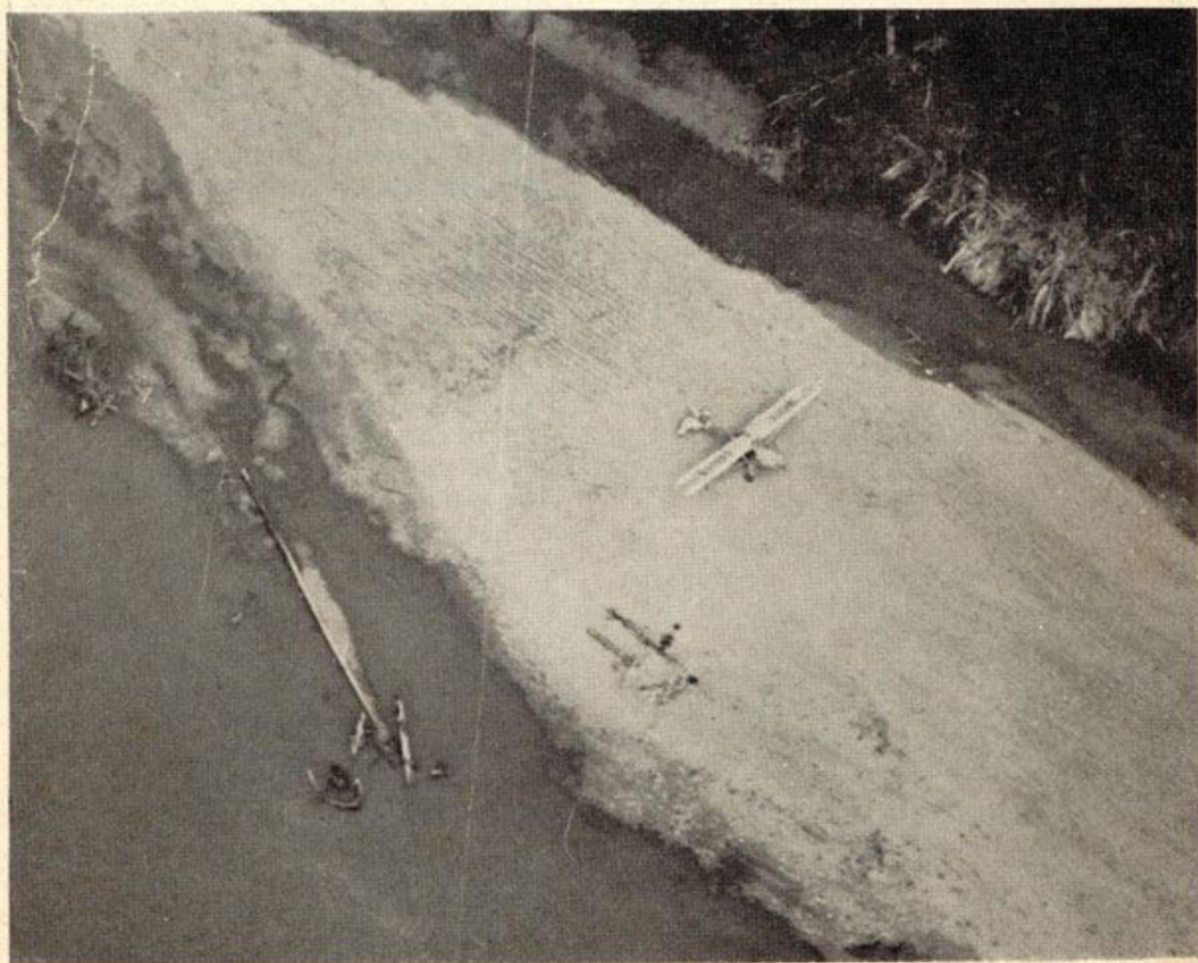


The Fields

TIDINGS OF CHRISTIAN MISSIONS IN MANY LANDS



M. A. F. Plane "Wings of Mercy" on Curaray River Beach, Ecuador.
(U. S. Army photograph).

February, 1956



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The Other Side

(Written by Martha Snell Nicholson on the death of her husband)

This isn't death, it's glory;
It isn't dark, it's light;
It isn't stumbling, groping,
Or even faith—it's sight.

This isn't grief, it's having
My last tear wiped away;
It's sunrise—the morning
Of my eternal day.

This isn't even praying;
It's speaking face to face.
It's listening and it's glimpsing
The wonders of His grace.

This is the end of all pleading
For strength to bear my pain;
Not even pain's dark memory
Will ever live again.

How did I bear the earth life
Before I came up higher,
Before my soul was granted
Its every deep desire?

Before I knew this rapture
Of meeting face to face
That One who sought me, saved me,
And kept me by His grace?

This poem was quoted in the Memorial service conducted by HCJB, Quito, on Sunday, January 15.



Editorials



Triumph In Tragedy

The Fields joins a multitude of believers throughout the world in deepest sympathy with the wives and families of the five young missionaries who laid down their lives for Christ in Ecuador. The bereaved loved ones have been wonderfully sustained of God through this great trial. The Father of mercies ministered unflinching when His comfort was so sorely needed.

A great volume of prayer arose from believers everywhere. And the result? His peace has filled bereaved hearts. "Great is Thy faithfulness." This tragedy has become a triumph.

First of all, there is the triumph of the young men. They went forth singing—"We rest in Thee, our Shield and our Defender." The hymn concludes with—"Victors—we rest with Thee." Today they see His face! What a triumph!

Then there was a triumph of grace in the experience of the young women as, bit by bit, events in the jungle were unfolded. The strains of "Fear thou not, for I'll be with thee, I will still thy pilot be" were heard at Shell Mera in those days of anxious waiting. The expressions of bereaved parents and other relatives conveyed a similar note of triumph through all.

The church may well pray that our brethren's sacrifice will inspire such an upsurge of missionary endeavor as will lead to the praises of Christ ascending from Auca hearts in the jungles where our brethren fell. Such a triumph may well be the fruitage of seeming tragedy.

Vigil At Shell Mera

At Shell Mera, Ecuador, base of the expedition into Auca territory, five young women awaited news of the progress of the venture. Well they knew, as did their husbands, that the mission being attempted was no light thing. Preparations for contacting the Aucas were thoroughly and carefully made and a beachhead established on the Curaray River on January 3rd. Then began the period of waiting for news.

On January 6th the first Auca contact was made. It was a thoroughly friendly occasion. At noon Sunday, January 8th, the men announced by radio that the venture was proceeding satisfactorily. Those at Shell Mera were asked to stand by at 4:30 p. m. for a further report. The awaited radio message was never given. It may be that by that hour the five young men had laid down their lives. What actually occurred may never be known.

Hour after hour dragged on through the anxious days and nights that followed. The young women received news that the expedition's plane had been sighted. Then came reports that some at least, of the party, had met with violence. During this ordeal the girls' fortitude was almost unbelievable. They were restful in the knowledge that a God of infinite wisdom and of eternal love was over all.

While the fate of one or two of the men remained in doubt, their wives requested that no one be identified: thus the prevailing uncertainty would be borne by all. Finally, on receiving word that all five bodies had been found they decided that the men should be buried where they fell. The plane which carried them and their supplies into the jungle marks their burial ground. On January 14th a U. S. Air Force plane flew the five young women over the spot. There they dropped floral tributes over their husbands' graves.

The fortitude of these young women through this ordeal is a tribute to the grace of God. Perhaps their feelings may be best reflected in a message cabled by Mrs. Elliot to her parents, Dr. and Mrs. Philip Howard. "Rev. 14:5b, Perfect peace. Praise."

To What Purpose?

