

Pilgrims and Strangers: Adventist Spirituality, 1850–1863

By Beverly Beem and Ginger Hanks Harwood

I wish to let those who are pilgrims and strangers here know that I am on the road to Mt. Zion, trying to keep the commandments of God, that I may have right to the tree of life.

—Sally Yucker, *Review and Herald*, July 4, 1854, 76

This brief excerpt, a snapshot from the *Review and Herald*, the family album of the Seventh-day Adventist Church, captures the vision of early Advent believers. United by a passionate belief in the soon coming of Christ and the Seventh-day Sabbath, these believers shared a spiritual experience as fundamental to their identity as to their doctrinal understanding.

They had tasted the sweetness of God's grace and determined to follow Christ home. Guided by the light of Scripture, they had set out on a journey toward the eternal city, where they would be gathered together in the ineffable joy of communion with God and eat from the Tree of Life. Each step drew them closer toward the source of peace and life, affording them a clearer view of both the path and the destination. They were pilgrims traveling to the Celestial City.

Early Adventists frequently used the metaphor of pilgrimage to describe the experience of living with eyes fixed on the goal of eternal communion with God. Both the hardships and joys of the pilgrim's road shone out through the letters they sent to the *Review and Herald* in order to testify to their experience of God's

presence in their lives and give encouragement to others "on the road."

The *Review and Herald* of 1850–63 abounds with individual declarations that stand in the Christian tradition of spiritual autobiography. These testimonies provide the material used in this article for the study of their spiritual experience; they form what Mary Frohlich calls "the material object—the actual, concrete things we study when we study spirituality."¹ The lived Christian faith of early Adventists created the essence of the narratives, testimonies, and letters found in the *Review and Herald* and provide a source for studying and understanding their spiritual experience and the heritage they have bequeathed to their heirs in the Seventh-day Adventist Church.



Spirituality

Although there are many definitions of Christian spirituality, most focus on the individual experience of the presence of God and the personal transformations that result from that encounter. Profound spiritual experiences affect all areas of life and result in an altered perception of what is real and enduring and what is illusive and transitory.

The priorities of the spiritual reality replace customarily embraced social demands and rewards. Individual relationship with self, family, community, and material objects are renegotiated in light of spiritual considerations because spiritual vision provides a way to organize and respond to all other types of information and events.

As William Stringfellow notes, “spiritual maturity or spiritual fulfillment necessarily involves the *whole* person—body, mind and soul, place, relationships—in connection with the whole of creation throughout the era of time.”²

Scholars find it useful to differentiate between the orthodox belief set of a religion (with its corresponding rituals) and spirituality, a lived experience of connection to or communion with the transcendent. These two dimensions of religious experience can be closely connected, as specific doctrinal propositions frequently suggest the boundaries within which the faithful may seek the transcendent.

To understand a spirituality associated with a particular

religious perspective it is helpful to appreciate the interior spiritual world that accompanies the faith. Each spiritual landscape possesses its own topography, landmarks, places, and spaces to explore its own laws and limits. Safely navigating a spiritual geography depends jointly on grace and individual discipline and commitment to devote the time required to explore the territory.

Although a faith community’s reference points do not control individual spiritual exploration, the community provides spiritual vision, instruction, and a general milieu in which individual experience may be sounded and validated. Individual spiritual life is set within the context of a community religious ethos. Frohlich explains:

