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TELLING THE STORY

Archives, Statistics,
and Research (ASTR)
Newsletter - Issue #16



Summer 2023 Greetings from ASTR!

The warmth of the summer season is arriving in most of North America, and so we wish to pass along warm greetings out to all our friends of ASTR. We've had a busy spring; among many duties, several of our staff attended the Association of Seventh-day Adventist Historians Conference (ASDAH), April 13-15. Three of our staff gave presentations while there (read more about our activities during ASDAH below).

In this issue, you'll also read about the power of poetry for mission, through Adlai Esteb's life; the lives of the missionary couple Magdalon and Kezia Lind from Norway; a survey on mission offerings; and updates from our digital archive manager on scanning Takoma Park SDA Church materials; lastly, you will also see updates on our *Adventist Yearbook* and statistics on our missionaries. We pray and trust God will be with all of you during this upcoming summer!

ASTR Staff Attend ASDAH

From April 13 to 15, 2023, four of ASTR's staff attended the Association of Seventh-day Adventist Historians Conference (ASDAH) at Southern Adventist University (SAU), in Collegedale, Tennessee. It had been delayed owing to the pandemic, but is normally a tri-annual meeting. It was a long weekend packed full of 30 presentations by Adventist scholars from around the world, not including various other activities, such as panel discussions on various topics, including how to integrate history-based games into the classroom. On Sabbath, there was a special program for the attendees at Red Clay State Park, which is a historic area for the Cherokee. The themes addressed during the morning and afternoon dealt with the importance of tolerance, forgiveness, justice, and ethnic



David Trim presenting Friday evening, April 14, 2023

diversity. On Sabbath afternoon, attendees had the choice to either visit the Chickamauga Battlefield from the American Civil War, or visit Dayton, TN, where the infamous Scopes Trial took place, addressing the issue of evolution and creation in American education. Saturday night concluded with a dinner and ASDAH business meeting at Lisa Diller's home, chair of the history department at SAU.

Earlier, on Thursday and Friday, the numerous presentations were grouped into several sessions, each focused on a particular theme. They were shared simultaneously in parallel, so unfortunately, it was not possible to enjoy all of them! But this only encouraged the scholars to seek out each other and await the publication of their materials sometime in the future.

The Thursday presentations were subdivided into the following sections: 19th Century Adventist Theology; Curating the Past: Libraries, Historians, and the Archive; Global Adventism; and Disruptive Theology. Thursday evening closed with dinner and

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the inaugural presentation of the Southern Scholars McArthur Lecture, by Eric Anderson, a longtime friend of the late Adventist historian, Ben McArthur, who taught at SAU and in whose honor the lectureship series was named.

On Friday, the presentation sections focused on How (Not) to Study Adventist Women; The Challenge of Modernization and Urbanization; Dramatic Incidents in the Life of Early Modern England; Methods in Local History; Women's Work; Adventists in World War II; and Renacting the past "Chicago: 1968." These sections were followed by a dinner, and two plenary presentations: a lecture by David Trim on the Past and Future of Adventist Historiography, and a panel discussion by Christie Chow, Benjamin Baker, and Phillip Warfield.

The highlight of the weekend for ASTR, however, was the three presentations given by our own staff, Dragoslava Santrac, Ashlee Chism, and David Trim.



Dragoslava Santrac sharing her presentation

In her paper "Exploring Our Roots and Reshaping Adventist Historiography: Voices of the Changing Adventist Global Communities in the New *Encyclopedia of Seventh-day Adventists*," Dragoslava Santrac began with the notion that Adventist Church leaders and historians have become increasingly aware of the need to reorient the historiographic process in order to adequately include the Adventist changing populations worldwide, especially given the tremendous growth in the Church and the shifts in global membership in the last 60 years.

Santrac also discussed the potential benefits and challenges arising from reshaping Adventist historiography to better represent the World Church in the *Encyclopedia of Seventh-day Adventists* (ESDA). Some benefits included uncovering unknown stories and the local authors' physical proximity to available oral and archival sources. One of the greatest challenges concerns the historiographical methodology. Many areas in the world face the lack of or complete absence of written sources, resulting in heavy reliance on oral tradition. The prevalent practice in Western academia marginalizes oral history. This approach can be disadvantageous to many places for at least two reasons. First, it produces a one-sided narrative, i.e., of those whose views are presented in the written sources. Second, it essentially disregards the ways in which certain non-western peoples understand the processes by which history is remembered, interpreted, and transmitted to future generations. To foster a global-minded Adventist historiography, Santrac argued that Adventist scholars must invest more interest in oral history and developing historiographical methodologies congruent with the needs of the various and diverse world regions.

