the day's work began an indigenous team leader called the roll. Then all the labourers, and many spectators, sat together while the interpreter explained that the missionary was going to talk to God. Following the prayer the teams began work.

Gradually the mission station took shape. In June it was covered with the tough, sharp kunai grass growing five feet tall, through which wandered small tracks. During July work teams built a 'cook house' beside the missionaries' two tents. Then followed other buildings in rapid succession - homes for the missionaries built to European design with platted bamboo walls and a thick grass roof, houses of Enga design for permanent employees, a 'House Medicine' for more adequate treatment of illness, and a trade store.

Engas who were now earning money could buy highly prized items such as laplaps, belts, bush knives, tomahawks, axes, razor blades, mirrors, beads, salt and even soap. Later on, rice and tinned meat flown into the valley became popular.

Employees preferred to be paid bi-monthly, and usually selected goods to the value owing them. They also received a daily ration of food while working for the Mission.



## *Pioneer Mission in Papua New Guinea*

Missionaries bought food for themselves and their workers by trading goods in the early days. Later, as Engas began to understand the use of money, they received cash. 100 pounds of sweet potato could be bought for a mirror (priced at 10c) in those early days.

In November 1949, the missionary group at Baiyer River doubled from 3 to 6 when the first women joined Albert Kroenert, Stan Horswell and Don Doull. The newcomers walked the seven miles through kunai grass to the mission station followed by national employees carrying the bags and supplies. Yodelling, yelling nationals came bounding down the slopes to catch their first glimpse of white women, to feel their skins and touch their hair.

Sheila Wesley-Smith listened to the constant babble and chatter, wondering however she would make sense out of it all. Betty Crouch noticed the ravages of yaws, tropical ulcers and scabies. Daphne Kroenert looked forward to living with Albert in the New Guinea home he built for her with its bamboo walls and grass roof.

Well into dark the multitudes remained as the missionary party ate together in the yellow glow of hurricane lamps. Chief Leyowa pushed his way into the house to explain with approving gestures that although Pastor Kroenert had three wives, he had six!

During a historically hushed and reverent moment in time, the little missionary band prayed together before retiring.

The next week Rev. John Green joined the growing company to contribute his ministerial and accounting experience to the expanding missionary activity. His wife Alice and daughters Ruth, Heather and Margaret joined him in April 1950, the first Australian family with children living among the Engas.

As work progressed and the mission's ministries multiplied, the first Field Council was elected with Albert Kroenert the chairman, John Green the secretary-treasurer and Betty Crouch the women's representative. Field Council met regularly to determine the mission's program and consider priorities. Responsible to home authorities, Field Council implemented policy and decisions made 'down South'.

## *Light on the Mountains*

Missionary personnel continued to arrive as the work grew. Sister Jean Lawes came to assist Matron Betty Crouch, and they were soon joined by Sisters Pat O'Brien, Nan Shaw, Eileen Tucker and Beryl Fitton who all participated in establishing an excellent medical service to the Engas. They were followed in 1952 by Dr Thelma Beecroft and Sister Dorothy Harris and then later by Sister Bessie Schaefer and still others who gave stalwart and sacrificial service.

Ministries multiplied. In 1950, Sheila Wesley-Smith married Norman Draper who shared in many pioneering ventures. Eleanor Crawford commenced a school at the Baiyer in 1951. Doreen Atkinson joined the team the next year to help with office work. Later she commenced a girls' school. Revs. Charles Craig and David Aldridge and their wives also arrived that year, and still others came. All shared in effective ministries to the Enga people.

Scenes from those early days indicate the pioneering nature of the work.

Each Sunday missionaries trekked for an hour to Dalabana up in the hills and central to a dense population. They held church services there, the nearest tribal sing-sing ground. This large grassy clearing was also used for pig exchanges, those boisterous native business dealings involving much rivalry and prestige.

Over 100 Engas gathered regularly for worship. Gabbled greetings, grimy handshaking and a noisy gathering of the congregation preceded the service. Everyone eventually sat cross-legged within sight of the falnnel-graph board. Don Doull and John Green began playing their piano accordions. Soon the throng lustily sang their first Enga hymn, 'Jesus loves me'. Then heads bowed and hands were clasped in laps as one of the mission employees led in prayer.

Delighted faces watched with bewildered amusement as the missionaries entertained everyone by singing a hymn from their little red Alexander's hymn book. Then one of them would begin the Bible story with Pii interpreting, after preparation through the week. Pii always captured the crowd's rapt attention. "How he throws himself into the task," wrote John

## *Pioneer Mission in Papua New Guinea*

Green. "One has the conviction that Pii is living right up to his light and that one day he will be a preacher."

Sometimes dogs howled, or pigs grunted while digging in the mud. Colourful birds called out from the surrounding bush. Mothers stilled restless babies by feeding them. A hush settled on the primitive mob. It became a congregation. All eyes watched figures appear on the falnnel-graph. The speaker's voice rang clear in the still morning air and hearts were touched by the Living Word.

Another item in English. Another congregational chanting of 'Jesus loves me' in Enga. Another prayer, and the service ended. Soon the missionaries left amid farewell calls and more handshaking, returning to the mission station about 2 p.m.

Each Sunday night they met in one of their homes for their own service, often sharing in Communion together.

As numbers of missionaries multiplied, other mission stations opened, local churches sprang up in scores of villages, and national pastors shouldered preaching responsibilities. That pattern of Sunday worship continued through the years.

Missionaries witnessed a full-scale highland sing-sing on their first Boxing Day in PNG. They joined the milling multitudes crowding around the lines of dancers. Decorated with colourful feathers swaying above their wigs, shining in pig grease covering their bodies, faces blackened with grease and charcoal, and carrying their weapons, the Enga dancers chanted, beat their drums and swayed up and down on their toes in unison with their long string net aprons swinging together in rhythmic harmony. They celebrated Christmas periods with major sing-sings for decades. Years later, Enga pastors leading sing-sing chants introduced Christian lyrics. Pastor Kyasimbuwa at Lumusa commented, "The angels sang at Christmas, and so do we."<sup>15</sup>

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<sup>15</sup> Tony Cupit, *Fire in their bones*, p. 134.

## *Light on the Mountains*



### *Enga Sing-Sing*

Christian chants became one of the earliest truly indigenous expressions of worship.

Engas love display and decoration. But their sartorial finery did not always impress newcomers. Large wigs, permanently intertwined in a man's hair, hoarded many species of crawling live-stock much to the concern of medical staff. Nor was young Margaret Green impressed on her arrival as crowds of excited Engas pressed closer to see a white child.

Many novel experiences filled those early days. Once, during a torrential downpour a freak storm with hurricane force winds demolished two mission houses in the night. The Greens, suddenly buried under falling timber and bamboo and grass, all escaped injury though thoroughly drenched. Betty Crouch and Jean Lawes, caring for three Enga babies in their house, saw it collapse around them. They passed the screaming babies out to Don Doull and Stan Horswell through the broken walls and salvaged what they could of their possessions.

Those were days when the only fresh meat eaten by missionaries was pig. One could be bought for a tomahawk. "Long live the pig – at least until it reaches us!" exclaimed Betty Crouch.

## *Pioneer Mission in Papua New Guinea*

Engas regarded pigs as part of the family. Women and children slept in long oval houses with the pigs while the males had their own round houses. Sometimes pigs would be suckled at a woman's breast, for the wives dare not allow any ill to befall these creatures. The number of pigs a man owned, and the number of his wives, indicated his wealth and status.

Women missionaries entered this man's world. They quickly earned the respect and admiration of the Engas. Their ability and Christ-like living with a loving concern for their dark skinned friends brought a new dignity to the concept of womanhood for Engas.

People coming to the House Medicine (*haus medsin* in Pidgin) found prompt treatment readily available, even though medical work began in a tent and then moved to a small grass hut. Gradually the very new drug penicillin conquered the awful scourge of yaws which ate away sections of faces and bodies leaving ugly holes. Many who would have died from malnutrition, malaria, severe infection from fight wounds or pig bites and other sicknesses received the constant care which saved lives.

Unable to cope with so many needing medical help, the Sisters began training young men as medical orderlies called *dokta bois* in Pidgin.

Pii's brother Jipu was the first. His elementary knowledge of Pidgin proved invaluable for communication with sick folk. He was one of those responsible for starting the practice of evening prayers among station employees. Engas working with the missionaries observed their habit of praying together at the day's end. Quite spontaneously some of the Engas commenced their own times of prayer and praise in their huts at night.

Engas were among the few animistic people with no concept of a creator God. These animists feared the Semongo, the death spirit – a kind of embodiment of the spirits of the dead. The spirits of recently dead relatives were especially revered, feared and placated by the sacrifice of pigs so that the spirits could feast on the smell of the singed flesh and leave the living people alone. Mourners displayed grief at a close relation's death by loud and prolonged wailing, and often by cutting off part of a finger.

## *Light on the Mountains*

Medical ministries became one of the first means both of winning the Engas' trust and of breaking down some of the dread fear of malicious spirits believed to cause illness and death.

A 'House Medicine' could never handle all medical needs. So the Sisters, accompanied by male missionaries and the ever present interpreter, trekked through the mountains holding clinics in key villages. Superficial wounds and minor illness were treated before becoming serious problems. Mothers and babies received special care, the beginning of the Infant and Maternal Welfare programme. Simple health education began. One of the first big improvements resulting from this was when Engas started building a wall in each long house to separate pigs from humans, significantly reducing the incidence of wounds from pig bites.

Village clinics provided opportunity for preaching. Crowds gathered on each occasion to watch the flannel-graph pictures and hear Bible stories applied to their lives. Personal discussion with patients always afforded opportunity for spiritual challenge as well, even in brief exchanges. At first such ministries required interpreters – a cumbersome business.

Sheila Draper energetically attacked the language barrier. Long lists of vocabulary filled many note books. Serious study with informants, especially Pii, revealed a surprisingly consistent grammar boasting tonal variations, verb endings determined by six tenses, three persons and singular, dual or plural number. Missionaries studied Sheila's language notes, the forerunner of a large English-Enga dictionary.

Although arduous, language learning had lighter moments. Tonal patterns distressed the foreigners and missionary mistakes regularly amused the Engas. The ever present note book, filling rapidly with phonetic script, intrigued the illiterate speakers and prompted long hours of careful study. Even at night during moments of wakefulness entries would be made by torch light when suddenly some new meaning or connection dawned.

One bright young lad once asked to borrow the famous note book and then proceeded to accurately imitate the linguist.

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“What is his name?” he asked professionally.

“Master Doull,” replied Sheila Draper.

The interrogator repeated the name slowly and scribbled in the book. Indicating someone else he repeated, “What is his name?”

“Master Hors” (for Horswell).

“Masta Ors,” he added, and scribbled again.

The little pantomime continued until eventually all the names were read out with each scribble duly identified.

Sheila noted everything she could in phonetic script, understanding very little of it at first. She recorded these words from her house helper (*haus boi*, in Pidgin) dictating to her in that first year: “You lack intelligence entirely. I’m tired of talking to you. Morning and afternoon, incessantly I talk, but you never understand a word of what I say. What sort of people were your mother and father and your grandparents? Didn’t they know Enga either? I can say anything I like to you and you don’t know what it is, you just write it down! You’re really incapable – have no ability at all. You white folk are all stupid!”

Sheila remarked, “Remembering that same fellow’s pronounced sense of humour, I can imagine he gained nearly as much fun out of dictating the above to me as I did out of reading it back to him the other day.”

About a year after the first investigations into the language, some of the missionaries started giving short talks in Enga. Australians began to communicate the Word of Life in the Enga tongue themselves, even though interpreters were still needed.

One of the first occasions missionaries used Enga in a service was to teach the congregation a simple prayer. After the service many worshippers commented on their delighted surprise at hearing one of the missionaries pray in Enga. Next day a village leader arrived at the Green’s house just on lunch time during a visit to the mission.

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“He had been a most enthusiastic participant in the prayer at the service on Sunday,” observed Don Doull. “He sat on the floor as the family was about to commence their mid-day meal, and told how he had gathered his own family together the previous evening, and had conducted family devotions, using the prayer he had learned at the morning service. Noticing that Margaret Green was about to give thanks, he too offered to pray and seated on the floor by the table he again repeated his newly-learned prayer.”

That tribal chief holding family devotions with his six wives and their children was Leyowa who had previously welcomed Albert Kroenert’s three ‘wives’.

Other signs of ready response encouraged the missionaries,

Expanding medical work needed more buildings in 1951, so missionaries planned two large wards. Local Engas voluntarily supplied all labour and materials. They built on the hospital ground just across the road opposite the football field – an apt location.

Then everyone joined forces to build the first church. Situated at the top end of the station on a hill overlooking the valley, the new church of bamboo and grass stood sentinel as a symbolic testimony to the spiritual purpose of the Mission. A huge crowd assembled on Saturday, November 17, 1951, when Bob Pickup, on a return visit to the Field, officially opened the first Baptist Church building.

This was not the only building in which folk met for worship. The practice of evening devotions, copied from missionaries, gradually spread to many villages. Keen villagers built small *misi houses* (‘mission’ prayer houses in Pidgin) in which they met each evening to pray to Anatu (God), sing Christian chants, and discuss the new teaching from the Bible.

People attending these night meetings carried burning bundles of grass as torches to lighten the path. Lines of glowing red flares moved along mountain tracks in the early evenings as people gathered for worship.

Prayer to a loving God and release from animistic fear of malicious spirits marked a tremendous step for the Engas, such as Yaka Kwunyanyi’s



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second baby being the first one born outside a Semongo (death spirit) house. Yaka responded to the new teaching at the Mission, even distinguishing himself by washing his body in a cold stream before reporting for work each morning. Adept at instructing others, he became a work supervisor. Years later he was one of the first Engas baptised and became a leading pastor.

Another innovation introduced by Engas was the funeral of a chief's wife who died while an in-patient at the mission hospital. Instead of long wailing for many days, there was crying for a while after which the two interpreters, Pii and Jipu, carried the body back to the village. Later that day Jipu returned to tell John Green that the chief wanted him to conduct a brief funeral service.

John Green found about 200 people gathered for the village service. Pii interpreted the short talk about the Triumphant Saviour who "abolished death and brought life and immortality to light through the Gospel." Following prayer many walked to the grave which was lined with banana leaves. Again there was prayer - in Enga, Medelpa and Pidgin.

"As the body was being reverently lowered into the grave, together with her net bag and sleeping mat our boys who were there chanted a Hagen Christian verse, which was continued until the grave was filled," John Green commented. "It was a most impressive occasion, and proved another excellent opportunity to present the Christian gospel."

Others also responded with avid interest in mission affairs. Co-operation, especially at Lumusa, surprised and heartened the missionaries.

### ***Lumusa***

Notorious for tribal fights and 'pay back' murders, the Lumusa area also produced strong Christian leaders. An aggressive strain runs through most tribes around Lumusa. The church there eventually produced many outstanding leaders even though the people at Lumusa have smaller numbers than adjacent areas.

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The tribal chiefs and 70 strong men from Lumusa arrived at Baiyer River before 6 a.m. on October 10, 1951, to escort the Drapers and all their goods through the gorge. That chanting, yodelling mob gaily transferred their new missionaries' possessions from Baiyer to Lumusa, a service they gave freely.

Also without pay, the energetic populace gathered 700-800 strong each day to clear the station area and erect the first permanent missionary home using tools supplied by the missionaries.

Having heard that where missionaries lived fighting dwindled or ceased, sick folk became well, the death spirit grew impotent, and everyone gradually enjoyed better living, these Lumusa people willingly supplied materials, and labour without cost. Later the Mission paid them for the missionaries' home, but the station clinic, school and church remained their own responsibility.

Lumusa's first church building was made in a cross shape of bamboo and grass on a timber frame. Each night local people would gather with station employees for regular devotions. They were keen to learn. The new church building, opened for Easter 1952, was a popular community project which grew from the enthusiasm of station employees. Their small chapel had become too small to accommodate everyone wanting to attend.

Early in 1952 the missionaries began a literacy and Bible School, where keen young men began formal education. One of them was Kukiwa Mulipisa who became the first pastor at Lumusa. Originally he had earned a job as a cargo carrier because he was one of the few who willingly carried supplies to missionaries isolated in the unfriendly Sau Valley. Later he served as an evangelist-teacher in the Sau area, finding ready acceptance through his cheerful humility.



Kukiwa Mulipisa

Kukiwa's example inspired others. Yaka Kwunyanyi from Baiyer River often worked with Kukiwa in evangelism, and gave this glowing testimony about Kukiwa's influence:

*I also worked for a time as an evangelist with Kukiwa Mulipisa from Lumusa. We walked many miles to many places, preaching to all we met in every village around Kompiam, Lapalama, Yangisa and Lumusa areas, and many people are now Christians because of Kukiwa's work. He does not care who the person is – man, woman or child, old or young – he never misses an opportunity to ask if they know Jesus Christ, nor to tell them about Him. From person to person, place to place, village to village, and church to church he goes, preaching God's Word. He has done that ever since he first became a Christian, as a young man at Lumusa. He just loves to share God's truth. Because he was so constantly trekking, Kukiwa never spent much time at home with his wife and family, but they understood his need to be on the move. Kukiwa has always been an example and an inspiration to the rest of us. He has always been a very clean, upright, and strong Christian, and he has never bothered about payment or position in the church, or power and prestige. He never bothered about travelling in vehicles, or*

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*flying from one place to another, because he said he might miss some needy person who was on the ground below. So he has always walked everywhere.*<sup>16</sup>

Kyasimbuwa Maningiwa attended that first Bible School. Tall and reserved, but with a keen mind, he became a leading village teacher, then a respected pastor who also gave valuable service in the Wapi ranges as an indigenous missionary. Kyasimbuwa and Kukiwa have proved themselves to be outstanding pastors, evangelists and missionaries in the rugged highlands.



### *Mapusiya Kolo working with Tony Cupit on Bible translation*

Another young student in the Bible School was Mapusiya Kolo who has given splendid assistance in Bible translation from a growing wealth of spiritual insight and quiet, deep reflection on eternal truth. He assisted Ern Kelly and Tony Cupit and others in the long process of translating the

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<sup>16</sup> Norm and Sheila Draper, *Daring to Believe*, page 67.

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whole of the New Testament and an abridged Old Testament into Kyaka Enga.

Mako Mulipisa also came, exuberant, outspoken and ambitious. Later he trained as a Medical Orderly at Tinsley Hospital and later still visited Australia as a representative of the Enga Church. His shrewd assessment of Europeans and their methods made him a valued lay leader.

Traimya Kambipi also attended, and in 1964 became the first Enga elected as a Member of the House of Assembly in Port Moresby.

Here was the embryo of virile church leadership, gathered at Lumusa, learning to write on bark and drawing stick figures on large leaves for their 'sermon notes' to use in their villages. As so often happens, the future church leadership showed an enquiring spirit, a progressive outlook and an enthusiasm for learning in their Bible School days.

Sister Jean Lawes joined the Drapers at Lumusa where she gave effective medical service in the face of animistic superstitions. Typical of attitudes then was the fellow who declared, "A stone has bitten me, but I have it here." He believed that his angered ancestor spirit had flung it into his eye. A local 'medicine man' removed it for a fee, so he was about to bury it in his garden – with due reverence and respect.

Enga medicine men or women used standard treatments such as combating pain with a prickly leafed plant to act as a counter irritant, covering wounds with certain leaves, cutting bruises and swellings to let out the bad blood, placing mud packs on burns, and sucking out 'poison' thought to cause internal pain. Rituals associated with these native treatments always recognised the importance of collaborating with the spirits which, Engas affirmed, caused all sickness and death.