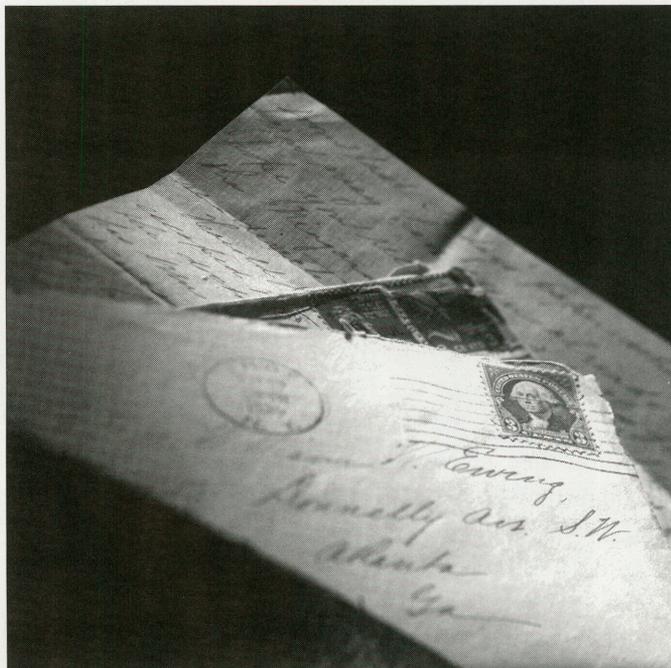
[L]ived spirituality is an ongoing dynamic activity in which individuals and groups create and recreate meaning, joy, and shared life from whatever materials are at hand. It is always a bricolage (a patching together, a creative reinterpretation, a claiming-as-one’s-own) of a somewhat happenstance conglomeration of elements from nature, historical accident, and established traditions.³

The group assists the individual—even as the individual assists the group—to integrate events, incidents, and circumstances into a coherent, meaningful structure that gives shape to a life.

Adventist Spirituality, 1850-1863: A Faith Without a Name

It is easier to map doctrinal developments within a church than to map spiritual sensibility. This is particularly true of Adventism, a church devoted to its doctrinal heritage. Most Adventist histories trace the story of the contest between contending doctrines, not the narrative of the spiritual experience of the individuals who promoted the various theological propositions. A review of doctrinal arguments devoid of the spiritual context in which they emerged can create a misunderstanding of both the original apprehension of the doctrine and the religious life of those who embraced it.

There are reasons for this proclivity to focus on doctrine rather than spiritual experience. Given the general chaos of human affairs, the study of spirituality has “a certain ineradicable messiness and uncontrollability” about it since “lived spirituality is basically tactical rather than strategic.”⁴ As Frohlich explains,



[A] tactic works creatively with whatever comes to hand, while a strategy claims control over a particular turf. To say that lived spirituality is tactical rather than strategic is to say that it is more a “making do” than a “controlling” or “grasping”; it has more in common with managing to survive in the thick of a wilderness than with flying over that wilderness pointing out the sights.⁵

The particular wilderness that these early Adventist believers attempted to survive was bounded on one side by the Great Disappointment in 1844 and on the other by the formal establishment of the Seventh-day Adventist Church in 1863.

During this period, Sabbatarian Adventist believers were wanderers without a corporate identity, estranged not only from their original churches because of their Advent belief, but also from the majority of the Millerite

live always at the feet of my heavenly Master; yet, my christian friends, I mean to be an overcomer.

I have not seen any of like precious faith (with the exception of my father) for the last eighteen months[.] I think I know in a measure how to sympathize with the lonely ones that are scattered upon the mountains, weary and without a shepherd; and yet we are not alone, for God is with us by his Holy Spirit. (July 8, 1858, 62)

Sabbatarian Adventists were left on their own to find meaning in their experience and to order the confusion created by prophetic failure and their separation from the larger Christian community. Drawing quite naturally upon biblical imagery, these believers frequently described their experience in terms of pilgrimage. Just as Abraham left the familiar to journey toward a homeland that God

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movement because of their decision to embrace Sabbath. Without a name to identify themselves, members of this remnant of the Millerite movement frequently referred to themselves as “those of like precious faith,” “the scattered flock,” “the dear brethren and sisters scattered abroad,” “that peculiar people whom Jesus will present without spot or wrinkle or any such thing to his Father,” and “the scattered saints.” The various names describe the experience.

These scattered believers were united only by their peculiar theology and spiritual experience. The result was a compelling sense of isolation by faith. In 1858, Lucinda Dawson reflected both the sense of disconnection from general society and the conviction of membership in a spiritual community that became characteristic elements of Adventist experience:

Permit a lonely one in the far West to speak through the columns of the *Review* to the scattered flock as I have no other way of communicating with them. It has been nearly six years since I embraced the Sabbath and other truths connected therewith, and I have never felt to regret that I did so; but have often felt to mourn because I did not

had promised, so Christians conceived their own religious life as a journey toward God.