Ashlee Chism's paper, "The 52% Challenge: Women in Adventist Historiography," argued that the historiography of Adventist history and Adventist studies does not, but should, reflect the demographics of the Seventh-day Adventist Church. It demonstrated this by presenting what currently exists on women within Adventist historiography. The six categories of historical writing on or related to women are (1) articles; (2) general works, including textbooks; (3) mission narratives, encompassing a variety of genres including but not limited to autobiography, travelogues, and children's stories; (4) biographies, split into two types, narrative-driven works (the majority) and scholarly works; (5) works on or about Ellen White; and (6) works on ordination. The last two categories

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dominate the list of works, with category 6 typically utilizing history as evidence in theological polemics.

Furthermore, Chism suggested that historians and scholars of Adventist history should be careful to not treat Ellen White as the Great Woman of Adventist history and to write on other Adventist women as deserving in their own right; to remember that the theological filter is not the only way by which they can assess the Church's history; and that they should engage in social and cultural historical research which centers the lived experiences of regular Seventh-day Adventists. Adventist history should not just be a history of doctrines; it should also be a history of the people—including women—who developed and debated and lived those doctrines.



David Trim sharing his plenary talk



Ashlee Chism (L) listening to a fellow presenter

David Trim's plenary talk on Friday evening reviewed Adventist historiography. He showed how recent work on the subject embodied modernist presumptions about the nature of history and argued that Adventist historiography had mostly failed to engage with the "cultural turn" in wider academic historiography. He encouraged historians of Adventism to be theoretically engaged and bear in mind that they "construct" rather than reveal Adventist history. He also highlighted the dangers of presentism and urged that the past be engaged with on its own terms, as opposed to engaging in what he called "historical proof texting," to find bullets to be fired in present-day theological debates.

Michael Younker also attended several sessions, and kept alert for presentations that would fit nicely as potential articles in the *Journal of Adventist Archives*; he encouraged those presenting to consider submitting their papers to JAA. Overall, the ASTR staff that attended had an excellent time learning and sharing together with their colleagues from other institutions and places about our shared history as Adventists.

Michael Younker

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Mission in Motion

Adlai A. Esteb, church administrator and poet, lived from 1901 to 1992,¹ and he knew a lot about how and how often Adventist missionaries and administrators traveled, as his poetry shows. But where did he get that knowledge?



Adlai Esteb, c.1951

On November 1, 1923, newlyweds Adlai and Florence Esteb set sail from Vancouver on the *Empress of Russia*, headed to the mission field.² After the birth of their first daughter and a year of language study in Nanking, the Estebes traveled to Mukden, Manchuria (today, Shenyang), where Adlai served as the secretary for both the Publishing and Home Missionary departments of the Manchurian Union Mission. In 1927, the Estebes moved to Peking (today, Beijing), where Adlai took up work as a departmental secretary in the North China Union Mission. A few months after the birth of their second daughter in 1929, Florence and the girls traveled back to the United States for furlough, and Adlai's furlough began the next year. During 1930-1931, Adlai finished his bachelor's degree in theology at Walla Walla College (now, University).

The Estebes returned by ship to China in 1931, where Adlai ran, at various times and often concurrently, the Publishing,

Home Missionary, and Missionary Volunteer departments of the North China Union Mission. Both Adlai and Florence were ill when they returned to the States in 1936 for furlough; at first, they planned to return to China, but were eventually advised by their doctors (as well as by the China Division) to stay in the United States.

After working as a local pastor in Long Beach, California, for two years, Adlai spent the years of World War II working as the Home Missionary Secretary for the Southern California Conference, sometimes also serving in the same role for the Temperance and Radio Departments. He also spent time studying at the University of Southern California, graduating with a PhD in 1944. In 1947, he became the Home Missionary Secretary for the Pacific Union Conference. This role included travel; we know that, at least on one occasion, Adlai rode an airplane from Honolulu to Los Angeles, returning from a trip there.