The foundations of Christianity are laid in sacrifice. The cross, with all its tragedy and triumph, stands through the centuries as the basis of the Christian faith. The cross is the rock foundation on which everything rests. Without the cross there can be no

Christian truth. And without the cross there can be no truly Christian life and witness. "If any man come to Me and hate not . . . his own life also, he cannot be My disciple. And whosoever doth not bear his cross and come after Me, cannot be My disciple . . . so likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:26, 27, 33).

We live in an age which accentuates self-interest. Social security, guaranteed annual wage schemes, pension programs and the like are ingredients of today's social and industrial structure. These arrangements are part of our American way of life: as such, we have no comment to make regarding them. But does it not seem that the world's constant emphasis upon security has a way, quite without our realizing it, of undermining the principle of sacrifice which is the nerve of truly spiritual life? Self-interest and spirituality cannot co-exist. They are mutually exclusive.

Judas observed Mary pouring upon the person of Christ an alabaster container of ointment—very costly. "To what purpose," he and others enquired, "is this waste?" There are some practical (?) minded souls who see "waste" in any costly expenditure for Christ. The ointment poured forth, whatever the form may be, evokes the age-old query—"to what purpose is this waste?"

Five splendid young men, three of them from our American assemblies, have laid down their lives in the effort to preach Christ to the Aucas. To what purpose? Uncomprehending worldlings regard this, most likely, as "waste." Why spend precious lives on the Aucas? Is the effort worthwhile? Foreign missions, especially where heavy risks are involved, have always labored under the cynical eye of those who ask—"to what purpose is this waste?" Judas could see no point in pouring costly ointment upon the person of Christ. And yet, Mary's act won the Lord's high praise and it has been a lesson and an inspiration to multitudes through the history of the church. Rich spiritual results have flowed from Mary's "waste" of the ointment.

And what of Judas? Self-interest so governed him that he betrayed the Lord for thirty pieces of silver. This was the final act in a course which wrecked his life and doomed his soul. It was a sorrowful bargain which led to awful remorse and suicide.

Who was the waster—Mary? or Judas?

And in our day, may it not be that we

who withhold ourselves from the demands of true discipleship, as shown by our martyred brethren, are really wasters? Is not a life of indulgence sheer waste? Do not the ambitions of most men, even if realized, prove to be waste? In contrast with this, who can estimate the results which we are sure will arise from the sacrifice made by these young men? Their lives poured forth will count for eternity. Our lives unless similarly yielded in spirit, will prove to be relative waste.

Our Debt Of Gratitude

Immediately upon receiving the news that five young missionaries were missing in the jungle of Ecuador, government officials in the United States and in Ecuador rendered all possible assistance in the effort to locate them. Service rendered by U. S. Air Force personnel and by Ecuadorean soldiers in search by air and overland is deeply appreciated.

We are much indebted also to Radio Station HCJB, Quito, and to the Missionary Aviation Fellowship for their gracious ministry to the wives and children during those days of anxiety at Shell Mera. We record our thankfulness to God for the comfort and support afforded our bereaved friends in their time of trial. To all who in any way have assisted in this crisis we render heartfelt thanks.

Courtesy of the U. S. Army in permitting use of photos reproduced herein, is gratefully acknowledged.

Memorial Number

In making this issue of "The Fields" a Memorial Number, it was necessary to hold over until next month the editorials and articles originally arranged for February. The usual features such as Our Book Shelf, Letters to the Editor and Our Question Column are also being held over until March.

A heavy demand for this number is anticipated and so a larger edition than usual is being printed. Those wishing to secure copies for friends should write to the publishers—Walterick Printing Co., Fort Dodge, Iowa. A small charge of 10 copies for \$1.00 will be made. Please do NOT write to the New York office for magazines.



T. EDWARD MCCULLY, JR.

T. Edward McCully, Jr., was born on June 1, 1927, at Des Moines, Iowa. As a boy of seven, he expressed his desire to be saved, and when his father explained to him the way of salvation, he accepted the Lord Jesus as his own Savior.

When Ed was in eighth grade, the family moved to Milwaukee, Wisconsin, where he took his high school work. During his school days he enjoyed musical activities, for he played the trombone well. Later, in college, he was outstanding in athletics. And in 1949 he won a national oratorical contest held in San Francisco.

He was greatly helped spiritually by his years in Wheaton College and by Christian fellowship while in the Navy.

Upon graduation from Wheaton in 1949, he entered law school at Marquette University, where he showed great promise. But during his second year at law school the Lord called him to the mission field. Accordingly, he sought to prepare himself by taking a Medical Missionary course at the Bible Institute of Los Angeles, California.

In 1951 he married Miss Marilou Hobolth, who was a graduate of Moody Bible Institute and a talented pianist.

They left for Ecuador on December 10, 1952, with their infant son, Stephen. Their second son, Michael, was born December 27, 1954.

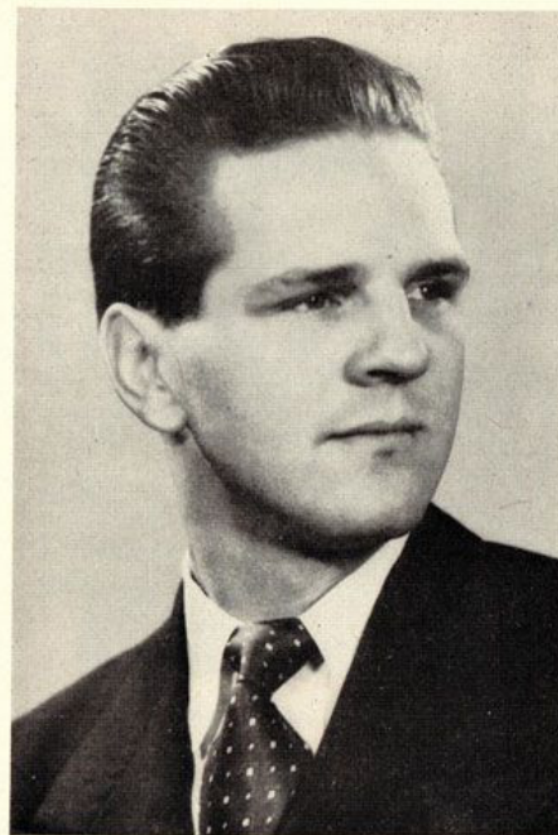


PETER S. FLEMING

Peter Fleming was born on November 22, 1928, at Seattle, Washington. He was converted at about twelve years of age through the ministry of a blind evangelist who was conducting a gospel campaign at First Presbyterian Church in Seattle. (Memorial service was held in this Church on January 22). Peter was graduated from Queen Anne High School in 1946.

During high school vacation periods he served as counsellor at the Lake Sammamish Bible Camp, where his leadership and public speaking talents were developed. He continued these activities during his years at university and participated also in The Navigators, Inter-Varsity Fellowship, Young Life Crusade and Youth for Christ. He was graduated from the University of Washington in 1951 with a Master's degree in literature.

An intimate friendship developed between Peter and James Elliot during evangelistic services which they conducted together in 1951. At this time Peter believed God was calling him to dedicate his life to foreign service. Unknown to him, James Elliot was praying for this very development. Together they conferred with Dr. W. G. Tidmarsh regarding the work in Ecuador. They sailed for Ecuador in January, 1952. In June, 1954, Peter returned to Seattle to be married to Olive Jean Ainslie, and a short time later they went together to Ecuador.



PHILIP JAMES ELLIOT

Philip James Elliot was born in Portland, Oregon, on October 8, 1927. His early education was in Portland, where he was graduated from Benson Polytechnical in 1945 with distinction. He attended Wheaton College and was graduated in 1949 with highest honors, majoring in Greek. While at Wheaton, Jim was president of the Foreign Missionary Fellowship. It was during his student years, while still in high school, that he first experienced interest in giving himself to missionary work in South America. He spent his final college vacation in Mexico in preparation for later service, chiefly in study of Spanish. Jim also attended Wycliffe School of Linguistics at Norman, Oklahoma.