For Adventists, the journey had begun with conversion, accelerated with their commitment to Miller’s revelation of the Advent Near, and crystallized in their decisions to follow the path of Bible truth wherever it might lead. Adventists appropriated this imagery and employed it in their greetings, sermons, songs, and letters. “I’m a pilgrim and I’m a stranger,” begins an Adventist hymn (no. 444), and with that metaphor the disappointed interpreted their experience and articulated their view of themselves as individuals and a community, their relationship to the world, and their longing after God.

Ellen Harmon in Vision: Journeying with Jesus

The pilgrimage motif was captured in the very first vision of Ellen Harmon (later White), in which she saw the Advent band on a narrow path journeying toward the heavenly city:



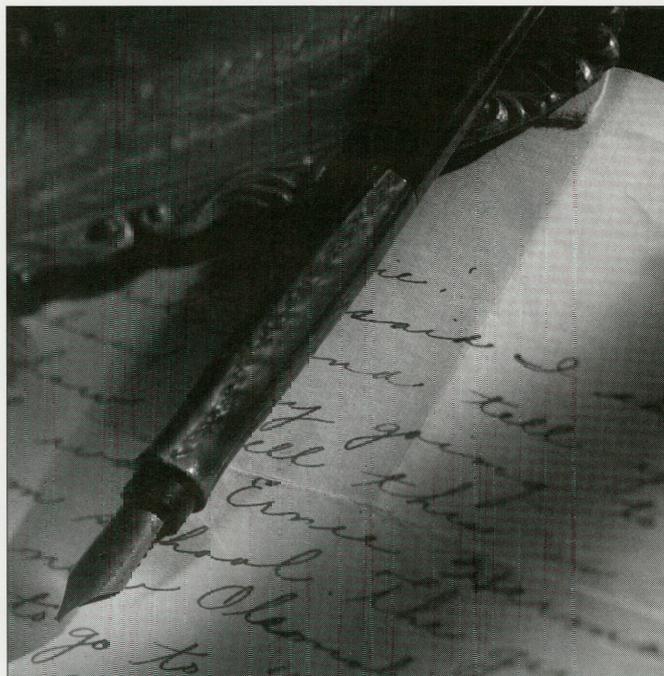
While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Adventist people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.⁶

Her vision, significant for bewildered Adventists after the prophetic failure of October 22, 1844, provided the disappointed with a way to reorient and interpret their situation. Her view of Adventists as a band of traveling pilgrims (although certainly not original with her) became emblematic for the group for it captured the heart of the experience and became the controlling metaphor for group discourse during this period.

According to the *American Heritage Dictionary*, a "pilgrim" is "One who embarks on a quest for some end conceived as sacred." A "pilgrimage" is "Any long journey or search, especially one of exalted purpose or moral significance." The travelers in Harmon's vision are above the world, on a quest for the most sacred and exalted purpose possible: union with God.

The journey is long and difficult and entails risk as well as separation from familiar friends and comforts. The travelers are citizens of another kingdom and are moving purposely outside and beyond the boundaries of this world. A higher authority replaces old authorities and rules. They find community in the company of other travelers who seek the same destination, are guided by the same light, and follow the same guide, Jesus.

As believers in the Advent Near, Millerites had made a radical commitment to follow God in ways that took them beyond the boundaries of their community's definition of acceptable religious belief and behavior. The decision transformed them from ordinary citizens into pilgrims. The distance between the traveling band and its point of origin was increased by the introduction of seventh-day Sabbath theology. To be a Sabbatarian Adventist was to live outside the religious territory established by



the dominant Christian community in an attempt to come closer to God, the goal of the believers' journey.

These individuals had left their church homes in the Advent hope and traveled to the mount of high expectation from which they could almost see God gathering the angels to redeem the earth, then they had journeyed through the valley of despair when prophecy failed. They had endured additional separations when companions abandoned their hopes and returned home or settled in the valley. Then they had crossed the deep chasm of seventh-day Sabbath keeping, a great rift that divided them from other Christians, not only theologically, but also spatially.