In 1951, the Estebes moved across the country to Maryland (probably by car or van), where Adlai began work as an associate secretary in the Home Missionary Department at the General Conference of Seventh-day Adventists.³ He held this role until 1970, when he and Florence retired at that year's General Conference Session.

When Adlai was not working, he was crafting poetry. He published his first book of poetry, *Driftwood, and other poems; including translations of Chinese poetry*, in 1947, and other volumes of poetry followed: *Firewood* (1952); *Sandalwood* (1956); *Rosewood* (1964); *Scrapwood* (1967); and *Redwood* (1970). He was the author of the morning devotional book from 1963, *Morning Manna*, and penned another volume, *Kindle Kindness*, in 1965. He also wrote poetry for almost nearly any occasion, from events in local churches, to the election of GC presidents, and even his own retirement! (You can read "On Retirement" at the end of this article or on [page 8 of the June 21, 1970 issue of the Review](#).⁴)

In 1966, then-GC-president Robert H. Pierson dubbed Adlai Esteb the "poet laureate" of the Seventh-day Adventist Church. There is no doubt that Esteb viewed mission work as mission in motion, as the following poems will show.

First, there is his "There Go the Ships", from *Firewood* (1952), but initially composed in the 1930s.⁵ It refers to Psalm 104:26 and evokes travel on the high seas:

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Out there across the ocean blue
The ships of men sail on.
Each has its harbor, each its crew,
Each on its mission's gone.

There go the mighty merchant ships
To marts where goods are sold.
Year in, year out, on countless trips,
They sail for yellow gold.

Behold yon lofty warships grand
On wars of conquest bound.
With shouts they left their fatherland
Midst martial music's sound.

There go palatial ships of joy—
What millions now are spent,
Searching for joys without alloy.
The world is pleasure bent!

But, lo! Here go the gospel ships
Across the ocean wave;
Their worthy aim doth fame eclipse,
Because they sail to save!

What sail you on the ocean blue,
My friend, what's your retort?
Will heaven's harbor come in view
On reaching your last port?



Adlai Esteb, c.1970

Esteb's lighter-in-tone but still delightful "Ode to an Airplane", also from *Firewood* (1952), evokes a joy in travel by airplane that may belong to only those long accustomed to slower travel by a ship at sea:

O lovely bird,
With silvered wing,
I find no word
With which to sing
My song of praise.
Thou dost excel!
Through passing days
May honors swell!

The fairest ship
In rainbow skies.
On every trip
More dazzled eyes
Behold thy grace
And form so fair.
Monarch of space,
Pride of the air!

But travel by sea and sky was not the only thing that caught Adlai's poetic attention. Local work, too, was important to Esteb, as his "The Consecrated Car", from *Rosewood* (1964), tells a story from a time when automobiles were perhaps rarer while also demonstrating a desire for what today might be called Total Member Involvement:

She was not the gifted kind,
But only one of humble mind.
Yet she became our shining star—
She had a consecrated car!

When we had work, though small or grand,
She was the first to raise her hand
And volunteer to use her car,
And never asked how close or far.

There were so many things we knew
That this dear member could not do;
But she would say, "I'll use my car
And bring my friends from near and far."

And though she could not sing or speak,
She brought her thirteen ev'ry week.
How many trips she made each night!
It was her way to "spread the light."

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And when the effort closed that year
The harvest brought much holy cheer;
She saw her thirteen baptized too,
And proved there's something each can
do!

That's how she was our shining star—
She had a consecrated car
She must have had Christ's spirit too—
With all she had she followed through.

Two years before humans landed on the Moon, Esteb published *Scrapwood* (1967), which includes "It's Launching Time", comparing space exploration to mission work:

As astronauts approach the final hour,
They hear the solemn countdown as they wait;
From launching pads they feel the thrust of power
That throws them and their spaceships to their fate.

What skill and faith their leap in space requires,
How organized and well prepared each plan;
How many people help to build the fires—
A worldwide project counting on each man!

'Tis thus the church approaches earth's last hour,
The solemn countdown of God's work sublime;
"All systems go" requires the thrust of power;
O men of God, prepare! It's launching time!

Esteb knew from experience that Adventist mission work was mission in motion—how will you go to what God wants you to do next?

