During the Second World War the Lutherans suffered along with other missions. They lost a great number of personnel and their properties were almost totally destroyed.

The Evangelical Lutheran Church of New Guinea (ELCONG, later ELCPNG) was formed as a local autonomous church in 1956. The change from mission to church was complete in 1976 when the New Guinea Lutheran Mission was dissolved. The church is organized at national, district, circuit, parish and congregation levels. There are 16 districts in PNG, each with a District President as head.

The ELCPNG has business ventures under Kambang Holdings (including Lutheran Shipping). However, these ventures are actually generating little finance for church support, so the church relies on partner churches overseas for special projects. There is limited financial support for chaplains and pastors in official positions, and no support for pastors working in rural areas. They must rely totally on the local congregation or their own efforts to generate an income.

The Lutheran Church runs two evangelist training centres, with 80 students, and three seminaries for pastors, with around 300 students. Martin Luther Seminary requires matriculation and takes six years leading to a Bachelor of Theology degree. The other seminaries have a course of studies lasting four to five years leading to a Diploma or Certificate. Women are not ordained in ELCPNG. The church is also heavily involved in teacher training, secondary, primary and elementary schooling, medical care with nurse training and various hospitals, health centres and other facilities.

In the post-war period, with expansion into the Highlands, the Missouri Synod Lutherans of the USA came to evangelize the Enga Province. Beginning in 1948, they gradually expanded through the Enga Province, following traditional trade routes. In 1961 the Wabag Lutheran Church was officially formed with Engan Waima Waesa as the first president. In 1978 its name was changed to ‘Gutnius Lutheran Church – Papua New Guinea’ (GLC), signalling an intention to expand beyond the Wabag/Enga area. At one time there were 120 expatriate Lutheran missionaries in the Enga District, but in 1978, with the change of name, expatriate membership on the church council ceased. Numbering about 138,000 members, the GLC runs Timothy Seminary for the training of pastors. In recent times the GLC has faced a number of challenges, including the internal struggles of the Missouri Synod Lutherans in the USA, leadership struggles within their own ranks, and the development of ‘spirit-filled’ congregations with their charismatic manifestations.

ELC Bishop Wesley Kigasung sees the emergence of renewal/revival movements as not so much a threat as a challenge (Kigasung 2002, interview by author). (There are several different groups involving about 100,000 people, some groups promoting a second baptism by immersion.) In 1994 the ELCPNG officially closed the doors on renewal movements, with the result that many Lutherans split away from the church. The renewal movement started at an evangelist training centre in the Highlands, in Kambaidam. Students engaged in periods of fasting and prayer and experienced the anointing of the Spirit, and felt a change in their lives. They gave tithes, organized crusades, and expected wonders, miracles and God's blessings, both physical and spiritual. Breakaway churches sprang up, such as the Galilee Church – a group of Lutherans who wanted to worship God without the restrictions of the Lutheran book of worship.

After his election in 1998, Bishop Kigasung reversed the former decision to exclude renewal movements and started an office for dialogue with such movements. From 2001, two pastors from the office for dialogue visited renewal groups throughout the country.
This work culminated in a “Coming Together Conference,” with more than 2,000 people gathering in Lae in 2003. As a consequence there is hope that the breakaway renewal movements will be reunited with the ELCPNG and represented by a Department for ministry to such movements. This may still not satisfy the Melpa Lutheran Church near Mount Hagen, which has separated over political issues.

Other challenges facing the Lutheran Church at this time include: how to be an autonomous independent PNG church while still maintaining Lutheran identity, how to be a missionary church (there has been pastor ‘exchange’ with Europe but the sending of missionaries to Australia has been suspended in the past four years because of lack of funds), and how to develop theological training that prepares pastors for the changing PNG reality.

United Church

The United Church in Papua New Guinea resulted from a merger of the churches that grew from two missions and some associated congregations, the two missions being the London Missionary Society (LMS) and the Australasian Methodist Mission.

The London Missionary Society, composed mostly of Congregational church members, was founded for the specific task of preaching the Gospel among newly discovered peoples of the Pacific Islands. British missionaries came to the Pacific and later to PNG, accompanied by South Sea Islands teachers and evangelists. The first LMS evangelists to Papua were led by a Cook Islander, Ruatoka, who was part of the original missionary party that landed at Manumanu village in November 1872. Two years later William Lawes began work among the Motu people at Hanuabada. The early missionaries began to train local evangelists, using Motu as a lingua franca. In 1877 they were joined by James Chalmers, who, with Ruatoka and the Polynesian teachers, opened mission stations from East Cape to Daru, covering 1,600 km of the Papuan coastline. Missionaries preached, taught, learned the language and began Bible translations. The Polynesians introduced some of their own customs and singing, thus giving rise to the Peroveta (prophet) style of singing heard today.

The Australasian Methodist Church began mission work in the Duke of York Islands in the New Guinea Islands in 1875. The first missionary group was composed of George Brown and Fijian and Samoan missionaries with their families. In 1878 four of the Fijian missionaries were killed and eaten. More missionaries came and particularly through the work of the South Sea Islands teachers the Methodist Mission spread through New Britain and New Ireland. Times were not easy. There were conflicts with European traders who came to the area looking for plantation labourers. From 1881 to 1883 over 11,000 islanders from the New Hebrides, Solomon Islands and New Guinea were taken by ‘blackbirders’ to Queensland, Australia.

The Methodist Mission in the New Guinea islands acquired land to establish mission stations with houses, church buildings, clinics and schools as well as plantations. So much land was alienated in the Gazelle Peninsula, by Methodists, Catholics, and planters and traders, that by 1914 the Tolai people had lost 39 per cent of their land. In the 1920s the Methodist Mission moved toward ‘self-propagation, self-support, and self-control’, depending less on South Sea Islands missionaries and more on national pastors and teachers.