They no longer shared common worship time, and thus space. Instead, they explored the ground provided by the Sabbath, a new territory entered at great personal cost. They journeyed deeper into the wilderness, the area unmarked by the Christian maps that indicated sources of succor and protection, depending on the light of "truth" to guide their steps. They were pilgrims on a journey that would end in the embrace of God.

On the Road to Mount Zion: Stepping Out

Adventists viewed their lives from the perspective of the pilgrim; they understood that reaching the desired destination involved both the benefits and privations of travel. They knew that they had to step forward and step out of conventional expectations to obtain their objective. They

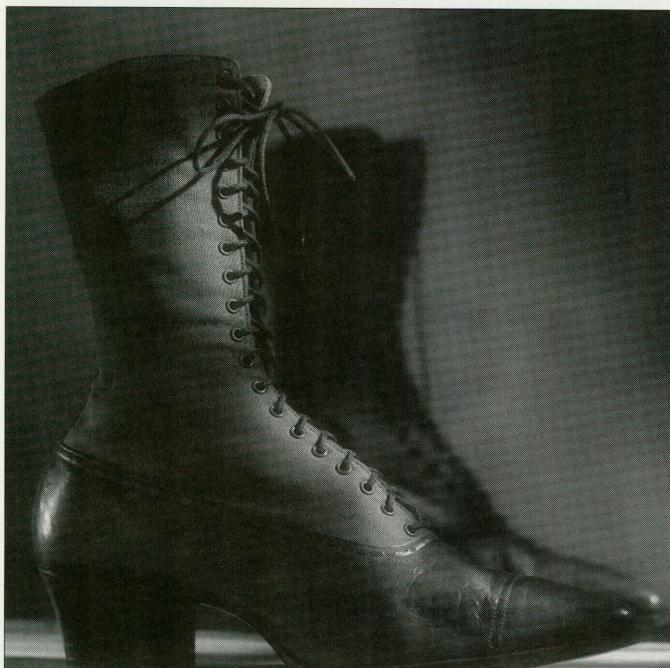
were frank about the hardships of journey, and letters to the *Review and Herald* reveal their willingness to relate the loneliness of the journey, the sense of alienation from local communities, and longing for contact with fellow pilgrims.

These typical pilgrims' laments, however, are not the whole or even the primary burden of the pilgrims' messages. The letters submitted articulate individuals' testimonies concerning the joy of journey and the things that sustained them along the road to their destination, the "spiritual land" of communion and unity with God. The letters also reveal a particular spiritual economy: the value of any object, relationship, or experience is judged by its relationship to the journey.

Pilgrims are by definition travelers, people who have left their homelands to seek a distant and better land. These travelers are not tourists or sightseers; their eyes are on the destination. Mary Roberts, a prime example of the spiritual pilgrim, wrote with the conviction of the focused pilgrim when she testified in 1853: "I can truly respond to the following lines:"

Brighter joys than earth can give,
Win me away—
Pleasures that forever live,
I cannot stay. (May 16, 1853, 7)

Roberts's testimony of the compelling and singularly attractive nature of her goal is reminiscent of the sentiment expressed in the early Advent hymn, "I'm a Pilgrim," in which the song's poetry affirms pilgrim identity and



commitment to the journey as well as the glories of the final destination:

I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever flowing. (no. 444)

Pilgrims have neither room for useless baggage nor time for side trips. They live by the rules of a road that has its own economy, its own ethos, and the calculation of a benefit or a burden is different for travelers than for those settled in a fixed place. Only that which aids them on their journey is considered worth transporting. Their practices and possessions are evaluated on the grounds of utility, how they effect the movement toward the ultimate goal.

For Adventists, the urgency of living in the last days required discernment between things of earthly and heavenly value, the sacrifice of the earthly for the heavenly, the temporal for the eternal. The situation did not allow believers to delay their journey toward God. Selling all for "the gold tried in the fire" was more than a metaphor: many had given all for the blessed hope and were content that the exchange was instrumental in obtaining necessary provisions for the journey.