Ashlee Chism

¹ "Esteb", *North Pacific Union Gleaner* 87:15, 22; "SDA Poet Laureate Passes Away", *Adventist Review* 169:15, 6-7; "Esteb, Adlai Albert", *Adventist Review* 169:31, 22.

² "Missionary Sailings", *Advent Review and Sabbath Herald* 100:47, 24.

³ The furlough and travel dates and Esteb's work history are drawn from his biographical information blank and his appointee file, both a part of RG 21, General Conference Archives.

⁴ Esteb, Adlai A. "On Retirement", *Review and Herald* 147:31, 8.

⁵ An earlier version of the poem was published in the [February 10, 1936 issue](#) of the *Australian Signs of the Times*, but the version in this article is the version from *Firewood*.

On Retirement

By ADLAI A. ESTEB

I never dreamed 'twas God's design
That someday I would thus resign.
I never thought this hour would come
Until the blest millennium.

While *some* may gum their pabulum,
friends,

I still will work till my time ends,
I've healthy teeth and healthy feet,
And I expect to work my street,
And search for ev'ry precious soul,
For this has been my lifetime goal.

The test of life for ev'ry man—
The acid test in heaven's plan—

Is how one works and how one lives,
And how we use the gifts God gives.

It's not how long, It's not how strong,
But rather how I sing my song!

While I still hear the drums of dawn
You'll find Adlai still marching on!

(Indeed at three o'clock this morn
this latest verse of mine was born.)

While I have strength I'll onward plod,
Depending on the grace of God!

So now we thank you, ev'ry one,

For all your love and what you've done.

The courage that your love imparts

Has really touched our happy hearts.

We'll keep these mem'ries shining bright

Till God says, "Thirty for tonight."

June 19, 1970

Atlantic City, New Jersey

Find a list of all Adventist organizations and institutions
around the world in the
Seventh-day Adventist Yearbook



From General Conference divisions, unions, conferences and missions, to educational institutions (excluding primary schools), food industries, healthcare institutions, and more!

Find in the *Adventist Yearbook* mid-year statistics, contact information, and social media links, among other interesting facts.

To order the 2023 *Adventist Yearbook*, in printed form or electronic file, go to <https://www.pacificpress.com/SDAYearbook>

Don't miss out on this extraordinary source of information!

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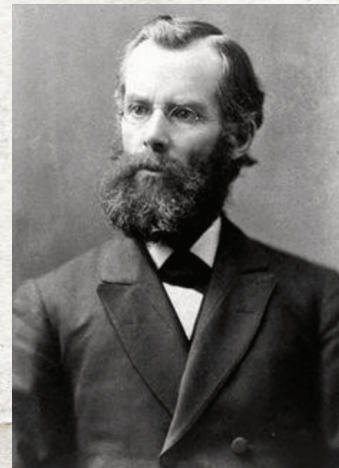
The Work of Seventh-day Adventist Missionaries: History and Current Data

Did you know that J. N. Andrews was the first official Adventist missionary, boarding a ship for Europe in 1874? Since then, thousands more have left the comfort of their homes to unfamiliar and even dangerous areas of the world to further the message of the gospel to all people.

For nearly 150 years, the Seventh-day Adventist Church has been focused on spreading the gospel and the soon coming of our Savior through our missionaries. It is our belief, that as long as there is even one person that doesn't know the love of God, we will need missionaries to spread the Good News. Therefore, everyone has the opportunity to know and love God and accept Him as their Savior.

In fact, in 2019 there were 3,384 new missionaries and 7,360 total missionaries serving worldwide. Unfortunately, these figures dropped dramatically by 2021 due to the Covid-19 pandemic, to merely 1,206 new missionaries and 5,106 total missionaries serving worldwide. We are hopeful that these figures will rebound and be showcased positively in table 16 of the upcoming 2023 Annual Statistical Report, which will include 2022 statistics.

You may ask, where do these missionaries come from? And, how are they accounted for? The missionaries come from all 13 divisions and the 4 attached fields to the General Conference. Many of these missionaries are persons and families traveling to other countries and/or continents to preach the Gospel of Jesus Christ; but many others take on local assignments to plant a church or lead interest groups. These assignments are usually nominated "calls" which are delivered from the calling organization through the General Conference Secretariat.



