

FOLLOW ME

HISTORY OF THE ASSEMBLIES OF GOD IN PAPUA NEW GUINEA



Kevin Hovey

**Translated from Tok-Pisin
by Denis V Smith**

A language is never static – each generation brings its own words and phrases from their contemporary environment. Thus, some words and phrases and their meanings change over time.

I began speaking Tok Pisin in 1964. This excellent book was written by Kevin Hovey, some 23 years after that.

Another 32 years have passed and I have attempted to capture both the original content, nuances and phrase meanings and expressed them in today's English. I trust I have done this successfully.

As Kevin wrote in his publication, I too accept the responsibility for any errors I may have made.

I have tried my best to bring the reader into the beginnings of those exciting days of the work of the Assemblies of God in Australia and now the Assemblies of God Church in Papua New Guinea.

Denis V Smith
(Pikinini Sepik)
2019



Denis V Smith translating soundtracks for T. L. Osborne films with Philip Douglas recording the sessions at Ilingita, Papua New Guinea in 1964

FOLLOW ME

History of the Assemblies of God in Papua New Guinea
Written
by Kevin Hovey

Assemblies of God
P.O. Box 34, Maprik, E.S.P. Papua New Guinea

FOLLOW ME

Written by Kevin Hovey

ISBN 9980-85-704-8

1987, First Published 5,000

Cover Artwork: Tarja Rantala

Copyright © 1987 Assemblies of God,
P.O. Box 34, Maprik, E.S.P. Papua New Guinea.

All rights reserved. No portion of this book may be reproduced in any form without the written permission of the publishers, except for brief excerpts quoted in magazine reviews etc.

CONTENTS

Introduction	6
Follow Me	7
The Call of God	9
Come to Papua New Guinea!	11
Photos	13
Come to Ilingita!	15
The Work Commences	17
The Work Grows	19
What is our Responsibility Now?	21

INTRODUCTION

This is the history of the Assemblies of God church that commenced in Papua New Guinea. It began in the East Sepik District where a great work began. I was overjoyed to research this story. I hope you also will be joyful as I write this book.

I was saddened to write some of the stories of hardship in the church. I am grateful to God that this is no longer the case today. Therefore, this record is to clarify early stories. It is not written to bring new burdens today.

MORE STORIES IN THE FUTURE

We know stories are important. And I am happy to write this story of the beginnings of the Assemblies of God in Papua New Guinea. But I have not finished all the stories and written them down here. Never! You will know stories that I do not know. Therefore, it is good that you will record your stories on a cassette and send them to me or to the Secretary of the Executive Council at P.O. Box 34, Maprik. E.S.P.

PEOPLE WHO ASSISTED WITH THIS STORY

Many people assisted me to understand this story. The stories Pastor Don Westbrook, Mrs Davidson and Mrs Easton wrote really provided a foundation for me. And Mrs Davidson, Morris Hovey and Cyril Westbrook told me stories of things that happened in the past. They were good stories. If I misheard them and wrote them down incorrectly, I accept the responsibility for that.

1.

FOLLOW ME

In 1939, Pastor Hugh Davidson was a pastor in the town of Warwick (Queensland) in Australia. While he was working there, he felt God was calling him to go somewhere else in Australia – a long way away. This faraway place in Australia was called Daintree. Australian aborigines lived there and he felt he wanted to go to them to teach them the Word of God. His happened in 1939 before the war with Japan had commenced. On the 26th December 1939, Pastor Davidson travelled on the highway by car, with his family to Daintree.

Daintree was far away and they slept by the roadside on their journey. They had visited and farewelled some family members before they left. But their journey took four days and nights. They stayed with some of their family and friends in Mackay on the way. That night while they were sleeping, torrential rain fell until morning.

The next morning, on the 1st January 1940, they made preparations to continue their journey. They departed but the heavy rain did not avoid them – it followed them until they came to a flooded crossing of the O’Connell River. They would have to cross many flooded roads on their way. At the first crossing, the water level was high with the floodwaters in the river. They checked the depth of the water and found they could make the crossing. They travelled on and came to another flooded crossing, but were able to get through. Further on, they encountered more flooded crossings. The water was moving fast and almost carried them away at the next crossing so after checking it out, they decided to quickly return to Mackay. To their concern, they found that the earlier crossing they had made was now impassable. They were marooned on the road between the flooded crossings.

