

# MISSIONS QUARTERLY

Vol. 11 Issued Quarterly at Washington, D.C. No. 4  
By S. D. A. Foreign Mission Board  
Edited by the General Conference Sabbath  
School Department

5 cents a copy Fourth Quarter, 1922 20 cents a year

Entered as second-class matter, July 6, 1915, at the post-office at Washington, D. C.  
under the act of Congress of March 3, 1879

Acceptance for mailing at special rate of Postage provided for in Section 1103, of the Act of  
October 3, 1917, authorized July 24, 1918. Printed in U. S. A.



A delegation of Indian chiefs who came  
many miles to ask for teachers and  
evangelists.

## Sabbath, October 7

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 6:8. Read the text, then have the school repeat it in concert.

READING: The Official Notice.

MISSIONARY SONG: "Christ in Song," No. 542.

PRAYER: A few sentence prayers in behalf of our workers in the Inca Union.

### The Official Notice

Dear Sister Plummer:

The field to benefit by the Thirteenth Sabbath Offering for the fourth quarter of 1922 is the Inca Union Mission, which is composed of the Republics of Peru, Ecuador, and Bolivia, in South America. Great onward strides have been made in our work among the Indians in this Union Mission, in fact, no more rapid progress has been made in any other part of the world field. Could we but realize the change of heart necessary to raise these people from their former ignorance and degradation to their present bodily cleanliness and victory over habits that benumb the senses, we would indeed exclaim "What hath God wrought!"

Our brethren who have pioneered the work among the Indians in the Lake Titicaca region in Peru, are keen to press into new territory where the gospel has not yet been preached. So, relinquishing to new workers their posts that through their efforts have reached a more habitable state, they are pressing into Ecuador and Bolivia and heretofore unentered

parts of Peru. Here the Indians are as receptive as were those of the Lake Titicaca region, but the life is indeed primitive and without the barest of necessities.

The native huts in which our workers are required to live do not withstand the tropical rains, and, aside from the discomfort, greatly endanger the health of these loyal pioneers. Their medical work must perforce be carried on in the open air, when this is possible. They have no facilities for conducting Sabbath services, and the Indians are already coming to them in numbers inquiring into the good news of the gospel. Teachers are needed as these Indians are seeking instruction that they may read for themselves. Many of our young people of the homeland are ready to respond to the call.

In order that better living quarters may be secured, needed assistance brought to workers already overburdened, and necessary equipment furnished, the General Conference Committee is asking the Sabbath schools of the denomination to respond to their call for \$100,000 that the work of the Lord be not hindered, and that hungry souls be fed the Bread of Life.

Knowing that the urgency of this need will appeal to the hearts of our people who believe that "the great day of the Lord is near and hasteth greatly," and that they will respond with very liberal gifts, I remain,

Very sincerely your brother,

W. T. KNOX,

*Treasurer General Conference.*

## Sabbath, October 14

[ Suggestions for the Missionary Feature ]

READING : The Inca Union Mission.

MISSIONARY TEXT : Ps. 126:6. Read the text, then have the school repeat it in concert.

MISSIONARY SONG : "Christ in Song." No. 479, first and last stanzas.

PRAYER : A brief prayer in behalf of Inca's millions.

### The Inca Union Mission

O. MONTGOMERY

THE territory comprising this Union, the Republics of Ecuador, Peru, and Bolivia, was separated from what was formerly known as the South American Union in February, 1916, at the time of the organization of the South American Division Conference. Until that time it was operated as a mission field under the South American Union; since then it has been one of the union fields of the division. Its growth has been phenomenal, and it has come to be recognized as one of the great factors in our division work. No other mission work in South America has attracted so wide-spread attention and interest as has our work for the Indians of the Lake Titicaca region, not only among our own people generally, but also among other denominations, as well as many government officials and those not especially interested in ordinary mission work. It is the large proportions, the mighty impetus which this work has taken on during the past few years, that easily places it in the first rank of our missionary endeavor in the continent. With 2,075 Indian church members

at the beginning of 1921, and 917 baptisms during the year, it gives a membership in that one mission equal to that of some of our large conferences in North America.

Keeping pace with this wonderful growth is the need of workers. The sixty or more native Indian evangelists, teachers, and interpreters cannot begin to meet the demand. Some months ago there were one hundred thirty written requests for schools and mission stations, only a very few of which can be answered this year; and most of these requests are from the Quechuas, among whom we built our first station in July of 1920. In the summer school now in session eighty are enrolled. They are the present force of teachers, evangelists, and interpreters, and those who are in preparation for work. A strong training school is the greatest need, an imperative need of the field. Plans are on foot for the building of an industrial normal training school near Puno. This should be provided this year.

But there are other important interests in the Inca Union besides the Lake Titicaca Indian work. There is the Bolivia Indian work where Brother Reid Shepard and his good wife have pioneered the way. The Lord is wonderfully blessing their work. This work bids fair in time to equal the work in Peru on the other side of the lake.

Brother and Sister Orley Ford have succeeded in finding a splendid opening for work among the Indians of Ecuador. He writes enthusiastically of the prospect there. Living in a little Indian hut with grass roof and mud

floor in the midst of a community of twenty thousand Indians, they are finding much medical missionary work. Though the government has given permission for the opening of a school, they cannot find time to start it, so burdened are they with the medical work. We shall yet see Ecuador "blossom as the rose."