In 1890 Administrator Macgregor met with representatives of the LMS, Methodist Mission, Anglican Mission and Sacred Heart Mission (MSC) in an effort to reduce conflict and improve efficiency in mission work in Papua. The MSC would not be restricted and
refused to be part of the agreement. However, the other missions agreed to work in separately defined areas of Papua (known as 'spheres of influence'). That is how the Wesleyan Methodist Mission came to the Papuan islands (Milne Bay). William Bromilow with a party of 10 Australians and 65 Pacific islanders, including women and children, began their mission at Dobu in 1891. With Dobu as the centre, the church spread throughout the islands. Ten years after the commencement of the mission, the synod reported 525 full members and 15,502 attending worship (Kaiyuyawa 2001:17).

The early missionaries suffered many hardships. Some died from diseases. Others were martyred. Chalmers lost two wives before himself being killed and eaten along with another missionary and nine students from Kiwai at Goaribari in 1901. Over 100 South Sea Islands missionaries, wives and children died in the New Guinea islands region and are buried there.

The church was decentralized with local congregations and districts moving ahead on their own. An example was Charles Abel's development of the Kwato mission in the East Papuan region along the lines of an industrial community. The idea was to have a boarding school where vocational education and sports would lead children away from the old life and into the new. Kwato rejoined the LMS in 1962 to form the Papua Ekalesia but separated out again from the United Church in 1975.

After World War II the Regional Synods of both the New Guinea Islands and the Papuan Islands decided to send missionaries to the newly opened Highlands, specifically the Southern Highlands.

In 1968, the Solomon Islands, the New Guinea Islands, the Papuan Islands, and the Highlands Regions of the Methodist Church, together with the Papua Ekalesia (from the LMS) and two related English-speaking United Church congregations in Port Moresby (Ela and Boroko) joined to form the United Church in Papua New Guinea and Solomon Islands. This marked the birth of an autonomous indigenous church from two missions of slightly different traditions. In 1996 the Solomon Islands part of the church separated from the larger body. The United Church in PNG is now organized into nine regions, each with its local bishop elected by its synod. A minister or pastor is responsible for a congregation. Congregations are grouped into circuits supervised by a superintendent minister. Then there are the regions and at the top an Assembly headed by the Moderator.

For the most part the United Church is an independent national church. The church is completely localized, the last overseas missionaries having left in the 1980s. The LMS brought nationals into the ordained ministry from the beginning. The widespread use of South Sea Islands teachers and the rapid development of Papuan pastors contributed to the indigenisation of the church, leading to the establishment of the Papua Ekalesia. The Methodist Church also promoted the training of national pastors right from its early stages of development. Today United Church ministers are trained at Rarongo Theological Seminary on the Gazelle Peninsula of New Britain. Students follow a six year course leading to a Bachelor of Divinity degree. The Bachelor of Theology was introduced in 2004. As of 2004 there were 72 students, most with wives at Rarongo. The United Church does accept women ministers but there are currently no female pastoral students. Only two lecturers' wives are pursuing post-graduate studies.

Medical services were provided by the LMS missionaries right from the beginning. The first hospital was built in 1923. Today the church runs 7 health centres, 19 sub-health centres and 37 aid posts. The Wesleyan missionaries began an educational programme in New Britain in 1878. Education in the Papuan region improved with the first qualified
educational missionary, Percy Chatterton, at Hanuabada School in 1924. Today, as well as Rarongo Theological College, the church runs over 20 primary schools, several high schools, Malualuan Lay Training Centre, Gaulim Teachers College and four regional pastors' colleges.

The United Church is for the most part self-supporting. Pastors are supported by their congregations. In the urban centres because of the regularity of income people are encouraged to give tithes and offerings. At the village level, annual thanksgiving collections (Boubou) are taken to run the circuit, region and central administration. The offering day usually involves much celebration, singing and dancing and some degree of competition. There are congregations that are very active and alive at the local church level. Nationally, the United Church would be struggling to maintain and fund its other programmes if it was not for the aid given by sister churches overseas.

There are a number of challenges facing the United Church in Papua New Guinea. The church from the very beginning has enjoyed its independence, flexibility and diversity. It respects certain church traditions that were practised prior to the 1968 merger. Also important though is the rediscovery of the Melanesian indigenous spiritual heritage. While appreciating its 35 years of existence the church recognizes that is time to redefine its teachings and ministries to take stock of its Melanesian identity. This is important lest the church's teachings be obscured by its flexibility and diversity. In 2003 the church was in the process of evaluating the curriculum for training given to ministers in order for the training to be more relevant to current realities.

There is also the challenge to come out from traditional ministry and face social issues like HIV/AIDS. Likewise, the church recognizes the importance of social support programmes for the economically needy and the socially deviant at the community level. It is taking steps to strengthen these areas of ministry.

Also, it seems that minister's wives (maramas) who are widowed lose their 'usefulness' after their husband dies or is incapacitated. The church could help ministers' wives to develop their gifts so that they could support themselves or continue some form of ministry if their husband is no longer there.

Another important challenge is to find ways to stem the flow of people leaving the church to join Pentecostal movements. Although there is a turnaround with some people returning, Moderator Samson Lowa recognizes that at present many people feel that the church is not meeting their needs, particularly their spiritual needs (Lowa 2002, interview by author).

**Seventh-day Adventist Church**

In 1906 the Seventh-day Adventist Church in USA entrusted its mission to the churches of Australasia. Two years later, Pastor S.W. Carr and his wife, along with Fijian Peni Tavodi, arrived in Port Moresby. Gordon Smith and his wife and Solomon a, a Cook Islands missionary, joined the PNG mission in 1910.