Read more about J.N. Andrews at [ESDA](#)

MISSIONARIES

Table 16

Year	New Missionary Arrivals*						Missionaries Currently Serving						ISE Permanent Returnees****
	ISE Appointees**	ISE Unassigned Spouses	Adventist Volunteer Service***	Global Mission Pioneers+	Other Missionaries**	Total	ISEs***	ISE Unassigned Spouses	Adventist Volunteer Service***	Global Mission Pioneers+	Other Missionaries**	Total	
1958.....	266	...	...	...	...	266	...	...	...	...	...	266	...
1960.....	270	...	...	...	...	270	...	...	3	...	...	273	...
1970.....	470	...	...	...	...	470	...	...	125	...	...	595	...
1980.....	356	...	...	...	...	356	1,388	...	763	...	...	2,151	326
1990.....	369	...	...	...	...	369	1,089	...	1,087	...	...	2,176	279
2000.....	169	...	518	...	...	687	1,138	...	1,526	...	...	2,664	135
2010.....	107	...	719	98	...	924	860	...	1,358 ‡	1,142	...	3,360 ‡	109
2018.....	49 ‡	15 ‡	1,181 ‡	...	647	1,892 ‡	630 ‡	133 ‡	1,693 ‡	1,483	2,390	6,329 ‡	110
2019.....	59	9	1,528 ‡	...	1,788	3,384 ‡	634	121	2,020 ‡	1,612	2,973	7,360 ‡	71
2020.....	48	15	376	...	527	966	617	121	848	1,754	1,812	5,152	82
2021.....	52	13	868	...	273	1,206	593	124	1,152	1,611	1,626	5,106	95

*Includes intradivision (where divisions have defined mission territories) and interdivision arrivals. **New ISEs (International Service Employees) and spouses employed this year. Unassigned spouses were included in this column until 2013. ***Adventist Youth Services are included. Figures for years 1960 to 1990 reflect new AVS arrivals. Figures for 2000 onward reflect AVS currently serving. ****Initial Permanent Returnees only. +Global Mission Pioneers remain in their own country. ++Other Missionaries include: Tentmakers, Contract Workers (working in a foreign country, but not ISEs), 1000 Missionary Movement Workers, Pioneer Missionary Movement Workers, One Year in Mission Workers, Waldensian Students, and other Intra-Division and Inter-Union Workers where not already reported in the AVS database. †††ISEs and spouses currently employed. Unassigned spouses were included in this count until 2013. ‡ Revised.

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The Annual Statistical Report collect statistics on three major missionary groups:

- International Service Employees (ISEs, for short)
- Adventist Volunteers, and
- Global Mission Pioneers

However, the Seventh-day Adventist Church has many other missionary programs which include contract workers (working in a foreign country), 1000 Missionary Movement Workers, Pioneer Missionary Movement Workers, Tentmakers, Waldensian Students, and other intradivision and union workers.



Name of Organization	MISSIONARIES 2021												
	New Missionary Arrivals*						Missionaries Currently Serving						ISE Permanent Returnees ****
	ISE Appointees **	ISE Unassigned Spouses	Adventist Volunteer Service***	Global Mission Pioneers+	Other Mission- aries++	Total Mission- aries	ISEs+++	ISE Unassigned Spouses	Adventist Volunteer Service***	Global Mission Pioneers+	Other Mission- aries++	Total Mission- aries	
East-Central Africa (ECD)	16	0	2	...	17	35	100	6	5	328	79	518	10
Euro-Asia (ESD)	3	1	8	...	21	33	17	1	14	62	50	144	4
Inter-American (IAD)	0	0	9	...	0	9	24	10	15	0	18	67	8
Inter-European (EUD)	0	0	46	...	0	46	0	0	74	5	12	91	0
North American (NAD)	2	1	125	...	0	128	101	47	192	307	12	659	17
Northern Asia-Pacific (NSD)	2	0	13	...	6	21	19	5	44	37	76	181	2
South American (SAD)	2	2	582	...	128	714	3	3	618	3	877	1,504	4
South Pacific (SPD)	2	2	0	...	0	4	15	13	10	3	43	84	2
Southern Africa-Indian Ocean (SID)	4	0	9	...	12	25	56	8	16	7	44	131	13
Southern Asia (SUD)	4	0	0	...	0	4	17	1	1	326	3	348	0
Southern Asia-Pacific (SSD)	9	3	21	...	58	91	97	12	49	201	177	536	10
Trans-European (TED)	0	0	17	...	0	17	10	4	38	46	15	113	0
West-Central Africa (WAD)	1	0	6	...	6	13	32	2	12	82	88	216	15
Chinese Union Mission (CHUM)	3	3	2	...	0	8	8	4	2	120	5	139	0
Middle East & North Africa Un Mission (MENA)	4	1	28	...	25	58	90	8	62	81	126	367	10
Israel Field (ISRF)	0	0	0	...	0	0	4	0	0	3	1	8	0
Total for 2021	52	13	868	0	273	1,206	593	124	1,152	1,611	1,626	5,106	95