Brother Stahl, our veteran pioneer among the Lake Titicaca Indians, had to leave the altitude because of his health. He has been living at sea-level since, regaining his strength. And now he has followed hard on the trail which we took when we crossed the continent down into the tropical section of Peru on the east side of the Andes, and is opening work among the Chunchu Indians. This is a tribe for whom nothing has ever been done by any denomination, and the Indians are only semi-civilized. They are but one of many tribes in this great unentered section of Peru.

While the work for the Indians stands out so strongly in this Union field, we must not lose sight of the white work in these republics. We have a good constituency in Peru among the Spanish-speaking people, a fine corps of workers, and splendid prospects for the future. Bolivia, too, is beginning to awaken and souls are being born into the kingdom. In Ecuador — so long barren and priest-ridden, and for centuries bound in superstition — fanaticism and prejudice are beginning to yield to the Advent message as in the other republics of South America.

The Union Training School at Lima is one

of the important interests of this union field. Born and nurtured thus far in a rented dwelling house, which is entirely inadequate for its needs, we are anxiously waiting for the day when a property can be bought and suitable buildings provided.

The needs of the Inca Union Mission are great, but the investments are sure, and the dividends are large.

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## Sabbath, October 21

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 24:14. Read the text, then have the school repeat it in concert.

READING: Items from the History of the Work in the Inca Union, No. 1.

MISSIONARY SONG: "Christ in Song." No. 544, first and last stanzas.

PRAYER: A few sentence prayers in behalf of our colporteurs in the Inca Union.

### Items from the History of the Work in the Inca Union — No. 1

J. W. WESTPHAL

WHEN our first missionaries, self-supporting laymen from Chile, went to Peru, there was no religious liberty either in theory or practice. When they went into the market place in Arequipa on the first Sabbath after their arrival and began to talk to people about the truth, they were arrested, imprisoned, and deported from the country at the Chilean government's expense. Those who went to Lima at the same time fared better only because a somewhat more liberal spirit had been

engendered there through the influx of foreigners, and a more quiet method of work. This was in the closing years of the last century. About the same time the first of our brethren who went to Bolivia, also a Chilian and a layman, was apprehended, tried, and condemned to be executed as a heretic; but through the intervention of a kindly lawyer, the sentence was commuted to deportation from the country.

While our first laborer sent to Peru was an ordained minister, Elder Balada, from Chile, the large part of the work done in those early days was by the canvassers. In 1903 Eduardo Thomann, with another brother, made a tour of the southern part of Peru and Bolivia, taking hundreds of subscriptions for our missionary paper, *Las Senales de los Tiempos*, and scattering many thousands of copies. In some instances it was necessary to work at night, silently placing a copy at each door, and leaving the place before the inhabitants were aroused from their slumbers. At Quilla Quolla, Bolivia, he found it necessary to take refuge in a telegraph office from an angry mob that pursued him. It is unnecessary to say that he found it convenient to leave soon after.

Julio Espinoza, a native of Peru, and one of the early converts there, was employed as a regular colporteur in that republic in 1907. He was the first to engage regularly in the colporteur work in the Inca Union territory. Active, zealous, fearless, his thrilling experiences would fill a volume. His deliverance

was often due to God's special protecting providence, and his own undaunted courage. Through the years others have been added. Their work cannot be measured by what we see. In city and town, over mountain and valley, the blessed gospel has been placed in hundreds of thousands of homes. They have sown the seeds of, and prepared the way for, a far greater work that will ere long be done.

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## Sabbath, October 28

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: John 3:16.

READING: Items from the History of the Work in the Inca Union, No. 2.

MISSIONARY SONG: "Christ in Song," No. 545, first, second, and fourth stanzas.

PRAYER: Have a short season of prayer in behalf of our workers in the Inca Union.

### Items from the History of the Work in the Inca Union — No. 2

J. W. WESTPHAL

ABOUT the end of 1904 Brother Thomas Davis, one of our pioneer workers from Chile, entered Ecuador as a colporteur. Soon after, Elder G. W. Casebeer joined him, devoting much time also to canvassing. In one of the northern provinces they reached a certain place just on the eve of a fair. They arranged a table for their books among the numerous venders, and the people, supposing that it was a part of the regular business, purchased liberally, despite the numerous warnings of the priests. They entered a place in a southern province where no Protestant had

ever been. Having a large supply of Bibles as well as of our denominational books, they soon supplied the place liberally. Two priests forbade their selling the prohibited book, the Bible. When they persisted, they sent two boys before them to warn the people, but without effect. That evening there was a slight earth tremor. Soon the church bells rang calling the people together. They were told that the Lord was already beginning to punish them for the sin of purchasing the books. Many as a result brought them and had them burned. It was with difficulty that our brethren could retain their lodging place. Stones were thrown through the window. The people became divided, some opposing and some defending them. They remained nearly a week, and before they left, some who had had their books burned returned to purchase others.

It was the canvassing work to a large extent that was the opening of our extensive work among the Indians of Peru and Bolivia. Several persons became deeply interested in the truth in Puno when Eduardo Thomann made his tour through southern Peru in 1903. At a later time these communicated to Chief Camacho what they had learned, and he in turn told his pupils and neighbors of the new found truth and hope. A year or more before any effort was made to help the Indians, he came with eight others, one of them a woman, to visit me at Puno. They had already begun to keep the Sabbath. More than one application may be made to the text, "Behold, how

great a matter a little fire kindleth!" The Indians now rejoicing in the truth number nearly three thousand.

During the first years of our work in Lima and Callao we were obliged to hold our meetings behind closed doors and no public announcement of them could be made. How different now! Every denomination can freely hold meetings under guarantee of law. This great message has contributed much to this result, and has opened the way for a quick work to be done in this republic. The efforts of all our workers during years of peril and toil have helped to bring this about; but it was all brought to a head through our remarkable work among the Indians.