Curious and alert, Norman Draper investigated local practices one time when called out to a child's funeral. Upon arrival he discovered that the child's parents had asked their local medicine woman to investigate the cause of death. Symbolic preliminaries completed, she blew into the child's mouth and continued pulling a bamboo tube over the stomach to draw any 'poison' into the throat. Next she prepared to suck through the bamboo. When Norman Draper suggested examining her mouth first, his

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irreverence was quickly silenced for everything had to proceed quietly. The woman sucked and then spat out a few pieces of meat.

“The ritual was over, cause of death had been established, all that was now needed was for the tribe to watch and see who became ill during the next few days, so that the identity of the poisoner might be established,” Norman observed. “With our interpreter, I examined the hollow bamboo, showing him as I split it lengthwise, that the inside was perfectly dry and clean. No meat or saliva could have passed through that, but our trainee was terrified.”

Centuries old superstitions would not crumble quickly. Sheila Draper tells of another instance of native reverence and fear concerning spirits:

Norman wanted to purchase a large tree for pit-sawing, but he was told, “Oh, no, not that one! We couldn’t sell you that! That’s the abode of our forefathers. If we cut down that tree, their spirits will want to harm us.”

“But,” argued Norman, “you know, don’t you, that your souls don’t dwell in trees?”

“Yes,” replied the owner, “We know that our souls go either to God or Satan, but, you see, our grandparents did not know that. They died before the Mission came to Lumusa, and they live in those trees.”

Light was breaking through, though dimly at first. Other examples of Enga logic indicate the nature of their early response.

One Lumusa woman informed Sheila Draper, “My child was sick, and we prayed together, and he became well.” Now his pig is ill, so I have come to fetch you. Let us pray with it now!”

After explaining the spiritual difference between pigs and people, Sheila consented to pray with the woman, recognising the importance of pigs in Enga life. Next morning a man at the Mission gate cried out, “Mrs Draper prayed with a woman for a pig, and it is still alive, but mine is sick. Please would she pray with me too.”

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Her mastery of the Enga language opened increasing avenues of service for Sheila Draper. She commenced the first school at Lumusa where 35 lads aged 8-15 attended daily. Each morning for three hours they struggled with lessons in Enga, Pidgin and a little English.

They sat cross-legged on the bamboo floor and wrote or drew on slates. Twice each week the Bible School men joined them for literacy work. The two schools totalled about 50 who studied each morning and worked in their food gardens during the afternoons.

During 1955 the Drapers moved to initiate mission work among the Dani people of West Papua and Sister Bessie Schaefer volunteered to carry on the school work at Lumusa. Many of those pupils rose to significant leadership positions in the church and community.

David Aldridge supervised the active evangelistic programme at Lumusa at that time. He tells how cutting and combing one's hair became symbolic of aligning oneself with the Mission's message. Generally men wore large wigs made from matted hair interwoven with their own growing hair so that hair and wig became one. These wigs were extremely dirty and bred lice profusely. Two bone ornaments normally worn in the sides of the wig were useful for scratching. Encouraging cleanliness, the missionaries discouraged wig wearing.

One of the Bible School men once told David Aldridge that he wanted his hair cut and combed, but he felt that "he wasn't quite ready in his heart yet." A few months later he came to borrow the scissors.

Soon the symbol of cleanliness, inward or spiritual rather than just outward or physical, would become linked with baptism as hundreds of those Engas obeyed Christ's universal command.



*Village baptisms in the Lumusa area*

The response of the Kyaka Engas at Lumusa and Baiyer River heartened and amazed missionaries who praised God with deep gratitude for such evidence of his power. They were among the first Engas asking for baptism. They held their first baptisms at Lumusa on July 6, 1956, two weeks after the first baptisms at Baiyer River.

The response of the Sau Engas at Kompiam, however, was disheartening at first. A very different reception awaited missionaries there. Eventually evangelist-pastors from Lumusa were among the first to lead the people of the Sau Valley to faith in Jesus the Christ.



## ***Kompiam***

Engas across the great Lai River gorge from Baiyer River and Lumusa spoke a different dialect of Enga. These wild inhabitants of the Sau Valley area and surrounding ranges had little contact with the Kyaka speakers. Separated from Kyaka Engas by the chasm plummeting to the Lai River, speaking another dialect of Enga, practising sorcery feared by Kyaka tribes, and renowned for vicious warfare, the Sau Enga tribes remained aloof and unfriendly.

Yet the challenge of those mountain villages to the north spurred missionary pioneers into further exploration to advance the Kingdom of Christ.

Albert Kroenert and Stan Horswell set out from Baiyer River in February, 1950, to seek opportunities for evangelism in the unknown ranges stretching north and west.

The first great obstacle was purely physical. Trekking through mountains north of the Baiyer Valley they reached a precipitous gorge plunging steeply over 2,000 feet to the Lai River, a turbulent torrent rushing on its muddy way toward the Sepik River on PNG's wide, swampy northern flats.

Engas on the Baiyer side of the Lai gorge feared the Engas over in this unknown territory. Many carriers fled when their already frightened eyes gazed on the slender vine bridge swung crazily across 130 feet at the bottom of that gloomy gorge.

Very few Kyaka Engas would venture over the Lai gorge. They had heard of bitter tribal feuds and of the 'evil eye' magic practised there where a glance from a malicious sorcerer was reputed to kill.

A small party of inwardly quaking, though courageous mission employees, accompanied the two missionaries on the long, hot, steep climb up out of the gorge. In places they clambered with hands clinging to high rocky outcrops where the narrow track led straight upward.

## *Light on the Mountains*

They pressed on. Still climbing, they trudged through forested slopes till they reached a high ridge-top village. They looked back across the gorge to see the Baiyer Valley away below them nestled among ranges tumbling back to Mt Hagen's 13,000 feet.

Here the little band rested and talked with the head men for two days. The reception was cool, but not hostile. These Engas spoke a dialect sounding strange to the interpreters. They learned that a day's trek, westward would bring them to another winding valley where the Sau River twisted its way northward among the ridges.

They pressed on further into territory in which local people remained aloof and suspicious. After climbing further again they trudged over a range at nearly 7,000 feet where mists hovered in the forest and the cool atmosphere reflected the wary and dubious welcome afforded those intruders.

"At every hand we were confronted with indications of their preparedness to meet an attack any moment," noted Albert Kroenert. "Following the trade routes along the ridges, we found heavy timber barriers at the boundary of each tribal group. These towered up twenty or more feet above the ground with a small gateway through which only one at a time would pass."

At times they crossed deep ditches dug across the ridge with only a few pieces of timber for a bridge. If attacked, the warriors would remove the bridge and shower their enemies with arrows and spears from vantage points on the slopes.

Still unmolested, the intrepid explorers followed the muddy track down a long ridge which brought them into the Sau Valley. They found a reasonably level part of one ridge not far from the valley's main river. Here a mission station could be established near a small airstrip, if only the local chiefs would agree.

But the Sau Valley people, cut off by their rugged terrain and their constant fighting, were unresponsive. Unfortunate experiences with

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occasional European explorers hunting for gold in the mountains made the Sau Engas extremely cautious and reserved with foreigners.

No welcoming party met them on the site considered suitable for an airstrip and station. Yet they knew that tribal men closely observed their arrival.

An hour later they made their first tentative contacts. The local chief and his wary companions listened to the missionaries explain the reason for this visit. People brought food for the carriers. Then the missionary party pitched tents for the night.

The carriers were uneasy. They did not sleep well, and hurriedly prepared to leave at dawn. "Never before on the entire trek had we experienced such a keenness to make an early start," Albert noted.

The missionaries found that with the last bite of breakfast their carriers whisked away the dishes, packed the tin trunks, and rapidly allocated loads to the carrying teams.

Just then an enemy tribe advanced, yelling and waving weapons. The carriers fled in panic. The missionaries decided to stay and watch proceedings. Apparently their presence made the local villagers hesitate to fight. Tribal leaders shouted to each other in a brief exchange. Following this impromptu conference the opposition faded from sight into the surrounding bush.

The missionaries eventually caught up with their carriers the next day! But when the reunited party had rested both missionaries felt an urge to return and complete their mission properly. So they turned back into the Sau Valley.

Upon their return they were welcomed as long lost friends. Further discussion with village chiefs produced an offer of land should the Mission move into that area. They measured the small plateau near the Sau River to complete their report, and then bid farewell to their new acquaintances.

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Discussing their findings as they journeyed home, Albert and Stan felt convinced that God was opening a way into the Sau area. Aerial surveys over these areas convinced missionaries and executive officers that the time was ripe for immediate expansion.

Following those decisions John Green trekked with Don Doull into the Sau Valley where they had arranged to meet a Patrol Officer and mark out a site for the new mission station.

Engas there agreed to sell five acres of a kunai grass-covered ridge. Unlike the Baiyer Valley, the Sau Valley gorge twisted its way between mountain ridges which sloped steeply down toward the tumbling river. Very few flat places existed. On one of these they planned to build their station and make an airstrip which would help tremendously in transporting supplies and personnel.

Although the two missionaries spent only one morning marking out the land to be bought, they were away for a week! Across those ranges and through that deep Lai gorge the first missionary family must travel and their supplies and mail would have to be carried back and forth as needed.

Don Doull and Albert Kroenert made yet another trek into the Sau Valley to prepare the new centre for its first inhabitants. Shortly afterwards, in November 1950, the Kroenerts and Sister Pat O'Brien settled in the Sau Valley at the place later called Kompiam.

Once again medical work grew hand in hand with evangelism. Mission employees acted as interpreters. The proclamation of the Good News of Jesus Christ, timeless and timely, spread further through these rugged ranges. Sisters Nan Shaw and then Eunice Wellings pioneered the medical work at Kompiam.

Medical work began to win the people's trust and friendship with almost 1,000 Engas receiving treatment each month at Kompiam. Nan Shaw described her pioneering days in the Sau Valley, following a month gaining experience at the Baiyer:

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*Finally I arrived in Baiyer River – that was a thrill too. Somehow I felt, though, a little disappointed that my fellow missionaries were “human”. After my turn of looking after motherless babes all night and still coping with a busy day’s work I was inclined to be frustrated and irritable too. We took it in turns four nights on and four nights off and there were sick people around seven days a week.*

*The Engas are a bright, happy, co-operative people. The dirt and smells, dress and homes didn’t worry me. I felt warmly accepted and our cures were often miraculous in their eyes and they beamed their thankfulness. At first, for bowls, kidney dishes and trays we used fish tins, meat tins, etc. Nothing was thrown out; even the label was prized as a head decoration and so given away as an incentive to bring the patient back for further necessary treatment.*

*After that initial four weeks at Baiyer River I went out to the Sau. That was even more primitive and less organized as the Kroenerts had just moved in a few months before with Pat O’Brien who left for a break in the more civilized Baiyer. We met at Lengenasa (about halfway) on the initial trip.*

*It wasn’t easy to be under constant surveillance. All men and boys (we rarely saw a woman in those first weeks). They looked through the windows from higher ground levels and even two men held a ladder while a third climbed up to see in the higher windows. They looked in the doorways and if we closed the door there was a row of eyes under and around where the bush timbers would not meet evenly. They looked through the walls – by parting the plaited bamboo to make peep holes. Darkness sent them to their homes – at last.*

*There was more time for language study (Sheila Draper sent out weekly lessons) and getting to know the locals. After a Sunday A.M. “Service” there was usually a fight, then treating the victims and their friends and often lunch would be eaten about 3.30 p.m. For example my diary entry for 15/5/51: “Sunday. About 400 natives came to service but a fight broke out before we started. Albert grabbed their sticks and threw them into the ditch - 45 treated for wounds.”*

## *Light on the Mountains*

*This sort of thing happened fairly regularly. I helped grab the stone axe from an irate man and he meekly let me have it – I don't know why he didn't plant it into my head instead – surely God was with us. We often collected their weapons at the first sign of disturbance and told them they could collect them the following day when tempers had cooled – and they did.*

*The Sunday Service was usually interpreted by one of the few people who knew a little Pidgin. We used a colourful picture roll but each item was so unusual there was much explaining to do. “No, they are not ‘smokes’ they are ‘trumpets’,” I tried hard to explain in my limited Enga when the interpreter said the angels were smoking! The men often chewed bark to make a lacy hat or searched each other's beards for unwelcome visitors (!) while the “sermon” was given. An old '78 record of some gospel song (in English) was the sign that we were about to begin and they were amazed at the variety of voices that issued from that little box.*

*Personally one of the hardest trials of those early days was loneliness. Sometimes I'd get so sorry for me - especially when the mail bag had nothing for me. Usually we got supplies and mail once a week. Our carriers would start out on Monday and return on Saturday having made that tiring trip with a day's rest in the Baiyer (our 'big smoke'). As soon as they reached the ridge top before descending to the Sau valley they would yodel their message of arrival and often the sun's rays would glint on a square metal container of flour or sugar and in my mind's eye I could see all those letters inside a canvas pack on the sweating back of a weary carrier. It took at least an hour to descend so it wasn't easy if it only was flour and sugar for me. God had led me there into that valley and I was glad that my depression gave way when I forced my thoughts from me to Him.*

*I got infectious sores, boils, tropical ulcers, etc., but really I was given health and strength and walked miles and miles up rugged mountains and down, conducting clinics and giving simple sermons. I made some primers and started teaching them to read and write their own language and Pidgin English and about other things and people beyond even the Baiyer Valley.*

*One night I had a dream wherein I was being interviewed by Rev. A. H. Orr for missionary service “What's your name?” he asked. “I'm Nanny the Sau Valley Goat,” I replied and after letting that dream be known I then was*

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*called "The Sau Valley Goat" and signed my correspondence within the mission, S.V.G. We did have goats at Sau, which provided more amusement than milk! During Sunday Service one day all was quiet and reverent until in the middle of prayer a young man dashed out full of embarrassment. A goat had gotten away from its tether and came into church and started eating his 'pants' (fresh new leaves hanging down from his bark belt).*

*One day an aeroplane flew low and waggled his wings – we were ecstatic. Usually they flew so high overhead they looked like the "big birds" the nationals believed them to be. We wondered if they would ever land near us. In 1955 they finally did – my first trip the day I left Sau.<sup>17</sup>*

Medical help and the good news about Jesus slowly overcame fear and superstition. While conducting clinics Nan Shaw found a man everyone believed would die. An axe wound in his knee was badly infected. His leg swelled and pain increased. Relatives began the inevitable pig sacrifices to appease the death spirit. Eventually relatives were persuaded to carry the patient to Kompiam's 'House Medicine.' Even then wailing friends told him how sorry they were that he must soon die.

He didn't die. Treated "with much prayer and Penicillin" he recovered. Nan Shaw added, "We told him that God had heard and answered our prayers, and that he could have been saved much pain and ten pigs had he been brought in to us earlier."

Before the patient left for home his little daughter became sick. Medicines were given, but relatives started wailing again and took the baby home before treatment restored healthy growth. When they enquired through a sorcerer whether the child would live, relatives were told the baby must die as no pigs had been offered to the death spirit. And the sorcerer charged a pig for his services! The child died, confirming the tribe's superstitions.

The battle was joined. One day faith would conquer fear in many hearts, but not without persistent prayer, much heartache and hard work based on a firm belief in God's almighty power.

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<sup>17</sup> Richard Ansoul, *Beautiful Feet*, pages 34-36.

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Employees helped to make the station attractive and worked hard to complete necessary buildings. Interested folk gathered each Sunday, and at the regular nightly meetings to learn about 'Anatu' who loved them and 'Yesu' his Son who died for them.

Within two years the staff commenced a literacy school in addition to the expanding evangelistic and medical activity. Eventually the Engas were inspired to erect their first church building in the Sau. Then services could be held on the station irrespective of weather conditions.



### *Church gathering at Kompiam in the fifties*

Charles Craig and his wife arrived to help at Kompiam in 1953. During many years of fruitful pioneering service he too, like Don Doull, completed studies for ordination while working among the Engas and later with the Dani people of West Papua, while Don pioneered at Telefomin.

Government officers indicated their intention to establish a Patrol Post at Kompiam. Work had begun on a small airstrip, but the Administration decided to realign and extend it. So the chores of supervising airstrip construction passed from relieved mission hands to a Patrol Officer and his national police.



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To accommodate the Patrol Post, the Mission moved its Kompiam centre to Lyapausa, a site offered on the next ridge, and once again buildings were erected and the station established. Eventually the government built a road to the mission station, winding three kilometres from the airstrip opened in July, 1955.

At last there was easy access to the Sau Valley area. No longer did the missionaries depend on carriers to bring their goods, food supplies and mail from Baiyer River as they had for five years. MAF pilots then flew that route each week in 15 minutes.

Another communications boon was the two-way radio transceiver used daily to pass messages between stations. Originally batteries, charged by a generator operated by bicycle pedals, provided power for the Kompiam station. Then the resourceful pioneer missionaries installed a home made hydro-electric generator. Fifteen years later a visiting work team installed a permanent hydro-electric plant at Kompiam.

Still trekking, Albert Kroenert explored the 'regions beyond' the Sau Valley with Charles Craig. They covered many rough miles northward, discovering new villages scattered through rugged mountains where no European had been before. Villagers listened keenly as the missionaries repeated their message and played Gospel Recordings sermons in Enga. Already the zealous missionary company envisaged sending national preachers into those remote areas.

Response in the Sau area came very slowly. Those nearest the Mission seemed less interested than some villages further out. Tribal chiefs asked for medical services and the range of clinics stretched still further through that exhausting terrain. Sister June Johnson arrived and undertook long and tiring treks to bring help and healing to all in need.

Back at Kompiam apathy and indifference reigned. Charles Craig explained the advantages of education and tried to encourage local chiefs to send boys to school. One village leader retorted, "All you say is true - even our beloved pigs have learned to read your books. They now know how to break down our garden fences! We are hungry because our gardens are being ruined. Our sons, if they want to eat, must stay home

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and work.” This was typical Enga argument clothed in parable. Nevertheless, a few began attending school, but it was tough going with slow progress.

Rev. Bob and Gwen Williams, who took charge of the evangelistic work at Kompiam in 1954, commenced a Bible School to train willing young men in literacy as well as Bible studies. Gradually these trainees started church services in widely scattered mountain villages.



*Kompiam village school teachers*

Rev. Max Knight joined the Enga staff in 1956 and gave many years of energetic, efficient service in the Kompiam area where he concentrated on developing the educational work through village schools in key centres and a primary school at Kompiam.

When the first spiritual response came at Easter, 1958, it was associated with the ministries of a team of four pastor-evangelists from Baiyer-Lumusa. They had previously moved to the Sau area to assist the missionaries by conducting teaching campaigns and instruction classes for those interested in Christianity.

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The four Enga pastors had been converted, baptised and chosen for spiritual leadership during the first break-through a few years earlier at Baiyer River and Lumusa. They spoke at a special Easter service at Kompam. Following the message eleven people responded to an appeal challenging them to yield to Christ. They were the 'first fruits' in the Sau Valley, the beginning of a harvest from eight years of ceaseless sowing. They held the first baptisms at Kompam in March, 1959.



*Max Knight and Bob Williams pray at the first Kompam baptisms*

## ***Lapalama***

The last Baptist Mission Station established among Engas, located at Lapalama in the lower Sau Valley, could not be opened until the area was declared 'derestricted'. Villages north of the Sau River lay in restricted territory. Government policy permitted Patrol Officers to conduct treks through such areas, but Europeans could not live there until the Administration felt satisfied that the area was sufficiently civilised to be safely derestricted.

National evangelists could go where missionaries were unable to go. Men from the Kompiam Bible School ministered in the surrounding villages, and this ministry extended into the Lapalama area across the Sau River. After the first baptisms at Kompiam in 1959, Enga pastor-evangelists continued this ministry in the lower Sau villages.

Ambu, from the Kompiam area, became the evangelist to Lapalama and ministered there through 1960. His work, following on the ministries of Bible School men through many years, led to the first baptisms of Lapalama people on November 13, 1960. Missionaries could not go to their villages so the candidates and their friends decided to go to Kompiam. The 43 candidates chose Ambu as their first pastor. They held special services of repentance and restitution on the Saturday.