They noticed that there were two other cars caught in the same circumstances. In one of the cars was a family and in the other was a surveyor whose name was Mr Sheldon who worked in this area and knew the area well. They met together and Mr Sheldon told them about a nearby empty house. He took them to the owner of this house and they received his permission to stay there overnight.

They unpacked the car and moved into the house. The three groups spoke with each other as they shared where they had come from, where they were going and what they had planned for the future. When Mr Sheldon, the surveyor learned from this conversation that Davidson was a pastor who wanted to work with the Australian aborigines, his whole demeanour changed and he became very angry, berating Davidson for having such plans.

“You – you are a man wanting to ruin the aborigines by taking their money from them, is that what you are? I know your kind. Missionaries and pastors, you’re all the same – ruining people’s lives!” he ranted.

The surveyor was extremely angry with Pastor Davidson. But Pastor Davidson did not respond, he remained silent. From the beginning, the surveyor did not have one good word to say. He angrily walked around and when he did say something that day, it was against Pastor Davidson.

By evening he stopped his attack. Pastor Davidson and his family went to their car, sat inside and began to read their Bible and pray. When they had finished, they returned to the house to sleep. They concluded that if they returned to the house earlier, the surveyor's angry attack would continue.

They remained there a couple of days waiting for the waters to recede. It was the wet season and it was not going to happen quickly. They waited four days with the surveyor who, on the fourth day told Davidson he wanted to speak with him. They went to the back of the house and the surveyor spoke without anger now. He began, "I have watched you and your manner. You are a different person from others. You are not out to interfere in people's lives. It seems to me you are a good man and I apologise for the way I have tried to demean you."

Later, he added, "Listen, if you really want to help people with no knowledge of God's Word and where they are suffering, follow me – go where I have gone!"

"What do you mean?" enquired a surprised Davidson, "follow me?"

The surveyor continued, "A little while ago, I was living in the Sepik District in Papua New Guinea in a place called Maprik. I was surveying there. I saw the people; they have no hope and God's message has not reached them yet. They are troubled. If you really want to help this kind of people you must go where I have gone – that's the truth!"

Davidson listened to him speak, then began to think to himself. "What is he talking about? "But the surveyor's words entered his heart like a spear bringing conviction.

2.

THE CALL OF GOD

When the rain had stopped Davidson gathered his family and they travelled to Daintree where they wished to work. They arrived and began their work. But Davidson was continually stirred in his thinking because of the surveyor's words that had pierced his heart like a spear. But it was the "spear of God" and Davidson purchased a map of Papua New Guinea and hung it on the wall of his house while at Daintree. Daily he prayed for Papua New Guinea, beginning in 1940 until the time they left Daintree in 1945.

Davidson felt the call of God and wherever he attended a meeting of the Assemblies of God in Australia, he spoke about it. He also sent letters to them, "God has challenged my heart that we must commence a work for Him in Papua New Guinea. It is not far from us – it's very close. It's almost part of our country separated only by the sea. Come with me! We must go!" Others responded, "Yes, it is right that we go but let us not go now as we do not have enough pastors and workers in our country. Later, when our work grows, we can take another look at Papua New Guinea."

They were vocal about this, but Davidson was stronger in his response. He had begun speaking when the war with Japan had started and when it had ended. When the war concluded, they left Daintree to work as a pastor. But he could not stop talking about Papua New Guinea. The leaders of the Australian churches agreed for him to travel to Port Moresby to seek permission from the government authorities as to whether they could work in Papua New Guinea or not. They invited him to share with the government as to where he could find a place to commence a work. His thoughts were that a younger man might follow him to commence the work.

He requested the government officials for permission for the Assemblies of God to commence a work in Papua New Guinea. He was interested in working in the Highlands or in the Sepik District. When the government official judged Davidson's character, he said, "I am happy for you to commence a work in Papua New Guinea. I am happy, but I have a thought ... I do not want only young people to come; if people like you came to work with you, that would be good. You can be their leader and they can work with you."