In 1858, L. Schellhaus wrote to the *Review and Herald*: "My dear companion is striving with me to overcome and to heed the admonition to buy of Him gold tried in the fire that we may be rich towards God, and raiment that we may be clothed, and eye-salve that we may see clearly the way of life" (July 22, 1858, 79).

Discernment of the vital from the peripheral came through the power of the Holy Spirit, whom Adventists called upon to change lives, to open their minds to truth, and to clarify the will of God. The belief in this power was the foundation of both public and private worship, as reflected in a letter by G. W. Holt in 1857 that described a service he attended:

The power of God was manifest in our first meeting. The preaching of Bro Cornell was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. The spirit of confession was cherished in our meetings and as heart-felt and deep confessions were made, the cry for mercy from a broken heart was



breathed forth with earnestness and fervency that we scarce ever witnessed before. The Lord heard and souls were set at liberty. Shouts of "glory" from full hearts might have been heard afar off. Parents confessed to children and children to parents. Some have been converted, and are going to mount Zion with their parents. . . . The conversation we hear now is about "gold, white raiment and eye-salve," and less about farms, houses, horses and other things of this world. (Feb. 5, 1857, 110)

The effect of the meeting was a change of values, an amendment from emphasis on things of transitory value to those of permanent worth, from "the things of this world" to "gold, white raiment, and eye-salve."

The night is far spent; the day begins to dawn; the sun is nearly up; be encouraged to pursue your journey to the Celestial City, while the light of truth is shining on the way with such brilliant lustre. The pilgrims are about to leave this dreary wilderness, where they have so long journeyed, for a far better and a more healthful clime. Sell your poor farms in this barren waste, and buy one that is incorruptible and undefiled, and that fadeth not away, in the New Earth, where thorns and briars will never grow—where no blight nor scorching ray will ever come. No worn-out lungs, no weary limbs, no aching hearts in all that land. A land, indeed, to be desired above all lands! To that clime I am bound to go, and hope to meet you all to part no more. (May 26, 1853, 7)

Intellectual knowledge without experience...is incomplete. The journey to God must be taken, not simply understood.

Liberated by the Holy Spirit from paralyzing concern for temporal matters, these pilgrims apprehended the economy of the road.

Significant Steps in the Journey

It is a vision of the ultimate reality that compels the pilgrim into action. Anticipating a life lived within the unveiled presence of God, the believer abandons secular investments and presses toward the goal of total conformity to God's ethos. The attractions of a life with God, surrounded by love, outweigh all other values. An 1854 letter from F. M. Shimper drew the connection between growth in knowledge and longing to be united with God:

[A]s my knowledge of the living and only true God has increased[,] . . . I have felt a corresponding increase of love to that great and good Being, and a desire to be like him, that with those who overcome, having endured to the end. I may be permitted to dwell in his adorable presence, and enjoy him forever. (Dec. 5, 1854, 127)

In an 1853 appeal, G. W. Holt revealed a similar priority as he exhorted his fellow pilgrims to be faithful in the journey:

This letter holds many of the familiar pilgrimage themes. The ground pilgrims are leaving is a "dreary wilderness," a "barren waste." Their estates in this place are to be sold to free them for the journey to the land "to be desired above all lands!" There, the land is free of the plagues and blights familiar to those who farm; the people are free from the earth's ills, exhaustion, and heartbreak. Pilgrims leave all behind for the journey to the promised land.

The vision of a loving God calling pilgrims into a new domain was both the foundation and framework of the believers' spiritual life, a life of "drawing near to God." In an article of that title, one author based the spiritual life in the experience of holiness derived from a clear vision of God. Wrote the author: "The spiritual Psalmist said that it was good for him to draw near to God. He spoke from experience. Some of my readers have had a similar experience. It is a comfort to believe that this article will be read by some who know that it is good to draw near to God" (Oct. 15, 1857, 195).

The author went on to describe four reasons why drawing near to God is good: "we are made to feel that he is love"; "the love of sin is destroyed"; "we forget the world, its distracting cares, and its tendency to mar our peace, and to lead us astray from duty"; and "we get clearer views of the beauty of holiness. This is the great end of life, the great end of our being, to be holy as God is holy" (ibid.).