Converted at eight years of age, Jim was baptized at about ten and was in fellowship with believers at Prescott Avenue Chapel in Portland. He was ever active in the work of the Lord. During his time at Wycliffe in 1951, Jim's thinking about Ecuador crystallized. With the blessing of brethren in Portland, he sailed with Peter Fleming from San Pedro, California, for Ecuador, arriving there in February, 1952.

Jim met Betty Howard of Moorestown, N. J., at Wheaton. Quite independently, decision was made by each regarding Ecuador. They studied Spanish together in Quito, where Betty also did translation work. They were married in Quito, October 8, 1953, and shortly afterward settled into jungle work at Puyupungu and then at Shandia. Their daughter Valerie was born in February, 1955.



ROGER YOUNDERIAN

Roger Youderian of Billings, Montana, entered Ecuador in February, 1953. After a period of language study at Shell Mera he felt called of God to work among the Jivaro Indians of Eastern Ecuador. He was stationed at Macuma, a Jivaro language study base of the Gospel Missionary Union. G. M. U. is an evangelical mission with over fifty workers operating in Ecuador, and there are representatives in Colombia, Panama, Mexico, British Honduras, Morocco and French Sudan.

While studying at Macuma, Roger became burdened about the Jivaros in more remote parts of the jungle. He succeeded in opening a station among these Indians at Wampini in 1954. One day a man of the At-shuara tribe came to Wampini for medical attention. Previously the At-shuaras had threatened violence if ever a white man came among them. But through this contact, friendly relations were established and now the gospel has reached the hitherto hostile At-shuaras. An airstrip is being built in order to deliver supplies by Missionary Aviation Fellowship planes. This advance was the result of Roger's vision and initiative.

Roger was a pioneer at heart. He readily accepted the challenge of the proposed penetration of Auca territory in fellowship with his four companions.

He leaves his wife, Barbara, and two children.



NATHANAEEL SAINT

Nate Saint was born August 30, 1923, in Abingdon, Pennsylvania. He was graduated in 1941 from Lower Mooreland High School in Huntington Valley, Pennsylvania. Nate served a little more than three years with the United States Air Force, during and after which he received his Aircraft and Engine Mechanics licenses, Commercial pilot's license, Flight Instructor rating and Instrument Flight rating. He also attended Wheaton College.

Nate was greatly talented in many fields. He was an artist, architect, engineer, carpenter, pilot, aircraft and engine and all-round mechanic, radio technician, photographer and author. One of his best known inventions is the bucket-drop system of delivering supplies where no landing strip exists.

In 1945, Nate made contact with the Missionary Aviation Fellowship. His first letter to Missionary Aviation Fellowship contained these words, "The Lord has given me an irresistible desire to take the gospel to those who have never heard of His love." In 1946 Nate went to Mexico to serve with the Missionary Aviation Fellowship. In February, 1948, he married Marjorie Farris and later that year they began their work in Ecuador.

There are three children: Katherine, Stephen and Philip.

Operation Auca

The following are excerpts from the diaries of Peter Fleming and Nathaniel Saint. They present a stirring account of the preparations made for advance into Auca territory. So far as is known, these are the last lines penned by any of the five martyred men. Editor.

Oct. 6—Since September 29 when we first sighted an Auca village from the air, we have made frequent flights over it, while making very thorough preparations for contacting the Aucas. . . . So far, we have made twelve flights from Arajuno to the village, ten minutes away by air. On each flight, gifts were dropped to the Indians by means of a bucket suspended by a long rope. The gifts have included trousers, aluminum kettles, combs and bright-colored ribbons. . . . With the exception of the very first flight, the gifts were accepted by the Aucas, and there were regular flights about a week apart. These have seemed to make the Indians increasingly friendly.

Oct. 29—Today, after making each flight at a successively lower altitude, we flew over the village so low that all the characteristic features of the Auca Indians and their environment were clearly established.

Nov. 12—A very interesting day. For the first time, the Indians evinced an eagerness to return gifts to us when the drop-bucket method was used. They placed some feather crowns, combs, and a headpiece in the bucket and signalled to us to draw it up.

Nov. 18—The Indians' return gifts on this

flight included a parrot and some of their own food, including meat.

Nov. 26—We are becoming more hopeful as the exchange of gifts goes on. Today they put a large blackbird and some other kinds of food, such as a fish and a small quantity of grain, in the bucket.

Dec. 10—It appears that, with God's great help, we are making genuine progress. Since the last flight, the Indians have given further evidence of their friendship. They have cut down trees to make a sort of clearing, so that it would be easier to drop gifts to them. We also discovered what appears to be a crude model airplane, displayed prominently on the roof of one of their huts.

Dec. 21—On today's flight, we found a crude platform, about 20 feet high, had been erected, so that our friends could make better contact with the plane as it circled slowly over them.

Jan. 1—A new year, and a time for fresh beginnings. The signs of the Auca's increased friendliness are so convincing that we have decided definitely to try flying to a beach on the Curaray River, just a few miles from their village, and make an attempt to contact them face to face.

Jan. 2—We are making very thorough preparations. Provisions for many days, a prefabricated tree hut, and even some weapons, in case of dire emergency. Have also arranged for short-wave radio contact with home base after we land.

Jan. 3—First landing on the beach. All

of us rather nervous but no trouble. No immediate contact with the natives.

Jan. 4—Second day of the Auca project. Yesterday I helped the others put up the tree house on the beach. It took six flights in all to get the equipment out and we really had a day of it. The weather was perfect. God's will was seen in the split-second timing kept up for the initial flights. Tomorrow will be another day. . . . Perhaps then we will make contact as we hoped. The Aucas are definitely looking for us somewhere. They may have already spotted us, and are now watching us. . . . Thank God for the unusually evident blessing we have had yesterday and today. Thank God for a good team. We have a friendly feeling for the Aucas, but we must not let that lead us into carelessness. It is no small thing to bridge the 20th Century and the Stone Age. God help us to take care.

Jan. 6—This is a great day for the advancement of the Gospel. On a 200-yard-long beach in the middle of the Curaray River, at about 11:15 this morning, an Auca voice boomed out a loud unintelligible sound, to give us the long-awaited and much prayed-for contact with these savages. . . . Suddenly, from directly across the river, a strong masculine voice began jabbering excitedly. Immediately, three Aucas stepped into the open from the opposite bank, two women and one man. My heart jumped and thumped wildly. We went

into the river to meet the Aucas, as Jim (Elliot) caught them by the hand and led them back to us. There was a young fellow about 20, a girl—younger—and a woman over 30, we would think. They were completely naked, except for a G-string around their waists. They showed neither fear nor comprehension of what cameras were, and some excellent shots were taken. They stepped forward, completely unafraid and unembarrassed. We guessed from what the young fellow was trying to say that he wanted to go up in the plane. So we put a shirt on him and he climbed into the plane, with no sign of emotion, except eagerness. . . . We taxied with him down a small strip on the beach and took off, while the Indian shouted all the way. He shouted all the way over his village, which we circled, and back again, and thoroughly enjoyed the trip. . . . They (the Indians) all stayed on the beach, seemingly ready to spend the night there, when we left to return overnight to Shell Mera, before returning tomorrow. We can pray that the others will come over and invite us to go to their village. This fellow that we met seemed reluctant whenever we tried to mention a trip there. Perhaps he lacked the authority to invite us to the village.

So ended the diary. No further entries were made in it prior to the time when the missionaries were reported missing January 8.