Having received this information, he went first to Goroka. While he was looking around Goroka, the Lutheran missionaries assisted him with one of them accompanying him. While there he met an Administrative Officer, who had worked around Maprik, and who told him many stories about Maprik. As a result of this he visited Maprik and had a quick look around. When he was satisfied, he returned to Lae, then travelled back to Australia.

Upon his arrival back in Australia the leading pastors heard Davidson's report and were overjoyed. They unanimously agreed that Davidson should return to Papua New Guinea and lead the work. Permission was received from them to visit Australian churches and challenge them to support the work and challenge others to work with him in Papua New Guinea.

Two young men heard him speak and began their preparation to enrol in Bible School to be ready for Papua New Guinea.

These two were Morris Hovey and Cyril Westbrook.

3.

COME TO PAPUA NEW GUINEA!

The Australian Executive were considering this report and agreed they should immediately commence the work in Papua New Guinea. The time for talking was over. Davidson began preparations to go while the Executive looked for men to work with him. To accompany him in commencing the work he accepted the assistance of another man, Don Westbrook. He was the father of Cyril Westbrook, who is now serving with us today. Don Westbrook was a pastor in Australia and also a carpenter, so he would be the best man to accompany Davidson to commence the work and erect the necessary buildings.

Together, they left their families in Australia and on the 22nd October 1948, this pair boarded the ship, *Malaita*. After three weeks on the journey they arrived in Lae. There, Davidson visited the government Administration Officer where he thought he would be able to fly back to Port Moresby to meet the top official there and clarify their reasons for coming. The Administration Officer informed him that the top official from Moresby would soon be visiting Lae, then travelling to Madang again. He advised Davidson to wait on the ship. He said, "If your ship leaves Lae quickly, go with it and wait for the top official in Madang. He will be travelling there."

They waited patiently in Lae but the ship soon headed off to Madang. By the time they reached Madang, the top government official had left Moresby and Lae and arrived in Madang. Davidson visited him to share his story. The official responded, "That's good, I am happy for you to commence a work in the Sepik District. Tomorrow, I am travelling to Wewak and you can come with me. We will hear what the Wewak official has to say first."

Early next morning, the official and Davidson flew by light aircraft to Wewak and Westbrook was stranded in Madang. He slept on the ship, but soon the ship needed to leave the port. He left the ship and stayed in Madang awaiting Davidson's return.

Meanwhile, the official and Davidson were visiting the Wewak official who impressed on them that they should commence their work in Maprik as it was a new area.

Agreeing to this, they returned to Madang and met up with Westbrook. Davidson and Westbrook gathered all their possessions and boarded a smaller ship, the *Motoko* and sailed to Wewak. They arrived on the 14th November, 1948. They stayed one week in Wewak where they updated the government official on their plans and prepared their belongings. At the end of the week, Davidson flew to Maprik followed by Westbrook who flew in on the 24th November, 1948.

In those early days, Maprik had a reputation as a town of criminals. There was only one house with a corrugated iron roof – the government official's house. It was not well built and the walls were like paper. Elsewhere, near the airstrip were a few native-material buildings. Mr Wood's store and the government official's house where there as well.

After their arrival in Maprik, the government official, Mr. Haviland welcomed them and let them stay in his house near the airstrip. Every day, they walked around the area seeking a good place where they could obtain land. They walked as far as Jikenambu near Hayfield in their search for land. However, they could not find a satisfactory place.

They prayed fervently as they had no other resources. It was not as if someone had invited them because they didn't know anyone and no one knew why they had come. These two men had arrived and they were staying.