Early on Sunday morning the Christians met for prayer. Ambu, their new pastor, and Rev. George Dickman baptised the first 12 candidates at that significant service held on the side of the ridge at Kompiam. Other Sau pastors baptised the remaining groups.

Then the Christians gathered in the Kompiam church for a communion service. The Lapalama people, for the first time, took the elements of the Lord's Supper. Those members of the new Lapalama Church shared in fellowship at communion with their brothers and sisters in the upper Sau Valley.



*Arthur Kelshaw, George Dickman and Bob Williams  
survey the Lapalama mission site*

Missionaries received permission to live at Lapalama in 1961. George and Hazel Dickman then moved from Kompiam with their young family in May. All their goods and equipment, including a heavy kerosene refrigerator, had to be carried through the ridges and then across the Sau River on a small vine bridge. At first they were restricted to the immediate station area where they lived on the edge of uncontrolled territory.

Energetically George Dickman attacked the task of station building. Their first home with its 'wall to wall stones' made a temporary base while massive work teams laboured with boisterous enthusiasm clearing the ridge to make an airstrip. Within two months the first plane landed, uphill. Taking off proved no problem, for the plane merely raced down the ridge till airborne.

Then followed work on a saw-mill, and a bush house with a milled floor. [That house later became my first home with Meg after we married!] Employees planted bamboo shoots, banana suckers, pawpaw seeds and

## *Light on the Mountains*

needed vegetables. They prepared yards for fowls and cattle so that soon the station was a going concern.

Kukiwa, from Lumusa, again showed his adventuring spirit by moving to Lapalama to conduct the first Bible School there for training future pastors. He had been a teacher-pastor at Kompiam.

Over a thousand people gathered to witness the first baptismal service at Lapalama. There 106 Christians declared their faith in a specially constructed pool on October 15, 1961, during a two hour service conducted entirely by Engas. Following these first baptisms in their own area the baptised believers shared in a reverent outdoor communion service. Four years later 113 people were baptised at the largest baptismal service of Baptists in PNG.



*Lapalama men welcome the survey team*

## ***Pioneer mission development***

Medical, educational, agricultural and economic development became powerfully integrated with church and community life. Hundreds of people made commitments to Christ in these ventures, and also shared their new found faith with their friends and relatives. Leadership in the church emerged strongly through these ministries.

### ***Medicine***

Medical work continued as the handmaiden of the church, inseparable from its total ministry. Here Christian missionaries and trainees lived according to Christ's teaching and example.

Betty Crouch, the first matron, saw the *haus medsin* (house medicine) grow from a tent to grass and bamboo buildings, and eventually the hospital built in milled timber. Betty wrote home in December, 1949, about the natural combination of medical and evangelistic work:

*The mail is due to leave here tomorrow. Owing to bad weather on the coast, at present planes are most irregular. We have been without mail of any sort for over a fortnight. The only mail coming in during that time brought some of my medical supplies. The others were most disappointed, but I was jubilant. My stores had been getting very low, and I had been busy using some rather weird and wonderful remedies.*

*Today I took to myself a new doctor boy (Pidgin for medical orderly). I have Jibu, he's a real treasure pie. But I need two now so that I can educate them a bit. Sunshine, so called by us because of his beaming face, has been most persistent during the last week or so in trying to get me to say 'yes'. It sounds like a proposal! I had been hesitating because he has a little too much push and he's rather overbearing, but he has some very good qualities. Stan and John said that they can't be sure whether they should be sorry for Sunshine or for me.*

## *Light on the Mountains*

*I had such a thrill a few days ago when Jibu was showing some of the people at the door of the medicine tent, my picture of the Hope of the World. I understood him to say to them that Jesus had sent us here to help them and to heal them when they are sick. The picture is only postcard size but when I get into the new building I intend having a big one up so that all can see it. It appeals to them as the native boy in the picture is so like themselves. They are so different from the coastal native, so unspoiled. Every day is something to look forward to.*

One of Matron Betty Crouch's early workers, Sai Maranyi, later a leading pastor, describes his early medical experiences:

*One day Matron called me, saying that she wanted me to help her treat the sick people in the clinic. The clinic had been built of round poles, with a grass roof. I was surprised, and not sure that I wanted to do this sort of work, but my clan brother, Pii, had given Matron my name. We had many sick folk in those days, and we were all fascinated by the many different things that were placed on the shelves at one end of the building. People wanted to choose their own treatments because of the colour or the size of the "stones". But Matron wouldn't allow that, doing what she thought should be done, and we soon found that even people who had been ill for a long time became better very quickly. So it was quite a good job to be working in the clinic, even though some of our traditional medicine men were not happy with these new ways.*

*People often tried both kinds of treatments, just to be sure.*

*When Matron asked me to come and help her in the clinic, I was quite disturbed and unhappy. What if our traditional enemies came for treatment and died? I knew that I would be blamed! But Matron said I must come and I did not like to refuse any more. At that time I was still wearing our traditional clothing, with a 'yambali' skirt over my belt, and a headnet over my hair. Matron gave me a pair of short trousers, such as the missionaries wore, and a laplap or length of material to wind round my waist and hips, and then told me to go and have a good wash in the Laka river, and put them on. She gave me a cake of soap – something I had never used before – and told me to get rid of my hairnet, have my hair cut, and wash it too. I did not like all these commands! I was afraid that I would be*



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*laughed at because only the women and children had cropped hair in our society. But Matron waved me off, so I went and did as she had said. She herself cut my hair with scissors.*

*But worse was to come! It was just as well that I did not know at the beginning all that was going to happen! I was told that I must wash all over in the river every morning before I came to work – and that river water was very cold! I was given a towel to dry myself with, however, and that came to be a badge of my increasing sophistication! But it took a long time for me to become used to having my hair cut so short: every time the wind blew, my head and neck felt cold!*

*Then I found that everything in the clinic had to be washed again and again. This was difficult to get used to for in our society we did not wash at all if we were sick. Even the strips of cloth that were wound around people's sores or tropical ulcers had to be washed if they came back again. To do that, we had to heat a huge saucepan full of water over a fire outside, and cook the cloths with soap. We did not like that job at all!*

*When our women died in childbirth, we believed that this was because the Semongo, or death spirit, wanted them dead. Anyone who helped them, we believed, would become the focus of the death spirit's attack. Yet Matron never became ill, nor did we, even though we helped seriously ill women. And certainly, many people were staying alive who would have died in the days before Matron arrived in our valley.*

*In those days, if someone died, we used to take our stone axe and chop off one or two finger joints to express our grief and assure the new spirit how sorry we were. Sometimes the stump became infected. If we were ill, we did not eat, and so quickly became thin and weak. Tropical ulcers were common, sometimes exposing the bone almost from knee to ankle, but we had no ointment to heal them. We were all afraid of yaws disease, which was quite common in our area, but we had no cure for that, either. We were dependent on the sacrifice of pigs, and the medicine men's interceding with the spirits who were causing all these troubles. But now, many of the people with those complaints became well again – and quickly!*

## *Light on the Mountains*

Arthur Kelshaw and his trainees built the C J and Mildred Tinsley Hospital at Baiyer River, officially opened in July 1956. Rev. and Mrs Alan Tinsley from Adelaide represented his elderly parents at the ceremony. An Administration representative drove the 50 kilometres on the primitive road from Mt. Hagen to be present.



*C J and Mildred Tinsley Hospital*

What had begun in a tent, then a grass hut, then two wards – one for inpatients, one for outpatients – had by 1956 grown into an efficient training hospital renowned throughout the Territory.

Funds raised by the Stanmore Baptist Church in Sydney to commemorate the 44 year ministry of Dr and Mrs C J Tinsley in that church inaugurated the hospital project. A gift from the Southern Baptist Convention of USA augmented this, 'in recognition of Dr Tinsley's work with the Baptist World Alliance.'



*Pii speaking at the official opening of the  
Tinsley Hospital at Baiyer River*

Dr Thelma Beecroft from New Zealand had joined the staff in 1953, the only doctor for six years until Dr Peter Burchett arrived.

The Hansenide village for lepers was commenced in 1954 under the care of Sister Dorothy Harris who supervised that work for over a decade. Previously Hansenide patients had received treatment as outpatients or in the wards from 1951 when the Administration gave the sisters permission and drugs to treat them.

Also in 1954 the staff commenced regular Sunday services at the hospital, especially for patients unable to go to church. Later the Enga Church appointed a hospital chaplain. The kindly old man, Troepu, the first Enga to be baptised, voluntarily walked the three kilometres each Sunday to share in the hospital services.

A class of Aid Post Orderlies (APOs), locally called 'doctor boys', commenced training in 1954. April 1956 saw the first village Aid Post established. Graduates staffed Aid Posts in strategic villages.

## *Light on the Mountains*



*Aid Post Orderly*

Other pioneering specialists on the hospital staff included pharmacists Bob Crawford in 1955 and Arthur Watterson from 1956, and Jan Sexton as pathologist from 1964.

Eventually the hospital expanded its training to include girls as Junior Nursing Aids (JNAs) or as Infant and Maternal Welfare workers (IMWs). During the 1960s Matron Eileen Tucker continued teaching APO trainees, and Sisters Lois Davey and Margaret Street supervised the MCH and JNA girls. The training programmes have proved to be servants of the church by providing it with trained leadership.

Many nurses and APOs such as Kepale Maniguwa upgraded their qualifications and one of them, Kyangu (later Judy Mogg) gave many years of faithful service as the Matron at Baiyer.

## ***Education***

Missionary teachers commenced station schools in English. They also trained young men as village teachers who could give an elementary education in Enga and Pidgin to village youngsters. The brightest pupils from village schools earned the opportunity to attend the mission station primary schools in English.

One of the first contributions of school children to community life was at the staging of the first sports day. It celebrated Queen Elizabeth's coronation in June 1953 when her majesty 'got her hat' (crown). Crowds gathered to see the strange sports events. Parents' eyes glowed with pride. Nurses treated a record number of outpatients, patching cuts and grazes. Adults joined in events for them, and the antics of men trying to climb a greasy pole caused general hysterics.

The grand finale for the day was a pig feast at which the educated elite, Miss Eleanor Crawford's little boys, proudly entertained the throngs with strains of "God save our 'galashus' (gracious) Queen."

By 1960 the first pupils reached Standard 6, the end of primary school. A widening vista of opportunity opened to them. Most were teenagers in upper primary, and the majority had responded to the claims of Christ faithfully presented by their teachers. Many were Sunday School teachers and active leaders in church life.

The first lad to be baptised during primary school days, a Standard 6 pupil, wrote this testimony in 1963: "Now I want to tell you about myself. One thing is this, I have changed my heart to the Lord Jesus. Last year in October I did that and I went to the baptismal class. ... Last weekend on Sunday, June 23, I was baptised with three teachers from my school and twelve young girls from Miss Atkinson's school and some other boys too. We were baptised at Kumbareta. Now I am very happy because I have received the Lord Jesus and His new life into my heart, and the Holy Spirit is in my heart. That is why I am happy at school because Jesus has changed my heart with His life."

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That baptismal service at Kumbareta (the local name for Baiyer River station) was the first on the station after the initial baptisms because most people were baptised at their home village. The young man who wrote that testimony chose medicine as his career and became a nurse at Tinsley Hospital.

Producing educated Engas had its moments! Betty Burley (later Mrs John Diprose) wrote of a memorable fortnight at Baiyer. Outlining budget reductions, she added, "That was a blow to everyone, of course, and we wondered where we could best make the cuts in the girls' school and boys' school. If on capital, then we would have to forego our new classrooms and if on running expenses then we would have to manage on much less equipment. ... There was the added problem that one of the hostels in the girls' school had developed a lean that had not been budgeted for!"

The leaning hostel was propped up, but sudden winds blew down the other hostels and a cook house at the girls' school. Later that week boisterous winds demolished the boys' hostel and two Enga teachers' houses, and the next week more gales reduced the medical trainees' school and the saw-mill to ruins. One of the school boys remarked, "Satan must have come to stand on this Kumbareta ground."

In spite of set backs, teaching activity multiplied to meet pressing needs. Eventually each mission station had a co-educational primary school. An Enga teacher started a primary school at Kwinkia in the Baiyer Valley where Bernice Poole (later Mrs George Abbot) served for some years.

Max Knight commenced a Junior Technical School to give practical training to Enga youths. The JTS work eventually developed into two Vocational Schools, one for boys, one for girls. At both the accent was on post-primary training in useful skills relevant to village life.

The mission primary schools and some village schools taught English. Only one school in the area used English for English speakers, that being the multi-grade, one-teacher primary school at Baiyer River for missionaries' children started in 1965 by Betty Edmonds. Some of those

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students used Enga more fluently than their parents, if their playmates had been Enga children.

As schools increased in number and size, more teachers were needed. The first group of temporary teachers arrived in 1966, each one contributing two years service. Everyone in that first group of temporary teachers eventually transferred to the permanent staff!

1966 also saw the development of area schools. Located in well populated village areas, these primary schools were free of hostelling problems. I commenced the first one at Sauanda in the Sau Valley. Other area schools were commenced at Pinyapaisa (a wind blown mountain site overlooking Lumusa) by Seton and Barbara Arndell, and at Winyi beyond Baiyer by Michael and Lorna Chambers.

Village schools continued to fill a great need. Geoff Holland was appointed the first full-time supervisor of Enga village schools, responsible for in-service training of teachers and production of materials in both Enga and Pidgin. Another important vernacular and Pidgin programme was the Adult Literacy work started in 1966 by Ken and Elwyn Green who trained young people to teach literacy to adults.

Educational work has not been without cost, the most tragic being Beverley O'Connor's fatal accident when she touched a live wire while investigating a power failure at the Baiyer school where she was headmistress in 1969.

The Enga church and community benefited greatly from the educational program. Many of the most promising young people decided for Christ while at school. Trained Engas returned to fill positions previously held by missionaries. This trend increasingly indigenised all aspects of missionary and church work.

Village schools in Enga and Pidgin, station and area schools in English, and the many pastors' and Bible Schools all contributed profoundly to the education and training of church and community leaders.

## ***Industry***

Other training programmes combined evangelistic thrust with community aid, especially through the devotional ministry to trainees and the daily impact of missionaries and Enga Christians working together in practical tasks.

Mission carpenters with their wives were involved in training people in trades and in pastoral work. Don and Elaine Doull, Arthur and Jean Kelshaw, Garth and Val Manning and Stan and Elaine Davey, all participated in training locals in building trades and in leadership.



*Planer machine powered from jeep's back wheel*

Ken and Shirley Osborne introduced effective agricultural industries both at the Mission and in the villages from 1956 and also taught emerging leaders in evangelistic and medical work.

Besides encouraging healthier diets, the agricultural program promoted cash crops to increase the trading potential of the area and raise living standards. Rob and Win Thomson commenced an agricultural training scheme at Kwinkia in the Baiyer Valley during 1964. This involved cattle, sheep, pigs, fowls and fish. Smaller schemes were introduced at



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Lapalama and Kompiam also, and later through a co-operative project near Lumusa.

Life changed dramatically for the Engas. The church ministered effectively amidst those changes most of which came from church community activity. What a difference now from that fantastic week in 1950 when the Administration flew a special plane-load of silver worth \$10,000 (£5,000 then) in payment for the land bought for the Cattle Station. Many people then possessed money for the first time! Stocks at the Mission trade store disappeared in three hectic days of trading as shovels, tomahawks, axes, knives and smaller items found residence in hundreds of Enga homes.

Money's influx through subsequent years also created problems. Gambling and thieving grew to plague proportions and prostitution, the blight of the towns, increased in rural areas as tribal culture changed. But Christians learned to stand against social evils and point the way to the right use of money.

Now most tribes erect and stock their own small trade stores and many tribal groups own their own trucks, although very few can make necessary repairs.

Engas formed the bulk of over 2,000 shareholders in the Enga Enterprises Co-operative where Don Moore gave efficient service as its first manager.

Engas elected their own Local Government Councils in which many Christians give significant social service.

The Baiyer-Kompiam electorate, formed for the 1968 elections and encompassing the total Enga Baptist area, elected its representative for the House of Assembly in Port Moresby. The first member elected from this area was Traimya Kambipi (MHA). Traimya was a mission school boy at Lumusa and later one of the first students in the Christian Leaders Training College at Banz. He contributed a Christian influence in government, including his work as Deputy Speaker of the House of Assembly. Traimya remained a faithful Christian leader throughout his life serving the churches at Lumusa.

Inevitably, within a community-orientated society like the Engas' where tribal obligations require each individual's co-operation, both individual Christians and the 'gathered community' of the local church significantly influence tribal life. Furthermore, Christian leaders often became the progressive element in society because of their close association with Europeans on the mission stations.

## ***Church Growth***

Christian leadership emerged with significant force as the Engas developed indigenous patterns of worship and service. Mission policy encouraged Enga responsibility in all aspects of church and community life. Missionaries were available to encourage and advise but not to direct church life. This was the prerogative of Enga pastors, chosen by their congregations. Thus, following many weeks of intensive instruction involving up to 5 nights a week, 39 Engas were baptised by Pii and Kukiwa in October, 1956. This was the third baptismal service and the first conducted entirely by Engas. Over 3,000 witnessed this service and afterwards well over 100 baptised believers gathered to share communion together.

Thereafter the spiritual movement so evident from Easter 1956 resulted in a series of village baptismal services conducted by Enga pastors. Carefully supervised and shepherded by a Church Committee (the embryo of later Union Executives), these baptisms through 1957-58 saw over 1,000 Engas declare themselves for Christ.

Mission centre churches were pulled down! Engas now met in their own village churches. Years later some mission centres built churches to cater for employees and trainees living there. As in New Testament practice, Engas indicated their acceptance of Christ in baptism which also signified the act of joining the church.

The first Baptist Union Assembly, held at Winyi village between Baiyer and Lumusa on April 2, 1958, confirmed church leaders and discussed

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matters of concern to the young churches. Pastor Sai was chosen as secretary of the Union, and in effect its leader.

1959 saw further development. 19 converts were baptised at Kompiam on 1st March at the first baptismal service in the Sau Valley, seen by over 6,000 people. Trakyo Tinalapini, later to become vice-president of the Union, was chosen as Kompiam's pastor. The next baptismal service held in the Sau area was during August that year. By then over 2,000 Enga Christians had been baptised.

Also in August, 1959, the church was formed at Telefomin when 49 converts witnessed through baptism. 1966 saw the first baptisms and church formation at Tekin.

On October 31, 1959, a group of missionaries and national Christians gathered for the opening of the first Baptist Church at Boroko, a suburb of Port Moresby the country's administrative centre. Victor White, the first pastor, commenced the service. Telefomin's pioneer missionary, Don Doull, officially opened the church building. My dad, Rev. Jim Waugh of NSW led a work team for three months to start the building (nicknamed the Waugh memorial) and then the men of the Boroko Church completed it. Ken Osborne also participated among other official guests. An important project run by this church under the leadership of Keith Redman was the "Light and Life" Bible Correspondence Course in simple English, run by Don Jamieson. It reached many thousands in PNG and the South Pacific.

The next Baptist expansion to a town was at Mt Hagen in the Western Highlands. Funds raised in the NSW Baptist Union Centenary project enabled Trevor and Joan Ross to open a girls' hostel adjacent to the High School where the Administration only provided a hostel for boys. This ministry to high school girls began in 1966. In May, 1968, 22 members formed the youthful and virile Mt. Hagen Baptist Church and the following year the church called Pastor Caleb Kolowon from Manus Island to assist Trevor Ross in this rapidly expanding centre.

Other town churches soon followed, including in Tokarara in Port Moresby, Madang, Lae and Arawa on Bougainville. The Baptist Union of

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Papua New Guinea was formed in 1977 with 15,000 members from the Sepik and Western Highlands Baptist Unions and the town churches.