Due to the comity arrangement in force in Papua, the SDA missionaries could not stay around the coast, but instead settled inland and found their first converts among the clans of the Kokoda Trail and later among the people of Vailala 16 km to the west and Aroma 130 km to the west. The SDA Church has since spread into every province in PNG. It is particularly strong in the Eastern Highlands Province. In accordance with their messianic faith, SDA villages, schools, medical services, workshops, farms, and businesses were intended to
serve as working models of the coming kingdom, and of SDA efficiency and healthy living.

Doctrines that distinguish the SDA Church include its teachings about the Sabbath, the non-immortality of the soul and healthy living. SDAs believe that the prophetic clock is signalling the end of time. Christ will come soon and these last days will be a time of widespread apostasy. However, they consider themselves to be a remnant called to keep God's commandments and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of his second advent. This proclamation is symbolized by the three angels of Revelation 14.

Initial growth was slow. Carr and Tavodi worked for six years before they saw their first convert baptized in 1914. After initial slow growth, church growth started to gain momentum after World War II. The SDA Church has since grown rapidly in PNG. From 1975 to 2000 the annual growth rate has been consistently around 7 per cent. There is no doubt there are many reasons why people are attracted to becoming SDA. The church gives the impression of being suited to those wanting to live in a healthy way and to get ahead in life. Other factors include the 'grow one' concept by which every local church is expected to develop one new congregation, and the use of television and radio evangelism. The SDA Acts 2000 programme was aired through FM radio stations, and EMTV the national TV station broadcast it at lunchtime free of charge. According to government census 2000 figures, 522,661 claimed to be SDA, an increase of 71 per cent over the 290,070 in the 1990 census. However, official SDA figures are much lower as they include only baptized adults. Nevertheless, even the lower official figures still show an increase of 62 per cent over the past 10 years, which is almost twice the rate of the natural PNG population increase (38 per cent) during that period.

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(Chart from Lopa 2003: 4)

Except for co-operation through the Bible Society and the Melanesian Association of Theological Schools (MATS), the SDA Church prefers to stay separate and evangelize the world in its own way. The SDA school system, with 88 primary schools, four high schools and one teachers' college, is not integrated into the government system of education. The church administers several health centres and aid posts. The SDA have an arm called ADRA which serves as the church's development relief agency.

The Seventh-day Adventist Church in Papua New Guinea is part of an international hierarchical structure, whose main decision making body is the General Conference. Sections of the General Conference form 12 divisions, each with administrative responsibility for a particular geographical area. The Papua New Guinea Union Conference is part of the South Pacific Division. Within this Union are local conferences made up in turn of a number of local churches. Each level is representative in that it reflects a democratic process of formation and election. Local churches elect their own officers and church boards by majority voting. Churches elect delegates to the conferences which meet every two or three years. The Union President is the head of the church in PNG.
There are three levels of theological education: Omaura in the Highlands provides training for village ministry, with an entrance level of grade 8. Sinoma, near Rabaul, has an entry level of grade 10 or grade 12. Some attend Pacific Adventist University (PAU) near Port Moresby. Students from PAU may graduate with a Bachelor's degree. As of 2001 there were 240 ordained ministers and 156 licensed ministers in PNG. Licensed ministers are not permitted to officiate at weddings or baptisms but may officiate at communion services (celebrated four times a year in conjunction with foot-washing). Those graduating as ministers are expected to go out and generate church growth.

At the local level, congregations are independent financially. Three of the ten local conferences are entirely self-supporting. The other seven require some financial assistance from headquarters. The national office receives half its funds from overseas and half from within PNG, mostly from tithes and offerings.

With the church growing at such a rapid rate in PNG, there is ample opportunity for members to serve as missionaries within the country. At present, missionary energy is focused within PNG rather than overseas.

A challenge for the SDA Church in PNG is taking into consideration the relationship between church and culture. Traditional Adventists did not consider this a serious issue, but today they are starting to realize that cultural factors do play a part in conversion and perseverance or lack of it (Cole and Thiele 2002, interview by author).

Another challenge is generational. Lukewarmness and nominalism can creep in after the first generation of converts. Paradoxically, another challenge to the church comes through its rapid growth. How does one keep the church together when it is growing so fast?

The SDA Church in PNG has remained fairly much intact. However, in recent times there have been some groups breaking away to pursue independent ministries. Some of these independent ministries emphasize church discipline in an effort to live a purer form of Adventism. Others, finding that Pentecostal or charismatic phenomena are considered 'false revival' by the church, become independent in order to continue Pentecostal practices.

Anglican Church

The establishment of Papua as a British Protectorate in 1884 made it seem only proper to have a British church in a British colony. The first Anglican missionaries arrived in Papua in 1891 and, following the 'comity agreement' worked out by Governor MacGregor, the Anglicans received the Northern District of Papua, where the administration, plantation developers and gold miners had yet to make an impact.

The Reverends Copeland King and Albert Maclaren, followed soon afterwards by lay missionaries Samuel and Elizabeth Tomlinson, arrived at Kaieta near Dogura on 10 August 1891. Maclaren was Anglo-Catholic and King more Evangelical, but, even though he died within five months of his arrival, it was Maclaren who set the future direction of the mission. The first bishop, Montagu Stone-Wigg, continued Maclaren's Anglo-Catholic tradition.

The emphasis of the early mission was on village-based Christianity. Industrial education and business were kept at a modest level. The growing church was encouraged to be self-supporting and self-governing. Community leaders were encouraged to decide for themselves which customs should be retained, which should be modified or adapted to Christian practice, and which should be discarded. The ideal was to change as little as possible. One result was that the Anglican mission tended to overlook the fact that great social changes were occurring and tended not to be a self-conscious agent of development itself.
World War II saw the loss of 12 Anglican missionaries and workers, both nationals and expatriates, four women and eight men, which was a significant number considering the number of serving personnel at the time. After the war, the church began to grow again under the direction of Bishop Philip Strong, who had been bishop in New Guinea since 1937, assisted from 1950 by Bishop David Hand. However, a serious setback occurred in 1951 when Mount Lamington erupted and 30 members of the mission staff, including all but two of the teacher-evangelists, were killed. In all some 4,000 people, mostly Anglicans, died.