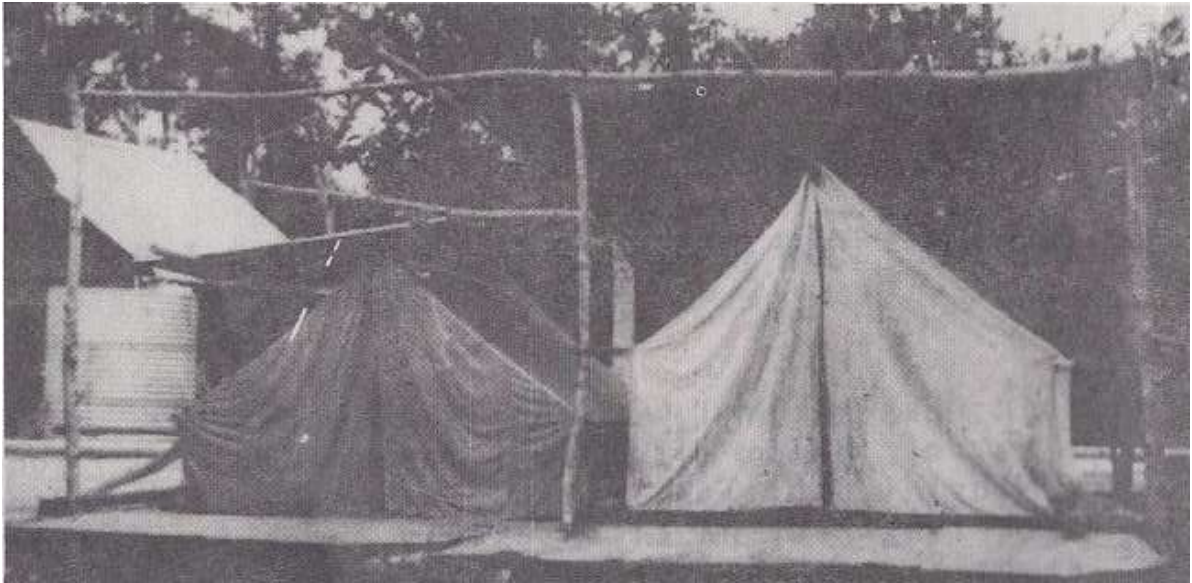
When they arrived at Maprik, Wang from Timboli was working as a domestic in the government official's house. He had seen Davidson and Westbrook arrive at the airstrip. The administration officer spoke to Wang, "These are two good men. They are coming with good news." Wang listened to this and joined them in their worship service. One afternoon, the administration officer invited the two men for a meal at his house and Wang was preparing the meal.

Catholics had arrived at Maprik three months before Davidson and Westbrook's had got there. Mr Woods, who owned the store had heard that Davidson had visited Maprik earlier and had sent word to the Catholics to come quickly to Maprik. Understand, that there is no enmity now with the Catholics, but earlier it was not so. In those days there was great competition between the two groups and they were not very friendly towards each other. Wherever Davidson and Westbrook walked in their search for land, the priest followed them, angrily scolding the people and forbidding the people to invite them into their villages. They instilled fear into the people, threatening them, that great trouble would follow if they invited them to return. Many heard this and would not let them return to their villages. But the two men continued in their search.

A little afterwards, Sirinjui who was the Maprik village chief visited the government official. He identified a number of village chiefs and their assistants near Maprik saying, "Village clans at Nerikam, Kominibus and Sherikam have heard that there are men looking for land. They would like to invite them to settle where they live."

The government official immediately took Davidson and Westbrook to see this land. They were shown a small hill by the clansmen near Amagu. The name of this place was Ilingita.

PHOTOS



Building Camp at Ilingita



Abraham Kutitamba with his wife



Pastor Davidson with two village chiefs



Davidson family in early years



Sunday morning worship at Ilingita in



Mr and Mrs Easton's Yangoru house

4.

COME TO ILINGITA!

While they were visiting Ilingita they noticed two slabs of concrete on the ground. One of them was where a man called Mr Muli had pitched his tent when he was searching for gold in the Amagu River in the days before World War 2. The clan from this area suggested giving Mr Muli's land to Davidson. As they walked around the area, looking at its size and shape, they discovered the second concrete slab. It was the slab made by the surveyor who previously charted out the area before giving it to Mr Muli.

When they had finished looking over this land, they went back to the government official's office to look at the map of the area. At the bottom of the map they saw the name of the man who had been responsible for surveying this area. It was Mr Sheldon, the man who had first been so angry with Davidson and later told him to follow where he had been. It was *his* name on the map. His words had really born fruit! He had said, "You must go where I have been." You could not fail to see it – Davidson had been following him and gone *exactly* to where he had gone – to Ilingita!