The Enga Church grew rapidly. Bible Schools became pastors' schools as the number of village churches multiplied to over 100 in a decade and total membership grew to exceed 6,000 in that period.

Literature was needed. Missionaries prepared Bible Studies for pastors, Sunday School teachers, youth workers and village teachers. Ern Kelly at Lumusa gave years of concentrated study to produce the Gospels, Acts and some Epistles in Kyaka, many of which were printed. He also produced a detailed Enga grammar course for missionaries. Tony and Margaret Cupit followed the Kellys at Lumusa to work on linguistics and translation.

Other books published in Kyaka included a pastor's manual and baptismal instruction books by Ken Osborne and a History of Israel and basic Theology book by Tony Cupit. Max Knight wrote the first books printed in Sau Enga and Garth and Val Manning, Warren and Mavis Brown, Ken and Coralie Shakespeare and Sally Burton produced Sau Enga translations and pastors' and leaders' materials.

Pastors and village teachers led the Christian community in most villages. Originally one man often performed both roles. This work could be lonely and discouraging at times. One stalwart described his work on the fringe of the Lumusa area this way: "Every day I teach these children; once a week I give the babies their anti-malarial medicine; at night I go to the various surrounding villages to tell the people about the Way of Life; and on Sundays I preach to the folk who come to the station."

After telling a visiting missionary about his busy duties, he asked, "Now do you think that is good, or not?" The missionary, Sister Ruth Marks on medical trek in that area, hoped to encourage him by replying, "Yes it is a very good work. I am sure God will be pleased with your work."

"Well I don't think it is good," he retorted. "I am tired of doing it all myself. Please give me a teacher to help with the school work." His request was granted.

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Leading pastors encouraged and helped other emerging church leaders. Describing this work in 1960, Ken Osborne noted that, "Sai has been making a grand contribution to the church in this area. Despite his eminent position he is always in the forefront when any work is to be done."

Other promising leaders like Yaka, Kukiwa, Kyasimbuwa and Trakyo also gave significant leadership. Young leaders such as Mapusiya Kolo and Kongoe Sipwanji filled positions of effective spiritual influence. Others, including Pii and the younger Traimya became actively involved in community and civic affairs. Some showed early promise that was not fulfilled. Yet all these, and many more, formed part of the amazing story of the Enga Church.

As the work grew, and ministries multiplied, a lot of church activity found expression in departmental organisation. Superintending pastors like Sai cared for village pastors; local pastors led the regular meetings in village churches; Christian women, assisted by trained young people, conducted Sunday Schools (which in some areas developed into All-age schools involving male teachers); older school children promoted Christian Endeavour groups; Youth Workers held regular Easter and Christmas conventions for large crowds in central villages; short term Bible Schools catered for village youths; some girls received training in Bible Schools like the one at Lumusa conducted by Sister Bessie Schaefer; women gained help from women's conventions and training classes; and village itineration ministry, such as the three monthly program commenced by Ken and Coralie Shakespeare in the Kompiam area, provided further teaching for villagers.

Other innovations have been spontaneous and indigenous. The most unusual was a "grave yard cult" with its own prophet who emphasised the Second Advent in all his teaching. Village people cleaned up the local burial grounds in some areas and met there for regular and reverent services. Preachers emphasised the essential oneness of the Church Triumphant comprising the 'dead in Christ' and those who will be 'caught up together' at Christ's return. Church leaders neither encouraged nor opposed the cult with its basically orthodox doctrine. Those involved were among the keenest of regular worshippers in their village churches.



*Rev Albert Dube opened the Kulimbu village church,  
the first with an iron roof and tank*

Some village church buildings were modernised or upgraded with iron roofs. The first of these was at Kulimbu village in the hills near Baiyer River, officially opened by Rev Albert Dube, visiting from Sydney. They provide the blessing of a tank with water readily available. Iron roofs are a mixed blessing – sweltering in the heat, and deafening in the rain!

The largest church building in the area, effectively combining Enga and European design and materials, was built at Baiyer River in 1967. Here the station church held its meetings, and missionaries met with Engas for committee work, or for special gatherings like the Annual Conference to review the past and plan for the future.



*Convention Centre and Church at Baiyer River*

Europeans were not the only missionaries in Enga church life. The Engas launched united missionary endeavour in the Wapi area to the north in 1964. Previously sporadic visits by Sau Enga pastors and occasional treks by missionaries had brought a little of the Christian message to isolated tribes in those rugged ranges. A few scattered village schools, staffed by Lapalama village teachers, catered for limited numbers of children and youths.

Pastors from Baiyer-Lumusa gave a year or more of missionary service in Wapi villages from 1964, supported by Union funds. This was the first time Enga Christians took united responsibility for bringing the Gospel to non-Engas. The first fruit of their ministry was seen in two baptismal services held in the Wapi in 1967.

Another important Union responsibility was the Enga Baptist Bible School (EBBS). The Church's 1967 Assembly decided to apply for land at Mamanda, central to the Enga field, for a permanent Bible School to train pastors and village teachers. The land grant was not approved by the 1968 Assembly, so the Church agreed to commence the EBBS at Kwinkia in the Baiyer Valley where temporary buildings could be used immediately.

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Church leaders chose promising young men from the whole area, most of whom had attended special short term Bible Schools. They gathered with leading pastors for the significant commencement service in April, 1969. Sai Maranyi (elected Union President in 1968), Ken Osborne (representing the Mission), Kongoe Sipwanji (first national lecturer in the Bible School) and Kukiwa Mulipisa (Lumusa leader and former teacher-evangelist to the Sau Valley) all addressed the large congregation which gathered on the grass near the village church at Kwinkia. I was privileged to be the inaugural principal of the Enga Baptist Bible School, joined by Kongoe in 1970, and then Seton and Barbara Arndell moved to Kwinkia. Seton was principal of the expanded Bible College, catering for the whole Baptist work in PNG.

Two months after the central Bible School began, in June 1969 (just 20 years after the first missionary trekked into the Baiyer Valley) the Enga Church adopted a constitution at its annual assembly.



*Pinae men with Pastors Sai and Kyasimbuwa in 1965*

Also at that Assembly two Pinae men, from the ridges sloping toward the Sepik flats north of the Wapi area, addressed the delegates asking that Engas send Christians to work among them, a scattered group of about 600 people. The speech of those bewigged Pinae men had to be interpreted for the Assembly by one of their Wapi friends. Subsequently



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the Enga church appointed an Enga pastor to be the first missionary to the Pinae people.

Missionaries Rob Thomson, Tony Cupit and Dr Cliff Smith trekked for two days north of Lapalama over the ranges with Kukiwa Mulipisa from Lumusa and other Engas to visit the isolated Pinae people in 1970. They spent five days there helping the people, gathering linguistic and local information and living on sweet potato, the local staple diet. The Pinae had no other foods at that stage. The mission team established a base for many Enga pastor-evangelists who would follow them. Now the church is established among the Pinaes also, and their delegates can be found at meetings of the Western Highlands Baptist Union.



*Pinae men at Aberaka with unique wall designs*

In June, 1949, the final decision was made to establish a mission station at Baiyer River among the Engas. In June, 1969, the Enga church accepted the challenge of missionary outreach to another language group in PNG, the Pinae people, and committed themselves to the establishment of their own central Enga Baptist Bible School. The church and mission

## *Light on the Mountains*

established the permanent Bible School, later called the Baptist Bible College, at Kwinkia in the wide Baiyer Valley.

The first tents at Baiyer River in 1949 are a reminder of Isaiah 54:2's symbolic command: "Enlarge the place of your tent ... spare not, lengthen your cords, and strengthen your stakes." My 1969 sonnet, printed in *The Australian Baptist*, celebrated those historic ventures twenty years apart.

1949! Two leave home, driven  
New Guinea bent in quest for those who wait  
Still bound in darkness, fear, suspicion, hate.  
Vast mountains beckon, cloud-capped, gorge riven,  
Where the Enga people long have striven  
Sacrificing pigs in vain. Desolate  
They yearn to find a way into that state  
Free from dread of death through sins forgiven.  
1969! Two leave home, and claim  
Help from the Enga Church for Pinae men.  
The Church responds in missionary zeal  
To lengthen cords. With larger tent they aim  
To strengthen stakes with Bible School. Again  
They ask your prayer support as their appeal.

## ***Part 2***

### ***Pioneer Mission Teaching***



*Geoff with school pupils*

*I thank God for the privilege of teaching and working together as we explored Scripture and the challenge of living in God's kingdom. This has applied to my teaching in schools and Bible Schools in PNG as well as in Bible Colleges and Theological Colleges in Australia, and in short term missions in many countries.*

*Light on the Mountains*



*Missionary Aviation Fellowship (MAF) Cessna  
on the small ridge-top airstrip at Lumusa.*

*We flew between mission stations and the towns  
but mostly we walked, and sometimes we ran.*

*(Isaiah 40:31)*

***Chapter 4***  
***Trails and trials:***  
***Mission life in the highlands***



*First students at the Enga Baptist Bible College  
with Kongoe Sipwanji, Makawa Yamy, and Seton Arndell*

## ***Pioneer missionary teacher***

By 1965, when I arrived in PNG, the four mission centres provided bases for reaching the whole area. Baiyer River and Lumusa among the Kyaka Engas in the south eventually had road access (in good weather) through the Baiyer River valley to Mt Hagen. Kompiam and Lapalama among the Sau Engas to the north had road access from Kompiam up the Sau River gorge to Wabag. Apart from the usual trekking, Missionary Aviation Fellowship (MAF) Cessnas provided the main transport between mission centres on their weekly scheduled visits carrying people, supplies and mail.

Eventually I had the privilege of being the first resident pioneer missionary at both Pinyapaisa among Kyaka Engas and then at Sauanda among Sau Engas. I also had the great joy and privilege of commencing short term Bible Schools in each area and establishing the full time Bible School for the Engas at Kwinkia which later became the Enga Bible College.

I had packed my meagre belongings into tin trunks (useful for trekking into yet another mission station or village, carried on long poles), and in fact I took far more than I needed. In hindsight, I could have left most of it behind! My college notes, essays and many books did not really fit New Guinea, although the mission anthropology ones certainly did. We lived what those mission books explored, including these classics:

Brilliant books by Eugene Nida such as *Customs and Cultures*, examining cultural differences with lively examples and humour; *The Indigenous Church* by Melvin Hodges, an Assemblies of God missionary, on self-supporting, self-governing and self-propagating churches; books by Roland Allen, a Spirit-filled Anglican missionary, especially *The Spontaneous Expansion of the Church*; and *Bridges of God* by Donald McGavran, missionary in India and later a guru of early church growth literature.

I devoured those books, and my bound volumes of *Practical Anthropology* journals. They were my study diet along with the *Good News Bible*, and of

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course *Nupela Testamen* (the Pidgin New Testament), followed much later by *Buk Baibel*, the Pidgin Bible.

My life in PNG began with my first commercial plane flight. After flying first to Port Moresby for a few days' adjustment at a mission transit home, I then flew in the Dakota DC3 workhorse from Port Moresby to Madang and then up into Mt Hagen in the highlands, and on to the government agricultural station grassy airstrip in the wide, breathtaking Baiyer Valley north of Mt Hagen. We sat side-saddle on fold down canvas seats along the sides of the plane with the piles of cargo netted down in the middle.

Then on a hot afternoon at the end of January 1965, I stepped into the 3D living version of all those mission photos and films I had seen, but now with the added sunny glare, heat, smells and people's chatter in Enga and Pidgin. Max Knight and others met me, loaded my trunks and the other supplies onto the mission truck, and we drove the exhilarating 10 kilometres to the large mission station at the northern end of the Baiyer River valley, up a ridge from the wide valley floor.

Max and Pat Knight hosted me, and I lived for a few months in their 'donga' - a woven bamboo cabin at the back of their place. Most missionary homes had dongas for housing the regular visitors and guests coming to Baiyer River, the largest and most accessible of all our mission centres. About 20 missionaries lived there, running the boys' and girls' primary schools, the Tinsley hospital, the carpentry and trades training schools, the pastors schools (in-service training for a few days each month), and the hostel for visiting missionaries and international visitors. Max trained village pastors and village teachers.

Some first impressions remain vivid memories. In those initial months I photographed almost everything, so produced hundreds of coloured slides. They trailed me around for over 40 years, in a large biscuit tin with a tight fitting circular lid! I inflicted the best of them on the ever patient congregations during home assignment, called deputation then, in Australian churches. I vividly remember those first visits to village church services, so different from all my previous experience in a lifetime of going to church.

## ***My first village service***

I quickly adapted to village church life after the first few weeks, and usually walked to a village church every Sunday morning, exploring the villages and scenery as well. Those first village visits plunged me into new dimensions of church life in their indigenous culture.

Max and Pat took some of us to my first village church service. We travelled 15 kilometres back into the wide Baiyer Valley on the mission truck, most of us standing up in the back or hanging onto the sides. I stood to enjoy the ever unfolding, fantastic view of high kunai grasslands in the valley surrounded by majestic, towering mountain ranges. Most villages were built on the tops of the ridges because of tribal fighting and killings. A village in a valley was easy plunder, and soon wiped out. So most villages sat high on mountain ridges.

We parked the truck by the road near Kwinkia at the foot of one of those towering ranges, and then followed the dirt tracks up, and up, and up, usually along ridges leading to higher ridges. We climbed about 1,000 feet in the hot morning sun. In those days no village had tanks on top of the ridge, as they did later, so any water had to be carried there from a stream part way down the ridge. Any stream we crossed became our wash room, cool, refreshing, and good to drink, if it did not come through bush where scores of pigs roamed and made a mess.

After about an hour of steady climbing, we arrived at Kendapena village on the ridge top around 9 a.m. People sat about in clusters sharing news. They all came to greet us, shake hands and chatter away in Enga. I listened with admiration as Max and Pat interacted with them fluently. We were dressed in our Sunday best, of course, a light dress for the women and a light short sleeved shirt or T-shirt for us men, with shorts and either boots or thongs (flip flops). I tried boots for a while, but found them too hot and heavy especially when trekking through mud, although I needed them for the long treks across the mountains. Soon I settled for thongs, and later for bare feet like all the locals around the stations or villages where I lived. My feet hardened quickly, but never became as tough as theirs.





*Kendapena village*

Sunday clothes for the villagers were the same as for every other day and night. In the sixties that was a leaf string cord for women, with fibre netting in the front and back. Nothing else. The men wore a thick netted long fibre apron in front and soft leaves at the back, both strung from a belt of bamboo or vines, or a well worn old leather belt obtained as a gift or payment. Compared with our hosts, we were over-dressed. They gladly accepted our differences, especially as we were seen as rich and strange foreigners.

A few of them had washed. Most had not. Dirt remained encrusted on many bodies. After all, a layer of dirt helps to keep one a bit warmer on those mountain ridges at night and in the mornings at 3-5,000 feet high. Soap? The hospital and aid-post staff taught its value, and gave some away, but it seemed a rare commodity in the mountain top villages, though well used by everyone on the mission station. And no one had watches of course, unless a teacher or medical orderly owned one.

The church service started when everyone was there. So on bright sunny mornings such as we had that day, it may begin around 9 a.m., but on cold,

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cloudy mornings it could be noon or later. Few knew or cared what the time was. They cared about who was there and who was still to come.

We gladly ate the food they gave us while we waited for more people to arrive. I chewed on the raw juicy fibres of sugar cane. Everything grew there lavishly, in fertile ground, drenched daily in the afternoon rains. Pawpaw, pineapple, and bananas grew luscious and big. Like a tourist, stunned with the novelty, I took photos continually, including one of a beautiful young lady eating a pineapple.

“You won’t be able to show that one at home,” Max whispered to me. I had to learn to be more discerning. What was so natural and modest there in the village, including bare essentials in clothing styles, could not be thrown up on a church wall in Australia.

The village church at the edge of a cleared space (the village green!) blended in perfectly with all the other village houses, circular, dirt floor, platted bamboo walls rising to four or five feet, and a thick kunai grass roof shaped like a circular tent around a central pole. So we bowed low to get through the door, and we all sat packed tightly together on the dirt or dry grass, cross-legged in the dimly lit church. Soon our eyes adjusted, but I must admit my nose did not adjust that day. After a few months I realised I no longer noticed the unwashed body odours.

We sang. Well, they sang! Their Enga chants follow a pentatonic scale of five notes, not an octave of eight. Most of their songs were indigenous, created themselves. However, they did include some English hymns, adapted to their own style and translated into their own language. I appreciated the singing as it rose and fell, expressing their joy and new life in Christ Jesus. Of course I did not understand any of it.

Then we had announcements and sharing. Max whispered brief translations to me. If someone’s piglet made too much noise people would tell the woman caring for it to keep it quiet. If a baby began to cry the men on the opposite side of the crowded dirt floor would call out “Give it the breast.” I was surprised to hear that most of the announcements were about normal community life (not church life)

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including arrangements for road building. At that stage of Australia's administration in the highlands the villagers paid no taxes, but the tribes all helped build roads one day a week as community service. They used the provided picks and shovels, which regularly disappeared. When revival swept through that area in the seventies, hundreds of 'stolen' shovels and axes and other tools reappeared at the mission station as people were convicted by the Holy Spirit to return 'borrowed' items! Missionaries then had to ask people to stop returning these borrowed tools and gave them as permanent gifts.

Max introduced me and invited me to say something, which he interpreted. I gave my first Enga message, in English! After saying how pleased and impressed I was to be at my first Enga service, I noted how we all had to bow low to come through the door into their church building, and compared that with responding to Jesus' invitation and declaration, "I am the door." Those who enter his house or kingdom do so through him, by humbly believing in him.

The village pastor could not read (few adults could then) so one of the school boys read a Bible passage in Enga from a duplicated translation. The pastor gave his message, studied some days before at the mission station's pastors' school. I really admired the way our culturally sensitive missionaries worked with the village leaders and pastors.

Although it was impossible to avoid importing some Western Christian traditions, the mission staff tried to avoid doing that. Church life, however, did reflect many Western traditions. For example, it struck me as odd that communion followed Western styles using symbolic cubes of sweet potato (no bread in the village) and berry juice passed around in little bamboo cups (like thimbles). Their way of 'breaking bread' together in the village usually meant sharing some of the many varieties of sweet potato whole, or broken in half, as they sat around in their houses. That's so much closer to what Jesus did! Then the service closed with more singing and we filed out to sit or stand around together for a while.

We had time for sharing more information, disseminating news from the schools or hospital, and planning any future events, as well as eating together again. Then we made our way carefully back down the

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mountain track into the wide valley below, and I rejoiced all the way back in the truck thinking, so that's church in an Enga village. Even going to church there was rather Western, having a specific church building and a meeting in it. New Testament churches looked more like house churches.

At least the village churches looked like a large house, useful as a general meeting place for any gathering. Later on, as cash increased in the villages from selling coffee or cash crops, many tribes built a church with an iron roof.

The following Sunday I was ready to participate even more fully in a village church service. Fired with more zeal than sense and sensitivity, I headed off walking to a nearby village church service carrying my portable rolled up flannel-graph with pictures of the Good Shepherd going out after the lost sheep. I knew that was the message for the villages that Sunday. Fortunately Peter Burchett, the experienced mission doctor, caught up with me as I ambled along toward the village with some school pupils showing me the way. He asked me what I was carrying.

"That's my portable flannel-graph," I informed him.

"Did the pastor invite you to speak?" Peter asked.

"No," I observed. "I just have it in case it's useful."

"Who will interpret, if you are invited to speak?" Peter added.

"One of my school pupils could do that," I responded.