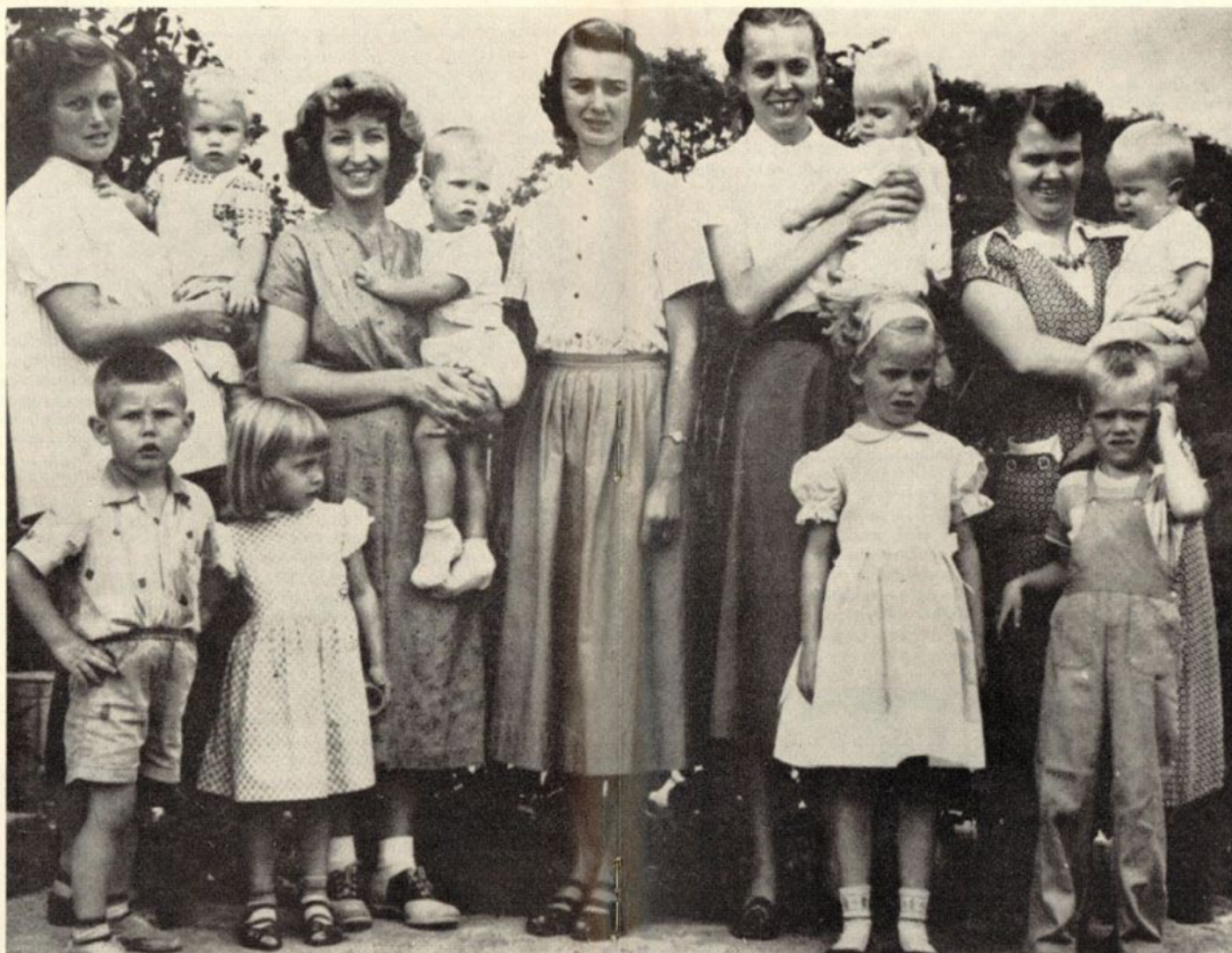
Messrs. E. McCully, P. Fleming and J. Elliot with M. A. F. plane.



J. Elliot, Marilou McCully and P. Fleming.



Pete, Ed and Jim in 1953.



MARILOU MC CULLY
with Steven and Baby
Michael

BARBARA YOUNDERAIN
with Beth Elaine and
Jerry Lee

OLIVE FLEMING

BETTY ELLIOT
and Valerie

MARJORIE SAINT
Kathy, Stephen and
Philip

AN APPRECIATION

This appreciation was delivered by Robert Savage as part of the impressive Memorial Service for our five brethren, conducted over HCJB, Quito, Ecuador, on Sunday evening, January 15th. Mr. Savage spoke as a personal friend of each of the men. The service was broadcast by short-wave to the English-speaking world.

"This isn't death, it's Glory." There were no finer missionaries in Ecuador than Nate, Ed, Jim, Roger and Pete. They were keen men in the Gospel ministry in this country.

Take NATE, for instance: He brought to Ecuador the very best of spiritual and technical training. Those of us who have flown with him can testify that a more careful, diligent pilot could never be found. He was a missionary pilot with the emphasis on "missionary." Wherever he went people felt the impact of the spiritual power which Nate constantly produced.

I remember last May when he preached in Spanish at the Church in Quito where I am pastor: his opening remarks were: "Friends, isn't it ridiculous for me to be occupying the pulpit? I am only an airplane mechanic acquainted with valves, spark plugs, bolts and nuts" . . . and then he promptly proceeded to preach far better than most of us who dedicate our whole time to preaching.

For six years he was constantly flying small Piper airplanes over the endless green carpet of the Ecuadorian jungle, and his ministry completely transformed missionary work in the jungle. Prior to his coming to Ecuador six years ago, missionaries spent a distressing percentage of their time struggling on the trails, getting worn out and weary in the battle of going from one place to another: but Nate changed all that with his missionary plane transporting missionaries to any spot in the jungle in twenty, thirty or forty minutes, and arriving at their destination well rested and ready to begin their duties immediately. Then, every week he would drop out of the skies at each mission station with foodstuffs, medicines, mail from home, and other provisions. As a result, all missionary work had a tremendously enlarged impact. Nate Saint transformed the jungle. He died at the age of thirty-two—a young man in the prime of life.

JIM ELLIOT was four years younger than Nate when he suffered martyrdom a week ago today. He had spent four years in the jungle and spoke both the Quechua and Spanish languages with excellent fluency. I will never forget a message he brought to

the young people of our Church a little over a year ago. I can remember him saying, "Young men and women, I challenge you to accept Gospel responsibility out in the jungle: I do not offer you anything of comfort—I do not offer you anything of convenience or good salary—I offer you sacrifice, toil—perhaps tears and maybe broken health; but I offer you the opportunity of being a blessing to multitudes of the dwellers of the forest." And they responded to his challenge—seventeen of them—seventeen of the finest young people we have in our Gospel Churches in Quito.

ED MC CULLY was also a young man of 28 years. My! what an abundance of talents he possessed! In his senior year at Wheaton College he participated in an oratory championship for all of the country: representatives from all of the universities and colleges of the United States of America took part: Ed was the champion.

As a musician he was frequently heard on our HCJB programs when he would come to Quito, playing his trombone with beautiful interpretations. Then about six months ago he and his wife established a new mission station in the jungle, at a place called Arajuno. The new work met with the most amazing success. Whereas many mission-



Typical Colorado Indians from the Santo Domingo region.

aries had toiled for years before having their first fruits of their stations, Ed had the joy of seeing most of the Indians of that newly opened area immediately responding by attending the Bible classes. That station was the nearest to the Auca tribe, and perhaps the Aucas were nearer to Ed's heart than to anyone else's.

His father, as president of the Christian Business Men's Committee in the United States of America, has just as much of a missionary heart as did his martyred son.

