

Thirteenth Sabbath Offering

September 26, 1914

The South American Inca Union Mission



Qurillo Tarki, an Inca Indian boy who is now
a Sabbath-keeper, and preparing for work
among his own people.

**\$15,000 Needed to Support
the Work for One Year.**

This leaflet should be divided into
five minute exercises, and read in every
Sabbath-school.

An Appeal for the Inca Indians

MRS. LENORA MAXWELL

SHALL we go to the lands of the heathen?
To bear them the message of love,
Of the glad restoration to Eden,
Our home in the heavens above?

Shall we tell them that Jesus is coming,
Of his love for the children of men,
Of the angels preparing to gather
The children of God home again?

Yes, we'll go where the heathen of China
Are waiting the life giving word,
Where the millions in Africa's darkness
The message of light never heard.

But here is a field that is nearer
That is calling for help to-day;
A field fully ripe for the harvest,
And much may be lost by delay.

The downtrodden land of the Incas
Crushed lower by greed and by lust
Exhausted, betrayed, and priestridden,
Cries piteously from the dust.

The cry as we hear it, my brethren,
Is more than "Who'se willing to go,"
'Tis "Who here is willing to send men
The work of their Master to do."

Lima, Peru.

The Official Notice

June 2, 1914.

MRS. L. FLORA PLUMMER,

Secretary Sabbath School Department.

Dear Sister:—

The General Conference Committee passes on to the Sabbath School Department another request regarding the devotion of a Thirteenth Sabbath Offering to the needy mission enterprises. This time the action is as follows:—

“*Voted*, That we request the Sabbath-schools to make the new union mission field of South America, the Inca Union Mission, the object of the Thirteenth Sabbath Offering for the third quarter of 1914, aiming to reach the amount of \$15,000, which will support the work in that new field for one year.”

This new mission field is under the South American Union Conference. It is composed of the republics of Ecuador, Peru, and Bolivia. This field is one of the most interesting in the world. Long shut up under oppressive Roman Catholic influences, the doors are swinging open. When our first workers went to South America, every one of these three republics was barred against open gospel effort. Our first literature was carried into Bolivia by a colporteur of another society. He was condemned to death for propagating Protestant heresy, and escaped only by the efforts of a friendly lawyer. Now, while there is much prejudice and

while the priests have great power, yet the way is open before the workers.

The headquarters of the new mission is in Lima, Peru. Elder E. L. Maxwell is superintendent of the field, being the only ordained minister in all Peru, a vast country with four millions population. Elder W. R. Pohle is superintendent of Bolivia, the only ordained minister in that great state. Elder C. E. Knight, of Argentine, has recently been appointed superintendent of Ecuador, again being the only ordained minister in that republic. A few other workers are associated with these ordained ministers, but very earnestly this newly organized field calls for reinforcements.

On the high tablelands of Peru, round Lake Titicaca, is our most interesting work among the Inca Indians. Brother F. A. Stahl is in charge there, and the Indians are gathering to the standard of the third angel's message. And now light is breaking over those high mountain valleys where never until our day has the gospel message entered. The Inca Union Mission Field presents a situation and a call that will surely appeal to the hearts of all. Truly your brother,

W. A. SPICER.

"Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial and sacrifice, for the saving of that which is lost."

AN APPEAL FROM BOLIVIA

BOLIVIA, a country of 2,268,000 inhabitants, has been shut inland since the war of the "Pacific," 1879, when she with Peru lost a part of her territory, leaving her surrounded by five South American Republics, viz,—Peru, Chile, Argentine, Paraguay, and Brazil. A great part of her 833,866 square miles is located up in the high Andes, where the cold prevails. The chief city is La Paz, where the seat of government is located. Beside the high and the cold sections there are temperate and even tropical climates with their vegetation.

The original inhabitants were the Quechua and Aymara Indians. But like the United States the strides of progress of the Spaniards have driven these natives back, back intellectually and morally, until to-day the Indians are in abject subjection to the white man.