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## Sabbath, November 4

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 60:1. Read the text, then have the school repeat it in concert.

READING: An Indian Thirteenth Sabbath.

MISSIONARY SONG: "Christ in Song," No. 547.

PRAYER: In behalf of our Indian believers, that they may be kept faithful.

## An Indian Thirteenth Sabbath

MRS. GUSSIE FIELD-COLBURN

ALMOST my first Sabbath in an Indian church was thirteenth Sabbath. The people began coming long before time for the beginning of Sabbath school. Out across the level pampas in every direction we saw Indians coming by hundreds. As they came near the

church they stopped to "dress up," for the Indians are too careful of their good clothes to wear them unnecessarily. The men went to the spring near by and washed their faces and soaked their hair. Many of them combed their hair with native combs made of tiny twigs or coarse, stiff grass tied together. The women could not comb their hair for their hair dress is too elaborate. They comb their hair in many tiny braids, often as many as forty or fifty. But the women took the bundles from their backs and from them took bright new shawls and very full heavy woolen skirts. They put the skirts on over the many others they already wore and put the shawls over their heads.

Inside the church the men sat on benches but the women sat on the floor. Indian women feel very uneasy trying to sit on chairs or benches, and they always tell you their feet get cold unless they sit on them.

The Sabbath school was much like our Sabbath schools at home. The words of the hymns were Spanish, but the tunes were the same familiar ones we always sing. The superintendent spoke in Spanish, and then the people listened with much interest while an Indian boy translated it into their own language.

But the important part of the thirteenth Sabbath is the offering we get for missions, and so in our Indian Sabbath school a great deal was said about the many people of the world who do not know about Jesus. This touched their hearts, for they love Jesus and

want to give something to help, but these poor Indians have little money. So one good old man rose and said, "I will bring a sheep for my offering." A woman said, "I cannot bring a sheep, but tomorrow I will bring a chicken." Someone else promised potatoes. Then they grew excited, and one person could not write down all the things they promised to bring. Everybody wanted to talk at once. Several persons were appointed to write down the names of the people, and what they wanted to give. The Indians were very happy, and it was a long time before Sabbath school could close because so many people wanted to help with the offering.

They kept on telling what they would give until they had promised the equivalent of almost one hundred soles — worth in United States money not quite fifty dollars. That was a very large offering and showed that these people really appreciate the gospel of Jesus' love. Besides the things they promised to bring on Sunday, they also had brought an offering with them. We passed the envelopes and took up an offering that amounted to less than a dollar in our money. Then a large basket was passed and it came back full of eggs, cheese, barley, okas, potatoes, and other small things the people had brought with them.

Do you wonder that these dear Indian people enjoy the thirteenth Sabbath service? We always enjoy the things that we do with all our heart.

## Sabbath, November 11

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 28:19, 20. Read the text, then have the school repeat it in concert.

READING: Open Doors.

RECITATION: "When Will Our Turn Come."

MISSIONARY SONG: "Christ in Song," No. 561.

PRAYER: A few sentence prayers for more workers to enter the open doors in the Inca Union.

### Open Doors

ELMER H. WILCOX

THE Inca Indians were worshippers of the sun. To this service many priests were dedicated, and a magnificent temple which glittered with gold was erected in Cuzco. Then came the conquest and other forms of idol worship. But, with the progress of time, the light of the gospel of Jesus Christ began to shine. This light has penetrated the heathen darkness. It has carried the Indian beyond the light of the sun to its Creator. Today the way is open for a still greater work to be done among the poor Indians of the lofty mountains of Peru. God is saying to them, "Arise, shine; for thy light is come."

The Indian, tired of sin and heathen darkness, is ready to yield to the power of the Spirit of God; and as a result many calls come to us each year, "Come over and help us. We want to learn about the true God. Please send us some one to teach us." Many times the call comes with such childlike faith that it makes us wish we could lay down our assigned work and go ourselves. Then when

these who are hungering and thirsting for light have come for seven days or more on foot and suffered persecution on the road, are told they must wait because there are neither men nor means available, the big tears will come to their eyes, and with more energy than ever the request will again be made. At times it seems that our own hearts would break, as we see before us grey haired men who, if not reached in a short time, will be taken away by death without having received that peace which God alone can give.

Last year we received one hundred twenty calls for schools, and each time that we asked why they wanted an evangelistic school, they answered, "We want a Christian teacher who can teach us of the true God. Please send us a teacher." We were able to answer only forty-nine of these calls during 1921.

One day an old chief whom I had seen many times and who had repeatedly renewed his call, came running into the courtyard, and his first words were "I have run all the way." He had come a journey of seven days. I asked him why he had run so far. "O," he said, "We want schools. Six other chiefs are coming to ask for schools, and I have run to get here first. Won't you please put my name on the list first?" When questioned further, he said: "We will guarantee two hundred students for each school." Teachers could not be sent, and many months have passed since we have seen the poor old chief, and we fear that perhaps the once open door has been closed.

Only a short time ago, calls came asking us to open five schools and a mission station in a large Quechua district which for ten years we have desired to open. There are thousands of comparatively well-to-do Indians in this valley. Already one schoolhouse has been erected among them, but this at the cost of life. Two Indians were killed by our enemies. Up to the present time we have been unable to supply these people with another worker. We are praying that God will keep up the interest till men and means can be secured.

Recently I visited two large valleys from which urgent calls are being made for mission stations. "Please send us a pastor," is the call that comes from them. We have never entered these places before, but now the door is open. Hundreds of Indians are living in each of these valleys. They ask for two out-schools in each place.