PETE FLEMING was the youngest of the five, having turned twenty-seven last November. Those of us who attended the Retreat of the Inter-Mission Fellowship last May will continue to remember what a splendid job he did as program director for that four-day conference.

Then, this evening when I was out at a mission station—about half an hour north of Quito, I brought back about 40 or 50 Indian boys and girls to our Church where they sang a number of Gospel songs. As they made the trip the entire topic of their conversation was Pete Fleming. My! how they loved him. He conducted an evangelistic campaign among their clan last spring, preaching in the Quechua language. They talked about him and they sang the choruses he taught them.

Jim, Ed, and Pete belonged to the group known as Christian Missions In Many Lands, more commonly referred to as the Plymouth Brethren. They were great Bible students, all three of them. Each of the three have been heard on the CALL OF THE ANDES broadcasts from this station, having the responsibility of a series of one month each.

ROGER YOUNDERIAN belonged to the Gospel Missionary Union. He would have been thirty-two this month. He had worked among a tribe of Indians called the Jivaros in the southern jungle of Ecuador, and then this past year he and Frank Drown had the joy of taking the Gospel to a tribe that had never heard before. That is a drama in itself. We are especially indebted to him because of the way he directed the construction of the hospital that is being built down in Shell Mera. As a soldier of the American Army he had seen a great deal of action during the second World War out in the Pacific area. My, what a good soldier he was for Christ as he gave his life for the greatest cause in the world last Sunday.

We Rest On Thee

"We rest on Thee"—our Shield and our Defender!

We go not forth alone against the foe;
Strong in Thy strength, safe in Thy keeping tender,

"We rest on Thee, and in Thy Name we go."

Yea, "in Thy Name," O Captain of salvation!

In Thy dear Name, all other names above;

Jesus our Righteousness, our sure Foundation,

Our Prince of glory and our King of love.

"We go" in faith, our own great weakness feeling,

And needing more each day Thy grace to know:

Yet from our hearts a song of triumph pealing;

"We rest on Thee, and in Thy Name we go."

"We rest on Thee"—our Shield and our Defender!

Thine is the battle, Thine shall be the praise

When passing through the gates of pearly splendor,

Victors—we rest with Thee, through endless days.

This hymn, which is set to the tune "Finlandia," is a great favorite among missionary-minded believers. It was sung by the five young missionaries just before they set forth on their last earthly venture for Christ. In view of what lay before them, how appropriate the words—"We go not forth alone." How fitting the closing line—"Victors—we'll rest with Thee through endless days." At the request of their wives this hymn was sung at the Memorial Service for the young men, conducted over HCJB on January 15th.

What an invincible thing faith is! Love has been called the greatest thing in the world. The strongest thing in the world is faith. Faith has a lion's heart and an eagle's eye. It has a lion's heart to confront dangers and difficulties, and an eagle's eye to descry the unseen glories and the sure victory.

and, following the time of the great Liberal President Eloy Alfaro in the early years of this century, the Gospel has been admitted and has enjoyed a varying degree of freedom.

Economic and General Development

Like all Latin-American countries, Ecuador is progressing with great rapidity. Building, road construction, industrialization both of manufactures and agriculture, go on apace.

The coastal lowlands produce sugar, rice, bananas, pineapples, cocoa, coffee, peanuts, rubber, balsa and other tropical woods. But lack of capital and labor hinder greater production for export. Almost unlimited areas of forest, both on the coast and in the Oriente (as the eastern tropical lowlands are called), await clearing and development. Petroleum is in production and export on the coast, and is being sought in the Oriente where widespread signs indicate its existence, present or past.

In the Oriente, gold is widely distributed, but generally in quantities too small for industrial exploitation. Agricultural development is small on account of lack of roads or other means of transport.

Up in the mountains, wheat, barley, maize, potatoes and beans are widely grown, and form the basic foodstuffs. Cattle, horses, and sheep are reared and graze on the extensive grasslands that cover the inter-Andean plains, and extend up to the high treeless paramo or tundra. The rain-bearing winds deposit most of their moisture on the forested outer slopes of the Andes; hence, within these mountain barriers, except for the higher mountains on either side, rainfall is scarce, and from the streams coming from these wet mountain-slopes irrigation channels are needed to water the

dry plains. With extended irrigation, now in progress, production of food grains will increase.

Manufactures are only on a small scale in the larger cities, and include textiles, panama hats, flour and sugar.

Population, Routes and Communications

The people of Ecuador, numbering some three million, may be divided into five groups: Indians, mestizos (people of mixed blood), whites, negro strains and foreigners; the latter consist mainly of refugees from Europe.

The Indians include relics of the original tribes undominated by the Incas, numbering perhaps some thirty thousand and living in the tropical forests. These are generally classed as "Forest Indians" and are dealt with in the succeeding section. The vast majority of Indians, numbering over a million, live up in the highlands and are classed as "Mountain Indians." They speak varying dialects of Quechua, and occupy almost the whole extent of the highland region inside the two marginal ranges or "sierras." These mountain Indians form a great reserve of agricultural labor, and the greater number live in semi-slavery to the big land-owners. Today, illiterate, ignorant and superstitious, these masses are mainly human beasts of burden, without thought or the power to think or respond except to their "Patrons" (or slave-owners).

The Mestizos, perhaps a million and a half, are found mainly up in the cool mountain regions, and constitute a further group of agricultural laborers and small farmers. On the coast a different type is seen, with mixtures of forest Indian, Spanish and Negro bloods. These folk are often of a wild and violent temperament, but, unlike their stolid counterpart in the mountains, they are more emotional, and are far more responsive to the message of the Gospel.

The white population, descendants of the Spanish conquerors, for the most part, also show some admixture of Indian blood. These people comprise the bulk of the literate and educated groups, including the small middle class as well as the wealthier families. They are generally tolerant, and, except for the old aristocratic families, they are willing to listen to the Gospel. These form the bulk of the population of the towns and cities.

Negro blood is widespread, mostly originating in escaped African slaves. Its distribution is sporadic throughout the country, but there are concentrations in the

north temperate belt and throughout the coastal region. Till recently there has been little or no "color problem," and that happy condition of racial unconsciousness still prevails in rural regions.

In the coastal lowlands, despite the relative thinness of population, extensive cultivation has taken place, especially in the center and south. Roads are as yet comparatively few, and some of these are impassable in the winter rains. But the principal lines of communication are the extensive waterways of the great Guayas river system, near the mouth of which stands the City of Guayaquil—a modern and progressive city, now freed from yellow fever and plague, and with the malaria situation well in hand. Smaller ocean-going vessels come up to this city, the largest in Ecuador (population 250,000) and its principal port, through which a large part of the exports of tropical products and panama hats takes place; almost all the imports of foreign manufactured goods, machinery and cars come into the country by this port of entry.

Road and rail connect Guayaquil with the populous highlands, whilst air-lines link up with the capital, Quito, and the principal inland cities, as well as with air-routes to the whole American continent.

Up in the inter-Andean plateau, road and rail (not always continuous), link Quito (population 200,000) with the provincial capitals, and a motor road passes north into Colombia and south into Peru. Penetration roads are being constructed over the Andes, three into the western and three down into eastern forests; but the latter being less advanced do not yet provide an outlet to highland markets for the rich products of the tropical forests of the Oriente. In this latter region an oil company has extensive concessions and is prospecting for oil. They have supplemented national roads and routes with roads and landing strips of their own, and these have always been at the disposal of the missionaries living in this region.

The Forest Indians of Ecuador

Scattered through two regions of the western forests, and throughout the greater part of the tropical forests of the Oriente, are the remnants of some seven tribes or races of Indians. Though each group or tribe is strikingly different and distinct from the others, they all have many features in common and so are treated together.