In former days the Indian had a religion of his own choosing; but to-day he has the one that was imposed on him by the friar Valverde, who planted the Roman Catholic cross in Peru. It was he who in the name of religion consented to the cruel death of their chief. Since that time the tyranny of a degraded priesthood has brought untold misery upon this people. After degenerate priests, the local governors are next in train to oppress. Seldom does the native in this country have meted out to him justice by the judges in the courts. Taking advantage of

the simplicity of the Indians, traders and landowners have taken away all their property until to-day we see these people as slaves, the result of the inhuman policy of their conquerors.

The next class of society is the Cholo, a mixture between the Indian and the Spaniard. Some of these are rich property owners. "The Gente Decente," or the first class, are the real Spanish descendants. This class rules or dominates in every way. From this class come the public officers, many of whom are fine people. Among these classes are many who will respond to the message of truth. All of these should be given the opportunity to hear.

There are spoken in Bolivia three tongues, the Quechua, Aymara, and Spanish, the last being the national language of the country.

The religion of the state is Roman Catholic. A few years ago more than a million souls bowed the knee to the commands of the "Successor of Saint Peter," but to-day hungry souls lift up their hearts and voices to God for liberty from the degraded bondage of Catholicism. To-day thousands are waiting for the living messenger to teach them the way of life and truth. So strong is this desire for liberty that in 1905 religious liberty was granted, giving Protestant missions the legal right to teach the word of God.

A few years ago work was opened up in Cochabamba, and a little later in La Paz work was begun by nurses. Ministerial help was added in 1910. From that time until

now one minister has had to work single handed in the city of La Paz.

The colporteur work has been carried on also by one man with good success. In many towns where our literature has been sold, calls are coming for help. But whom can we send? Our small corps of workers does not admit answering these calls. Moreover, all save two are busily occupied in the medical work.

From Potosi comes a call for meetings. Cochabamba is anxiously waiting for a worker to be established there. In Oruro some who have read our literature are waiting to hear the precious truths to be explained by the living teacher.

In La Paz and its suburbs are hundreds who are in need of medical attention but cannot be attended to by our nurses because the medical authorities object to our nurses doing doctors' work.

There are many cities and towns in which our literature ought to be sold, but one lone colporteur is not able to go to all these places. Brethren, what shall we do? The other societies are entering some of these places. Where they sow their seed the work for us is more difficult. If we could supply the demands now we could reap from what has been sown. If we do not enter these places very soon we shall lose much. The primary need of Bolivia that will necessitate financial aid is a minister for the center of the Republic, from which point he could reach out into some of the smaller surrounding towns.

A consecrated American canvasser is also needed to help in the distribution of our literature. Such a person could be self-supporting almost from the beginning. A young doctor also ought to establish himself here in La Paz,—one who after studying the language could take the examination so as to be able to practice in Bolivia. If we had a lady Bible worker it would help greatly our work in this city of La Paz. There are many openings where a minister cannot go but where a lady would be able to enter with success.

At our last General Conference another worker was voted to come to Bolivia, but because of some change of plans he has not been able to respond. How much we should like to see another come in his stead! To facilitate the work in another field our Union Conference has taken out two workers, and in their places has only put one. Our work has not diminished but our needs have enlarged.

Brethren, a Macedonian call is going up from this place. Do you not hear it? Who will come over and help us?

W. R. POHLE.

La Paz, Bolivia.

“With untiring zeal those who have received the light of present truth should go forth to give this light to those who sit in darkness. With consecrated efforts, by self-denial and self-sacrifice, they are to labor in the strength of the God of Israel. This message is to be carried to foreign lands.”

OUR NEEDS

A LETTER has come asking what are our needs in spreading the message of the soon-coming Saviour among the millions of souls in the newly organized "Mision Union Incaica." They are many.