Adventist missionaries serve in many vital fields, such as education and healthcare. With the implementation from the General Conference of a [mission refocus](#), many more missionaries will be engaged more directly with local people and church planting.

Missionaries offer Bible studies, literacy courses, training, development and relief activities, church planting and leadership training and in many more ways to spread the love of God. Our dedicated missionaries work tirelessly to serve in any capacity to ensure that every person has the opportunity to know God's love and experience the joy of salvation.

For information on available missionary opportunities visit the Service Opportunities tab at secretariat.adventist.org. In addition, information on all organizational units and institutions worldwide, visit the online Yearbook at www.adventistyearbook.org; or purchase your own copy in paperback or PDF format at www.pacificpress.com/SDAYearbook. And, for more information on world statistics of the Seventh-day Adventist Church go to: adventiststatistics.org.

Maggy S. Neyra and Meredith P. Carter

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God's Angel to Mount Rwenzori: The Story of Missionaries Magdalon and Kezia Lind

Do you know the story behind the nickname "God's Angel to Mount Rwenzori"? Find out in the following account about two Norwegian Adventist missionaries to Uganda, Magdalon and Kezia Lind. This story has been adapted from an [article](#) by Yona Balyage and Nathaniel Mumbere Walembe in the *Encyclopedia of Seventh-day Adventists (ESDA)* at encyclopedia.adventist.org (all photos from ESDA).



Magdalon and Kezia Lind, June 1, 1935

Called to Uganda

Before Africa had road networks, hospitals, shops, or other conveniences, Magdalon and Kezia Lind pioneered the Adventist work in the Toro Kingdom in western Uganda. The Linds received their first missionary service call to Uganda from the Northern European Division with headquarters in London, a week after they were married on June 1, 1935. The two had met and been baptized at Onsrud Mission School, an Adventist boarding school near Jessheim in eastern Norway, on April 1, 1927. Between 1930 and 1935, Magdalon studied

theology at Newbold College in England, and Kezia became a registered nurse. Upon arrival in Uganda in 1935, they joined the Nchwanga Mission Station in midwestern Uganda, where some other great missionaries had served before them, including Spencer Maxwell, W. W. Armstrong, and G. W. Ellingworth. Organized in 1926, Nchwanga Mission Station was the first Adventist mission station in Uganda and the heart of the Adventist mission work for many years. Even to this day, the people of western Uganda refer to Seventh-day Adventists as *abachwanga*, meaning "the people of Nchwanga."



Magdalon and Kezia Lind

When the Linds arrived in Uganda, the mission field was vast, with few workers. Nchwanga Mission Station was under the Central Uganda Mission with F. H. Muderspach as its superintendent and headquarters at Kireka, which covered the kingdoms of Buganda, Bunyoro, and Toro. The Eastern Uganda Mission, under the leadership of Pastor E. R. Andersen and with headquarters in Mbale, covered the districts of Busoga, Budama, Bugwere, Bugishu, and Teso. Magdalon Lind served at Nchwanga with seven African workers for one year. In 1936 the Linds were transferred from Nchwanga to the Eastern Uganda Mission, where Magdalon served as the mission superintendent. He was also tasked with overseeing the Kakoro Mission Station as its director. At Kakoro, with the help of his wife, Kesia, and two African workers, E. Kibuga and E. Rewe, Magdalon started a school and a dispensary. Their first two children, Gerd and Elsa, were born at Kakoro. After almost nine years in Kakoro, the Linds requested to leave Kakoro in 1944 to pioneer the work in Toro Kingdom, which they had been told had a cool climate throughout the year, with fewer malaria-causing mosquitos.