Afterwards the government official asked the people if they were indeed in agreement to give them this land or not. They agreed, so the government official gave them some gifts, axes, machetes and cans of meat etc. as settlement for the purchase of the land.

A day later Davidson and Westbrook returned to the administration office and saw that the gifts had been returned and were lying on the floor. They spoke with the second-in-charge as the senior officer had set out on a patrol. He said, "Sorry, the people from the village have returned all they had been given. They have changed their minds and do not want to give you the land now."

They left the administration officer and returned to their house where they lifted their voices in fervent prayer to the Lord. When the other administration officer heard what had happened, he investigated and found that the Priest had followed them and provoked the people, strongly forbidding them to allow these two men to obtain the land. The senior administration officer heard about the situation that afternoon and called the village chief and his assistant to come to him.

He said, "What are you doing? Are you deceiving us? Yesterday you were in full agreement and now look at you? Now, pick up these things and take them back!" He was extremely angry with the two village leaders. Some of you knew him.

We are grateful to the Lord that the administration officer was in agreement with Davidson and Westbrook. Because if not, they would find it difficult to find somewhere also to settle.

The administration officer was so angry with the village leaders, they picked up the exchange gifts and returned to their village. Davidson and Westbrook returned to Ilingita where they settled. They looked at the concrete slab laid by Mr Muli and pitched their tent on it. Now a large church in Ilingita stands where this concrete slab was first poured.

5.

THE WORK COMMENCES

The two men settled down at Ilingita. Don Westbrook stayed with Hugh Davidson for six months to commence the work. In the beginning the two men did two things – work on worship services and preparing the area. It didn't matter that they did not yet speak a lot of the trade language (Tok Pisin). They sought to worship with the individuals who would come to them.

They first built a bush camp near to where they built a small house in Ilingita in preparation for Hugh Davidson's family to join them. While they were doing that, they also began to share God's Word and conduct a worship service. In March 1949, Davidson's wife and family left Australia by ship and travelled to Madang. When they arrived there, Davidson left Don Westbrook to bring them back. In April, Don Westbrook left to return to Australia.

In 1949, it was only Hugh Davidson and his family who were establishing the work there.

NEW MISSIONARIES ARRIVE

But in 1948, the year before, God had been challenging two men to come to Papua New Guinea. We know their names – Morris Hovey and Cyril Westbrook. Before Pastor Davidson had come to Papua New Guinea, he had travelled around some of the Australian churches. Morris Hovey heard him speak concerning the work they would like to establish in Papua New Guinea. On that very night, God challenged Morris Hovey and he responded to God saying, "Well then, I will establish a business and give some of the profit from the business to assist the work in Papua New Guinea."

God responded to him saying, "I am not concerned about your money – I want *you* to go to Papua New Guinea." Morris Hovey heard these words from God and in 1949, these two young single men enrolled in Bible School in Australia.

In February 1950, Morris Hovey left Australia and arrived in March. Around this time, Wora's clan from near Hayfield requested a work be established there. Davidson and Morris Hovey responded to this request and walked down to Hayfield. After an agreement had been reached, Morris set up a camp at Number Six, a part of Tamaui and commenced the work there.

In August 1950, Cyril Westbrook left Australia and arrived in September. This is Pastor Cyril Westbrook who is still here today. Cyril Westbrook was the son of Davidson's first friend and companion, Don Westbrook. When Cyril Westbrook arrived, Davidson sent him to work with Morris Hovey at Number Six. The two single men worked together there.

Later, at the end of September in 1950, a married couple came – Pastor and Mrs Easton. The clan from Kalabu had already requested a work to start among them as Hugh Davidson and Don Westbrook had previously conducted worship services there. When Pastor and Mrs Easton arrived, they were sent straight to Kalabu.

TRAVELLING BY CAR

In 1948, when Davidson came to stay, there was only one vehicle in Maprik. It was the Administration officer's old Jeep. There were no other vehicles in the area. In 1948 and 1949 and 1950, the missionaries had no vehicle. When they commenced the works at Tamaui and Kalabu, they walked there. They hired people from the villages to help them carry their belongings.