Consecrated Workers Needed

Above all we need consecrated men and women who will sacrifice home comforts and friends to come to the three countries of Ecuador, Peru, and Bolivia, which are embraced in the Mission, to labor from love for the Saviour who gave his life to redeem the millions who are here kept in darkness under the strong hand of Catholicism. The inhabitants of these countries, if they could know of the promise of the Saviour, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself," would rejoice with hearts full of gratitude and praise to God, and thankfulness to those who have come to their rescue. These people are willing to share the burdens that rest on the people of God in the giving of the message.

A Small Training School Needed

We need a small training school where the young people of these countries may be properly trained to take an active part in the closing work. We are obliged now to send them far away from home at a heavy expense which is scarcely to be met by people who are as a rule poor in this world's goods. As a result many are compelled to forego

the needed preparation and the work is hindered.

A Consecrated Physician Needed

We ought to have a consecrated physician,—one willing to sacrifice as he sees the needs of the people. If ever there was a people who needed medical help it is in these countries. One cannot go on the street without seeing a great number of blind, lame, sick, and even dying,—much of which might be prevented by proper medical aid and education. It is impossible to describe to you the depth of sin, misery, and suffering that can be seen on every hand here. These are the things that make the heart of the missionary cry to God for help.

Conclusion

Let us not sit idly back in our easy chairs while the Indians of the Andes Mountains are dying without a knowledge of the Saviour. They have long been oppressed, not only by the hands of a cruel and an apostate church, but they have been oppressed and crushed under the iron heel of greed. They are tortured, kept down and vilely treated beyond description. Shall we let them know that there is something better for them than this cruel oppression? Shall we cheer these hearts from which the light has been well nigh crushed out, with the good news that a Deliverer is soon to come? Yes, we will.

We Need Your Prayers

We not only need means and men, but most

of all we need the united prayers of the people of God that we may carry out his purpose. Those who are at the battle's front see the great need and are continually making requisition on those who are guarding the "supplies" for the ammunition needed. You have a right to know of the situation at the front.

LENORA MAXWELL.

INCA UNION MISSION CATECHISM

What is the Inca Union Mission?

It is a Union Mission embracing the local missions of Ecuador, Peru, and Bolivia.

Where is it located?

In the Northwest part of South America.

When was it formed?

An action was taken at the time of the General Conference recommending its formation, and the South American Union Conference effected the organization at its last meeting in Montevideo, Uruguay, the first of 1914.

What is the extent of its territory?

935,464 square miles, or it is as large as Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Ohio, Indiana, Illinois, Michigan, Wisconsin, Maryland, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Iowa. It equals that of the Atlantic, Lake, Columbia, Southern, and Southeastern Union Conferences.

How many people are there in it?

In Bolivia 1,816,221, or more than in Kansas. In Peru 2,624,872, or nearly as many as are in Michigan. In Ecuador 1,800,000, or more than there are in Mississippi. In all 6,241,143, or more than in the States of Arizona, Nevada, Wyoming, Dist. of Columbia, Idaho, Montana, New Mexico, Vermont, North Dakota, Oregon, Rhode Island, South Dakota, Maine and Florida.

How many workers are there in each field?

In Bolivia one ordained minister and three helpers. In Ecuador one ordained minister and three helpers. In Peru one ordained minister and three helpers and four native canvassers.

How does this compare with the home field?

It is as if the Bolivian force were the only workers in the two Kansas and the Eastern Colorado Conferences. As if the Ecuadorian force of four were alone in Nebraska, South Dakota, and Wyoming. As if the Peruvian force were to be working alone in California, Arizona and one-eighth of Idaho. If we compare territorially, it is as if our small force of twelve were scattered over the whole of the United States east of the Mississippi River.

What kind of people live in these countries?

Two-thirds are Indians of the Aymara and Quechua tribes; two-thirds of the remainder are of mixed white and Indian blood, and the remaining one-ninth is

composed of the white descendents of the early Spanish settlers and the foreigners.

What languages do they speak?

Chiefly the Spanish, though many hundreds of thousands of them still know only their native Indian tongues.

How do the workers travel about?

Along the seacoast by steamship, in the interior where possible by train, but principally by riding burros up and down the steep mountainsides.