In the west, the remnants of the great **Tsachila** or **Colorado** tribe, numbering some four hundred souls, live at the foot of the Andes, in the latitude of Quito. To the north-west, and near the coast, the related tribe of Cayapas live along the river banks and adventure even out to sea in their dug-out canoes. They number about 2,000. Although their languages are of the Chibca linguistic family and closely related, the Indians of the one group do not understand those of the other. The Colorados have the peculiar characteristic that their menfolk paint themselves red from head to foot, clothing themselves with a diminutive skirt of closely-woven cotton and a light cotton scarf also frequently wearing a "crown" of cotton, painted bamboo or string. The **Cayapas** wear a long dress. These Indians are friendly and the men speak a gerundial type of Spanish, but their own languages are exceedingly difficult and as yet but little known. They cultivate plantains, manioc and maize, and sell these, as well as pigs, to the white settlers.

In the east, near the Colombian border, parts of the great **Witoto** and the **Cofani** tribes are found. The Cofanis are friendly. These wear a long gown and a necklace of puma teeth. They inhabit the region from the Aguarico river to and beyond the Colombian border. South of their territory and along the foot of the Andes the Quechua-speaking **Yumbos**, numbering some 10,000 are found. It is sad to note that the majority of the Indians of this group are semi-slaves to the white settlers of the region. The territory of these Indians extends from the river Coca down to the river Pastiza, and along the banks of the great Napo river, a major tributary of the Amazon.

To the east of the Yumbo territory, and mainly between the courses of the rivers Curaray and Napo, a group of wild savage Indians known as the **Aucas** is to be found. It is believed that they represent some three or four small tribes, with distinct languages and living in perpetual war with one another. Though these Indians customarily go about naked, they have abundant clothing which they have captured from Indians and whites in their many killing-raids. It must be made clear that these raids are probably reprisals—paying back vengeance of the last hundred years. This group may number from two to three thousand.

Neighbors to the south of the Aucas are



Forest Indian children, Shandia, Oriente.

remnants of the great Saparo tribe; little is known of these people, and their language is very complicated. They seem generally friendly to the white man, but their number has been greatly reduced by tribal warfare with the Jivaros.

Then south of the Yumbo and along the foothills of the Andes south of the river Pastaza, part of the great tribe of Jivaros or "Head Hunters" is found. These, too, number about 10,000. This tribe is noted for the custom of shrinking the heads of their defeated enemies, and they practice the law of vendetta and the levirate law.

Whilst the Indians of these various tribes differ in dress, style of house construction, legends, and in a number of minor features as to their customs, they are all similar in being hunters and fishermen in a late Stone Age of culture, anti-social—that is to say living in separate family groups, their houses being usually hidden away in the recesses of the forest from the white man as well as from each other. They are all animists, living in fear of the demons, of the spirits of the dead, and of the witch-doctors. They believe the demons to be malignant and to inhabit any special natural feature, such as hills or waterfalls, also to dwell in certain plants and animals or birds, and they believe in the existence of less-malignant spirit-beings living in or under the rivers, and others living in the forests. The spirits of the dead, if not placated, are believed to come back and wreak

vengeance in the guise of pumas or other wild animals.

Witchcraft and superstition are general, and the witch-doctor is the consultant for every vicissitude of life. These men usually have a good knowledge of herbs and roots, whether for medicine or for poisons. Among these men there is a hierarchy, the members of which are undoubted and advanced spirit-mediums, and work supernaturally through demon-power.

With the exception of the wild savages, these Indians always arouse feelings of admiration and friendship. They usually seem full of laughter and fun. But, alas, no matter what the group or tribe, intimate acquaintance soon brings to light that many of them are living in the most appalling sin and immorality, of which they seem to have little conscience—so much so that the servant of Christ would be tempted to give up in despair if he did not know that the power of God in the Holy Spirit is working in and through and for him.

Missionary Methods in Ecuador

It will be obvious that where there are groups of people differing so widely in outlook, development and mode of life, different methods of evangelization and missionary life and work will perforce be needed.

Thus, in the towns and cities the missionary's methods will be much as at home: Gospel meetings, open-air work, tract distribution and visitation. To these it might be added that clubs for children have proved themselves successful in drawing the children and might well be added to the Christian worker's method of winning children for Christ.

In this country of scattered populations, a Gospel "sound-truck" has proved its worth, fitted with facilities for sleeping and cooking, and equipped with radio and loud-speakers as well as a projector for lantern addresses.

In all country districts, simple medical work is of the greatest importance, and in the tropical forests the missionary has often literally to keep alive the people round about him. In seeking to reach the forest Indians, by far the most important mode of drawing souls to Christ is by means of boarding-schools. In these, the Indian children are not only brought under the sound of the Gospel and under the influence of the servant of God, but they are drawn away from the atmosphere of sin, licentiousness and demonism of their homes, and

many dear children are being blessedly saved. To reach the adult population, the most satisfactory method has proved to be visiting from home to home where groups gather round to listen, free from the fears associated with a strange place or of being in a house too near to some hostile witch-doctor. Also such listeners are free from the distraction of seeing Indians who may have gathered from other and perhaps hostile homes.

Down in the forests the school work and house-to-house visitation have been usefully supplemented in drawing the Indians by means of a clinic, and often this work alone has more than filled the writer's time, and by its means hope and healing have replaced utter hopelessness and inevitable death. Such tropical sicknesses as malaria (benign and malignant), yaws, leishmaniasis, dysenteries, hook-worm, and other forms of parasitosis, tropical ulcers, syphilis, conjunctivitis, are of continual occurrence. Accidents with machetes and axe are frequent, and less commonly include those from falls or falling trees or dynamite, whilst bites from snakes and poisonous insects are not uncommon.

A further important method of drawing Indians is by means of a small trading-post, and this, in addition, serves to save Indians from going where they can get *aguardiente* (gin), and from being deceived or robbed by unscrupulous traders. It has been noted that Indians who have come from afar, and have heard the Gospel for the first time have been drawn by this method.

In the writer's experience the most fruitful service is achieved among the children. Adolescents, alas, are too intensely gripped by the worship of the god of lust and human passions, and the adults are too hopelessly bound by the chains of custom and pagan superstition.

In the inaccessible forest regions, air transport has proved its inestimable value as an adjunct to missionary work, and we surely welcomed the coming and collaboration of the Missionary Aviation Fellowship with its trained pilot-mechanic and light plane.

As regards missionary work of worldwide reach, Ecuador has taken the lead in Gospel broadcasting, and the powerful transmitters of "The Voice of the Andes" (HCJB) send out the Gospel on five wavelengths and in ten languages to the uttermost corners of the earth.

Evangelical Missionary Work in Ecuador Today

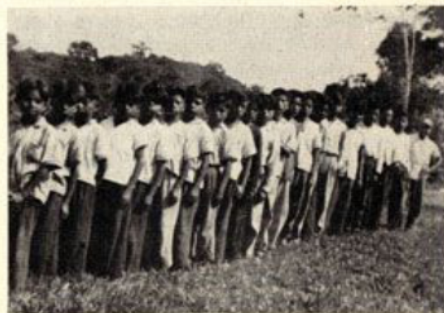
It is a matter of gratitude that the door remains open to proclaim the Gospel, both indoors and out of doors, both in the city and in the country, and down in the forest. Missionaries are treated with great courtesy by the highest Government officials, and their work is generally appreciated—especially if there is associated school work.