Once again the church recovered, and in 1960 George Ambo was named as the first Papuan Assistant Bishop. In 1977 an independent Province of five dioceses was established, removing PNG from Australian Church control, with David Hand as its first Archbishop. At the time of the 2000 census, the Anglican Church in PNG numbered 167,500 persons. As an autonomous province of the Anglican Communion, its bishops are invited to the ten-yearly meeting of the Lambeth Conference. In terms of structure, the Province is governed by a Provincial Council. Each diocese has its own Diocesan Council of clergy and laity elected by a Diocesan Synod which meets every two or three years. Parishes form the local Christian community, each with its own elected Parish Council. The church is almost completely localized, with expatriate missionaries being in administrative or specialized teaching positions. However, in 2004 two of its diocesan bishops were expatriates. The provincial seminary, Newton Theological College at Popondetta, had 21 male students in 2004 pursuing a four-year course of study and formation leading to either a Certificate or Diploma in Theology.

The church continues to receive the majority of its financial support from overseas. However, in recent years, with changes in the policy of the Anglican Board of Mission in Australia, there has been a concerted effort to become more self-supporting.

Along with direct evangelisation, the Anglican Church in PNG has been committed to education and health care. Anglican policy was to teach basic literacy in the local language at village level before moving on to further primary education in English. Those who did well might go on to high school – originally the boys to Martyrs' (Popondetta) and the girls to Holy Name (Dogura), although both schools are now co-educational. Medical work played a big part as a means of gaining the trust of the people. Today the Anglican Church administers two health centres including a nursing school, 10 sub-health centres, and 11 aid posts.

Religious orders have played an important part in the development of the church — the Melanesian Brothers and the Sisters of the Visitation are both indigenous orders. There are about 500 Papua New Guineans in the Melanesian Brotherhood at the present time. The Society of St. Francis (Franciscan) has been in the country since 1958.

Revival movements and various cults are not new to Anglicanism in PNG. David Wetherell notes how at one stage “the sweeping progress of the Taro cult through the Orokaiva villages contrasted with the halting advance of Anglicanism” (Wetherell 1977: 189); and how in the Asisi cult in Collingwood Bay, where men would cast out spirits and heal and raise the dead, people would sniff the air before each house in order to detect evil (Wetherell 1977: 191). Renewal and revival movements still confront the church today. The idea of ‘renewal’ is widely accepted in the Anglican Church as a renewal of a person’s commitment to God. However, such movements have caused some division within the Anglican Church. Listening to the preaching of some other churches, some people claim that if “Jesus is the
answer”, then he should help a person to be more successful and more prosperous. In the eyes of some, being poor indicates a weak faith. A challenge for the Anglican Church is to accommodate renewal movements so that people do not have to move to join new religious groups. The current Primate, Archbishop James Ayong, notes how some of these people tend to miss the liturgy and sacraments of the Anglican Church and wish to come back, but feel blocked by shame (Ayong 2002, interview by author). Young people are invited to camps run by other churches and return with ideas of being ‘prayer warriors’ and the like. These youths are the future leaders in the church and so need room to grow and also teaching that will develop their identity as Anglican Christians.

Assemblies of God

The Assemblies of God Church (AOG) came from Australia to Papua New Guinea in 1948. The first missionaries, Don Westbrook and Hugh Davidson, came to Ilingita in the East Sepik Province (ESP). This was the first of what would be a number of Pentecostal movements in the country. The original plan was for Davidson to stay for about a year and once other missionaries had come he would return to Australia to join his wife and family. When no one else offered to come, Agnes Davidson, along with their children, came to join her husband in the field. The first baptisms into the AOG Church were at Maprik in the ESP in 1950. Soon other missionaries came, and by 1958 there were five mission stations in the Maprik district, each with its school, church and medical aid post. In addition there were 18 village churches. Priorities for the missionaries at that time were preaching, conducting open-air meetings in villages, building programmes, language learning, teaching literacy so that people could read the Bible, and medical work. The first trained nurse to work for the mission arrived in 1959. At the time, infant mortality in the area was around 50 per cent (Forbes 2001: 64).

Up until 1959, converts had been baptized but no one had received the Pentecostal blessing of the baptism of the Holy Spirit. This changed with the arrival of Tom Evans and his wife, former missionaries in India. Soon people were experiencing the baptism of the Spirit. Evans’s ministry sparked off a revival. As George Forbes writes,

A Holy Ghost revival hit Malamba. The church was packed to overflowing and a tremendous conviction fell upon the people. They began confessing their sins. Many saw visions and prophesied. Folk would run out of the building when the power of God became too much for them. They would roll on the grass calling on God for mercy (Forbes 2001: 89).

Manifestations of the Spirit have become an important part of AOG life. In a later section of his book, Forbes refers to crusades by the PNG evangelist Joseph Walters:

During the times of preaching and even before the preaching when the people would worship and praise, the power of God was so strong that people were falling by the hundreds all over the place. The tangible manifestation of the Spirit of God was as though there was a live electric wire in that place. People could feel pins and needles and all kinds of manifestations like that in their bodies. People were just falling down all over the place without a hand being laid on them.

... People were getting healed and demons were being evicted from people so he just preached a short message. It was very hard to preach because of the noise...” (Forbes 2001: 281–82).