How many believers are there in the field?

Including missionaries, about 400.

Do they make "good" Seventh-day Adventists?

Some of them have been vilely persecuted by whipping and imprisonment, but this has not shaken their faith in the message. They work and sacrifice for the truth as brethren anywhere else do.

What is the principal difficulty to be met?

Catholicism; it includes all others—ignorance, superstition, and immorality.

Can all these people ever be warned?

Yes, they can be, **THEY MUST BE, and THEY WILL BE!** They will enter the Kingdom the same day that those enter who have had better opportunities, more workers, more facilities, and better homes. The delay in providing the men and means to warn these lost brothers of ours only delays the coming of the King whose last words to us were, "GO YE THEREFORE AND PREACH THE GOSPEL TO EVERY CREATURE." When this is done, "THEN SHALL THE END COME."

E. L. MAXWELL.

WHO LOVES THESE MILLIONS?

I CALL Bolivia a great country, and if you read this you will see that I have reason to say so.

Bolivia can hold three states the size of Texas, or in other words is as large as Austria, France, and the Netherlands together. This country is settled with about 2,000,000 Indians. The rest, a half million, are a mixed and white race. I am working here to



FAMILY OF SEMI-CIVILIZED AYMARA INDIANS FAR IN THE MOUNTAINOUS INTERIOR WHERE BROTHERS STAHL AND CLUFF WERE CALLED TO TREAT AN INDIAN BOY. BROTHER STAHL STANDING AT LEFT

put our literature into the hands of this neglected people, and I ask myself many times, When will this work be finished? Several portions of this country are yet unknown. There may be many more people in the unknown parts. Only the Lord knows. I will speak of those whom we do know. I rejoice in the Lord that after four years of traveling up and down in this mountainous country, sowing seeds everywhere, that I find hearts are eager to seek and ask for the truth.

I forget all the trials, the sickness, and the hardship when I see that the sowing is not in vain. The interest is growing everywhere.

As I started on a five months' trip last August, after coming back from a furlough from Germany, I can count a dozen persons having an interest in the truth. What will be the outcome if I go over this route the third time? I have had special blessing, and many good experiences in studying the Bible with the interested ones. To relate all the different cases would make this too long; but I would like to tell of one. Two years ago I started to the north, and sold many tracts and books, but coming back I was taken very ill with typhoid fever. I thought I would not go to that section any more, but two months' ago when holding meetings in La Paz a young man said the following words:

"I like your doctrine, and I want Bible studies. You were in my country two years ago and sold literature there. I am a teacher of a public school. You must come over and hold meetings for one or two weeks. I will help you to get a hall." The place from which he came is a large town one day's ride in a coach. I told him I would go as soon as we had a new minister in La Paz, but that I could not leave before somebody came to continue the meetings in La Paz. Yesterday I received a post card telling me that this young man is ready to accept the truth, and even to go to work. These three words, "Go to work," sounded nice to me. He likes to canvass. Brethren, this spirit puts to shame

some of our members. He wants to carry the message to others. I have given him a few Bible studies only, as he soon had to leave again. He can be very useful as he also speaks the language of the Aymaras Indians, the second largest tribe of Bolivia. Brother Pohle and I are going over in a few weeks to hold these meetings. But we need another minister. Bolivia needs somebody to travel in those sections where the canvassers have sown the seed, to water the young plants before the many weeks of neglect kill them. As soon as Brother Pohle leaves La Paz to answer this "Macedonian cry" La Paz can have no meetings. This ought not to be so.

Brethren, I believe Bolivia is the hardest field in South America. But now is the time to work. Several times I have been asked to hold public meetings during my canvassing trips, but I can not as it spoils the book work. I can not see why Bolivia should have only one minister. It used to have two, and it ought to have more now.

At the last General Conference another young man was appointed especially to work among the Indians, and to learn their language. I was very glad to hear this, but I hope that our brethren have not forgotten that this important step must be carried out. The poor Indians must receive help before long. Somebody must take care of them, somebody must tell them that only in Christ we find peace and salvation. This down-trodden race must come out of slavery.