In 1951, they purchased an old rusty Jeep. During the Second World War with Japan this Jeep was used in Wewak. At the end of the War, they abandoned the old Jeep in a swamp. A man from Wewak found the Jeep and repaired it and was using it. The missionaries purchased it for 150 pounds (£150) and loaded it onto a large aeroplane which flew it into Hayfield airstrip. They drove it from Hayfield – now the missionary family had a vehicle. They used it to bring the Word of God as they travelled to new places.

6.

THE WORK GROWS

Winias, a man from Wingei was working in the hospital in Maprik and knew Pastor Davidson. He travelled back to his village and told the people about the new Mission that had commenced. People from Wingei 1 and Wingei 2 heard this and walked to Maprik to share the request that they desired a work to commence in their area as well.

After they had heard this, Pastors Davidson, Easton, Hovey and Westbrook set out to visit the Administration Officer at Yangoru in their Jeep. There was no road to Wingei so they followed the mountain road near Yamil, continued along the mountain ridges and eventually came to Kaboibas. Then they went down into Yangoru.

They came to Yangoru and Cyril Westbrook and the Administration Officer along with some Wingei people trekked back on the mountain roads to Wingei. Davidson and the others left the Jeep near Malembeim and trekked into Wingei. They spoke with the people and when they had come to an agreement, walked back to Malembeim to their Jeep and drove back to Maprik.

With a final agreement finalised, Cyril Westbrook walked back to Wingei on 21st April 1951.

In 1953, the people of Yangoru sent word that they also would like a work to commence there. As a result of this request, Pastor Davidson and his sons, Alan and John with Hugh Davidson's brother Allister Davidson travelled to Yangoru to commence the work. After some time, they left Allister there to oversee the work. At this time, Pastor and Mrs Easton were on leave in Australia. At the conclusion of their leave they returned and went to Yangoru to firmly establish the work there. Mrs Easton commenced a school to teach the children how to read. The worship services continued to grow as well.

In 1953, some people from the Sepik River came to visit Hugh Davidson in Maprik. In 1954, Davidson was seriously considering this great Sepik River. At this time, there was no vehicle road to get to Wewak and fuel and important large consignments came by ship to Pagwi. The mission Jeep travelled many times to Pagwi and back to get the cargo that had been shipped there from Wewak. When Davidson would go down to Pagwi he would conduct Religious Instruction classes in the government school there along with worship services. In this way, he also was thinking how the Assemblies of God could be established on our great Sepik River.

Missionary Aviation Fellowship (MAF) had commenced their work in Wewak in 1951. These Christian pilots saw that there was no Christian Protestant church in Wewak so they commenced Sunday worship services. This continued until 1956 but they had a problem – there was not enough time to fly and service their planes with time also for conducting worship services. In 1955, they sent a request to the Assemblies of God to send a missionary to Wewak to establish a church.

In 1956 the work commenced. Davidson, using a Jeep engine, set up a small sawmill to mill timber for a church in Wewak. He also cut timber to build a permanent house at Yangoru as well. While there, he was joined by a new missionary, Jim Conley who had come to work with him. They built a permanent house for the missionary in Wewak.

When it was completed, Jim Conley with his family commenced to build a strong work in Wewak. Unfortunately, Jim Conley became very sick (with cancer) in 1964 and later died.

In 1955 and 1956, introductions occurred with a village on the Sepik River – Yamanembu. They agreed to provide land for a mission station to be established. With this agreement finalised, Davidson and his two sons built a house there. When the house was finished, a relative of Cyril Westbrook, Ron Westbrook came to establish the work there.

We can learn good things from the way Davidson worked. He was a man of strong ambition – and a real pioneer! Missionaries who came after him had somewhere to live – they settled in houses that Hugh Davidson and his sons had built. He was the Field Leader but remained a missionary sharing the Word of God. However, he was concerned that God’s Word should reach everywhere. When he heard of a new group of people living somewhere, he began to focus on how they could go and establish a work there. It is vital that we follow his example.