Since the 1960s the AOG has joined the Evangelical Alliance Education Agency and co-operated with the National Education Department. As of 2001 the AOG Education
Agency in the ESP had 24 schools, one vocational centre, 138 teachers and 4,942 students. Also, in the Western Highlands Province, there was one primary school with 8 teachers and 460 students. There are five regional Bible colleges in five regions: Northern, Central, Highlands, New Guinea Islands, and Southern. There is also a degree level college — Jubilee Bible College in the capital Port Moresby — for preparing Pentecostal pastors, evangelists, teachers, apostles and leaders for the urban and semi urban centres, and plans for the establishment of an AOG university. At the moment there are 43 students at Jubilee College. Other regional Bible colleges produce 150 graduates each year, with the intention that they go out to ‘plant’ churches.

Pastor Emmanuel Fave is of the opinion that the AOG Church has been relatively stable and suffered less ‘breakaway’ activity than many other Pentecostal churches because of its stable and flexible organizational structures and effective leadership training programmes (Fave 2004, pers. comm.).

There is a National Executive Council with national superintendents and superintendents representing the five regions. Under this are regional, district and sub-district structures. Each level of the structure has its own conference every year except for the national conference which occurs every two years.

Radio ministry with preaching and gospel music has helped evangelisation efforts and now there are AOG centres in almost all the provinces of PNG. Another factor in the church’s expansion has been the migration of believers from the Sepik to other provinces. The AOG have a policy of ‘church planting’ so that migrating people form local churches wherever they go. Now in Wewak, the provincial capital of the East Sepik Province, the AOG Full Gospel Harvest Church has around 700 members. Expansion has been rapid in the capital Port Moresby. The large church there was originally called the Port Moresby Evangelistic Centre and later renamed Harvest Centre. From this centre they have started ‘daughter’ churches in the suburbs. By the end of 1999 there were some 90 AOG churches in the southern region of the country. Another method of expansion has involved the acceptance of other local churches into the AOG. In the highlands the 30 churches of the Filadelfia Kristen Kongregesen, led by missionaries from Sweden, came under the AOG. Other local churches in the Southern Highlands and from the Enga province applied to join the AOG. The government 2000 census data lists 138,532 people as members of the AOG. The AOG Research Office gives a figure of 160,500 members in PNG in 2002. However, the AOG in PNG prefer to count churches rather than people. At the end of 1989 AOG PNG had 357 registered churches. By October 2001 there were 1,080 registered churches and by March 2004 there were 1,475. This represents a growth rate of 413 per cent over 15 years or an average of 28 per cent a year!

The church tries to be self-governing, self-reproducing and self-supporting. Members are expected to tithe. In 1974 the missionaries handed over the mission facilities to the national superintendent, Jacob Ganba, and the last missionary left in 2001. Now the AOG Church has itself become a mission-sending church. In 1994 it formed an overseas missions arm: Carry the Light – International. The church has sent women on mission to Africa and a family to Queensland, Australia. World Harvest Institute has operated in Port Moresby four times since it was launched in 1994, with more than 80 people taking the course. The Institute offers intensive specialized cross cultural training and skills for people with biblical training who sense the call to missionary service.
The AOG Church promotes ‘revival’ wherever possible. There is talk of ‘spiritual prosperity’ in terms of love, joy and peace in the Holy Spirit. Superintendent Joseph Maru says, “Ours is a nation in revival. That revival is not only spiritual. We will soon see the breakthrough in other areas such as financial revival, social and political revival with total human transformation and change in God” (Forbes 2001: 265).

Baptist Churches

The Baptist Churches in Papua New Guinea are divided into two groups: the Baptist Union, which includes most of the Baptist Churches started by the Australian Baptist Missionary Society, and the Independent Baptists, mostly with links to America.

The Baptist Union churches began when Australian Baptist missionaries came to the Baiyer River area in the Highlands near Mount Hagen in 1949. From Baiyer they evangelized into the Enga-speaking people of the Kompian district. Later they began evangelisation near Telefomin in the mountains bordering the Sepik and the Western Province. The Baptist Union was formed in 1958.

Besides personal evangelism, outreach ministries and worship services, the Baptist Union missionaries also established schools, medical services and community development projects. As of 2003, the Baptist Union of PNG had 400 churches with 45,000 baptized members. The ‘revival’ that appeared in PNG from 1973 onwards appears to have begun in Baptist communities of the Sau Enga. It was manifest in crying and shaking. Solomon Islands pastors studying at CLTC who already had experience of such phenomena in their own churches went to the Enga churches, encouraging them not to fear and to recognize the manifestations of revival (Cramb and Kolo 1983).

The Union is ecumenically minded and is a member of both the Papua New Guinea Council of Churches and the Evangelical Alliance.

The Union runs two resident Pidgin Bible schools that follow a three year programme. Some pastors also train for a Diploma or Degree at the Christian Leaders Training College. A few go to study in the Philippines. Those studying for B.Th at CLTC are supported 60 per cent by their own church and 40 per cent by the Union. For anyone studying for a Masters or Doctorate the church looks to overseas partners for funding. The Baptist Union does not have women pastors on principle. Members do not smoke or chew betel nut because they believe this offends against the body as a temple of the Holy Spirit (Lane 2002, interview by author).

The Union is now fully localized, the last missionary having left in 2001. It is 90 per cent financially independent due to tithes and offerings. Some assistance from overseas is sought for training programmes. The Union is interested in mission beyond PNG and have sent PNG missionaries to Australia, Pakistan and India. The latter two have since returned.

The Independent Baptists have their origins mostly in Baptist churches from America. Missionaries started coming to PNG in the period following the Second World War. Every church is autonomous. There is no overall umbrella organization. Hence it is difficult to determine just how many churches there are and how many people belong to these independent churches. Depending on whether one counts only baptized adults or adherents, the number nationally could range from 20,000 to 50,000. In the Eastern Highlands Province alone there are about 35 local Baptist churches. They have fellowship with other Baptist churches once a year. There is a Baptist Bible College near Goroka, with 57 resident
students in 2004. Graduates are encouraged to establish more local churches, expanding into rural areas, ministering both spiritually and socially.