Who is ready to come to assist us few workers here? Who loves these millions of poor souls? Who has a heart of love like Christ? Dear reader, if you can't come, give the means, and send your friend to teach the everlasting gospel of salvation before the soon return of Christ to meet his elected ones.

OTTO H. SCHULTZ.

La Paz, Bolivia.

NORTHWEST SOUTH AMERICA

PERHAPS the best way to set before the brethren in other parts the conditions that we meet in our field, is to let the workers speak for themselves. I quote from some of the letters that I have recently received.

Brother Stahl writes:—

“The work among the Quechua Indians has opened up. Four weeks ago a Quechua and his son came to this mission and inquired all about this work: the gospel, the educational, and the medical. He could not understand Aymara, but some of our brethren could talk Quechua, so I spoke Spanish, Luciano spoke Aymara, and Tarki spoke Quechua. He comes every other Sabbath from a great distance the other side of Puno. Well, now he says that he is going to bring some Quechuas along who can understand and talk Aymara. I have his address. It is wonderful how the work is opening up all around among this people. Sunday an Indian came way from Yunguia. Wanted medicine for his habits, and wanted to learn

the word of God. We prayed with him asking God to give him strength to quit these habits, explaining to him that although we had medicine that would help him, it was the Lord that could and would help him if he really wanted to be helped. I make up a mixture that is the bitterest of the bitter, and I tell them when they feel like taking the coca



BROTHER F. A. STAHL ON A TRIP AMONG THE INCA INDIANS

or alcohol, just to take a little of this mixture. Well it is so bitter that it stays with them a long while.

“Senor Palacio stayed over at the mission one night about a week ago. We had our worship as usual. He was very much affected and as he left he asked us to remember him in prayer. He also told me that the feeling

among the Spanish people was indeed kindly now. We had a good talk with the prefecto yesterday in Puno. It ended up with his giving us a kind of passport or recommendation. This is of great value when travelling about on horseback, as one can get feed and much kind attention from all. How different from three years ago when Brother Westphal and I visited the prefecto and he shook his fist in our faces and said that he was going to enforce the fourth Article [excluding all religions except the Roman Catholic]. That they did not need any other religion in Peru. Brother Westphal said, 'Quien Sabe,' and then went on and told them how they had not done their duty, and that they had certainly had a long enough time to do something. Well, to say that man was mad was to put it mildly. He is gone, went blind I heard."

Brother Edgar Brooks who is teaching in a private family in Arequipa, the metropolis of south Peru, writes:—

"I am fondly hoping that we may arrange a baptism for the time of your visit. I am trying my best to prepare three. They all have consecrated their lives to the Saviour. But I am going through certain points of truth not before presented—tithing, the Spirit of prophecy, etc.—so that they may know exactly where they stand and what it means to join us. Senor Morales has to get married. He has lived honorably, but has not cared to go through the ceremonies required by the Catholic Church. I am urging him to marry civilly.

“I hope, moreover; that we may have the privilege of celebrating the ordinances at the time of your visit. For three years this privilege has been denied us.”

The marriage question mentioned by Brother Brooks is one of the great difficulties of this field. There is strictly speaking only one legal marriage here and that is by the priest. As “civil” marriage is for the accommodation of Protestant foreigners, it turns out that when a native tries to marry “civilly” the act is a confession that he has broken with the church, and every hindrance is placed in the way. The result of all this is that the great majority of the people have never been legally married, but live, as we would say in English countries, as “common law” husband and wife.

From directly on the equator Brother Osborne writes:—

“We have been tugging along here for almost six months with our work, but you know how slow it goes if one tries to do everything. We have worked till we feel like old street-car horses, because there is a certain amount of work that has to be done. Isaac is here at Quito as a soldier, not knowing when he will be called to a fight. But his courage is good and we are all praying that he will not be called to go to a battle.”