The calls come so fast and so urgently that we know not how to refuse; yet our men and means will reach only so far. Then we turn to our Heavenly Father and plead that God's people may be willing, for truly we have reached the day of His power. We pray that the means God has entrusted to His people may flow into the treasury, that all these urgent calls may be answered, and the whole world warned. God will then have purified unto Himself a peculiar people, zealous of good works. Jesus will come, and we shall all be gathered home.

## When Will Our Turn Come?

I hear the children crying in the night—

The little children: "God of stars and sun,  
We do not like the darkness; send down light,  
From where there is so much to where there's none:  
Fireflies and flowers we love, and all things bright,  
But in our hearts its dark: Dear God, send light!

"A little Child, we've heard, Thou once didst send—  
Light to the heart of all the world to be,  
And so we think, dear God, Thou didst intend  
Some light for little children such as we.  
For what a child can bring a child can take;  
Then give us light, dear God, for that Child's sake.

"And if it be there is no light to spare—  
Dear God, forgive if what we ask is wrong,  
We're only heathen children—is it fair  
That others should have all the light so long?  
We would not wish that they should have our night,  
But when will our turn come to have the light?"

— *Selected.*

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## Sabbath, November 18

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 58:6.

READING: Our Work Among Three Tribes.

MISSIONARY SONG: "Christ in Song," No. 477, first, second, and fourth stanzas.

PRAYER: In behalf of these three tribes.

### Our Work Among Three Tribes

W. H. WILLIAMS

ALONG the highlands of the mighty Andes, including Ecuador on the north and Argentine on the south, are found the descendants of the Inca Indians. The three principal tribes among which we have begun work, are the Aymaras, Quechuas, and Chunchos.

## AYMARAS

Since 1910 we have been developing a work around the shores of Lake Titicaca among the Aymaras, both in Peru and Bolivia, and today we have nearly three thousand baptized believers among this people. Yet this does not include the several thousands of Indians who are directly under the influence of our missions and are studying the principles of the gospel.

Brother Wilcox, superintendent of the Lake Titicaca Mission, summarizing the work for the year, writes :

“ We baptized only nine hundred seventeen during 1921. I could have baptized fifteen hundred if I had been willing to accept all that were presented. I am more and more convinced that God will move on the hearts of these poor Indians, and they will receive the Spirit of God, and great things will be wrought. . . . Our school work is growing at such a rapid rate we can hardly keep up with it.”

The Aymaras living in South Peru and Bolivia number about five hundred thousand. We have established eight central and two sub-stations for these people. With thirteen foreign workers and seventy native workers, we are operating fifty-one schools which had an enrollment during 1921 of two thousand two hundred thirteen. Thus a permanent and substantial work is being accomplished for these people.

## QUECHUAS

Having well established our work among the Aymaras, we began to labor for the

Quechuas, and now we enter upon an even greater task than that among the Aymaras, for, scattered throughout the republics of Bolivia, Peru, and Ecuador, are more than five million of the Quechuas.

Word comes from our first permanent station among this tribe. "We matriculated one hundred sixty pupils in our first school. Every week our mission is visited by Quechua Indians from far and near, asking for schools to be established in their districts. God is touching their hearts and arousing their desires for better things."

Brother Orley Ford writes of the progress of the work among the Quechuas of Ecuador:

"I wish you could see us at the present time. We are living on the bank of a small lake in a settlement of twenty thousand Indians. We have been here but a short time. We live in a little Indian hut which thus far has no windows, and the roof leaks like a sieve. Everything we have is mildewing, as it is now raining every day. However, we hope soon to have a stove and be able to dry out. It is very cold, and we are hoping and praying that we will not get sick before the stove comes. We will surely appreciate the mission house when we can have it.

"The prospects are wonderful for a good work. The sick are at the door from morning until night, and at times twenty or thirty at one time. We received permission from the government to open up school work, but at the present time we cannot think of opening

a school with so many sick to treat. I never have seen half as many patients in any one mission in Peru. I am asking for a helper to take the school work."

#### CHUNCHOS

Impelled by a desire to extend the work to the interior of Peru, the Inca Union Mission committee detailed Brother F. A. Stahl, our pioneer missionary to the Indians, to make a trip to the "inside" and investigate the conditions found among the Chuncho tribes. This visit resulted in an urgent appeal that work be started immediately.

The Chunchos speak a dialect of the Quechua language, which was the official tongue of the former Inca Empire. They are located on the head-waters of the Amazon at an altitude of from two to three thousand feet. In order to reach this district, one may leave Lima on the coast and in a single day be carried by train and automobile to the snow-capped tops of America's mightiest mountain range and down again to the fertile valleys on the other side to the little city of Tarma. Proceeding farther by automobile, mule, and canoe, one reaches the new-found mission in the Chanchamayo Valley on the River Perene after three days of travel.

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### Sabbath, November 25

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Mark 8:34, last part.

READING: Our School Work in the Inca Union.

MISSIONARY SONG: "Christ in Song," No. 532.

PRAYER: In behalf of our school work among the Indians

## Our School Work in the Inca Union

W. H. WILLIAMS

THE brethren of the Inca Union are taking up the burden of helping to support our work, and in proportion to their ability, these mission fields are pulling just as strongly in tithes and offerings as are our brethren in the home field. The 1921 report shows that the tithe amounted to \$8,647.65, and the total offering for missions was \$8,565.63. This means that for every dollar of tithe given, an additional dollar is raised for world-wide mission work.