In 1959 the work commenced in Jambitanget (Jambi). Some Wosera people were in the Maprik gaol and when Pastor Davidson was conducting worship services there, the Jambitanget people listened to the Word of God. When they were released from gaol, they called on the Assemblies of God to come to visit them. Pastor Jacob Ganba and Serebu from Kalabu responded to their call to establish a work in the Wosera District. Later Serebu became sick and died and Kerain from Serendu replaced him to work with Ganba. In 1962, other overseas missionaries followed.

In 1959 the work commenced at Kusambuk also. Some of the Yangoru people were preaching in their village and many people became Christians. Pastor Spence moved to Yangoru to commence the Kusambuk work. He came there in 1960.

In 1959, something new happened which changed what we were doing. In the East Sepik Province, many men and women received the fullness of the Holy Spirit. Before this, many people had become Christians and a few had received the baptism in the Holy Spirit. But in 1959, Pastor T L Evans was praying for many Christians to receive the baptism in the Holy Spirit. Then, God’s work in our area grew. When this revival commenced in April 1959, there were 18 churches. At the end of 1959, there were 40 churches. At the end of 1961 there were 70 churches and at the end of 1963, there were 120 churches.

In 1962, Peter Fairbanks commenced a work at Murik Lakes.

7.

WHAT IS OUR RESPONSIBILITY NOW?

Our story has continued and we have churches in 12 Provinces. But I will leave that for now as I wanted to tell how the work commenced. And in the story of the commencement of that work, we have only scratched the surface. If we were to write all the details, we would run out of paper to write the story.

I am conscious of Pastor Davidson's story. Why? Because God used him to commence the work of the Assemblies of God in Papua New Guinea. God convinced him to come and he came. It was not just a game he played – he worked hard and really did accomplish it.

He stayed with us until 1960 when he left to commence another mission – The New Guinea Gospel Mission near Timboli and Bai and the surrounding areas of the East Sepik Province. After he had left, he worked there for another 14 years.

Later, as he grew older, he became sick. While he was in the Boram hospital, Pastor Jacob Ganba went to visit him and Davidson said, "Jacob, don't be concerned for me. My work is finished and you are now my children. When I die, you must bury me only in Wewak. Papua New Guinea is my home. On the 21st August 1974 he died at the Boram Hospital and was buried in Wewak. His grave is in the cemetery at Wewak Point. Sadly, after he died his wife left Papua New Guinea to live in Australia. In 1986 she was still living there.

And as I consider the labours of Hugh Davidson and Don Westbrook and Morris Hovey, Pastor Easton and Cyril Westbrook and this group who are still with us, they are the group who worked very hard in the beginning. And their hard work is to our benefit.

But the story of their work challenges me again. As I consider this I feel, "Goodness me, these people who came first and worked so hard; and we younger ones who followed them, what will we do? Will we just allow what they have done to cease now and we take it easy? Or will we see what they have done and advance the work?" My desire is to move on from what they have done.

I do not say this because I feel indebted to them. No! These people were indebted to God and to the people who had not heard God's Word – so they laboured. It appears we have a similar debt now. These types of stories can truly challenge us and we can think about it and respond, "In the same way, I should not waste my time doing nothing. I must accept my share of the responsibility as those who came before me did and go further. If we do this, the blessing of God that is with us now will continue and expand and include many more men and women, together with their children and grandchildren."

FOLLOW ME

HISTORY OF THE ASSEMBLIES OF GOD IN PAPUA NEW GUINEA

Written by Kevin Hovey

The Assemblies of God is a Pentecostal Church that commenced in Papua New Guinea in 1948. It began in the East Sepik Province, and is now found in many of our Provinces. There are now 300 churches in Papua New Guinea.

This book is the history of the commencement of this church in Papua New Guinea. Many members of the Assemblies of God Church will be happy to hear the stories of the way the church began. This book should help them along with many others to understand this history.

This book is not meant to exalt the name of this church, or any of its pastors or missionaries. This book is to exalt the name of God for the great work He has established in the Assemblies of God church in Papua New Guinea.

(Translated into English by Denis V Smith – 2019)

ISBN 9980-85-704-8