Where the icy fingers of the Illimani range reach up to heaven as if in mute appeal for the power that saves from death, comes the word:—

“Bolivia is ready for the message. The books have been sold in all parts. In Cochabamba there are a number calling for a worker to locate. All of La Paz has been stirred by our books, and many are inquiring for the truth. We expect soon to be able to raise up a good church here. From San Luis Potosi, Sucre, and the Yungas, the calls are coming. We need several more workers.”

While I was attending the Chile Conference I repeated the story told by Brother Stahl of a visit to an Indian village north of the lake, where the jefe of the village broke a pebble and gave half to Brother Stahl keeping the other half with the words:—

“When you send a man to visit us, let him bring the half of the stone that we may know that he is a true teacher of the gospel.” A Peruvian brother who had been expatriated since the war with Chile in '79 and '80 came after the meeting and with tears in his eyes said, “I am going to do all in my power next year to supply the money to send some one back there with the other half of that little stone.” That stone has not gone back yet. Who will assist this brother in his efforts to send it? E. L. MAXWELL.

THE MEDICAL WORK IN BOLIVIA

WE have had to discontinue the long trips we had been taking among the Indians because we have had no horses to carry us, still we are carrying on our medical work in

and about the city of La Paz. Besides this every day we have Indians come to our home for help, many coming great distances.

The other day I was stopped by an Indian woman whose husband I had cured, with the Lord's help, who had been in bed for over a year, unable to walk. She said she had been looking for me for the past two weeks. During that time we had moved to another part of the city. Her sister had come from the "Yungas," a three days' journey on mule back. She said, "Doctor, won't you come and cure her, she is waiting for you." I told her I would go the next day and see what I could do for her. I found the woman with raw sores all over her side, and two on her foot, so that she could hardly walk. She had been in this condition for about a year. After cleansing and bandaging up her side she turned to me with tears in her eyes and thanked me for what I had done. Since then I have been caring for her every day and she is improving greatly.

I was about to leave when I asked if there was any one else needing attention, and they brought me a little baby covered with sores from its little waist down. I gave it a bath and dusted the parts with a dusting powder, making it quite comfortable. The little thing stopped its crying for the first time in many hours. Uncleanliness was the cause of the child's trouble; so this gave me an opportunity to tell them a little of health principles and instruct them to care for the child.

Before I left, the woman from the "Yungas" said she wished that I would go with her and help her people where she lived. She told me that there was no one to help them there, and there were many, many Indians sick and in great need of help.

Brethren, it is pitiful to hear these dear souls crying for our aid. I am afraid it is impossible for us to go down there and help these people, but what an opportunity lost! This is the only means of gaining their confidence. Are there not those whose hearts are touched with such appeals as this? We have only six workers to carry the great message of salvation to the large field of Bolivia, a population of almost two million.

W. O. CLUFF.

La Paz, Bolivia.

THE INDIANS OF SOUTH AMERICA

IN the heart of that country to-day the majority of the people are Indians. "Probably four million of them are still without any knowledge whatsoever of the gospel. There is a region unexplored in the tropical part of the continent containing so far as known three hundred distinct Indian nations, with three hundred distinct languages, and numbering millions 'all in the darkest heathenism.' The rest of the population is composed of descendants of the early Spanish, Portuguese, and other European settlers and immigrants from a score and more lands of Europe who are now going to South America in large numbers."—*Trull.*

THE South American Inca Union Mission with its population of 6,241,143 scattered over this wide area about the size of the eastern part of the United States, has only sixteen workers. Millions are in total darkness. How much longer must they wait to learn of Jesus and his soon coming?

WHAT joy it would bring to our workers and to many hungering souls in this needy field should your school make Sabbath, September 26, A Dollar Day.

WHAT shall be the answer of our Sabbath-schools to the Macedonian call from South America's great needy Northwest?

"It is a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more. He 'so loved the world, that he gave his only begotten Son.'"

ISSUED BY THE

SABBATH SCHOOL DEPARTMENT

General Conference of Seventh-day Adventists

TAKOMA PARK STATION,

WASHINGTON, D. C.