The independent Baptist churches co-operate with other Baptist churches within PNG on a voluntary basis, but not with other denominations. The Baptist view regarding the Bible and faith as a means of salvation prevents them from co-operating with churches that consider sacraments as a channel of God’s grace, and their belief in the spiritual gifts described in the book of Acts as being transitory in nature keeps them from co-operating with Pentecostal churches.

**Evangelical Brotherhood Church (EBC)**

Three missionaries came out to Papua New Guinea with the Swiss Evangelical Brotherhood Mission in 1954, starting near Minj in the Western Highlands. Gradually they opened new missions, mainly in the Eastern Highlands and in 1963 on the coast at Lae. Today they have nearly 700 churches and about 100,000 members and affiliates. The Evangelical Brotherhood Church is a Holiness movement. Its members maintain that people must repent and be converted in order to be saved. Therefore they do not see child baptism as a legitimate way of becoming Christian. A person receives the Holy Spirit not in baptism but in committing his life to God. God then answers in the new birth brought about by the Holy Spirit. The Spirit gives the believer the strength to lead a life according to God’s will. The visible sign is the fruit of the Spirit which is mentioned in Galatians 5:22 — love, joy, peace, and so on.

The EBC started by training people to become lay preachers. It remains primarily a lay movement, with still many lay brothers going out to preach and supporting the pastors. Preaching is based on the Bible, but also on pietistic practices. They believe that Jesus will return to be with the body of Christ to rule on this earth for a thousand years, and that then after the millennium will come the judgement and a new earth and a new heaven. People are urged to leave behind anything associated with traditional religion and to stay away from alcohol, tobacco, betel nuts etc.

The EBC is centrally organized with a president chairing the Head Committee and Head Brother Council. The Head Committee is composed of 14 national members and 6 missionaries. Senior Pastors are in charge of 16 circuits with Circuit Councils. The Head Committee has power to move pastors from one circuit or position to another. Financially each circuit is to a large extent self-sufficient, paying its pastors and meeting other expenses within the circuit. The Head Committee receives funds from the circuits and contributions from overseas. Some income is generated through projects, including the five Singaut Christian bookshops, farms, publishing house and printshop.

The EBC has 66 primary schools, including a number of elementary schools. In 2004 it started its first secondary school near Banz, WHP. It also runs literacy classes through ‘Pidgin’ schools. There are boys’ vocational schools, a carpenter training school and a mechanical workshop. Vocational schools for girls are now being changed into village girls’ schools, administered at the circuit level. EBC runs one central training centre for national girls who will teach at these village schools.

The EBC operates a number of rural health centres and aid posts and is part of the Churches Medical Council. This work is expanding with the encouragement of the government. The church is also involved in prison ministry and religious instruction in government schools.
In 1963 the EBC started its own Bible College in Lae. At present there are about 70 students enrolled, spread over three years. Students are instructed in English or Pidgin and have lessons in the morning and practical work in the afternoon. Besides theological knowledge they learn many practical skills and finish with a diploma. Single girls are also enrolled and serve the church as Bible school graduates. This system provides well for the rural areas. The English stream needs further improvement in order to meet the need for well-trained English speaking pastors in urban areas. In the past national missionaries were sent out through Operation Mobilisation. One of these PNG EBC missionaries is going out to work among Jews and Muslims. Some other national missionaries are stationed in East Timor.

The EBC stays relatively independent. Although it is a member of the Churches Medical Council and an associate member of the Evangelical Alliance, it tends not to be ecumenically involved.

The church sees a challenge today in maintaining its purity and keeping itself free from any form of ‘animism’ coming from traditional Melanesian spirituality. Another challenge is how best to deal with power plays, tribalism and a tendency for Papua New Guineans to favour those of their own ethnic group. Since there are about 60 missionaries, localisation is still a challenge for the EBC.

Worship is a lot livelier now than it used to be. There have been revivals, but the church leaders have been vigilant in exposing what they perceived as excesses and disciplining some church members (Dartschi 2003, interview by author). There have been no major splits in the EBC Church on account of revival or renewal movements. There are about 600 church congregations in PNG. The EBC maintains that one does not have to speak in tongues or manifest other signs favoured by Pentecostals in order to know that one has the Holy Spirit. Much more important is the fruit of the Spirit, visible in the person who leads a holy life.

**Apostolic Church**

Apostolic church missionary, Harry Reha from New Zealand, came to the Enga Province of PNG in 1954. Other missionaries joined him and the church expanded rapidly throughout the Enga and into the Southern Highlands. The policy of the Apostolic Church is to establish an indigenous church in each country, with many assemblies, which would lead to autonomous national churches, each with its own general council and its own missionary outreach. The Apostolic mission therefore gave priority to the training of local pastors and evangelists.

The form of worship and doctrinal tenets of the Apostolic Church are much like those of other Pentecostal churches. However, a unique feature is their belief that it was never the purpose of God that the recognized ministry of the apostles and prophets should cease at any time in the history of the church. Apostles are people recognized by the church as being gifted with the five-fold ministries of teacher, pastor, evangelist, prophet and apostle. The church in PNG is led by a president appointed by a council made up of apostles. Local churches bring their recommendations to the National Council for approval and the Council appoints apostles to represent each area council.

Local congregations are led by pastors trained at local Bible schools (at Mamale in the Enga, or Aviamp near Mount Hagen), Christian Leaders Training College (CLTC), or Bible Colleges in Australia. The church runs 12 primary schools, a secondary school at Kandep, and several aid posts. Now churches rely on tithes and offerings and some assistance
from congregations overseas.

After PNG independence the Apostolic Church split into two: the Apostolic Church and the Christian Apostolic Fellowship (CAF). The problem arose over disputes about the transfer of land leases and other assets after the expatriate missionaries departed (Wanako 2003, interview by author). (For the CAF, see below).