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The Toro Kingdom

Their request was granted, and the Lind missionary family moved from hot, dry Kakoro to the cool mountainous region of the Toro Kingdom the same year, 1944. They first built a church and a dispensary at Kagorogoro on the Fort Portal-Kampala road in 1945 but continued looking for larger, more strategic property to construct the new mission station's headquarters. The Linds did not seek infrastructural expansion to establish a name for their church organization. They, first and foremost, loved the people they served and sought their good. The Linds fit into the society where they worked and behaved as if they were part of it. They prayed and ate with the Ugandan people regardless of their status or faith. They spoke local languages to reach out to people and visited them in their homes. They taught the people how to read and write before baptizing them. They encouraged them to read the Bible and taught them Bible doctrines. With his winning ways, Magdalon befriended the king of Toro, Kamurasi Rukidi III. He asked the king to allocate a hill in Fort Portal for the Seventh-day Adventist Church, reminding him that his father had allocated Kabarole hill to the Anglican Church and Virika to the Roman Catholic Church. Magdalon wanted to build the church

headquarters, a hospital, a primary school, and a secondary school in the heart of the town of Fort Portal. The king appreciated the idea and took the proposal to his council.

However, the king's council refused the request because Fort Portal already had facilities built by two other Christian denominations and Islam. The king told Magdalon that the Bakonzo people needed these facilities more than the urban dwellers in Fort Portal, who were already being cared for by other religious denominations. The home of the Bakonzo people was Kazingo, located at the foot of Mount Rwenzori. The king allocated his own land at Kazingo to Magdalon. Here, Magdalon began preaching the gospel in June 1946. In October, he started constructing a church building and a two-grade school. When the Bakonzo heard Magdalon preaching and interpreting the Bible, they admired his message. They flocked from the mountains to attend church services. Others sent their children to school to learn how to read and interpret the Bible. Magdalon received news that a white settler, Daniel Fredrick West, was selling his tea and coffee plantation. Magdalon contacted West and bought the land. This location at the foothills of the Rwenzori Mountains, about five miles south of Kazingo, came to be known as Mitandi Mission. After securing the land at Kazingo and Mitandi, the Linds remained at Kagorogoro until renovations at Mitandi were completed. In 1948, they moved from Kagorogoro to Mitandi, which became the new headquarters for the Rwenzori Mission Station of the Seventh-day Adventist Church. From this location, Magdalon Lind served the whole of western Uganda, including Bunyooro, Toro, the Rwenzori Mountains, Ankole, and Kigezi.



King of Toro, Kamurasi Rukidi III



Kezia and Magdalon Lind on a field trip

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Mitandi Church

Magdalon Lind died of a sudden heart attack at the age of 74 on March 25, 1985, in Tveita, Oslo, Norway. Kezia Lind died at the age of 103 on July 24, 2013, in Sandefjord, Norway. She was buried beside her husband in Oslo.



Magdalon Lind

Magdalon built a dispensary, where Kezia did a tremendous job as a nurse and physical therapist. Kezia frequently handled more than 100 patients per day. Those who could not afford to pay were treated for free. She traveled to various dispensing centers on the public bus. Kezia worked around the clock and was never paid for her service. Instead, she used the money she collected from patients to buy medicine and dispensary equipment. Later her two daughters, Gerd and Elsa, were also trained as registered nurses and did similar work in their years in Africa.

It is important to highlight the Linds' financial support of the Mitandi station. Most of the buildings were constructed with money donated by them. At the school the Linds built at Mitandi, many young people from the region came to study. Many Bakonzo people were baptized at Mitandi and started attending school. Some students later served as pastors, church elders, lay preachers, teachers, health workers, university professors, and administrators in various parts of Uganda and abroad. Those who returned to their home areas established churches and lower-grade schools.

Retirement and Final Days

In 1974, Magdalon and Kezia Lind left the Afro-Mideast Division and retired in Norway. In April 1979, the General Conference requested the Linds to return to Uganda for a short trip to determine how the church in Uganda was doing. They made their last trip to Uganda in December 1983, when they climbed Mitandi Hill in the Rwenzori Mountains, the place they loved and served for many years in the past.