Peter, smiling at my enthusiasm, suggested it would be a good idea to do nothing in the service as I was a visitor to the village church, didn't know the language, and was very new to the culture. He added that if the pastor wanted me to speak or show the pictures, he would ask me. Besides, I realised that if the pastor asked anyone to speak, it would be Peter, not me. His advice saved me from stumbling into a paternalistic, condescending white man's well intentioned but culturally insensitive

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blunder. I never did get to use my flannel-graph in a village church. It was not culturally appropriate then, now that the pastors conducted their own village services their own way. But it was useful and appropriate for children's Bible stories in school, and as aids when training village school teachers.

Enga pastors evangelised and disciplined their own people. They conducted all the baptisms and village teaching. We were support staff, and I learned to watch and appreciate how well the pastors led a strong and rapidly growing indigenous church.

My mission experience wonderfully mixed work and relaxation. Was trekking work or a holiday hike? Was exploring those rugged ranges work or pleasure? Was visiting New Guinea's coastal towns for inter-mission conferences and seminars work or a vacation? Was flying around constantly in yellow MAF Cessnas work or adventure? Was relaxing with a great missionary classic book or another translation of the Bible work or relaxation? Was our annual vacation in the mission's holiday home at Wewak on the coast work as well as holiday? It all merged. The usual boundaries melted away. Work was pleasure. The secular became the sacred. All of life was mission, and mission was a whole lifestyle. I lived out that mission vocation teaching in schools and Bible Schools.

### ***Schools***

I arrived in Papua New Guinea at the beginning of the school year so I immediately began teaching in English using the Australian government's Jacaranda Press materials especially produced for the village culture of Papua New Guinea. Following World War II, Australia administered Papua New Guinea as one of its territories until independence. Students wanted to learn English because English speakers found many job opportunities. Teaching in English slowed down my learning of the Enga language but I began using Enga as much as I could. Later I studied Enga to get started on the basics of Enga vocabulary, grammar and idioms.

School life echoed schools at home but with brown bodies and chatter in tongues unknown to me. I enjoyed school life in New Guinea. The mission established primary schools using English on all the mission stations, and village schools in the villages where indigenous teachers taught in Enga and Pidgin. Most children and many young adults began to learn literacy and numeracy in their small bush village school, and the brightest or most ambitious quickly moved to the mission station school to learn English. The brightest or most ambitious of those moved on to high school in Mt Hagen, and some to university or teachers college in Port Moresby. As the years passed beyond the sixties more educational opportunities opened up locally including trade schools and Bible College.

## ***Baiyer River***

As a new, single missionary teacher I had my baptism into PNG life on the main mission centre at Baiyer River where most of the school teachers were missionaries, assisted by indigenous aides in those days. Later, especially after independence in 1975, most schools were staffed by trained indigenous teachers.

Fitting in with Enga culture, men taught in the boys' school and women taught in the girls' school. School buildings, like many on the station, often had milled timber floors with the typical woven bamboo walls and a thick, cool, kunai grass roof.

School structure followed the Australian pattern, starting by 8 or 9 a.m. and finishing by 2 or 3 p.m. in the hot afternoon. School text books provided relevant materials for PNG, clear, cute and comprehensive. Even Grade 1 books could be adapted to adult learning. Coloured pictures, drawings and photos depicted typical village or town scenes in PNG.

The Baiyer River mission station had been established 15 years before I arrived, so the school, and hospital, functioned well, and the pupils were young, typical primary school age. No one really knew their birthday or

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birth year, but if a child could touch their left ear with their right arm reaching over their head, they were about 5 or 6 and eligible to start!

However, in the more recently established mission stations, such as at Lapalama in the remote Sau Valley district, where I taught after a few months at Baiyer River, the Grade 1 students were often teenagers. Chiefs wanted their young men and women to learn English. I had one Grade 1 female student at Lapalama who left school later that year to be married! So sometimes our text books and teaching methods were adapted to suit adult education, even at primary school level.

Pupils wore laplaps (sarongs) for their school uniforms, as did the hospital staff and even the village pastors. Different colours indicated different vocations or roles. Pastors wore blue laplaps as their clerical garb! Our pupils wore green. We had the usual blackboards (increasingly becoming green-boards), with white and coloured chalk, and pupils wrote in the ever useful exercise books. Each class had its supply of the government text books and reading books for that grade. We also had sets of locally made and colourfully painted wooden shapes for geometry and for set theory in modern mathematics. Teachers studied a few pages ahead of the pupils in mastering modern maths introduced to New Guinea in the sixties.

Our students behaved extremely well. They knew they were the privileged few, and any punishment, especially expulsion, would bring great shame not only on the pupil but also on their family and tribe. They lived and thought communally, not individually. Older pupils, or natural leaders in the class, quickly kept everyone in line. That's also what they did in the village. I was beginning to enjoy the benefits of communal living and thinking!

Mission schools needed to be boarding schools with hostels for pupils who came from the surrounding villages in their area and walked home at weekends. So after classes finished each afternoon, most students would work in the communal school food gardens, growing what they would eat. They took it literally that if anyone would not work, neither would they eat (2 Thessalonians 3:10). This applied, of course, to most Engas living on the mission station, as well as in the villages. Fortunately

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missionaries were not limited to their food gardening skills, otherwise most would be living only on pawpaw, pineapple, bananas, tomatoes, and sweet potatoes. Enterprising staff, however, included gardening in the tasks for their household employee, (*haus boi* in Pidgin).

Although that term usually applied to adult men, I preferred to use their names, not their job description. However I also had to learn that many Pidgin words, such as *boi* had different meanings from their use in English. It was more like ‘the boys’ used for mates in football teams. Papua New Guinea Pidgin developed first as a trade language but later evolved into PNG’s national language using many English words in a Melanesian context and grammar. The meanings of words reflected that culture, not ours. For example, *boi* meant male, not boy. Similarly, *dai* (die) didn’t mean die. I was worried when I first asked why a pupil was not at school and they all told me, “*Em i dai*” (him he die). It actually meant he was too sick to move around. If he *dai finis* (die finish), then he really died.

I often attended the Kyaka Enga service on Sunday mornings at Baiyer River, but also really enjoyed trekking to the villages with my school pupils to visit their village churches as well. Then on Sunday nights we held the English service in a small chapel.

A few weeks after I arrived I dislodged one of my tooth fillings, probably from chewing on raw sugar cane. Hospital staff could pull teeth out, as they sometimes needed to do for villagers, but they did not have the qualifications or equipment to handle fillings. Fortunately the Lutheran hospital over the ranges past Lumusa at Wapenamanda did have a dentist, a good one. So guided by an Enga young man I trekked from Baiyer across the Wapenamanda range on an invigorating Saturday’s trek. My guide knew Pidgin, not English, so our conversation was limited to that. He walked fast in his bare feet, so I didn’t have much spare breath to talk anyway. We covered 20 kilometres of breathtaking scenery across mountain ranges and gorges with very little flat land from Baiyer River past Lumusa and Pinyapaisa and over the huge ranges to Wapenamanda, arriving at their hospital late in the afternoon, unannounced. Supported by American staff and money, their station looked very modern to



me. The American dentist quickly obliged with a new filling and while he was at it he checked all my teeth thoroughly. I needed no more dental work until long after I returned to Australia. I slept soundly that night in their mission guest house. My young guide met the people he wanted to visit and was ready to lead me back over the ranges to Baiyer the next day.

During those first few months I began habits which became a pattern in my missionary life through two terms covering six years in PNG. Some of the most significant habits, I believe, were these:

**1. Reading different translations of the Bible**, especially the New Testament. In those years I read through many versions of the New Testament, especially *The Good News Bible* (originally *Good News for Modern Man*), Moffat's and Philip's translations, the *Revised Standard Version*, and others. I would skim through the Old Testament and then read a few versions of the New Testament each year. Later, back home, I continued reading other versions, but at a much slower pace, and so discovered and came to love the more inclusive versions (truer to the original) including the *New Revised Standard Version* and *Today's New International Version*.

**2. Keeping a diary.** Each day I liked to note phrases or words from one of the passages in my morning Bible reading. This simple task, noted in red biro, accumulated to thousands of devotional notes from Scripture over the years. Each Christmas my family mailed me a Collins pocket diary with a pencil, a week to an opening. I accumulated over 30 of them, 1965-1995. Then stupidly I threw them all out because we moved from a family home to a small unit in Brisbane, so we dramatically downsized everything. How dumb to discard diaries! When I had occasionally looked back over them, I was amazed to note how those daily Scripture entries in red biro traced solid reading of the Bible, especially what the Holy Spirit impressed on me. I added sets of the colourful New Guinea postage stamps scattered through my dairies.

**3. Writing letters.** I typed hundreds of letters. I typed more quickly than I could write. On some mail days, the regular Tuesday visits of the MAF Cessna, we would have a couple of visits by the MAF pilot as he shuttled

people and goods between the four mission centres. So I would quickly scan my mail from the mail bag in the first plane load and dash off quick replies to the family in time to catch the last plane load for that day. I learned to duplicate interesting circulars; at least I found them interesting! Then I could quickly add a personal sentence or two at the end. Many of those newsletters or prayer letters focused on life on a mission centre, or in the villages, or at school, or at Bible School. Kind friends in Australia, especially from Ariah Park in NSW, duplicated my circulars from the stencils I sent them and mailed the circulars to interested and praying people. Prayer is always a key to effective ministry.

**4. Staying healthy.** Those were the fittest years of my life. We lived by the adage, early to bed and early to rise. The power generator operated from about 6-10 p.m., and we rose at dawn at 6 a.m. We bought very healthy food from the village people on market days, and grew some ourselves, supplemented by trade store orders delivered by plane each week. At Lapalama we enjoyed fresh milk, a nice change from the usual powdered milk. We had abundant fresh water from our tanks. And we walked. We hiked. We trekked. Constantly. So those years in our twenties and thirties developed strong bodies, provided constant mental challenges, and opened many spiritual discoveries and new perspectives.

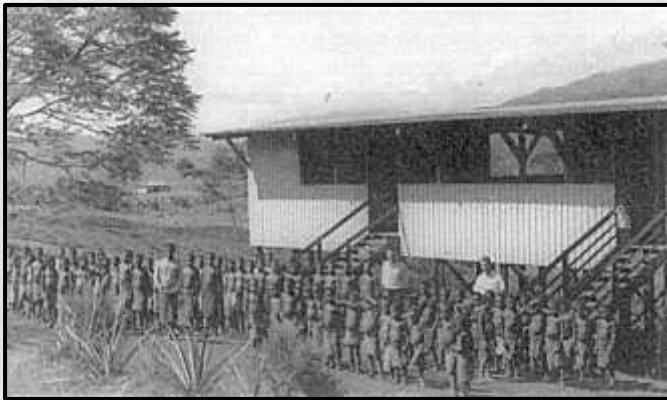
**5. Listening.** Of course we had to listen, over and over again, to learn the languages - Enga dialects and Pidgin. We needed to listen to learn about the culture, and what the church may be like in that culture. Although my job always involved teaching, I needed to listen and learn as well, and then teach out of that learning. I was being baptised into another culture, another way of life, another expression of the church, another view of the Bible such as from a communal, tribal, non-materialistic perspective, and one much closer to the culture of Bible times. Papua New Guinea changed me, broadened my perspectives, and challenged me to see life, church, and the Bible through new eyes.

## ***Lapalama***

Later in 1965 I taught at Lapalama. It strides a ridge up from a bend in the Sau River gorge, surrounded by awesome, majestic ranges. The narrow ridge top of flat ground became the mission site, with the airstrip sloping down the ridge. Taking off in the MAF Cessna felt like a roller coaster ride, with the plane rising from down the ridge between towering mountains.

George and Hazel Dickman established the mission centre and Hazel's brother, David Groves, helped establish the saw mill and build two timber staff homes and a school. So Lapalama, with just one missionary family and myself, boasted a modern school building, made from milled timber, and for a while I lived in a milled timber home. That was the only time I lived in a milled timber home in Papua New Guinea.

Warren and Mavis Brown, with their young family, organised station life at Lapalama, the newest and smallest Enga mission centre then, where I ran the school. Keyane Tangaipi, an indigenous teacher, taught Grades 1 and 2, and I had the rest in our two room modern school.



*Lapalama's modern milled timber school*

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All the other buildings such as the aid post (medical centre), store, hostels for students, employees houses, pastors school, and an original missionaries' home were made from the usual platted bamboo with thick kunai grass roofs. Indigenous nurses ran the aid post, assisted by visits from Baiyer hospital staff for a few weeks at a time. Warren and Mavis produced many booklets of teaching materials in Sau Enga, especially for village pastors and teachers, as well as for the medical workers.

Usually we visited a village church each Sunday morning and then on Sunday nights we had our own staff devotions in English, including any local English speakers who wanted to join in. That was a small handful at Lapalama, compared to the large English service for staff on Sunday nights at Baiyer River.

At Lapalama I moved into a modern home and a modern school and felt like a king! Hopefully I remained a servant leader, not an insensitive colonialist. However we did own many Western comforts and facilities such as typewriters and duplicators essential to our work. All mission stations enjoyed electricity for about four hours each night, so mechanical staff kept the generators operating as a priority. I liked playing my vinyl LP records, especially the Billy Graham choirs and a wonderful set of light classical records as well as the intriguing *Sound of Music* released in 1965. Those hills were alive with the sound of music, Western songs as well as Enga chants. Forty years later, DVDs have replaced my LP records, but the same songs entertain my grandchildren.

At one stage when Warren and Mavis were on furlough I ran the station myself. Fortunately that was in my second year there and I could use Pidgin well, and had begun to converse in Sau Enga. Although I was in charge for a while, local leaders supervised the main work of the station staff. So I just met with them each morning for prayer and sharing information. One main responsibility in running the station involved speaking on the regular half hour daily mission 'sked' (schedule) on two-way radio. Each mission had an allocated half hour and all staff listened in each day on our small transistor radios. It provided local mission news, entertainment, and updates.

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Important tasks each week on the skeds included organising the weekly Tuesday visits of the Missionary Aviation Fellowship (MAF) flights to all our four mission centres, all of which needed to keep their airstrips mowed and repaired. The Lapalama airstrip ran down the side of the ridge, so heavy rains often produced unwanted channels needing to be filled. We also had a few cows for fresh milk, and they loved the fresh grass on the airstrip, but did not know when it was Tuesday. Sometimes the agricultural workers forgot to keep them off the airstrip that day, much to the frustration of more than one pilot who had to buzz us to get the airstrip cleared.

I remember one emergency when I was in charge at Lapalama. Village aid post orderlies and an attending crowd of relatives and stretcher-bearers carried in a woman with a retained placenta after giving birth. So I had to get onto the two way radio and organise an emergency MAF flight to take her to the Baiyer River hospital. Imagine my non-medical explanations of her condition and its severity! That entertained the whole mission staff listening in. I gave the mike to the local medical orderly and let him try to explain. However, in that culture women did not like men dealing with childbirth. Usually the nurses did all that, and doctors only came in for complications. This was a life-threatening complication. The Baiyer staff decided we needed to get a Cessna in to get her to hospital.

I enjoyed life at Lapalama, and like most people there had bare feet most of the time, so they hardened. No one at school had shoes, including the other teacher, Keyane. He often wore native attire, the string net in front and leaves behind. Most people did then. Most men grew beards. It was far easier to trim a beard than to shave, so very few shaved. I grew a beard also. However mine seemed to be rather thin compared to their thick curly black beards, and mine had strange colours like ginger mixed with light brown. The novelty soon passed, so I returned to shaving.

We trekked a lot, mostly to local villages at weekends. My longest trek took a week with Warren Brown and some pastors from Lapalama over the 8,000 foot ranges further to the north to Yangisa in the remote Wapi area, a mission and evangelistic outreach of the Enga church. The Engas sent pastors there to pioneer a new church in that area. They identified

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fully with the local people and steadily built village churches and Christian communities in remote areas.

I returned from some of those longer treks, so tired, forcing myself to just keep taking one step after another, until at long last the mission station ridge came into view. Home never looked so good.

At weekends I continued to visit different village churches. Usually my school pupils walked with me to their village. That gave them a chance to practise their English, and gave me an opportunity to practise my Enga. So we had strange conversations where they used poor English and I used poor Enga as we talked together, learning each others' languages!

One of my brightest pupils, the son of the most respected pastor in the district, lived in a village about three hours walk up into the ranges. I liked going to that village church from time to time as the pastor was such a godly, compassionate and intelligent man. However, the first time I went there the pastor amazed me. There was the highly regarded pastor, sitting with the men, unwashed, with a dirty laplap, smoking the home grown local tobacco rolled leaf, as many men did, and he had a runny nose as well – and of course no handkerchief, not even an old cloth. Further to my conservative astonishment, when we all went into the grass hut church for the meeting, the pastor just put out his unfinished rolled tobacco leaf and stuck it between his curly, dirty hair and his unwashed ear.

At school we had other expectations. Pupils had to wash. Every Monday when they returned from the village the indigenous staff would inspect the heads of students to find any lice. Where lice lived, that student received a very close haircut and an extra shampoo. School on Monday mornings sometimes looked like a barber shop. Actually most students seemed to like getting a hair cut and shampoo.

Early in my second year at Lapalama, I walked with a group of about a dozen young men from Baiyer River to Lapalama. The Baiyer school did not have enough staff to teach them just then, so I taught them at Lapalama. That walk took us two days. We slept in a village in the ranges

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on the way there, dining on the usual sweet potato in the mountain village. We had to cross two huge gorges, each with a swinging vine bridge at the bottom of the gorge, strung across raging waters. A great adventure!



*Swinging vine bridge*

The vine bridge over the Sau River led to the track up the ridge to Lapalama. We could walk to that river and bridge in about half an hour from the mission station, and I sometimes took the school there for swimming lessons. Many of the older boys liked to swing off the vine bridge and drop into the water, so they taught me to do that too! The last time we swam there was in the wet season, and I had not realised how swiftly the river flowed then. One of our biggest, strongest lads swam too close to the rocks where the river narrowed, and it swept him away downstream, with him thrashing and yelling but unable to get out.

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I had a whole school crying, lamenting and howling as it dawned on them that he had been swept downstream. Older boys leapt through the bush along the sides of the river heading down the river looking for their mate or a drowned body. I had to stay with the school pupils, and I would not have been nearly as fast as those boys were, sprinting over rocks and through bushes till they were out of sight around the bend in the river.

The young man who had been swept away was named Kyaka, and he was a Kyaka Enga who had walked with his friends and me from Baiyer River to Lapalama. I was already imagining and dreading the repercussions. In their vendetta culture I would immediately become the prime target for a pay-back killing. However, their culture also accepted that anyone from the offender's tribe could be killed instead, so I had put the whole Lapalama community in peril. Christians, of course, usually did not follow those tribal customs, but not everyone was Christian.

I once saw a corpse lying on a log bridge, the victim of a pay-back killing. He had been axed in his neck because he had committed adultery with a relative of his murderer. That murderer then ran straight to the nearest police station or government officer, for protection, knowing that anyone from his victim's tribe may then try to kill him in another pay-back killing.

Our prayers are really earnest, sincere and desperate in such emergencies. We had to wait nearly half an hour for the boys to return, shouting as they came. They were shouting in fast Enga but some students explained to me in Pidgin that "*Em i dai*" (Him, he die). Now the language was really confusing. I wanted to know if he did die. So I tried to clarify it, "*Em i dai finis?*" English words had other meanings in Pidgin, so it took a while to clarify as they declared, "*Em i no dai finis. Em i dai liklik tasol.*" (Him, he no die finish. Him he die little, that's all – He's not dead, just wounded).

My student Kyaka staggered back very battered and bleeding, but alive. We were all thanking God as we celebrated together. The students who found him said that the only thing that worried Kyaka when he eventually climbed onto a rock was that in all the tumbling he had lost his



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laplap. I was thankful he had not lost his life.

The next day Warren Brown told me that a deputation of leaders had asked him to make sure I never took the students swimming again! Kyaka told me later that some people in his tribe did want to kill me, but he had talked them out of it.

