



Marjorie, widow of Nate Saint, welcomes Auca girls who came to Arajuno.

Life in Aucaland

Two missionary women bring the gospel to those who killed their loved ones.

Representative of many tongues and tribes not yet reached with the gospel of Jesus Christ are the Auca Indians of Ecuador.

Ever since January, 1956, when news flashed around the world of the death of five American missionaries at "Palm Beach" on the Curaray River, the whole world has been interested in this tiny Indian tribe in the heart of the Ecuadorian jungle.

Elisabeth Elliot's books, *Through Gates of Splendor* and *Shadow of the Almighty*, and articles in the popular and religious press have kept the public informed on the development and present movements of "Operation Auca."

Now: Betty Elliot and Rachel Saint, widow and sister of two of the martyrs, plus three-and-one-half-year-old Valerie Elliot, are living with the tribe—at the Aucas' own invitation.

What is happening? Are the Aucas

hearing the gospel?

Both Mrs. Elliot and Miss Saint have studied the Auca language for years. They find, however, that they are still learning many new things. They try to sow the seed of the gospel when there is opportunity, but at present they are mostly concerned with understanding the people and winning their confidence. "We are trusting the Lord for wisdom beyond our own," writes Mrs. Elliot.

It is Dayuma who is doing much of the missionary work.

After her conversion and her return in May to Ecuador from the States, Dayuma told her aunts, Mintaka and Mankamu, who had come out of the tribe, about the joy of knowing the Heavenly Father. When she returned with her aunts to her own people in September, she also told them about the God of heaven.

Now that the missionaries are in

Bulletin

■ Rachel Saint and Betty Elliot have returned to their mission stations. Accompanying them out of Auca territory were four men, including Dabu, a tribal leader. This is the first time Auca men have made a friendly visit to a mission station. Previously visitors have all been women and children.

The men brought a gift to Missionary Aviation Fellowship pilot Johnny Keenan: a barbed hardwood lance. They said it was the last lance they were going to make.

Dabu admonished Keenan: "You be careful with that and don't kill anybody. You can kill an animal; but don't kill anybody."

the tribe, Dayuma holds regular services with her people, as well as conversations about God with members of her family.

Miss Saint writes of how Dayuma gathers the whole village together. "She instructs them not to laugh, and teaches them little by little about God, the Creator and His Son, Jesus . . . As she leads in prayer, Dayuma asks the Lord to throw out the witch doctors and the devils—a thing for which we must all trust the Lord."

Dayuma was the speaker at the first Thanksgiving Day service in Aucaland.

The feast was perhaps the strangest holiday meal in the world: roast monkey, tossed whole into the fire; stuffed parrot baked in the earth; fish and bananas, roasted in huge clay pots; peanuts for dessert and perhaps candy bars, dropped into the village by plane. The monkey and parrot were shot in the jungle by Indians with their blow guns.

"It was very much like the first Thanksgiving, when the American Indians brought their turkeys and corn," wrote Mrs. Elliot.

Then Dayuma told the Bible story of the ten lepers who were healed—and only one came back to say "thank you." Mrs. Elliot told them of the first Thanksgiving in America.

Shortly after arriving in Auca territory, Miss Saint wrote that she was awakened one night from a sound sleep by Dayuma, who cried:

"Nimu, Minkayi (Dayuma's half-brother) says he wants to believe in the Lord (or love God)!"

She had been talking to him as they swung in hammocks at her mother's blazing fire.

"I told him that Jesus is coming again some day and he must be ready to go with Him!"

"Fine, now you must teach him more about who Jesus is."

"I did—I told him how He was born, how He lived, how He died, and how He was raised again."

"We thank God for this open heart," writes Miss Saint, and adds about Dayuma "... but need I remind you that she is still a babe in Christ and needs our constant prayers."

Both of the missionary women are very much aware that danger is ever present.

The Aucas among whom the women are living have a deep-seated fear of a down-river tribe, also Aucas, with whom there has been tribal rivalry and bitter warfare for years. Even Dayuma cannot see how these dreaded enemies can be won to the Lord.

Besides danger from that tribe, Betty and Rachel realize that the Indians who are now their friends are a temperamental people, used to immediate and bitter retaliation at the slightest provocation. The girls remember hearing about the Tylees, a missionary family who lived happily for two years with a tribe in Brazil, and then, apparently due to a minor misunderstanding, the Indians wiped out the missionaries. (Mrs. Tylee was thought dead, but regained consciousness and later escaped.)

The missionaries have not forgotten either that it was only three years ago that these same people killed their loved ones. "To these simple, laughing forest people, killing five men was little more than routine," they say.

For those who wonder why the girls have entered the tribe, Betty states that she did not go into Auca territory because she thought it was "safe" or to carry on her husband's work. "It is simply the next step in a series of steps that God wills."

In a letter to her family about the whole of Operation Auca and the trial of faith, Betty wrote: "... a lesson Jim taught me. He called it 'priority prayers.' We ask God, above all, that we may know Him and become like Him. We also ask for lesser things, for certain things to be given

or to take place. To these prayers, God often has to say no, as the other takes priority . . . This was a help to me in accepting his death. I had prayed for his safety. It was a far lesser thing than God had in mind for Jim or for me. His is an *inexorable love* . . . He *will* not give us less than the best. If we *will* not have the best, we are deadlocked."

To Betty and Rachel, God's will has priority, for they know that to God, their best is His priority.

The Auca Indians with whom the girls are staying are a small group, and there are perhaps 300 more living down the river. Constant rivalry and intertribal warfare have nearly wiped out the tribe. How many similar groups there are beyond them in the jungle no one knows.

They represent hundreds of thousands of other people, whether savage or civilized, on that continent and around the world, who still do not know Jesus Christ and have not yet heard His name.

May God's priorities be our priorities so that these and many others may know our Lord and Saviour.



Dayuma returned to her tribe after 12 years' absence. She served as language informant to Rachel Saint, now teaches her people the gospel.

Indians in Auca village watch as Betty Elliot and Rachel Saint, standing on log in foreground near their leaf huts, wave to the MAF pilot overhead.

PHOTOS: Missionary Aviation Fellowship