Evangelical missionary work is being effectively carried on by a number of groups from the U. S. A. The Gospel Missionary Union has some eight stations, four among white and mountain Indian populations and four in the Southern Oriente among the Jivaro Indians. They man a Gospel motor launch on the Guayas river system, and so reach great masses of people living in settlements along the river banks, as well as in the river towns. Formerly they had a light plane to serve their forest stations, which they kindly shared with other "Oriente" missionaries till it crashed in 1947. The Christian and Missionary Alliance has some fourteen stations manned by missionaries, and a number of testimonies in the hands of national evangelists. These serve the larger cities on the coast and in the sierra; three of the stations seek to reach mountain Indians and have small schools, and two are situated among the Oriente forest Indians where prosperous schools for Indian boys have been much blessed of God.

The situation among the mountain Indians—speaking various dialects of Quechua—remains a challenge to the Church of God. Among over a million Indians, and after fifty years of evangelistic effort, there are comparatively few baptized believers. The work has peculiar difficulties in the psychology of the Indians, their superstition and the social status of many, who are in a



Typical canoe travel in jungle rivers.
Pushing canoe up rapids.



Shandia school boys line up for dinner.

condition of semi-slavery. They live mostly in high altitudes, widely scattered, and away from practicable highways. Thus their evangelization needs young and robust workers, specially equipped physically and spiritually, and with a patience that may have to wait for years to see any visible results.

In recent years the Missionary Church Association has come to the north coastal area and hopes to reach the Cayapa Indians, and the Mission Covenant Church has come in to establish schools and clinics as a means of reaching the people with the Gospel. For many years the Bible Societies have had an agent in Quito and have carried on an excellent work with the aid of national colporteurs. Also, in 1948, Mr. Robert Moon, an independent worker from the States, crossed over from Colombia to the extreme north of Ecuador to open a school and missionary center.

Workers From Assemblies In Ecuador

In the year 1939, Wilfred Tidmarsh came out from England. After two months of acclimatization and language study, in which time he collaborated with servants of the Lord in Quito and particularly with the radio station, "The Voice of the Andes," he proceeded to the Oriente (eastern tropical forests). There, living among the forest Indians, he collaborated with other servants of the Lord in establishing and running schools for the Indian boys. At the same time, as opportunity offered, he travelled throughout the greater part of the Quechua-speaking region and became known to the Indians throughout the whole area, ministering to soul and body on every hand, and found himself and the message ever willingly received. During the annual periods of change of climate rendered necessary by the damp heat of the forests, it was his privilege to itinerate in the Sierra, and to visit the coast, as well as the southern Oriente regions. In the year 1946, by kind cooperation of the Scripture Gift Mission, Mark's Gospel and the Acts were printed in forest Quechua.

Also in the year 1946, Mrs. Gwendolyn Gill and Mr. and Mrs. Norbourne Short came to Ecuador from the States. The former, subsequently as Mrs. Tidmarsh, accompanied her husband to the eastern forests where they sought to carry the Gospel to a very distant section of the Quechua-speaking Indians. But enemies made it impossible for the servants of the Lord to buy

food locally, or to obtain it from "outside" and at the same time independent lines of communication broke down; so, for the time being at least, it became necessary to withdraw from this distant station.

Ever since the year 1941, the writer had been visiting the very interesting Colorado Indians. On what is believed to be the first occasion the Gospel was ever carried to these dear red men, an old man exclaimed, "No, we do not know; we have not heard; we do not understand much about those things." So when in 1947, Mr. and Mrs. Short were ready to leave the capital, they went down to establish themselves among these Indians, and were able to utilize food plantations that had already been developed in anticipation of the day when a missionary would be available to work among these people.

In the year 1947, Miss Doreen Clifford came out from England to collaborate with established workers, and went to live with the Shorts among the Colorado Indians.

Of all countries Ecuador remains the most needy for the Gospel. There are fewer evangelical believers per thousand of population than in any other country. No area of the country and no section of the people is as yet adequately evangelized, whether among whites or Indians. In this land there is an exceptionally high proportion of children, and great opportunities exist for special children's work. Another specially important need is of a worker to live in the capital; one who would be willing to dispatch supplies to the forest workers from the assemblies, and handle their mails—as well as to deal with the Government on their behalf and to help new workers into the country. Such would also have a valuable opportunity to establish an assembly, in addition to enjoying unlimited facilities for evangelization.

In closing, the writer would repeat that Ecuador is a country of exceptional opportunity and liberty, as well as one of the most needy in the world.

There is room for every conceivable type of missionary work; pastoral, evangelical, linguistic and translation, medical and children's work. And we pray that God will touch the hearts of suitable and prepared workers to come and extend the knowledge of Christ and His Kingdom, whether to the white people in the Spanish language or to the Indians in regions where the Name of Christ has never before been known.

SEEN AND HEARD IN ECUADOR

FRED G. MAC KENZIE AND WALTER J. MUNRO

Mr. Munro and Mr. MacKenzie, President and Secretary of Christian Missions in Many Lands, Ltd., New York, flew to Ecuador to assist in every way possible, the widows and children left by our five brethren. They fulfilled in Ecuador a much appreciated ministry of comfort and assistance on behalf of assemblies in the U. S. A. Editor.

SOME years ago James Elliot of Portland, Oregon, Peter Fleming of Seattle, Washington, and Edward McCully of Milwaukee, Wisconsin, commended by their respective assemblies and sponsored by Christian Missions in Many Lands, Ltd., New York, went to engage in missionary work in Ecuador. It was evident to all that they had been called of God and sent forth by the Holy Spirit. They were tireless workers and well equipped for and altogether consecrated to the work that lay before them. Their diaries disclose that as early as 1952 their exercise of heart before the Lord as to the need of the savage Auca people was the subject of discussion amongst them. Their desire to bring the Gospel to these benighted people seemed to deepen as the months passed. The Lord had blessed His Word as they preached it to the Quichua Indians amongst whom they labored. They were encouraged to believe that, if carefully and tactfully approached, the Aucas would also receive the Word to the salvation of their souls.

After much prayer and planning it was decided to attempt contact with the Aucas. After a number of exploratory flights a landing was made on a small beach on the Curaray river. Mr. Nate Saint of Missionary Aviation Fellowship, pilot of the plane and Mr. Roger Youderian of Gospel Missionary Union, were associated with our three boys in the operation. Having learned some words of the Auca language from some Auca women who had left their people, the missionaries were able to hail them in their own language as they flew low and slowly over their homes. Gifts were dropped and accepted by them. Finally on January 6th, they were approached at their landing beach by an Auca man along with a woman and girl. Gifts were exchanged and the man was taken for an airplane ride, which he seemed to enjoy. Through gestures the boys tried to convince the Aucas that they were their friends. It seemed that they had succeeded. Pete Fleming wrote in his diary, "This is a great day for the cause of Christ in Ecuador."

However, a greater day was about to dawn. On Sunday, January 8, they were on the beach keeping in touch by radio with their base at Shell Mera. The promise to call at 4:30 p. m. was not kept. Some of the waiting girls had a presentiment that all was not well. Soon the alarm was broadcast and steps taken to investigate. Johnny Keenan, pilot of the second plane soon reported that the plane used by the boys was seen on the beach stripped and useless. The worst fears of the loved ones waiting at Shell Mera were now realized.

The prompt action of the Ecuadorian government in sending planes and soldiers and that of the U. S. Government in sending planes and a helicopter was most commendable and were greatly appreciated. All evangelical organizations united in their efforts to help and comfort the wives and care for the children as word came of bodies having been sighted from the air.

A ground crew consisting of seven missionaries, ten Indians and thirteen Ecuadorian soldiers was formed and started into the jungle towards the scene of the incident. Four bodies were found and buried under most distressing circumstances. A severe thunderstorm was raging and rain falling in torrents on a scene darkened in daytime. Those present reported that they could feel the pressure of satanic power as Mr. Frank Drown in a brief prayer committed the bodies to the Lord's care until the resurrection morning, while the little company was exposed to imminent Auca attack.