In the Lake Titicaca Mission a system of collecting offerings has been inaugurated, and at each mission station each week our Indian brethren bring in their tithe and mission offerings, in the form of chickens, eggs, sheep, grains, and vegetables peculiar to the country. The mission directors are careful to weigh up these commodities and give our Indian brethren credit for all at current market prices. It is most interesting to see their happy faces as they come, bringing to the Lord His own, together with a free-will offering. The plan is similar, no doubt, to that used in the time of Israel.

We are looking to the Mission Board for the support of the foreign workers, the main stations, and the normal training school which is just being established; but we are requesting the Indian constituency to support all the out-schools, which during the year 1921 numbered more than forty. We require the patrons of

all new schools to build a schoolhouse, put up a house for the teacher to live in, furnish money for the equipment of the school, and guarantee an attendance of eighty students. From each pupil we require a matriculation fee of about seventy-five cents gold for the year. The average salary of an outstation teacher is about one hundred twenty soles for the school year, so that with eighty pupils the schools are put on a self-supporting basis from the first.

In order to help the patrons to meet the situation, Brother E. H. Wilcox, superintendent of the mission, traveled more than two thousand miles by horse during the latter half of 1921, visiting all the local schools and helping them to plan and devise means whereby the schools could go forward. The children are encouraged to do their part by planting little gardens, raising chickens, etc., and just as soon as they collect their seventy-five cents gold they come to the mission director and receive their receipt for their year's schooling.

Our brethren have little difficulty in convincing the Indians of the need of a schoolhouse and are able to secure the matriculation fee, but somehow it is difficult to get them to see the necessity of equipment in the schoolroom.

This strict cash policy does not seem to lessen the calls for schools. Week by week our workers are besieged by delegations of Indians, headed usually by the chief of their district, carrying petitions and pleading that a school be started in their community and the gospel be taught them. With the thin

line of workers and the undeveloped native talent, hundreds of these petitions have to be denied, and they are told "You must wait, for we do not have any one to send you now." It is a serious question with them, and their earnest faces reflect the keen disappointment when they are told to wait. Time after time they return to find out if a teacher has not been found, only to be told that they must wait a little longer. It is difficult for them to understand the long delay.

In tremendous days like these, the message in the Inca Union Mission is winning its way. This work has been conceived, for the most part, amid the fires of tribulation. It speaks to these simple folk, finds entrance and penetrates into their hearts, and prevails. It carries God's own healing balm to their sin-sick souls, and what a joy will come to the workers when the final reward is given those who have spent the best part of their lives in carrying the message to these benighted people. This joy will not be entered into only by those who have braved the hardships necessary to carry the message to this people, but it will be shared equally with those who have given willingly of their means and loyally supported the efforts put forth for this work of God.

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## Sabbath, December 2

[Suggestions for the Missionary Feature]

**MISSIONARY TEXT:** John 12:32. Read the text, then have the school repeat it in concert.

**READING:** Indian Work in Ecuador.

**RECITATION:** "Our Departing Missionaries."

**MISSIONARY SONG:** "Christ in Song," No. 533.

**PRAYER:** A few sentence prayers in behalf of Brother and Sister Ford.

## Indian Work in Ecuador

ORLEY FORD

SINCE being sent here to open this work we have prayed that God would direct us to the right place, and, as a sign, would provide a house in some well-populated district, and that we might receive some invitation from the local people to come among them. I spent several weeks in visiting different parts of the country where Brethren Howard and Lorenz had visited, and also many new places. After visiting almost all the most promising Indian settlements of the country, with little encouragement and no one willing to give us a house, I felt impressed to visit this section of Colta, although every one told me that it was an out-of-the-way place inhabited by criminal people, and that it was cold and disagreeable as a place to live, and entirely undesirable in every respect.

Notwithstanding, I came here to visit, and to my surprise found a large community of about twenty thousand Indians in this district. The first house I visited proved to be the home of an influential Indian, and he was sick. I began to treat him, and while I was treating him, several of the neighbor Indians came in to see what brought a gringo, as all foreigners are called here, to visit their neighborhood. After the treatment, I began to explain to the gathered crowd that I had been commissioned by God to open a school and treat the sick, and, if they so desired, would settle among them. They at once be-

came interested and asked us to stay with them. They told us that they were without a school of any kind, told of the abuses of the landlords, and how the priest had stopped visiting them as they could not pay him enough money. They also brought in a number of sick to be treated. When I asked them if they could provide a house, they all offered to give me theirs. After treating about twenty of the gathered sick, I told them to make definite arrangements about a house, and that I would return later.

Upon my return, I found an even larger group gathered and more sick to treat. They showed me around to different little huts they had to offer. Most of them, although they were the best they had to offer, were scarcely high enough to allow me to stand erect. They were without windows of any kind, and were all coated with smoke from their open fire places. As we had need of huts for ourselves and our interpreter, and for the school, they had picked out the biggest hut in their group for us and two smaller ones for the interpreter and the school. For fear we would not be satisfied, they showed us several more from which we could take our pick.

On seeing so much interest and an answer to my prayers in every respect, I felt that we had found the right place, but told them I would return later. We bade them good-by while they, with tears in their eyes, told us not to fail to return so that we could teach them how to live and be Christians. After a few more visits and prayer and consideration,

we decided to locate here. We have now been here almost a month, and have found the Indians kind and friendly. They seem to enjoy listening to the gospel story as we tell it to them. The medical work has been so large that it will be impossible to open the school as we had planned, because many days my wife and I have been kept so busy treating the sick that we have hardly been able to find time to eat.