Government census statistics list 101,053 people as belonging to the Apostolic Church, with 17,000 in the Southern Highlands, 43,000 in the Enga Province and 5,000 in the Western Highlands. These would be members of the Apostolic Church of PNG or the Christian Apostolic Fellowship. However, the census records list 15,546 people from the East Sepik Province as belonging to the Apostolic Church. Since the Apostolic Church of PNG and CAF do not work in the East Sepik Province, this must mean that the census compilers are including members of the “New Apostolic Church” under the Apostolic banner. The New Apostolic Church is a millennial Christian group offering 144,000 “firstlings” an opportunity to become citizens of a “new heaven and new earth” (Rosco 1993:292). They are closely linked to a prosperity cult known as the Peli Association. Peli Association leaders attracted followers in a series of eschatologically colourful scenarios involving military-style marching, the actual election of their leader Yaliwan to the Provincial Assembly, and his rumoured crucifixion and resurrection as the Black Jesus. Canadian missionaries of the New Apostolic Church helped provide legitimacy to this scenario. The New Apostolic Church is completely different from the other two Apostolic Churches in the Highlands.

**Evangelical Church of Papua New Guinea**

Albert Drysdale of the Unevangelised Fields Mission first came to Balimo in 1934 to work among the people of the Fly River area of PNG. Baptisms of Gogodala people followed in 1940. The missionaries had to leave PNG after the Japanese invaded Rabaul in 1942, but were able to return in late 1944. In 1969 the Unevangelised Fields Mission changed its name to Asia Pacific Christian Mission (APCM).

Evangelists reached the Foe people of Lake Kutubu in 1950 and from there went to the Huli people of the Southern Highlands. Gradually the local church took on more responsibility, and the dedication service to inaugurate the Evangelical Church of Papua took place on 10 July 1966. Later, in 1990, the national character of the church was recognized with the change to its present name: Evangelical Church of Papua New Guinea.

The church has faced many challenges, particularly with the development of the Ok Tedi mine and the town of Tabubil. People have also been influenced by the Mt Kare gold discovery and various oil exploration projects. Previously unheard of amounts of money are circulating, and this is probably one reason why the church is losing members and now it is difficult to attract young people.

The ECPNG has experienced a series of revivals. The first major revival was with the Foe people in 1973. Some Solomon Islands pastors from Christian Leaders Training College had been invited to preach. A few weeks later the community experienced revival phenomena.

Suddenly some of the congregation were struck down to the ground, crying for their sins. Sesemena had never seen this before and didn’t know what to do. So he stopped the service and said, ‘Now let us see what the Lord will do.’ Next a deacon told them how he had been blessed and people began to fall down all over the church. A non-Christian leaning over the wall from outside mocking, was struck down and fell into the church. Later he confessed his sin with tears (Prince 1991: 67).
The ECPNG is based mainly in the Western Province and Southern Highlands Province. However, now there are urban churches in Port Moresby and some of the main towns. For administration the church is divided into eight regions, with several districts in each region. Finance comes mainly from the offerings of church members.

The church is involved in evangelization, Bible translation, medical work and education through Bible schools and regular primary and secondary schools. The Balimo School of Nursing began in 1973, and the Awaba Teachers' College, which began in 1965, was relocated in 1971 to become Dauli Teachers' College.

Other Churches in PNG (with less than 100,000 members)

Amalgamated Full Gospel Church Outreach Centre Association

The Amalgamated Full Gospel Church Outreach Centre Association broke away in 1983 from the United Church in the New Guinea Islands after a synod at Mangai Village in New Ireland. Their leader — Rev. Oliva Lamo of Lubuvua village in Kavieng — decided to break away after returning from studies in the Philippines and Australia. He felt that the leaders of the United Church were not able to keep up with the revival that was affecting the whole church. The Association has a college for leadership training: Faith Vision Bible College. They try to be totally self reliant, but do work together with other Pentecostal groups because they believe that it is "almost time for Jesus to come back and we need to work together" (Letter from Rev. Oliva Lamo, 2002.) As of 2002 there are some 2,000 members of the Association. They plan not only to evangelize PNG but also to go out on missions to other parts of the world.

Bakesu Revival Church of PNG

The Bakesu Revival Church of PNG is a local church which, in 1988, led by Manin Mariong, a local community and church leader, broke away from the Lutheran Church. The name is derived as follows: ‘Ba’ in the name stands for the Bari tribe, ‘Ke’ stands for the Keburum tribe, and ‘Su’ stands for the Suaru tribe. According to the Revival Church leaders the original reason for the break was conflict among church leaders and Ono language speakers on how to translate the name of God. The word for God currently used by Lutherans in Morobe is Anuatu, a term derived from other languages in the Morobe Province. BRC members prefer the term Kaisale from their own Ono language.

BRC members worship God in their own Ono language. They discourage musical instruments in church fellowships, in obedience to Amos 5:23–24, Psalm 46:10, and John 4:24. Any form of carvings or statues is considered idolatry. They also install mirrors above altars according to their interpretation of 1 Cor. 13:12.

The BRC members feel that they have been persecuted, with their houses burned and personal belongings looted by the police. They say that this was instigated by members of the Lutheran Church. The church is completely self sufficient financially. It has a total of seven parishes and in 2003 had 5,100 registered members.

Christian Apostolic Fellowship

The Christian Apostolic Fellowship (CAF) was originally part of the Apostolic Church. However, after 1981 when the Apostolic Church became autonomous, the church split into two: the Apostolic Church and the Christian Apostolic Fellowship (CAF). The problem
arose over disputes about the transfer of land leases and other assets after the expatriate missionaries departed. The dispute is still before the land court in Mt Hagen (Wanako 2003, interview by author).