That was not the only time I had been in danger in Papua New Guinea. As teachers, and later as Bible School teachers, we sometimes flew to inter-mission conferences for in-service training. I accompanied two young Enga ladies to Madang and then on to Rabaul for a Christian Education conference. In Madang I walked with them around the town and then back to our mission guest house. The next morning the night watchman at the guest house told me he had found a group of angry young men with knives creeping toward my room intending to kill me. They thought I was another white man who had taken two of their girls into my room. Fortunately the night watchman explained to them that the girls had their own room, and I was their missionary friend and guardian. This guardian was asleep and unaware of the danger.

Many times we became aware of God's provision and protection, and I suspect we were also unaware of how much He answered the prayers of the vast number of people praying for us.

Mission life in Papua New Guinea gave us many opportunities to work with missionaries and indigenous leaders from many different evangelical missions. We attended conferences and I participated in running various training programs. They included education conferences, Group Life laboratories, and visits to many mission centres such as the Summer Institute of Linguistics at Ukurampa and the Christian Leaders Training College at Banz. We interacted with a wide range of people, indigenous and expatriate, all serving God in Papua New Guinea. That inter-mission fellowship enriched my life, and continued when I returned to Australia.

## ***Tekin***

The mission had established stations among the Min tribal people in the highland ranges to the west, close to the West Papua (then West Irian) border. 80 kilometres east of Telefomin brought you to Tekin, an isolated mission station a few miles from the government centre at Oksapmin. Keith and Val Bricknell established the Tekin station in 1962. In 1965 their household worker, Sep, became the first of many believers. The first believers were baptised in 1966. That year Ian and Jill Flatters moved there, Ian as a 'temporary teacher' who stayed for 12 years, with Jill initiating extensive medical work, later joined by Maisy Tompkins and then Dorothy Harris till she retired. By the 1970s half the 4,500 population in surrounding villages had become Christian.

I taught at the school there in 1967 while the Bricknells were on furlough. Tekin was a remote and recent outpost station so facilities were minimal but adequate. We had the usual generator to provide electric power from dusk to 9 or 10 p.m., kerosene fridges, and strong bush material buildings. It was higher and cooler in the ranges there than in the Enga area.

People in the Telefomin and Tekin region used Pidgin extensively. The Min people had so many different dialects, being scattered through huge mountain ranges, and the government officials all used Pidgin, so it had become well known and well used throughout the whole area, much more so than among the Engas.

Again I gained new experiences among the Tekin people, teaching basic English, and trekking to some villages with mission staff at weekends to attend village services. I enjoyed wide ranging talks with missionaries and their assistants on the trek and saw one of their early baptismal services as new believers declared their commitment to Christ. As with the Engas, they held their very public service in a dammed creek forming a baptismal pool.

Being fit and healthy I took the opportunity to make the trek from Tekin to Oksapmin, and I appreciated flying to Telefomin for a weekend with

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the staff there, observing their approach to mission, evangelism and discipleship. Then I returned on the weekly MAF flight to Tekin, famous for its unusual and alarming airstrip in a narrow valley, with cross winds and a slight curve in the airstrip! Fortunately the plane always slowed enough to negotiate the sloping curve on landing, and took off down the slope with sufficient speed after the curve to take off, buffeted by the winds funnelled between mountains.

While I was there, John Halverson, an MAF pilot from New Zealand, disappeared while on a flight out of Telefomin. For a couple of weeks the government staff at Telefomin co-ordinated search planes, meticulously combing the whole area looking for the wreckage in the dense, high forests of the mountain ranges. So I had a few days as a passenger on some of those light planes, searching. Many other commercial operators joined the MAF staff and its fleet in the search, but no one found anything. The thick jungle had swallowed up all evidence of John's disappearance.

We all used MAF Cessnas for regular movement around the mission stations. Most village people who had never seen a road, car or truck, were familiar with the yellow Cessna arriving faithfully every week on the mission airstrip, and many of them had been flown to the local hospital when sick. Many pastors and leaders attended conferences in central stations or towns using MAF. Most pilots were our good friends and skilled aviators, negotiating rapidly changing weather patterns and primitive airstrips with amazing ability.

### ***Sauanda***

During my third year I commenced some short-term Bible Schools among the Engas, and was then started a new area school in a village called Sauanda about eight kilometres up the Sau Valley from Kompiam. So for the last six months of my first term, while still single, I lived in that village by the river on land set aside for the school. We had basic bush buildings, one school room, my house and cook house, and my assistant's house. All were made of woven bamboo with thick grass roofs. One night my assistant stoked his house fire too much and sparks flew into the dry

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grass roof, so it soon caught fire and burned down completely. He quickly rescued his few belongings, mainly some clothes. Within a day, the villagers built him a new one room house.

I enjoyed starting the new school and teaching Grade 1. My students were keen and receptive, and learned fast. Each year the school added a new Grade 1 class with another teacher, usually a trained local teacher. When I returned there on my holiday visit in the nineties I discovered that after the school had grown to its full size with seven or eight classes and teachers, a pay-back war erupted between that village and a neighbouring one and in the fighting the whole school was burned down. They had to build all over again higher up the ridge. That pay-back war started because someone had stolen some food from someone's garden, and it soon escalated into tribal fighting. Such was life in Papua New Guinea.

There I also learned a bit more about the local spirit culture. One night a man arrived, as many did, wanting to talk. He was different. If a brown skinned man can be white or grey, he was. He was scared. Really scared. He chattered away in fast Enga and I missed most of it, so had to get others to explain what he was saying to me. They told me he had seen a local spirit, the spirit of a man gliding along toward him just above the track. They believed it was the spirit of someone who had been murdered. Well, I was not familiar with familiar spirits or that aspect of their culture, but I knew about spirits from the Bible. So we talked about Jesus' victory over everything including the spirit world, and I encouraged him to trust in Jesus not only for his own personal protection, but for the tribal leaders to also trust in Jesus to free their people, fully.

Conversion among Engas meant life commitment, not just a response to an invitation in a meeting. I never saw an altar call or invitation for salvation at any time in PNG. People chose to follow Jesus, after teaching and discussion. They chose in huge numbers, usually in communal groups where they discussed and agreed on things together. Then after further teaching they publicly signified their commitment to Christ in baptism, New Testament style. Village pastors led all that, and baptised their own people.

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All the mission centres had pastors' schools to teach the mainly illiterate pastors about the Bible. Pastors, like chiefs, held great respect in the community. People really listened to them, and many of them led huge numbers of their people to faith in Christ.

While I was teaching at Sauanda I began corresponding with Meg Bowman, then teaching at Lapalama further down the Sau Valley. Meg came to teach as part of the temporary teacher scheme in 1966, one year after I arrived. In the sixties, before independence, the Australian Government paid the salaries of school teachers in PNG to help aid the country's development in education. This enabled missions to develop many more schools. Our temporary teachers came for two years and were not required to learn the local language as permanent staff did. Many teachers, nevertheless, picked up basic Enga phrases.

During the first of her two years, in 1966, Meg taught at the main mission centre at Baiyer River, which had a large school as well as the hospital. Then in her second year she taught at Lapalama where I had been for the previous two years. So like me before her, she cut her teeth in the large Baiyer River school, and then taught in the much smaller school at Lapalama. That year, 1967, I was teaching short-term Bible Schools of three months in other areas, and then started the new area school at Sauanda.

Our friendship ripened, so in the last six months of 1967, I would finish my Grade 1 class early Friday afternoon, ride my motor bike to Kompiam, and then run the mountain track from Kompiam to Lapalama, normally 5-6 hours hard walking over high ridges and across the Sau River gorge on the swinging vine bridge. I covered that trek in a record 3 hours. On the way I usually met some young men on the track so would challenge them to a race to their village further along the track. They could leap down the ridges with their sure footed skill and hard bare feet faster than I could, but I often beat them striding up the steep ridges with my long legs. They sang songs around their hut fires about the white man who leaped across the mountains to see his girl at Lapalama. Love motivates!

Village culture, and the mission's indigenous policies, disapproved of a man holding hands with a woman. Married men did not hold their wives'

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hands either, and never hugged in public. In the village culture of bare skins and minimal covering, such action was regarded as promiscuous. So when Meg and I went walking, such as to a village church on Sundays, we did not touch. Friendly, observant villagers, often our curious school pupils, usually accompanied us.

I did manage to go Western occasionally with hand holding, and even an occasional kiss, but always at night and on those rare occasions when we were alone together. However, even that had its dangers. One time we went for a quiet walk at night along the top of the ridge near the mission station. As it was dark, away from the lights of the houses, I boldly held her hand and enjoyed it. After all, I couldn't have her stumbling in the dark! We paused to embrace. Fortunately I opened my eyes to see smouldering red embers moving toward us low down on the track, and realised it was someone coming along the track with a bundle of dry grass lit to make a light, village style. It was one of my former students. He coughed politely, as you do when you are approaching people in the night so you don't scare them. Meg and I rapidly separated and made room for him to pass as we shared the usual greeting, "*Epenelyamo*" - I see you are coming!

Eventually I proposed to Meg, in broad daylight, by the Sau River, down the ridge from Lapalama, before Meg and I flew back to Sydney for furlough. After three months of home assignment meetings and time with our families I married Meg in May, 1968. We returned together to PNG extending our honeymoon with our voyage from Sydney to Brisbane, Port Moresby and Madang on the MV Bulolo.

Then we flew into the highlands for the rest of that year at Lapalama where we taught in the school again, and then I taught a three months Bible School there. I had begun that short term Bible School teaching before we married.

The short term Bible Schools of three months helped to train young leaders to be village teachers and village pastors.

## ***Bible Schools***

At that time in the sixties we had no permanent Bible Schools in our area. I wanted to teach in Bible School once I had passed my language exams and could speak and preach in basic Enga. Senior missionaries led regular pastors' schools and occasional Bible School courses for keen leaders, but no full-time Bible School existed there then.

The mission staff considered this, on and off, for a year, including discussing some papers presented at the annual staff conference at Baiyer River. Eventually, after a lot of consultation with the village pastors, we all decided to hold three-month short-term Bible Schools in Enga and Pidgin in each of the four districts, based in Baiyer River and Lumusa in the south, and Kompiam and Lapalama in the north. I organised and led them, and the pastors and mission staff approved and adjusted the proposed curriculum.

We all used Gestetner duplicators in those days, and like everyone else, I was soon churning out endless stencils with my typewriter and with drawing implements, and even inserting a marvellous range of stencilled pictures, photos and cut outs. We all produced translations, notes, teaching aids, and many kinds of booklets. These included Bible passages, stories, health manuals, agricultural and building guidelines, and devotional booklets.

The Mission gave me the great opportunity to visit other Bible Schools in Papua New Guinea so that I could see what others did. That was informative and reassuring. We had been blessed as a Mission. We worked among a receptive people who showed a lot of leadership in the church and community. Our Bible Schools contributed to that.

Missions in Papua New Guinea all faced similar challenges. What does an indigenous church look like in that culture? How can the church in Papua New Guinea be guided more by Scripture than by our Western traditions? What is the Spirit of God saying to indigenous pastors and leaders? Those challenges filled our classrooms and village visits with lively discussion and prayer.

## ***Pinyapaisa (Lumusa area)***

I started teaching Bible School in 1967 in the Lumusa area at a mountain village called Pinyapaisa, about four hour's walk beyond the Lumusa plateau. Being single I found it easy to move there. Strong men earned carriers' wages by carrying my tin trunks on long poles, and they even carried a kerosene fridge tied to long poles as well. Although I lived in a village setting, I still had 'mod cons' such as a fridge, a typewriter and a portable Gestetner duplicator.

I had to create most of my teaching materials. We did, however, have some booklets in Enga including translations of some books of the New Testament. We also had *Nupela Testamen* (New Testament) in Pidgin, and *Ol Stori Bilong Baibel*, a Pidgin Bible Story book. The rest I created. Later on Tony Cupit, with Mapusiya Kolo and others, completed the Kyaka Enga translation of the New Testament, printed in 1973.

I taught basic Bible information, but also practical training for village teachers and young pastors-in-training. Many of my students were, or would be, village teachers or village pastors. So I found myself running a short-term teachers college and a short-term ministry training college, called a Bible School. I taught these young village leaders literacy and numeracy in Enga and Pidgin as well as the more usual Bible School subjects such as the life of Christ, Bible overview, the early church, and teaching and ministry skills. They were teaching me a lot about their own culture as well.

I taught them how to use Pidgin resources, and they taught me Enga, but now I was mixing up their Kyaka Enga in the south with my Sau Enga from the north. Alas I never fully sorted it all out! Some words were the same or similar in the two dialects, but many were different. They often laughed at my muddled Enga.

It was adult education with stimulating cross-cultural exploration of Jesus' life and teaching and life in the early church, applied to their village life and culture. They were teaching me as I was teaching them. They pointed out that they were much closer to the Bible culture than I



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was. They shared everything, or had everything in common, as in the New Testament church. They knew a lot about spirits, and Jesus certainly took authority over a lot of unclean spirits. They knew a lot about the power of demons, curses and magic. That was a lively part of the Book of Acts and the early church as well.

When revival swept through that whole Enga area in the seventies, the pastors and village teachers had already explored what it could mean, and they seemed to understand it more than many missionaries, and moved in the Holy Spirit's authority, just as in the New Testament.

### ***Kompam***

After three months at Pinyapaisa in the Lumusa district, I moved to Kompam in the Sau Valley, again carting all my worldly goods in my tin trunks. Carriers walked them back to Lumusa and then an MAF Cessna flew them and me to Kompam. Again for three months I taught village teachers and pastors in a basic Bible School, this time working with the more familiar Sau Enga dialect of that area.

There I produced an interesting 8mm film of the Good Samaritan story, depicted in the Enga culture. The students loved it and became overnight movie stars in that area. I mailed my 8mm films to Australia for developing, then spliced and edited them into a movie. So I was director, editor, and producer, but my students were the stars. When we showed the film in the villages (using a portable generator) it was the first time those people had seen a movie. They thought we had filmed real life, and were really upset about the poor village man attacked and robbed and left to die, but they were relieved that he did not 'die finish.' Although the uncaring local pastor and village teacher both ignored the victim, at least a stranger from a foreign tribe helped him and took him to the Aid Post.

Again I was visiting village churches at weekends with my students. I didn't need to preach. They did, as well as the local pastor. Garth and Val Manning, the senior missionaries, helped in many practical ways. Val showed me how to create interesting Gestetner stencils for booklets and newsletters using pictures and photos added with stencil glue. I went

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trekking with Garth into the remote Wali mountains across the Sau River gorge as he visited villages to encourage pastors and explore areas where people asked for or needed a pastor and a church.

While I was there the people of Mamanda, half way between Kompam and Baiyer River, offered flat land to establish the central Enga Bible School. So we trekked there to investigate possibilities. We surveyed the proposed station area, including marking out an adequate airstrip site. It seemed logical, and opportune, being central to all four districts of the Enga area. However, it was remote and would need a huge investment of funds and staff. The following year the already existing land at Kwinkia in the Baiyer Valley became available for the Bible School at little extra cost. Before we commenced the full time Bible School at Kwinkia, I returned to Lapalama, our first home after Meg and I married.



*Geoff and Meg, May 1968*

## ***Lapalama***

We returned to Lapalama in 1968 where Meg taught in the school again, and I ran the short-term Bible School. As at Kompiam, I was back in the Sau Enga area, using that Sau Enga dialect and Pidgin with my students. Again I was teaching young leaders who would be village teachers or pastors.

Meg and I lived in one of the first mission homes built there, with its thick grass roof, platted bamboo walls, a milled timber floor, and a separate cook house with its fuel stove out the back.

Nara Lakani, one of the local young men, became our household employee. He was good. My previous cooks often muddled packets of jelly or custard with packets of cereal or porridge. If you never eat those things, but eat only sweet potato for breakfast, they can be confusing. So I sometimes had jelly for breakfast in my single days. It was not so with Nara. Meg's instructions were clear and he was competent. My culinary life lifted to new heights, and stayed there. Nara remained with us for the rest of our time in PNG. Bright and versatile, he soon learned all that Meg wanted him to know about cooking and helping around the house. His help freed us to work full time in the school and Bible School.

Now Meg's involvement with the students enriched my teaching. We often had them in the house for discussions or eating together. Both of us kept busy preparing materials for Bible School and for school, and I had begun external studies with the University of Queensland.

Those months back in Lapalama raced by quickly. Again we accompanied our students to village churches at weekends, and again I saw my students involved in preaching or Sunday School teaching.

I loved to see them applying what they were learning. Of course, they had been doing plenty of that before we started the Bible School, and that made our classes all the more relevant and interesting because I was teaching many of them on-the-job with in-service continuing education.

## ***Kwinkia (Baiyer area)***

Early the next year we moved with all our goods, including our wedding gifts, back to the Baiyer River area to commence the Enga Baptist Bible School at Kwinkia in the Baiyer Valley. We moved there into the large bush house on that land, previously the home for Rob and Win Thompson. They had trained agricultural workers there, but more recently they had moved to the Baiyer River station to work full time with pastors, as well as supervising agricultural developments in the villages including growing coffee for income and running cattle. The Baiyer River staff had run a short term Bible School for that area at their pastors' school.

Our first child, Lucinda, born in the one room European ward at the Tinsley Hospital at Baiyer River, arrived in the first minutes of July that year, the same month that men walked on the moon. We all listened to that moon walk on our short wave radios. Meg and I were over the moon with our lovely, lively daughter, often carried in a cosy string net bag (bilum) made from pandanus fibres, as were used for Enga babies.

The grass roof on our Kwinkia home had no ceiling, so before the mission doctor would let us bring our baby home I had to line the roof with thick tar sisal-paper tacked onto the round bush tree rafters to stop dust and bugs falling from the grass. Nara, our house help delighted in looking after our baby at every opportunity, often carrying her in the bilum net bag.

On our first Sunday back in the house, we took Luci to the local village church service, and the women wanted turns holding her. It was hard to get her back, and she caught an eye infection from the unwashed breasts. She healed quickly. Babies make wonderful missionary ambassadors – everyone loves them.

Luci never learned to crawl. The platted bamboo floor scratched and hurt her knees, so she quickly learned to stand up holding onto chairs, tin trunks, and table legs. By nine months she began to walk with clever balance, a precursor perhaps to her love of dancing and teaching dance

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and the arts at Tabor College, a Christian college in Adelaide, South Australia, and founding her Remnant Dance group in Perth.

The local people at Kwinkia built a new large classroom for the Bible School. So at the beginning of 1969, we commenced the full time Bible School there. Once again I mixed my Sau Enga with their Kyaka Enga. The pastors from each of the four districts chose eight men to be the first full time students, committed to two or three years of Bible School. Pastors from Lapalama also urged the mission to take three extra students from the even more remote Wapi area around Yangisa, a missionary outreach of the Enga church. So we did. Those three men from Wapi had less education than the others, and needed more help with literacy, but they showed great commitment and strong faith.

Our students were very committed, and really keen. Teaching them was not like work, but a privilege and pleasure. Some were married and had children, so our hostel area included many small homes for young families. Meg taught the wives literacy as well as practical skills for home and church life.

Every morning we had Enga style classes, often more like discussions and story telling, the way Engas would do that, sitting around the village in the shade of the tall bamboo clumps. During the afternoons the students worked in their food gardens and at night had prayer groups or studies by the light of kerosene lamps.

We regularly ate with groups of them in our home, the eight from a district at a time, and the 11 from Lapalama, introducing them to our cutlery and some of our food, as well as sitting together on the floor Enga style, sharing their food. At least to some degree we became part of their communal living.

I prepared teaching materials in both Enga and Pidgin. That included opportunities to produce some Pidgin materials for wider national use. Scripture Union in PNG published daily reading notes on different books of the Bible, and asked me to write their notes for the book of James. I wrote devotional comments on each section of James' small practical letter, applied to the South Pacific communal culture.