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### Our Departing Missionaries

THE tender light of home behind,  
Dark heathen gloom before,  
The servants of the Lord go forth  
To many a foreign shore;  
But the true light that cannot pale  
Streams on them from above,  
A light divine that shall not fail —  
The smile of Him they love.

A wealth of love and prayer behind,  
Far-reaching hope before,  
The servants of the Lord go forth  
To seek a foreign shore;  
And wheresoe'er their footsteps move,  
That hope makes sweet the air;  
And all the path is paved with love,  
And canopied with prayer.

Christ is the fondly-loved "behind,"  
Christ is the bright "before."  
Oh, blest are they who start with Him  
To seek a foreign shore!  
Christ is their fair, unfading light,  
Christ is their shield and sword,  
Christ is their keeper day and night,  
And Christ their rich reward.

— *Our Young Folks.*

## Sabbath, December 9

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 16:9. Read the text, then have the school repeat it in concert.

READING: Our Work in Bolivia. Story for the Children. (See *Our Little Friend*, dated December 8.)

MISSIONARY SONG: "Christ in Song," No. 96.

PRAYER: A brief prayer in behalf of our work and workers in Bolivia.

### Our Work in Bolivia

W. R. POHLE

BOLIVIA is one of the hermit republics of South America. It is shut in from the outside world by the border countries. Each one, in its turn, has tried to obliterate Bolivia from the map by taking, at one time or another, a piece of her land.

Bolivia's inhabitants range from a million and a half to two million, of whom eighty per cent are indigenous, speaking a variety of languages and dialects. The official language of the country is Spanish, but all Bolivians speak one or more of the different Indian tongues. Spanish is the heritage that the Spaniards left to all the people of South America. The Spaniards not only left their smooth musical language, but also many of their practices and customs, chief of all, their religion, which is Catholic. The Catholic church is the state church of Bolivia. The government supports the church. The religious laws of Bolivia were very stringent and oppressive until only a few years ago. The old law prohibited any person, under penalty

of death, to teach a Bolivian any other religion than the Catholic, be it through the medium of literature or otherwise.

For many years, missionaries were not allowed to preach, teach, sell, or dispose of literature, or do anything that would separate a man from the church of the state. Such laws made Protestant propaganda very difficult. The homes of the missionaries have been raided, their furniture, books, and belongings have been carried to the streets, broken up, and burned. Many of the missionaries have been cast into prison, until rescued by the representatives of their respective governments. One man passed more than six months in the cell of a jail for selling Bibles. The buildings where we held our meetings have been stoned, and the believers in some places persecuted unto death. Only about two years ago, several persons on the highland of the Peruvian side of Lake Titicaca sealed their faithfulness with death.

Notwithstanding all this, a great change has been wrought here. The laws have been modified so that now the state tolerates other religious teachings. Our schools also have been conceded the privilege of carrying on their work.

When we look at the situation as it is, and see the advanced movement under such unfavorable circumstances, we may truly say, "What hath God wrought." The doors of the country are opened for the last message of mercy. Hundreds are calling for us to come and help them. Almost daily delegations of

Indians come to our office to beg for workers and schools. At this writing several large communities are waiting; they are ready and willing for us to enter, so we desire to place their request before you for your earnest consideration.

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## Sabbath, December 16

[Suggestions for the Missionary Feature]

**MISSIONARY TEXT:** Eccl. 11 : 6. Read the text, then have the school repeat it in concert.

**READING:** The Needs of Bolivia.

**MISSIONARY SONG:** "Christ in Song," No. 576, first and third stanzas.

**PRAYER:** A few sentence prayers that there may be a liberal offering, so that the needs of Bolivia may be supplied.

### The Needs of Bolivia

W. R. POHLE

BOLIVIA, like many other countries, will soon be closed to gospel work. Many influences are at work that make difficult our progress at present, but more will come later. Other societies are there with men and means, but the Lord is waiting still for us, because the third angel's message is the only one for this time of the world's history. A few more fleeting years, and Bolivia's doom will be sealed for ever. The time of trouble will soon come so the work must be finished now.

Bolivia is so large and the facilities for travel so meager, that it takes thirty days for a man or mail, from the capital, to reach some of the interior towns. There are vast regions where thousands live who must hear the last message.

For several years, work was carried on exclusively among the Spanish speaking people; but for the last two years, special effort has been put forth among the Indians, with good results for our labor. Rapid growth among the Indians has made necessary the building of mission stations in every district or section of the country where there are a number of believers.

The native huts are not adequate for a foreigner to live in. There are no windows, the ceilings are low, the floor of dirt is damp, and that which is intended for a door is only a hole through which to crawl. All of these things make the conditions unsanitary, and are not conducive to the health and welfare of the workers. It is also discouraging, because a man cannot do his best work living under such circumstances. A mission station comprises a house for the worker, a small house for the teacher, church and school building, medical dispensary, storehouse, stable, etc.

The people of Bolivia when called upon to aid in the support of our work have responded nobly with their means. The government has favored us much during this year. The Lord has surely gone before us, but I am sure that if our brethren at home could see the great difficulties to be overcome in gaining one soul for Christ, they would rally to our call and help to place the necessary evangelists and teachers in the extensive territory of Bolivia, which is now open for our work. Let us, therefore, give ourselves, our all, for the work in Bolivia.

## Sabbath, December 23

[Suggestions for the Missionary Feature]

**MISSIONARY TEXT:** Rom. 10:14, 15. Read the text, then have all repeat it in concert.

**READING:** Firearms or the Everlasting Arms.

**MISSIONARY SONG:** "Christ in Song," No. 536, first three and last stanzas.

**PRAYER:** A few sentence prayers in behalf of our workers in the Inca Union, that they may be especially blessed in their work.

