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October 4, 1958
Casilla 691
Quito, Ecuador
(Written from Arajuno)

Dear friends:

Many of you know that the three Auca women--Mintaka, Mankamu, and Dayuma--returned to their tribe a month ago. Last week, while Dr. And Mrs. Tidmarsh were in Quito and Mark Saint was staying here with me, the women returned, bringing with them seven other Aucas, and an invitation to Rachel Saint and me to return with them to their tribe to live.

I am writing this, hoping that by the time you receive it we shall be living with the very people who were responsible for killing my husband, Rachel's brother, and three other men. Dayuma says that six of the seven men who did the killing are there, waiting for us. Their names are Kimo, Monga, Nimunga, Minkayi, Gikita, and Kumi. Perhaps some of you will pray for them—they are the only men in the entire group, which, according to a census Dayuma made from memory at my request, numbers fifty-nine. The other man who helped kill the men was Nankiwi, otherwise known as "George," whose picture most of you have seen, as he was the one who met the five men on "Palm Beach." He has since been killed. Besides the above six mentioned, there is another I forgot—Dabu. He wept when the five missionaries were killed, says that if he had been consulted it would not have happened. He is the former husband of Mintaka, and the brother of Mankamu. Nankiwi did not force him to go along to "Palm Beach," as apparently they were rivals.

All the evidence at present points to a successful entrance for us. But I often think of the Nhambiquara tribe in Brazil. The Tylees entered that tribe, lived among them happily for about two years, and one day, due apparently to a minor misunderstanding, the Indians simply wiped out the missionaries. Mrs. Tylee was thought dead but later regained consciousness to find her husband, an American nurse, the Tylee baby and several national helpers dead.

"To God the Lord belongs escape from death." Psalm 68:20.

And even if we are received, and our entrance is "successful" in the physical sense--what of their reception of Christ? I am much helped by the thought of the verse, "Whoso receiveth you receiveth Me." May it be so with the Aucas. I ask you to pray—for them, for us as we go, that the name of the Lord may be exalted. I would like to repeat what I have said to several when they knew of my intention to enter the tribe—I would never go because I thought it would be

“safe”--or for any other reason, such as “carrying on my husband’s work” or whatever. There is one reason alone: I believe it is simply the next step. It is the thing required at the moment.

“For the Lord God will help me—therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.”

In that confidence,

Betty Elliot