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Kongoe Sipwanji joined me at Kwinkia to teach in the second year. One of the strong leaders from the Lumusa area, he had just graduated from the Christian Leaders Training College at Banz in the highlands where the teaching was in English. So now I had very welcome help in preparing materials we needed for our practical subjects, exploring the Bible, the church, ministry, teaching, and discipleship. We also included practical teaching on agriculture and community life, usually taken by visiting specialists from the mission centre at Baiyer River.

I am grateful to the Mission and the Enga church for the privilege and experience of inaugural teaching in their Bible Schools. I'm sure I grew at least as much as the students in discovering biblical and ministry truths relevant to their culture and to me. Cross-cultural experience like that took me through a paradigm shift in my understanding of the Bible and the church. I thank God for that. I think I needed PNG more than PNG needed me!

Later in our second year there at Kwinkia, Meg and I returned to Australia for furlough and deputation, medical clearance, and the birth of our second child, Jonathan. I also studied at the University of Queensland to complete my Bachelor of Educational Studies degree which I had commenced externally in PNG, and pursued study for my Doctor of Missiology degree with Fuller Theological Seminary. Meanwhile at Kwinkia, Seton and Barbara Arndell joined Kongoe to teach at the Bible School and develop it into the Enga church's Bible College which eventually had a fully indigenous staff, with Maku Lunga and then Kongoe Sipwanji as principals.

I remembered those early days of my tentative and very limited translations of the early Kyaka Enga dictionary and grammar into Sau Enga and translating many teaching materials into Sau Enga. Others did the hard work of translating the Scriptures.

Ern Kelly began early translations of New Testament books in Kyaka Enga. Ken Osborne contributed to the program and eventually Tony Cupit, working with Mapusiya Kolo, completed the task. The Kyaka New Testament was handed over to the Engas in December 1973 at a colourful

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and moving outdoor service attended by Ken Osborne and Tony Cupit, with representatives of government and the community and the publisher, the Bible Society. Revered Enga Church leader Sai Maranyi received the first copy of this book which has revolutionised church life among the Engas.

After initial translation work by Garth Manning at Kompam and Warren Brown at Lapalama, Sally Burton completed translating the Sau Enga New Testament, assisted by Nakandewa Kaimani from Lapalama and Thomas Keyane Pangali from Kompam. Albert Kroenert returned to the Sau Valley for the great day in January 1980 when their New Testament was presented to them 30 years after Albert established that second Enga mission station.

A large team worked with Sally Burton and other missionaries on the Bible Society's abridged Old Testament in Kyaka. It was presented to the Engas in November 1988. Sally recalls, "Many parts of the Old Testament spoke powerfully to the Engas. Kondopingi told me one day when she was working on Proverbs – "This book is talking about the very things that are happening in our village."

The hard work of missionaries and local leaders provided the Enga people with the New Testament in Kyaka Enga and in Sau Enga, and also gave them the abridged Old Testament in Kyaka Enga. The whole Bible is available to them in Pidgin.

### ***Return visit***

Meg and I returned to the Enga area on a holiday visit in 1994, accompanied by our youngest daughter Melinda, then a trainee nurse. We combined that visit with a short-term mission to the Solomon Islands.

We stayed with mission staff at Mt Hagen, Kompam and Baiyer River, and renewed friendships with many people we had known and taught almost 30 years previously. Pioneer church leaders Sai and Pii were still alive, respected and honoured. Revival had swept the area in the seventies,

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followed by an upsurge of crime in the eighties. Mission centres now needed high protective wire fences and night watchmen – a huge contrast to the safety and freedom we had known there. My daughter, a nurse, could not visit village clinics in the hospital jeep, heavily protected with thick mesh wire, in case of robbery or rape. The women had to stay on the mission station for protection.

I took a wild, fast ride by jeep from Baiyer River back to Kwinkia where we had lived, and spoke at some meetings there, prayed with many, and met former students who now, like me, had their own families and held many positions of leadership in the church and community. We rejoiced together in God's grace and goodness, even in the midst of opposition and danger.

I especially remember a moving night at Kompiam where Leneya Bulae from Yangisa found me. He had been one of the first students at the Bible School at Kwinkia, one of the three from the remote Yangisa area north of Lapalama. He had been one of the quieter students with a limited education. Now he served the Lord as a pastor at Yangisa and also for six months a year as a roving evangelist, Spirit-led and empowered. Like many others in the revival, he found new anointing and gifting in his life and ministry. He saw many saved, healed and delivered as he prayed for them. He received unusual revelations to help or challenge people. A Bible reference would come to his mind, even though he did not know what it said. When they read it, they would find it particularly relevant. Leneya only had his Pidgin and Sau Enga scriptures, without any commentaries or concordances.

As we prayed for each other, he felt that Luke 17:5 was for me, "Lord, increase our faith." Now the student taught the teacher! Interestingly, I felt that Judges 6 applied to Leneya, another Gideon destroying local idols and defeating invading forces with small resources under God's direction. I love to see people living the Scriptures today. Many people we taught now do that as they serve the Lord powerfully in Papua New Guinea. They follow Jesus: *Ai bilong yumi mas lukluk i go long Jisas* (Eye belong you-me must look-look it go along-with Jesus – looking to Jesus – Hebrews 12:2).



## ***Conclusion***

Revival powerfully impacted Solomon Island pastors and leaders in 1970, especially in the churches of the South Seas Evangelical Church (SSEC). Many of those leaders and pastors told their story in other islands and nations, including Papua New Guinea.

Then revival swept through many areas of PNG and other South Pacific islands in the seventies, and since then. It transformed church and community life across the South Pacific and powerfully affected the Enga and Min tribes. See my book *South Pacific Revivals* for accounts of recent and current revivals in South Pacific nations.

### ***Enga revival***

During September 1973 pastors from the Solomon Islands visited churches in the highlands of PNG. They conducted meetings throughout the area including sessions with village pastors.

Revival broke out in many villages on Sunday 16 September when the pastors had returned to their churches. Hundreds of people, deeply convicted of sin, repented and were reconciled to God and to one another with great joy. Pastors in one area held a retreat from Monday to Wednesday in a forest which previously had been sacred for animistic spirit worship. Others joined the pastors there. Healings included a lame man enabled to walk, a deaf mute who spoke and heard, and a mentally deranged girl who was restored.

Work stopped as people in their thousands hurried to special meetings. Prayer groups met daily, morning and evening. Most villages established special places for prayer such as groves near the village where people could go and pray at any time. In the following months thousands of Christians were restored and thousands were converted. The church grew in size and maturity.

Jess Redman gives the context for the revival and its beginnings, referring to comments made by Rob Thomson:



*Enga revival convention*

*“Enga religion, as with all animistic religions, is basically materialistic. Much thought and energy are given to manipulating and placating spirits so that they will bring material success – in gardening, trading, hunting, fighting – or stop causing sickness, ill-fortune, crop failure and other calamities. Against this background came the Gospel of Jesus Christ. Much of the message was baffling to the Enga mind. It was natural that he would grasp at the things he did understand. A life of joy and peace, free from disease, death and sorrow, was something the Engas were interested in. To the animist the world over, obtaining help from the spirits is through correct performance of ritual.”*

*Rob said that many saw baptism and communion in this light. They believed that if they did these things properly, God would be pleased and bestow His blessing. It is not surprising then that there was a certain amount of disillusionment, for the Engas found that even though they were baptised and took communion, Christians did not seem to be exempt from sickness and poverty. Added to this were the changes being brought about by the impact of a new life-style and the preparation for self-government in 1975. Many turned back to old ways. Others, however, showed a wonderful maturity in dealing with the situation. Many young people had no conception of the need for personal decision and discipleship; their parents*

## *Pioneer Mission in Papua New Guinea*

*had made the decision to follow Christ and they accepted that they too were Christian.*

*Into this situation came the soul-shaking events of the 1973 Enga Revival!*

*In Lumusa, and the Baiyer there came a powerful moving of God's Spirit in the churches. Many Christians were challenged to reconciliation and rededication in deeply moving services which saw an outpouring of the Holy Spirit. There was confession of sin, and a new joy and conviction apparent in the lives of many church members. Long-standing quarrels were resolved in an atmosphere of Christian love, and many people gave their lives to Christ. In the first six months the movement in the main was confined to a recommitment to Christ by church members. Many of the older people said it was like the time when the Enga church was born. This was a direct answer to the prayers of many of the Enga people.*

*In August 1973 Baiyer pastors held a retreat and invited Solomon Island pastors studying at Banz to speak. During the final days of the retreat, many pastors were moved by the preaching of the Solomon Islanders. In the joy that followed their experience, they arranged for the speakers and other students at Banz to visit the churches at Baiyer, Lumusa, Kompiam and Lapalama in September. Thus began a ministry which brought so much blessing.*

*Alison Wilkinson was in the service at Lumusa when three of the pastors were visiting in September. She saw 25 women and seven of the men literally shaken - there was a strong rhythmic movement of the shoulders and body. Some also seemed to be convicted of past sin. Others were filled with joy and expressed a strong desire to serve God.*

*Some of the pastors and several leading women were commissioned by the church in a special service to move out to visit other churches in the area. Each group was led by a stable senior pastor. There were mixed feelings about some of the manifestations of the movement but both Engas and missionaries and others who visited the area from Australia, looked on it as a movement of the Spirit. Miracles of healing and reconciliation were seen.*

*Seton Arndell made these points after seeing the happenings of those days:*

## *Light on the Mountains*

- 1. The Movement has taken place in response to Enga prayers.*
- 2. The Solomon Island pastors' preaching was straight Bible preaching with no emotion and little emphasis on revival as such. The emphasis was on the greater need for dedication to Jesus Christ.*
- 3. The response to the preaching was mainly weeping, confession of sin, reconciliation and praising God. The pastors were encouraged to counsel those who were convicted.*
- 4. There were a few isolated instances of speaking in tongues in one congregation, some of visions and prophecy, miraculous healings, and of demons being cast out. The general pattern (as in No. 3) was followed by a quiet waiting on further teaching from God's Word.*

*One of the miracles of the whole movement was the completion of the whole of the New Testament in the people's tongue at the time these events were taking place, and its presentation to a people thirsty for new life and more knowledge of the God of glory.*

*The result in subsequent years has been a stepping up of work among pastors and in the Bible Schools. At Lumusa and other places the newly blessed Christians kept up their 'prayer-houses' on the top of the ridges where they met at dawn and evening to pray and to speak of the things of God. Prayer has been an important factor in the great changes that have come. Since 1978 for example, individual and communal prayer grounds have been established. These are beautifully tended and are often located on sites which were significant to the Engas in their pre-Christian days.*

*As well as the positive aspects, there are some that might be considered 'neutral' like noisy methods of showing joy and involvement. This seems neither to hinder nor to help the church life. Other aspects, however, are causing concern among the church leaders and missionary colleagues. In some cases younger men, untrained in Bible truths and Christian leadership, showed a tendency to assume leadership. That was a worrying feature of the revival, but now the movement is towards openness and hunger for teaching. Pastor Sai has 'asked the Australian church to pray unceasingly that God will give his people gifts of discernment so that they*

## *Pioneer Mission in Papua New Guinea*

*may know what is from the Holy Spirit, and what is from malign spirits which are fighting to turn the people from the true path.*<sup>18</sup>

Rob Thomson gave this review a year after the revival began:

*When we first saw the revival, we approached it with caution, but as it progressed we have seen that the Holy Spirit is speaking to the people and expressing Himself in a way quite natural for the Enga people. We are cautious about the extreme displays of emotion. But these people display emotion very freely.*

*When the Spirit of God moves in them there is often a great deal of weeping and loud wailing as people are convicted of their sins. Sometimes there is a violent physical reaction by people so convicted. Again, when they are released from their sins they display a great deal of joy and happiness – singing and loud shouting.*

*In all this we rejoice that the Enga Church has been so strengthened and renewed in a way that has made a tremendous difference to the whole community.*<sup>19</sup>

Pastor Wiya Tramulia, a leader in the Enga revival told of significant changes including prayer and fasting, miracles and unusual spiritual gifts.

*The account of Enga leader, Wiya, suggests that this type of positive church life and incredible happenings (many of which have been recorded and are available) were far more widespread than most missionary accounts portray.*<sup>20</sup>

This was followed in the eighties by tough times. Tribal conflict, destruction and bloodshed erupted. Revival often precedes hard times and equips God's people to endure, or even to suffer for him.

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<sup>18</sup> Jess Redman, 1982, *The Light Shines On*, pages 164-166.

<sup>19</sup> "Vision" Magazine, May 1974, page 8.

<sup>20</sup> Tony Cupit, Ros Godden & Ken Manley, eds., *From Five Barley Loaves*, Mosaic, 2013, p. 259.

## ***Min Revival***

Pastors from the Solomon Islands spoke about their revival at a pastors and leaders conference at Goroka in the highlands of Papua New Guinea. Diyos Wapnok attended from the Baptist Mission area at Telefomin. He heard God call his name in the night there and realised that the Lord was drawing his attention to some special challenge. He told his story.



*Diyos Wapnok*

*I married a Christian girl who has been a help and support to me: we pray together when we seek the Lord's guidance, and she speaks in tongues. After C.L.T.C., we returned to Telefomin and Eliptamin, where we began a Bible School and worked in the churches. God blessed the work and 500 people were baptised there between 1961 and 1963. With five or six others, I decided to build a good house in my village. We used sawn timber, had several bedrooms as the white people do, and a stove and water tank. Nothing like it had been constructed in the village before, and I was very happy indeed with the idea of living in a really good home.*

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*But during this time (January 1974), I visited Goroka in the highlands, for a conference attended by several hundred pastors from different countries. It was a challenging time. One night I heard someone calling me, but I drifted off to sleep again before anything further occurred. Twice more this happened, but on the third occasion I realised that it was God calling me, and that he wanted to draw my attention to some special challenge he had in mind for me. But I did not know what it was. I was still thinking about this, and perplexed, as I stepped into the twin-engine plane that was to take me back home. On the way, as we drew near Oksapmin, one engine stuttered and stopped. We were terrified! But then God calmed me with a realisation that he had called me, three times, at Goroka. He yet had work for me to do before my life ended. We landed safely at Wewak and I flew on to Telefomin the next day, sure of God's call, but still ignorant of the details.*

*Back in my own village, in my fine new house, I became increasingly but reluctantly sure that God was calling me to go to Duranmin to work for him there. Duranmin was a valley some five days' hard trekking over the mountains among clans who had been enemies of my people! I feared that I might be killed if I appeared there! But the conviction became so strong that I set off for Duranmin, leaving my fine house behind, and arranging with my wife to follow when an airstrip had been made.*

*One Thursday afternoon while I was preaching at Duranmin, 50 people present became filled with God's Spirit, and experienced a flow of joy in their hearts. That was the beginning of the Revival. Some of those people had made decisions as Christians before that time, and some had even been baptised, but not all had been true to God and his commandments. They had not had much teaching, and the old pressure of the community with its reliance on the spirits, had proved too much for them. There followed a lengthy period of confession of their unfaithfulness to God, as a wave of new conviction and assurance gave depth to their decision to follow their Lord afresh.*

*There was much rejoicing and we began to see wonderful things that the Lord was doing. Many lives were completely changed. And the Revival did not stop there. From Duranmin it spread to Telefomin and Tekin and other churches, infusing new life and a new sense of commitment throughout Baptist church communities.*

## *Light on the Mountains*

*Now our whole area is alive! No longer are we worshipping dead ancestral bones; no longer are we crippled by fear of the spirits; our taro crops still grow and flourish, improved by the better tools we can now purchase; there is no longer a "Haus Tambaran", where secret items and fetishes are stored and feared. There are no more wars, prompted and impelled by fears of witchcraft, as in days gone by.*

*And on top of this, we see that our ministry must move farther out to non-Christian communities still under the power of these fears. As we are commanded in Matthew 28, we must give the life-saving message to others throughout PNG. People are drawn by good houses, by cars, and by other things that the white man has brought, but more important than these are clean hearts. ...*

*We used to recognise and fear many false gods: now we worship only One, the true God. I have followed him, and I plan to do so always. If you will listen for him, he will come to you too. He will call you to do big things for him, and he will fill your life with satisfaction and adventure. He will save you from wandering around aimlessly in the dark. He will guide you into all truth, and will make your life meaningful and exciting. I know. I have proved him over a long period of years. I hope that you will too.<sup>21</sup>*

Diyos achieved three aims he had when he began at Duranmin in 1975:

\* To build an airstrip which would give the area contact with other parts of the West Sepik Province.

\* To evangelise the Duranmin people.

\* To run an effective Bible College to train leaders for ministry.

Following that significant Thursday afternoon, March 10, 1977, at Duranmin when great light filled the room, those 50 people soon went out in powerful mission, filled with the Holy Spirit and great joy.

Tony Cupit, representing Australian Baptists, visited Duranmin at the beginning of the revival. He remembered:

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<sup>21</sup> Norm & Sheila Draper, 1990, *Daring to Believe*, pages 157-160.



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*1. It was very early morning that MAF took me there and yet a huge crowd was gathered. They looked cold and were probably hungry but remained and with great feeling sang songs composed by the people.*

*2. Diyos, an old friend, seemed to be in total control of events, not forgetting the Holy Spirit. He looked worn out I thought. That could have been because he had been there all through the night and was under obvious spiritual pressures.*

*3. While the huge crowd was generally restrained there were a few folk in the very front row somewhat out of control – but not too much mind was being given to them.*

*4. Diyos welcomed me warmly and had extravagant praise for the missionaries who had brought the Gospel.*

After the initial meetings and teaching, village pastors and leaders returned to their homes with new zeal and a deeper relationship with their Lord. The revival spread into all the surrounding areas.

The revival also spread at Tekin and the Oksapmin area in 1984 when Diyos came to the area to preach and teach. Missionaries there reported:

*Many have been blessed and are stronger because of this movement of God's Spirit. There has been a deepening work in the lives of many individuals, and some churches, which were almost dead, are now very much alive. It has brought real life to their worship and has given many a sense of urgency for prayer and study of 'The Word', as well as an increased openness to God working in power among them, and of understanding Christ within their culture, perhaps for the first time. For us, as missionaries, our approach has been generally to stand back a little and let the nationals lead, although there have been times when it was appropriate to help with talking things through. The whole movement has been a challenging and stretching exercise for us all, as we have had to let God broaden our understanding of him and his ways.<sup>22</sup>*

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<sup>22</sup> Norm & Sheila Draper, 1990, *Daring to Believe*, page 174.

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A pastor in a remote village in the Tekin area prayed all night for his mother who had died without believing in Christ. Two of his friends joined with him, laying hands on her body and praying in their own language and in tongues. By dawn they noticed that his mother had a faint heart beat and shallow breathing, so they prayed on in faith. Eventually she opened her eyes and sat up, asking for water.

She told them she had seen '*bikfela*' God, all in light. She wanted to go to him but did not know how. God told her that her son was praying for her and that he, God, would send her back to find the way to him. She asked her son about the way to God. Her son reminded her that he had been telling her and everyone about the way to God by believing in Jesus, but she would not respond before. Now she did respond and committed herself to Christ, trusting in him. Then she said she was ready to go to him and wanted to go, so lay down and died quietly. This time her son, the pastor, did not pray for her to return!

Revival had come to Duranmin and the Upper Sepik. This glimpse of God's greatness gave a new dimension to the students' preaching. The movement spread beyond the churches to their unreached neighbours and to most of the villages in the whole Upper Sepik area. Many churches of new believers were established and in the next three years at least 3,000 new believers were baptised. By 2000 an estimated 15,000 people belonged to the church in the Min District. It brought community transformation as the old spirit houses for secret men's business in each village gradually disappeared, being no longer used. Faith in God, commitment to Christ, and living in the power of the Holy Spirit replaced former rituals to placate spirits, and the fear and curses linked with those rituals. Whole communities celebrated the peace and joy of living in the light of the gospel together.