### Firearms or the Everlasting Arms

H. U. STEVENS

THE story of how Brother Pedro Kalbermatter met the army of the enemy single handed and, from behind the shield of faith, saved our mission near Laro from violence and destruction, is full of courage and inspiration for all who believe in the protection of the Rock of Ages.

For several days rumors came persistently that all the land owners of the province were arming their Indians for an attack on the mission. The date was set for Sabbath. At first the director paid little attention to the rumors, since threats of violence had become common. But the persistency with which this one came and its definiteness of the time set, looked suspicious, and Brother Kalbermatter thought it would be prudent to prepare for the worst.

He had his firearms and plenty of ammunition, and all he lacked was a fortress. The adobe walls of his house were up and ready for the roof. So he barricaded the windows and doors and resolved to hide behind them

for protection and fight to the end, if necessary.

About ten o'clock Sabbath morning a company of horsemen were spied advancing from a town in the distance. This was what they had feared. There was no further question about it. The enemy was coming!

"And now," Brother Kalbermatter said, "the struggle began in my heart with the enemy far in the distance." Should he take his gun and entrench himself behind those mud walls and fight for his life, or should he cast away his arms and trust himself to Him who knows how to succor His own in the hour of need? Long and hard the battle raged until he thought within himself, "This is the Sabbath. I ought not to use firearms on the Sabbath. At any rate they will kill me if I fire. What can I do here alone without a friend except these helpless Indians." He thus reached the decision to find a powerful friend by trusting himself to the care of a merciful God.

Gathering up his gun, knife, and ammunition,—every weapon he had,—he carried them into the "fortress," dug a hole in the ground and buried them out of sight. He then called the Indians around him for prayer, and a fervent supplication for help went up to the throne of grace. The burden of his prayer was that by some means the enemy might be stopped in the distance. They then waited in silence for the outcome.

An army of about two hundred horsemen rode over the prairies toward the mission. At a distance of about two hundred yards they halted, apparently to counsel among

themselves. Presently about thirty of the leaders came forward on horseback to the front of the buildings. Brother Kalbermatter, judging that the time had come, started out to meet them. The Indians around him scattered in every direction, forming a circle around him and the visitors, to watch the development of the matter. Brother Kalbermatter thought that they were afraid and were fleeing from danger; but never had he felt more peace and confidence in his heart, than as he stepped out in faith to meet the foe. He saw that the men were heavily armed with guns and clubs. He spoke to them courteously, asking them the object of their visit. Immediately they began to hurl at him the most abusive language, demanding an explanation of his presence in Laro, and advising him to leave the place. He told them quietly that he had come there by the order of his superiors. They had purchased land and were constructing a mission through which they expected to labor for the health, education, and general uplift of the Indians, as well as the other inhabitants of the community. They denied his right to the land and by their abusive language made him out to be the worst of desperadoes.

The judge and the priest were at the head of this advance guard, bent on the violent execution of their purpose, and apparently resolved to show no mercy, should the chance for attack present itself. Turning to the judge, Brother Kalbermatter pleaded justice. "Take me," he said, "judge me by the law,

if I am the kind of man you say I am. Here I am without arms. Shoot me down if you think best. But to leave the place without orders from those who sent me here is impossible, since I have no valid reason for doing so." He appealed to the priest, but he was immovable, his only answer being that "this is a Catholic country and we do not want the religion divided." They continued their abuse and drove their horses against him, trying in every way to provoke him to some act of violence, but his patience never failed, and he maintained his ground firmly against their urgent demand that he vacate the land.

The next day, through a series of providential circumstances, Elder Wilcox and the writer unexpectedly met Brother Kalbermatter with his family in Juliaca, the railroad junction about one hour by train from the mission. His family was living at this place while he was erecting a house for them at the mission. We arranged to accompany him back to the station where ample protection was obtained from higher officials against any further manifestation of violence against the mission. Since then the work has prospered abundantly.

Brother Kalbermatter carried his weapons back to his home in Juliaca, and as he threw them down on the floor, he declared that they were idols that belong to the days of darkness and doubt, and in the strength of God he would never trust in them again.

## Sabbath, December 30

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Luke 6:38. Read the text, then have the school repeat it in concert.

RECITATION: "Whatsoever Ye Would"

SONG: "We Bring Our Dollars"

RECITATION: "The Silver Plate"

SPECIAL MUSIC.

DIALOGUE: "Missionary Telephones and Messages from Afar" (See November *Sabbath School Worker*).

RECITATION: "The Widow's Mite."

RECITATION: "The Call from the Incas."

MISSIONARY SONG: "Christ in Song," No. 545.

### "Whatsoever Ye Would"

AWAY off, in a foreign land,  
I see a native hut;  
Without, is only burning sand;  
Within, are smoke and soot.

No windows let in light or air;  
There is no door at all,  
But just a dog-hole-like affair,  
Through which you have to crawl.

I know I should not like to live  
Within a hut like that,  
With roof, that's very like a sieve,  
And muddy floor, for mat.

Then why should I have everything,  
And thus almost compel  
Ambassadors of our great King,  
In native huts to dwell?

On this, our thirteenth Sabbath day,  
A gentle voice I hear;  
And this is what it seems to say,  
In accents soft and clear —

"Whatsoever ye would  
That men should do to you,  
Do ye even so to them!"