Radical Obedience to Revealed Light

In addition to exploiting the various spiritual disciplines pursued by other faithful Christians, Adventist believers explored the spiritual terrain opened to them by observing the seventh-day Sabbath. Although its observance separated them from other Christians, Sabbath-keeping provided an essential test of their commitment and served as a symbol of the journey. Far from being a legalistic earning of salvation, it stood as part of the experience of uniting with a holy God and acknowledging God's sovereignty over all aspects of life.

The recognition of mutual commitment to "walk in obedience" to God united these pilgrims in their quest and created a love for each other. Betsey E. Sage captured both the love of God and the love of the "saints scattered abroad" in her testimony when she wrote:

When I read the letters from the brethren and sisters, I cannot refrain from weeping and giving glory to God for the free spirit of love that flows in my heart to all the saints scattered abroad, in the patient waiting time, keeping the commandments of God, and the faith of Jesus. I praise the Lord that there are a few in this place that are endeavoring to keep God's holy Sabbath, and walk in obedience to all the commandments. (Feb. 21, 1854, 39)

"Walking in obedience" was a frequent refrain and served as shorthand for the knowledge that derives from spiritual discipline and practice. Articles, exhortations, and letters all instructed readers of the vital role of spiritual action and growth. An article by I. N. Pike entitled "Begin Now: Spoken from Experience" explored the relationship between knowledge and experience, averring that intentions are no substitute for experimental religion. Pike noted:

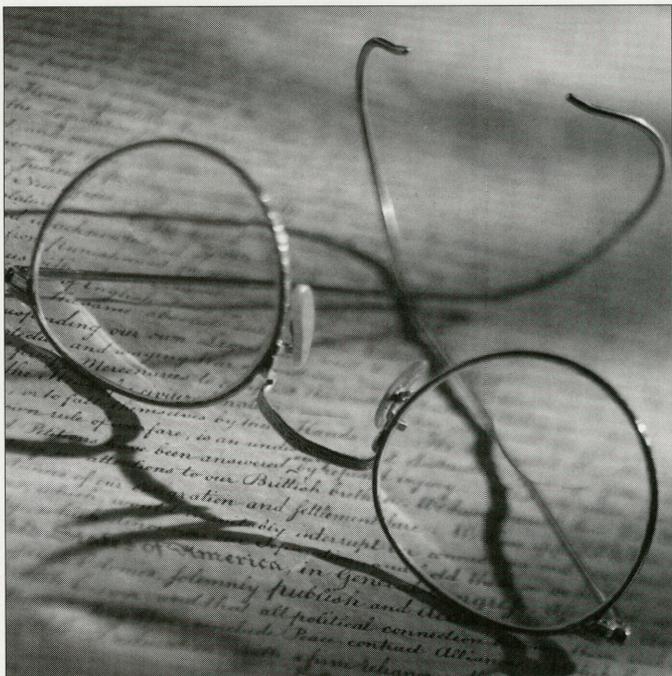
I would say a word through the *Review* to those who are almost persuaded to obey God, and come out and keep all his commandments: Make a trial. Do not delay as I have done, in matters that interest the eternal welfare of the soul. I was brought to see the necessity of a change of heart when a youth, but got into a backslidden state, and remained there some five and thirty years; not without some strivings of the Spirit at different times, and often would I resolve anew to start and serve God, yet remained where I was until I was led to see and put in practice the keeping of God's Sabbath, since which time a flood of light has flown in upon my soul that I never before saw, for which I feel to praise and bless God. (Apr. 23, 1857, 198)

Pike's conclusions—that practice can precede insight and that the results reward those who engage in spiritual experimentation—are characteristic of observations recorded during that period. Following the truth of God's word provides light for the path. Through Bible study and prayer, the Advent believers eagerly sought God's truth, reading their way into an understanding of God's will. They were convinced, however, that saving knowledge was experiential rather than propositional.