Miss Josie Bungsep, an ABMS centenary visitor to Australia during 1981, had trained at Banz in the Christian Leaders' Training College. She was the leader of the Baptist women in Papua New Guinea and challenged Australians with her accounts of revival.

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*Her vibrant story of the way God is using his people told to Australian audiences, jolted them out of smug, affluent, uncaring selfishness! As her listeners heard her stories of praying congregations, of praying the dead back to life, of the laying on of hands to heal the sick in the power of God and of the sheer joy and ebullience of her witness, they realised how far behind these Enga folk they were in their day to day walk with God.<sup>23</sup>*

Don Doull, the first missionary into the Telefomin area in 1951, returned in 1997 for a few months to encourage and teach pastors and leaders. He gives a marvellous summary of the effects of the revival among the Min people:

*During the years we had been away, a number of significant events had taken place which affected the life of the church and the whole community. Foremost among these would be the impact of the revival movement which commenced at the Duranmin Bible School in March 1977, where Pastor Diyos Wapnok and his wife Mandogen were the significant human agents at the centre of this mighty work of the Holy Spirit. The movement resulted in normal living, gardening, and study activities being suspended for quite a period while the people were overwhelmed with a sense of the presence and power of God in their midst. This resulted in confession, prayer and praise leading into witness, which caused the students from the Bible School, and also members off the wider Christian community, to move out in evangelistic witness to areas which up to that time had not been reached by the gospel.*

*The revival movement quickly spread throughout all the churches of the Min area and resulted in a widening evangelistic witness, which reached out into every village and hamlet of the area. Places which previously had not been heard of, were being reached and people were seeking the Lord. We were living in Port Moresby when this work of the Holy Spirit began. Rev Lindsay and Meryl Smith were then the senior missionaries at Telefomin and they have written elsewhere about the revival movement. The impact of God's movement on the church and the whole population of the Min area was still evident when we returned all those years later.*

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<sup>23</sup> Jess Redman, 1982, *The Light Shines On*, page 166.

## *Light on the Mountains*

*Evidence of the impact of the movement of God's Spirit was obvious in the way that the worship services had come alive with a new sense of joy and freedom. It was also evident in the amazing growth of the church, to the extent that the number of local churches throughout the Min area had now grown from ten, when we left Telefomin in 1967, to 130 when we returned in 1997. The number of baptised believers had grown from about 1,000 to over 15,000.*

*We were amazed as we listened to different people tell stories about how they had gone to one new area after another to take the gospel to small groups of people, recently discovered, and how many had turned to the Lord. The hardships and difficulties many of these evangelists encountered as they went about their witnessing were amazing to our ears, but that is how and why the church grew as it did.*

*The other impact which the revival had on the Min area was that the animistic culture had been changed to such an extent that the people could no longer be classified as animists. The whole area would have to be looked upon as Christian in its culture. Not that everybody had embraced the Saviour by personal faith, but the impact of the Christians was such that the old pagan traditions simply faded away.*

*One obvious example of this fact was that the village housing was no longer arranged with the men's house at the end of the village and family houses arranged in rows facing each other as they extended away from the men's house. Now there was no men's house, just family houses arranged wherever the family chose to build them. Previously, the men's house, which was also known as the 'spirit house', could only be entered by the men and boys who had reached a certain level of initiation. It was also the place where prayers were offered to the spirits who controlled every aspect of life within the village community. Now those customs and attitudes had been left behind. People were no longer held in bondage to the beliefs which had filled previous generations with fear. The secrets of 'men's business' which were kept within the bounds of the men's houses were no longer held to, and so the 'men's houses' were no longer needed.<sup>24</sup>*

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<sup>24</sup> Don Doull, 2002, *One Passion*, pages 177-179.

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One of the community leaders told Don that at a regional government meeting the Telefomin representatives asked for police to be allocated to their area. The authorities responded, “Telefomin doesn’t have many problems; you have your pastors and they look after your people.”

Christian community does that. Revival does that. Missionaries brought the good news of Jesus and the truth of God’s Word. The revival, an indigenous movement of God’s Spirit, applied the Word of God in the lives of the people in powerful ways. God’s Spirit in his people transformed whole communities and strongly anointed indigenous evangelists and leaders to plant and nurture virile churches throughout the rugged highland ranges.

I included the accounts of the Enga and Min revivals in my book, *South Pacific Revivals*. There they are seen in the context of similar revivals from the seventies in the Solomon Islands, Vanuatu, and Fiji as well as elsewhere in Papua New Guinea.

Australian and indigenous pioneer mission servant-leaders saw Jesus Christ, the head of his church, lead and enable them as he established his church among isolated, unreached people in Papua New Guinea. To him be the glory.

William Carey’s pioneering missionary call still resonates today:  
***Expect great things from God. Attempt great things for God.***

## ***Historical summary***

1949

June 24: Baiyer River chosen among Kyaka Engas

July: Albert Kroenert and Stan Horswell established mission at Baiyer

September: Don Doull at Baiyer

November: Betty Crouch, Sheila Wesley-Smith (Draper), Daphne Kroenert at Baiyer then joined by John Green (and Alice and the family in April 1950)

1950

November: Albert and Daphne Kroenert and Pat Obrien at Kompiam

1951

March: Arthur and Jean Kelshaw at Baiyer with sawmill and jeep

June: Eileen Tucker, Eleanor Crawford at Baiyer, Nan Shaw at Kompiam

July: Telefomin opened among Min tribes with Don Doull

October: Lumusa opened with Norm and Sheila Draper

1952

Thelma Beecroft, Beryl Fitton, Dorothy Harris at Baiyer, Bessie Schaeffer and Ruth Marks at Lumusa

November: Don and Elaine Doull at Baiyer River

December: David and Ruth Aldridge and Doreen Atkinson at Baiyer River

1953

February: Charles and Pam Craig then Bob and Gwen Williams at Kompiam

November: Telefomin temporarily closed

1954

February: Ern Kelly at Lumusa as Field Linguist, Bible translator

1955

February: Don Doull and Norm Draper reopen Telefomin

April: Ken Osborne and Bob Crawford at Baiyer

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November: Doug and Rosemary Vaughan at Telefomin

May: Victor White at Baiyer

1956

February: Max and Pat Knight at Kompiam

April: baptismal classes commenced at Baiyer and Lumusa

June 24: first baptisms at Baiyer River

July 6: church formed at Baiyer River

July 9: first baptisms and church formed at Lumusa

July 23: Tinsley Hospital officially opened at Baiyer

1957

February: Gil and Pat McArthur at Telefomin

1959

March: first baptisms at Kompiam

August: first baptisms at Telefomin

1961

Mark and 1 John published

April: George and Hazel Dickman open Lapalama and first baptisms

1962

Acts of the Apostles published

July: Keith and Val Bricknell open Tekin

1963

Matthew and Luke distributed in duplicated form

1965

John published

January: Tony and Margaret Cupit at Lumusa, Field Linguist, translator

Temporary teacher teams first arrive

1966

June: first baptisms at Tekin

## *Light on the Mountains*

1973

September: Enga revival began

December: Kyaka Enga New Testament distributed

1977

March: Min revival began

1980

January: Sau Enga New Testament distributed

1988

Kyaka Enga Shorter Bible distributed

### ***Information about resources available from Global Interaction:***

<http://globalinteraction.org.au>

Email: [info@globalinteraction.org.au](mailto:info@globalinteraction.org.au)

PO Box 273, Hawthorn VIC, 3122

### ***Information from Geoff Waugh:***

Email: [geoffwaugh1@gmail.com](mailto:geoffwaugh1@gmail.com)

<http://www.renewaljournal.com>



## **Photographs and maps**

Page numbers in this book:

From GIA (ABMS) Leaflets, 19, 47, 65, 76, 85, 139, 141, 160

From Vision Magazine, June 1981, 178

From *Beautiful Feet*, by Richard Ansoul, 36, 42, 51, 61, 70, 71, 191

From *Daring to Believe*, Norm & Sheila Draper, 53, 182, 191

From *One Passion* by Don Doull, 44, 74, 77, 78, 79, 81, 82, 191

From *Building for God in Papua New Guinea*, by Arthur and Jean Kelshaw, 4, 13, 14, 15, 25, 66, 72, 112, 115, 117, 118, 122, 123, 124, 128, 145, 155, 192

From *Fire in their bones*, by Tony Cupit, 40, 54, 92, 99, 100, 104, 134, 135, 136, 137, 140, 192

## **Books and booklets**

*"Into The Land That Time Forgot,"* edited by Alan Prior, 1949, 1951.

*"Journey into Pentecost,"* Alan Prior, 1956.

*Beautiful Feet*, by Richard Ansoul, 1981.

*The Light Shines On*, by Jess Redman, 1982.

*Daring to Believe*, compiled by Norm and Sheila Draper, 1990.

*One Passion*, by Don Doull, 2003.

*Building for God in Papua New Guinea*, by Arthur and Jean Kelshaw, 2005.

*Fire in their bones*, by Tony Cupit, 2006.

*Light on the Mountains*, by Geoff Waugh, 2009, 2013.

*From Five Barley Loaves*, by Tony Cupit, Ros Gooden, Ken Manley, 2013.

## **Book covers**

*Beautiful Feet* – trekking in Papua New Guinea;

*The Light Shines On* – Aboriginal and Indian photos;

*Daring to Believe* – Pii Nalu Maranyi;

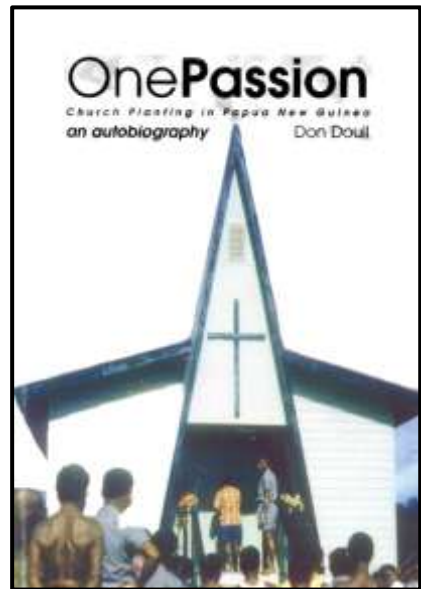
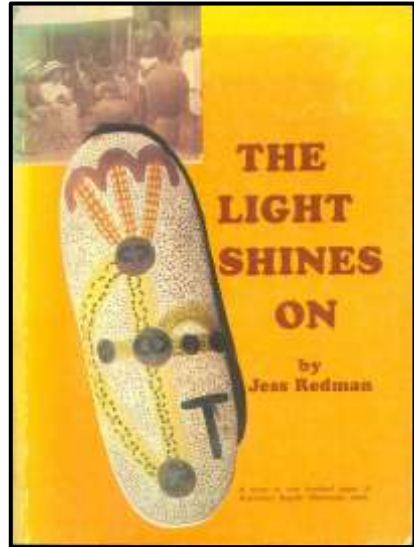
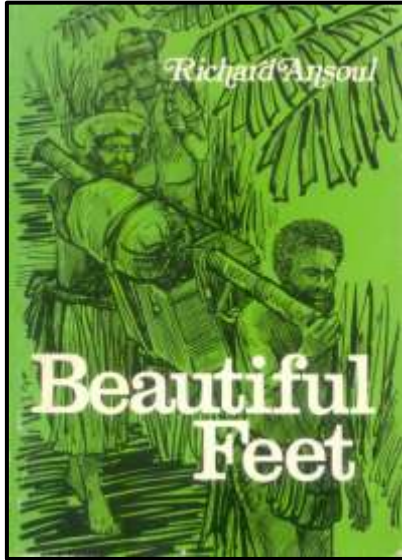
*One Passion* – Telefomin church building;

*Building for God in Papua New Guinea* – Arthur Kelshaw, Ken Osborne and team floating timber on Baiyer River;

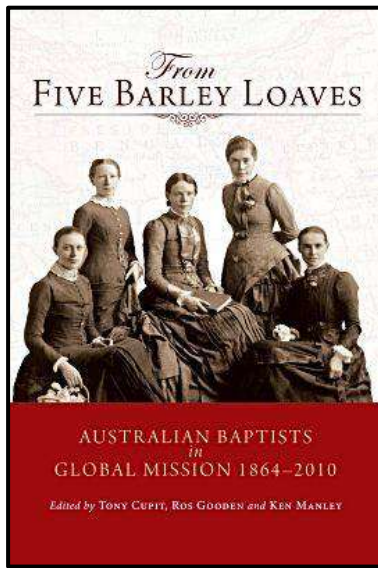
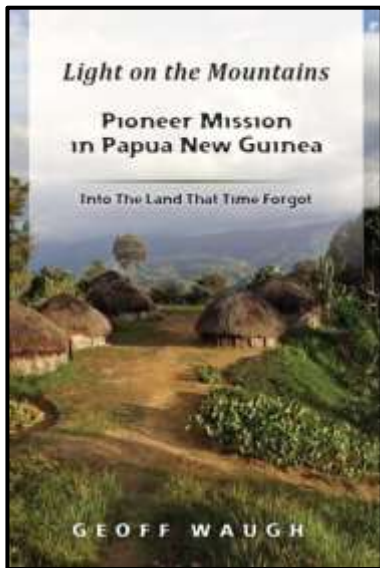
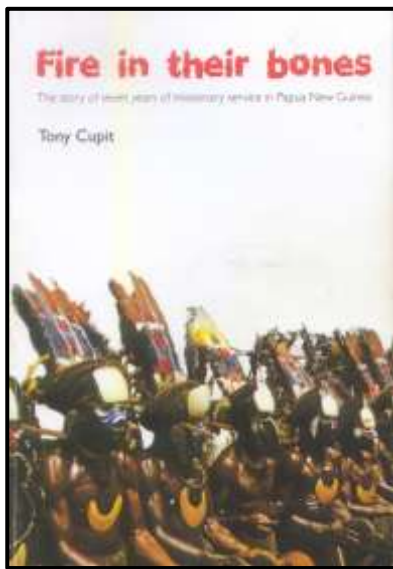
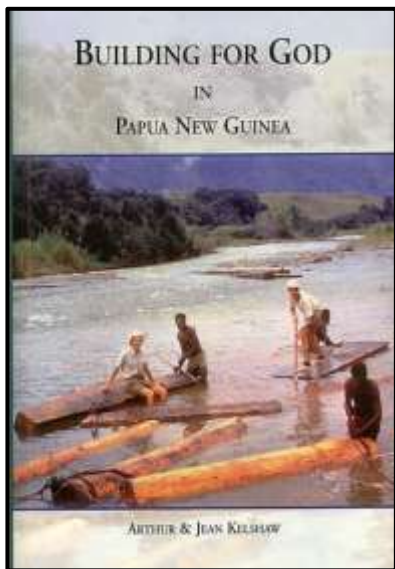
*Fire in their bones* – Enga Sing-Sing;

*Light on the Mountains* – PNG highland village;

*From Five Barley Loaves* – Australian Baptist in Global Mission



*Pioneer Mission in Papua New Guinea*



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### **Revival Books**

[\*Flashpoints of Revival\*](#)

[\*Revival Fires\*](#)

[\*South Pacific Revivals\*](#)

[\*Pentecost on Pentecost & in the South Pacific\*](#)

[\*Great Revival Stories\*](#), comprising

[\*Best Revival Stories\*](#) and

[\*Transforming Revivals\*](#)

[\*Renewal and Revival\*](#), comprising

[\*Renewal: I make all things new\*](#), and

[\*Revival: I will pour out my Spirit\*](#)

[\*Anointed for Revival\*](#)

[\*Church on Fire\*](#)

## **Renewal Books**

*Body Ministry*, comprising

*The Body of Christ, Part 1: Body Ministry*, and

*The Body of Christ, Part 2: Ministry Education*

*Learning Together in Ministry*

*Living in the Spirit*

*Your Spiritual Gifts*

*Fruit & Gifts of the Spirit*

*Great Commission Mission*

*Jesus the Model for Short Term Supernatural Mission*

*Teaching Them to Obey in Love*

*Keeping Faith Alive Today*

*The Leader's Goldmine*

*Word and Spirit* by Alison Sherrington

*Study Guides*

*Signs and Wonders: Study Guide*

*The Holy Spirit in Ministry: Study Guide*

*Revival History: Study Guide*

*Holy Spirit Movements through History: Study Guide*

*Renewal Theology 1: Study Guide*

*Renewal Theology 2: Study Guide*

*Ministry Practicum: Study Guide*

## **Devotional Books**

*Inspiration*

*Jesus on Dying Regrets*

*The Christmas Message – The Queen*

*Holy Week, Christian Passover & Resurrection*

comprising:

*Holy Week*, and

*Christian Passover Service*, and

*Risen: 12 Resurrection Appearances*

*Risen: Short Version*

*Risen: Long version & our month in Israel*

*Mysterious Month – expanded version*

**Kingdom Life series**

*Kingdom Life: The Gospels* – comprising:

*Kingdom Life in Matthew*

*Kingdom Life in Mark*

*Kingdom Life in Luke*

*Kingdom Life in John*

*A Preface to the Acts of the Apostles*

**The Lion of Judah series**

*The Titles of Jesus*

*The Reign of Jesus*

*The Life of Jesus*

*The Death of Jesus*

*The Resurrection of Jesus*

*The Spirit of Jesus*

*The Lion of Judah* - all in one volume

*Discovering Aslan* - **comprising:**

*Discovering Aslan in The Lion, the Witch and the Wardrobe*

*Discovering Aslan in Prince Caspian*

*Discovering Aslan in the Voyage of the 'Dawn Treader'*

*Discovering Aslan in the Silver Chair*

*Discovering Aslan in the Horse and his Boy*

*Discovering Aslan in the Magician's Nephew*

*Discovering Aslan in the Last Battle*

## **General Books**

[\*You Can Publish for Free\*](#)

[\*An Incredible Journey by Faith\*](#) *by Elisha Chowtapalli*

### **Biographical Books**

[\*Looking to Jesus: Journey into Renewal & Revival\*](#)

[\*Journey into Mission\*](#) – Geoff's mission trips

[\*Journey into Ministry and Mission\*](#) - autobiography

[\*Light on the Mountains\*](#) - Geoff in PNG

[\*Pentecost on Pentecost & in the South Pacific\*](#)

[\*Exploring Israel\*](#) – Geoff's family's trip

[\*King of the Granny Flat\*](#) *by Dante Waugh*

[\*Travelling with Geoff\*](#) *by Don Hill*

[\*My First Stories\*](#) *by Ethan Waugh*

[\*By All Means\*](#) *by Elaine Olley*

[\*Travelling with Geoff\*](#) *by Don Hill*



# ***Renewal Journal Publications***

[www.renewaljournal.com](http://www.renewaljournal.com)

[Renewal Journal](#) - Blogs

## ***Renewal Journals***

- 1: Revival**
- 2: Church Growth**
- 3: Community**
- 4: Healing**
- 5: Signs and Wonders**
- 6: Worship**
- 7: Blessing**
- 8: Awakening**
- 9: Mission**
- 10: Evangelism**
- 11: Discipleship**
- 12: Harvest**
- 13: Ministry**
- 14: Anointing**
- 15: Wineskins**
- 16: Vision**
- 17: Unity**
- 18: Servant Leadership**
- 19: Church**
- 20: Life**

### ***Renewal Journals 1- 20 (now in 4 bound volumes)***

**Vol. 1 (1-5)** Revival, Church Growth, Community, Signs & Wonders

**Vol. 2 (6-10)** Worship, Blessing, Awakening, Mission, Evangelism

**Vol. 3 (11-15)** Discipleship, Harvest, Ministry, Anointing, Wineskins

**Vol. 4 (16-20)** Vision, Unity, Servant Leadership, Church, Life