I therefore put my hand down deep,  
    Within my little store,  
And give my dollars, heap on heap,  
    And wish it might be more.

I want to heed the Golden Rule,  
    And do just "as I would."  
A house like mine to keep them cool,  
    Is not a bit too good.

'Twould make the Golden Rule more clear,  
    And better understood,  
If we should take their place a year,  
    We'd, *then*, DO ALL WE COULD!

—Mrs. J. F. Moser.

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### The Silver Plate

They passed it along from pew to pew,  
And gathered the coins, now fast, now few,  
That rattled upon it; and every time  
Some eager fingers would drop a dime  
On the silver plate with a silvery sound,  
A boy who sat in the aisle, looked around  
With a wistful look — "O, if only I  
Had a dime to offer, how glad I'd be!"  
He fumbled his pockets, but didn't dare  
To hope he would find a penny there;  
And much as he searched, when all was done,  
He hadn't discovered a single one.

He had listened with wide-set, earnest eyes,  
As the minister, in a plaintive wise,  
Had spoken of children all abroad  
The world who had never heard of God,  
Poor, pitiful pagans, who didn't know,  
When they came to die, where their souls would go  
And who shrieked with fear when their mothers  
    made

Them kneel to an idol god — afraid  
He might eat them up — so fierce, and wild,  
And horrid he seemed to the frightened child.  
"How different," murmured the boy, while his  
Lips trembled, "how different Jesus is!"

As the minister talked on more and more  
The boy's heart ached to its inner core ;  
And the nearer to him the silver plate  
Kept coming, the harder seemed his fate,  
That he hadn't a penny ( had that sufficed )  
To give that the heathen might hear of Christ.  
But all at once, as the silver sound  
Just tinkled beside him, the boy looked round.  
He thought they'd expect a gift from him  
And he blushed, and his eyes began to swim.

Then, bravely turning as if he knew  
There was nothing better that he could do,  
He spoke in a voice that held a tear,  
" Put the plate on the bench beside me here,"  
And the plate was placed, for they thought he meant  
To empty his pockets of every cent.  
But he stood up straight, and he softly put  
Right square on the midst of the plate his foot,  
And he said with sob controlled before,  
" I will give myself — I have nothing more !"  
— *Selected.*

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### " The Widow's Mite "

God reckons values not as men :  
Vast was the widow's " mite,"  
While all the rich men's lavish " much"  
Was little in His sight.

We talk complacently of " mites,"  
Whose thoughts and gifts are small;  
But we forget the widow's mite  
Was just — the widow's all!

— *Anna Johnson Flint.*

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### We Bring Our Dollars

( Tune No. 256, " Christ in Song. ")

Our precious freewill offering,  
On Thirteenth Sabbath Day,  
We bring to blend with praises  
To Christ, the life, the way.

CHORUS:

We bring, we bring,  
Our dollars to our King.  
We bring, we bring,  
Our offerings to our King.  
He loves to see the children,  
In early childhood days  
Bring forth their freewill offerings,  
And join in songs of praise.  
We love to hear the stories  
About the urgent needs  
Of missions, how to help them  
With offerings and good deeds.

— *Mrs. Lettie Lewis.*

## Holding the Ropes

### THE PLEA

Down amid the depths of heathen darkness  
There are heroes true and brave,  
Shrinking not from death, or toil, or danger;  
They have gone to help and save.  
Hear them crying: "Do not leave us  
' Mid these dreadful depths to drown:  
Let us feel your arms of love around us;  
Hold the ropes as we go down."

### THE RESPONSE

"Though far from friends and kindred dear,  
We're holding the ropes for you.  
The work is God's. Cast all your care  
On Him who doth your burdens bear;  
Leave all to Him; do not despair;  
Walk in His way; thy Saviour fear;  
We're holding the ropes for you.  
"Take courage, brother; fear thou not;  
We're holding the ropes at home,  
Though dark at times thy path appears;  
Though freely flows the fount of tears  
For darkened souls, thy Saviour hears  
A rich reward will be thy lot;  
We're holding the ropes at home."

— *Selected.*

## A Call From the Incas

IN loudest tones to us they come —  
The calls from souls beyond the sea ;  
The voices that so long were dumb,  
Are raised in ardent, urgent plea.  
They call—and shall we heed them not ?  
Shall we turn from their woeful cry ?  
If theirs were ours, and ours their lot,  
How would we have *them* make reply ?  
With blessings full our hands are filled,  
The gospel of the Christ we know ;  
The turmoil of our heart is stilled  
By peace He only can bestow.  
But restless millions still are blind  
To that great Light from heaven's throne ;  
He bids us go to all mankind,  
For 'twas not meant for us alone.  
We *dare* not pass them idly by,  
Their souls were bought at too great cost.  
Would we not thus our Lord deny,  
If we sought not to save the lost ?  
And we must haste, for Time's swift sands  
Are well-nigh run—the earth's dark night  
Is almost here—the hour demands  
A rapid spreading of the light.  
Then let us speed with fervor on,  
The message of the Man who died,  
That in the morn so soon to dawn,  
They, too, may hail the Crucified ;  
And lose in heavens eternal day  
The horrors of their night of sin,  
When He who wipes all tears away  
Shall say, "Ye blessed, enter in."  
And in that Kingdom grandly fair,  
We'll see their faces, radiant, bright.  
If we have helped to get them there —  
Forever freed from sin's dark blight —  
How we shall praise His saving grace  
When redeemed Incas we shall see  
Reflect the glory of His face ;  
From sin and death by Him set free.

—Bertha Unruh.

# SOUTH AMERICAN UNION CONFERENCE