Joy and Hope

Although it is easy to focus on the hardships endured along the way, early Adventist pilgrimage was one of assurance and joy. Adventists regarded the "light" they had received as a gift, an immense boon to their spiritual life. Many reflected the attitude expressed by Cynthia Trembley of Bath, Michigan, when she wrote, "I thank the Lord that I ever had my eyes opened to the present





truth" (Dec. 5, 1854), and Julia Grems, who exclaimed, "I thank God that I was ever permitted to see the light, and was inclined to walk therein: that I ever heard the third angel's message, and was disposed to heed its warning voice" (Aug. 22, 1854).

The Adventist journey was characterized by confidence that God was at work in the pilgrims' lives to fit them for eternal life. God would not fail to provide them with the grace needed to overcome sin and death. They would stand in God's presence without spot or blemish, freed from both the illusions and tyrannies of sin, ready for communion with the source of life and love. This was "the blessed hope."

Adventists cherished this hope and allusions to it run throughout the hymnody, poetry, and testimonies, as captured by Sarah Jessup:

I would say to all the dear brethren and sisters, go on in the Lord, and in the power of his might: gird on the whole armor of faith, that you may be able to stand in that great day of trouble, and be prepared for Christ's coming. I am truly a pilgrim and a stranger here. I should like to see some of the dear brethren and sisters once more. I am determined, by the help of God, to go on in his glorious cause, that I may have part in the first resurrection, and so meet all the dear saints in the kingdom.

Yours in the blessed hope.

(June 23, 1853, 24)

There was no doubt in the minds of these believers that their present struggles and suffering were temporary. Those afflictions would be replaced by an eternity spent with a community of saints who knew how to honor and embrace life. As Cynthia Paine noted:

We know how to prize the company of the saints, now we are so widely separated from them. The blessed hope cheers us that the time is short, and that very soon we shall all meet no more to be parted forever.

Yours, hoping soon to be gathered with all the saints.
(Sept. 13, 1853, 78)

They were able to persevere despite obstacles, persecution, difficult stretches of terrain, and unforeseen delays precisely because they had already experienced a portion of the anticipated reality. Mary Maxson captured this joy of experience.

Dear Brn and Sisters: My heart is full of love and gratitude to God, and I feel that I want to communicate to you, something of my thoughts and feelings. I do not know where to begin the song of praise to my heavenly Father, for his great goodness to me. It seems to me, that had I the tongue of an angel, I could not sufficiently speak forth his matchless goodness, and wondrous love.

Truly, "The path of the just is as a shining light, that abideth more and more unto the perfect day." Praise God, the "perfect day" is fast approaching, and I feel that our pathway does indeed grow brighter and brighter. The light of divine truth encircles it like a halo of glory, increasing in radiance and beauty at every advancing step. (Apr. 19, 1864, 167)

For these Adventists, the present was made joyous by the infusion of the anticipated future.

The Twenty-First Century: Still Traveling after All These Years

The personal testimonies found in the *Review and Herald* underscore the experiential nature of early Adventist spirituality. These Adventists understood that exposure to correct biblical interpretation on various doctrinal

issues could be an impetus to the experience of truth, but that intellectual knowledge without experience, or what they called "experimental religion," is incomplete. The journey to God must be taken, not simply understood.

The understanding of truth is thus connected with one's spiritual relationship with God. This relationship of truth and experience, head and heart, knowledge and power, may be one of the most valuable gifts that the early Adventists have left to their spiritual descendants.

The pilgrimage metaphor connects the modern Adventist pilgrim with Adventist pioneers. To be true to our heritage, we also must seek and follow truth wherever it leads, understanding that an existence conformed to ritual, convention, and institutional ethos is a pale substitute for the empowered life shaped by continued response to God's liberating revelation. The intellect and the spirit must walk hand-in-hand, since traveling God's paths yields knowledge of the self, the creation, and the Creator.

Ultimately, to be a Seventh-day Adventist in the historic sense of the name means to be a pilgrim moving toward home, the place where one comprehends and enjoys an expanding awareness of belonging, acceptance, respect, and reverence for the cosmos in the presence of the Creator. It means knowing from experience the goodness and grace of God and to desire nothing more than the joy-filled privilege of unending communion.

Notes and References

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