Today the CAF is established in many provinces in PNG, but particularly in the Western and Southern Highlands and the Enga Province, and has some 70,000 members. Pastors are trained at local Bible schools and at CLTC, Banz. The church runs 12 community schools and two vocational centres. Financial support for the church comes from tithes and offerings. The church is organized with local congregations, district councils and a yearly national council meeting.

**Christian Brethren Churches**

Christian Brethren Churches (CBC) are an association of interdependent local churches. The CBC emerged from the missionary activities in PNG of missionaries sent from Christian Brethren assemblies in Australia, New Zealand and USA. (In America they are sometimes known as Plymouth Brethren, in New Zealand more often as Open Brethren). In March 1951, Australian Stan Dale trekked from Wewak into Lumi seeking to reach people who had not previously heard the Gospel. The District Officer there suggested he and his family settle at Ereitei, about 10 kms northeast of Lumi. Several other missionary families came, all sent independently of each other. After meeting up, they decided to work together, and to register as a mission organization. They chose the name Christian Missions in Many Lands (CMML), this being a name used in several other countries for the missionary work of the Christian Brethren. In the early 1970s CMML had over 100 missionaries in PNG.

CMML mission work had evangelism and church planting as its core focus. However, literacy, education and health needs were not ignored. CMML established a network of primary schools in the West Sepik (Sandaun) and Southern Highlands. Vocational schools and finally a Christian High School at Green River were also set up. In health, Dr John Sturt from New Zealand established a small rural hospital at Anguganak in 1958. He trained Aid Post orderlies, and later nurse-aide training was also conducted there. CMML also commenced a Christian publishing ministry called Christian Books Melanesia Inc, with its head office in Wewak. CBM continues to be a major publisher in Papua New Guinea and operates six Christian bookshops.

During the later 1970s and 1980s the number of CMML missionaries drastically declined and the emerging church leaders planned their first national conference at Anguganak in 1990. They asked the remaining missionaries to hand over more control to the national leaders. By then there were about 200 CBC churches in the country. Currently, the CBC National Office is undertaking a re-structuring of roles, registering its constitution as an association of churches, and endeavouring to become self-supporting while maintaining links of partnership with overseas Christian Brethren churches. Consideration is being given to income-generation to supplement offerings and tithes.

CBC's doctrinal statement would be indistinguishable from many statements of Christian belief. It is distinctive in its emphasis on independent local churches, governed by a group of elders. The churches practise baptism of believers (not infants) by immersion, and hold the Lord's Supper (communion) weekly if possible. They hold strongly to the Bible as their sole guide to faith, life and church practice, modelling their church life on the New Testament documents as far as practicable. CMML was a founding member of the Evangelical Alliance in 1964. CBC leaders would regard themselves as truly 'Pentecostal' in
the sense that Pentecost was perhaps the founding experience of the New Testament churches. They are not, however, formally part of the Pentecostal or charismatic movements.

CBC churches continue to give priority to evangelism and strengthening the personal Christian life of their individual members and local fellowships. They operate a network of elementary, primary and vocational schools, and one high school; they operate health facilities, especially in Sandaun and Southern Highlands Provinces, and promote literacy. They are actively involved in the translation of the Bible into vernacular languages in several places, in co-operation with SIL missionaries.

CBC runs a network of local, regional and national level Bible Schools. Many CBC Bible Schools teach in Tok Pisin, but the English Language Bible School operates at Anguganak in Sandaun Province. Two Bible Schools are run for single women — Anguganak and Arou (SHP). CBC has used the Christian Leaders Training College as its upper level theological training institution. The majority of income is generated locally. The 12 expatriate mission partners in PNG in 2004 are financially supported from overseas. As of 2004 there are about 25,000 CBC members in 430 local churches located in seven mainland provinces and the National Capital District. It is a steadily growing church with several mission workers overseas.

**Christian Life Centre (CLC)**

The Christian Life Centre was started in PNG by a Dutch Pentecostal pastor, John Pastorkamp, who moved from Thursday Island to Rabaul in May 1968. In Rabaul the church was called the 'Full Gospel Movement Streams of Power'. The name came from the Full Gospel work in Pastorkamp's homeland, Holland. In Rabaul Pastorkamp and his wife were joined by a Tongan couple who worked with Youth With a Mission and two Finnish Pentecostal missionaries. When the Pastorkamps left PNG for Japan in 1981 there were 31 CLC churches around the country, from Daru to Bougainville. With little support coming from Holland, John Pastorkamp had established links with the Christian Life Centre in Brisbane, Australia, and the church in PNG changed its name to Christian Life Centre. It was called a Centre rather than a church, because people from various churches would come. At first the CLC in Port Moresby was a focus of charismatic renewal. Catholic sisters and members of other mainline churches would come to attend. However, when pastors started casting out demons from people, many from the mainline churches left the Centre (Lapa 2003, interview by author). At first the CLC worked together with CRC, AOG and the Foursquare Churches. Later, as it expanded, it concentrated more on its own activities. The church places a strong emphasis on being empowered by the Holy Spirit. Worship is very lively, with considerable lay participation. As of 2004 the CLC has about 300 churches and numbers some 30,000 members. It is financially self-sufficient, totally nationalized (except for one expatriate woman in Goroka) and is found in all the provinces of PNG except Manus and the West Sepik (Lutu 2004, interview by author).

**Christian Mission Fellowship (CMF)**

The Christian Mission Fellowship is closely associated with Every Home for Christ. The CMF started in PNG in Bougainville in 1999 through the work of Fijian Every Home for Christ pastor Malakai Meke and Papua New Guinean Ezekiel Opet (a Bougainvillean). Every Home for Christ is an evangelistic ministry, so some felt it necessary to introduce the CMF in order to nurture new Christians in a church environment. CMF is now evangelising