At Shell Mera we were privileged to participate in a memorial service at the Berea Bible Institute. Dr. Turner of HCJB, Quito, also spoke. It was a privilege to pay tribute to the memory of the five boys and to seek to comfort the five wives who were present and who appreciated the presence of ones from the home-land as a token to them of the prayerful interest, love and sympathy of the assemblies they represented as well as of Christians generally. We were greatly impressed by the great dignity and subjection to and acceptance of the will

of God in a sore bereavement that had overtaken them. There were tears but it was manifestly true in their experience that "Aye the dews of sorrow, were lustered by His love." No word of complaint nor word of resentment against the Aucas but rather praise to God and the prayer that He might overrule all to His glory and the blessing of all including the Aucas. Upon their return to Shell Mera the ground party made their report through Mr. Frank Drown to which we listened with interest.

We were happy to counsel with Mrs. Elliot, Mrs. Fleming and Mrs. McCully individually and collectively. They requested that a Bible reading be held, a request in which Mrs. Saint and Mrs. Youderian joined, so that they might learn from the Scriptures something of the present condition and blessing of their beloved husbands. During the conversational Bible reading many precious truths of the Word relating to the subject were unfolded to the acknowledged comfort and blessing of the girls.

The hymn sung by the boys as they left for the jungle for the last time was sung by Mrs. Elliot with Mrs. McCully at the piano.

Another favorite of the boys was sung by Mrs. Elliot "The Sands of Time are Sinking." When one verse was sung which was rendered:

Oh, if one Auca saint
Meet me at God's right hand,
My heaven shall be two heavens
In Immanuel's land.

Everyone present was touched and deeply impressed as the deepest desire in the hearts of the five boys was expressed in giving their lives in the Lord's service.

We pray that nothing may be left undone by us in seeking to bring their prayer to fulfillment.

Our visit to Shandia on our last day at Shell Mera will remain a very pleasant memory. A goodly number of Indians waited for the plane which flew Betty Elliot in from Shell Mera. The respectful attitude of the men and the singing of the death wail by the older women bore eloquent testimony to the enviable place which Jim and Betty had earned for themselves in the esteem and affection of these dear Christians.

We were privileged to have lunch at the Elliot home along with Mrs. Katherine Mor-



Auca Village where gifts were frequently delivered. Note platform erected by Aucas to receive gifts by drop-cord system from the plane.

(U. S. Army photograph).

gan of Colombia, Mrs. Olive Fleming and Mr. Dave Howard (brother of Betty). The framework of the house was built by Mr. Elliot, Sr., when at Shandia. Betty informed us that Jim built the interior and had also built the new school building which was half finished. We are glad to learn that plans are made to have N. D. Short and others go to Shandia to complete the school building without delay. We visited an Indian home in the jungle and realized more than ever the challenge presented by the need of these souls. The Indian men do little work. Betty informed us that there was gold in the river sands and that the men might be rich if they washed it out **but they were too lazy**. There are more precious treasures than gold in Ecuador and elsewhere—the souls of men—are we brethren too lazy to enrich ourselves for time and eternity by seeking to win them for Christ?

May the Lord awaken us all to a deeper sense of our responsibility to seize the opportunities provided by Him.

We took leave of Shandia and the beloved friends there and flew back to Shell Mera. Word awaited us there that reservations had been made on a plane leaving Quito on

Friday. Marilou McCully with her boys, Steve aged three, and Mike just over one, were to fly with us to Miami where Mrs. McCully, Sr., and Marilou's sister would meet her. The problem of getting to Quito from Shell Mera, a distance of one hundred and seventy miles through the Andes mountains and over roads that hardly merit the name, was a real one.

A plane could not be chartered and we are most grateful to Mr. Keith Austin, a teacher in the Berea Bible Institute in Shell Mera for volunteering to drive us in a Ford pick-up truck. Marilou rode in front with Mr. Austin and Mr. Munro, while the children, in a big basket in which had been placed pillows and blankets, rode in the back under the care of Mr. MacKenzie, helped by a Spanish student who could speak but one word of English—"baby." We travelled from eight thirty p. m. Thursday until five a. m. Friday when we reached Quito and were warmly welcomed and entertained by Dr. and Mrs. Jones and Mr. and Mrs. Savage. Marilou and the children were tired because of the night's journey and were soon enjoying a much needed rest.

With the help of the friends at HCJB along



Ground party personnel in search of missing missionaries in Auca territory.

(U. S. Army photograph).

with that of Mr. and Mrs. N. D. Short we were soon ready to begin the journey back home. A number of Christian friends accompanied us to the airport. Goodbyes and thank yous were soon over and we were winging our way to Cali, Panama, Miami—thence Chicago for Marilou and the children and New York for ourselves, where we arrived at Idlewild at three a. m. Saturday, after one of the most interesting and fruitful missions it was ever our privilege to undertake.

The door to the Aucas is not closed—it is open because the incident in the Ecuadorean jungle was not a tragedy but a triumph.

Our Lord's miracles were all for the needs of others, never for His own. He who made the water wine, could have made the stones bread; but to that He was solicited by the need of others, to this by His own. And this abstinence of self-help was the law of His whole life, a life as wonderful in the miracles which it left undone as in those which He wrought.

R. C. T.

Alone With Thee

ELISABETH HOWARD ELLIOT

(Written while a student at Wheaton College, class of 1948).

Perhaps some future day, Lord,
Thy strong hand
Will lead me to the place where I must
stand
Utterly alone.

Alone, O gracious Lover, but for Thee.
I shall be satisfied if I can see
Jesus only.

I do not know Thy plan for years to
come,
My spirit finds in Thee its perfect home,
Sufficiency.

Lord, all my desire is before Thee now;
Lead on—no matter where, no matter
how,
I trust in Thee.



Quechua Indians, among whom the slain men had labored in recent years.
(U. S. Army photograph).



Prayer Pointers

Pray that the Lord may continue to comfort the young wives and the children through this time of great stress.

Pray for guidance in the decisions facing each of these young women as to their future.

Pray for the parents who have exhibited wonderful constancy through their deep trial.

Pray that martyrdom of the young men may be used of God as an irresistible challenge to the whole church. May there arise in response to our brethren's example a deeper sense of obligation "to every crea-

ture." May there be greater faithfulness to the Lord in stewardship of time, energy, talent and material possessions.

Pray that God will raise up, not in Ecuador alone, but in every needy land, a host of young men and women, equipped of God for the demands of the times.

Pray that the Church may reflect upon the fact that 1900 years after the inception of Christianity large areas remain unevangelized.

Pray for the Amazonian hinterland, the largest unevangelized area in the world today.

Pray for the Aucas and other unreached Indian tribes in Latin America, that there may be conversions to Christ and establishment of vigorous churches.

Tape recording has been prepared of the reports of Messrs. Fred G. MacKenzie and Walter J. Munro of "LIVES LAID DOWN IN ECUADOR" made on their return from Shell Mera, Ecuador. Copies of this tape are available to any desiring them, from Dr. James Boynton, 10 Pennsylvania Avenue, Tuckahoe, N. Y. on receipt of \$2.00 to cover cost of tape and mailing. Unless otherwise specified tape will be at 3¾" per second on 7" reel.



Indian Schoolboys Gather Around Visiting M. A. F. Plane at Shandia, Ecuador.

AFRAID ?

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace?
The strife and strain of life to cease?
Afraid—of that?

Afraid—of what?
Afraid to see the Savior's face?
To hear His welcome, and to trace
The glory gleam from wounds of grace?
Afraid—of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O heaven's art!
A wound of His a counterpart!
Afraid—of that?

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from that spot?
Afraid—of that?