Their Legacy

To the people of Rwenzori, Magdalon and Kezia Lind were missionaries par excellence. The nickname "God's Angel to Mount Rwenzori" the people use to describe them says it all. To date, the people of Mount Rwenzori still recall the Lind family as part of their community because their actions spoke more than their words. Magdalon and Kezia Lind are remembered as models of Adventist preachers, teachers, and medical workers. Though they have now passed to their rest in Jesus, the fruits of their sacrificial work, which can be seen in the strong Ugandan Adventist church of today, still speaks to thousands of people.

Adapted by Dragoslava Santrac

¹ Kezia Lind, *Africa Called Us* (Norway: Sandefjord, 2013), 66.

² Johnson B. Masereka, interview with Yona Balyage at Kireka, July 15, 2019.

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Digitizing the Takoma Park Seventh-day Adventist Church Collection

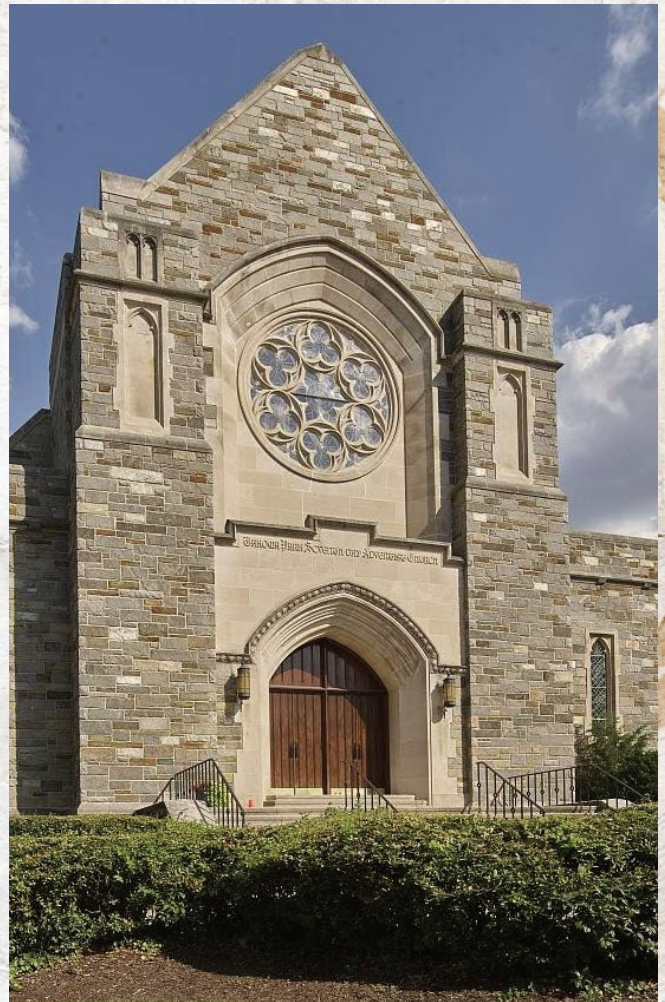
The Takoma Park Seventh-day Adventist Church, located in downtown Takoma Park Maryland, is celebrating the 70th anniversary of its current church building, and the 120th anniversary of the church. The church's roots extend to 1904 when the congregation was first organized. The present church building, built in 1953, is a beautiful and historic Victorian-style structure, with a classic colonial design and a large bell tower. Part of the church complex also houses a Heritage Wing containing collections of documents, photographs, and objects of historical interest.

During 2022, the leadership of Takoma Park Church approached the Office of Archives, Statistics and Research (ASTR) to partner in a project to digitize some of the interesting records held by Takoma Park Church. In December 2022, ASTR received the first batch of these items for digitization. To accomplish the digitization of the material—including ledgers, photos, treasurer's books and a bound copy Order of Morning Worship, all dated between 1900 to 1922—ASTR employed the following three methods:

- A flatbed scanner: This scanner was used for loose-leaf records and for photos.
- A book scanner: This scanner was used to scan the bound books received for digitization, such as the Order of Morning Worship Book.
- Collaboration with the Communication Department (COM) of the General Conference: several the items received were too large for the scanners we had at our disposal. Therefore, in our efforts to digitize the items, we partnered with COM to take high-quality images of the books using a camera. The images were then merged to form one file in post-processing.

Once the items were digitized, a link containing the material was sent to the Takoma Park Church team and the first batch of items were returned. We are presently working on the second batch, and we look forward to future collaborations.

Elizabeth Henry



For more on Takoma Park Church, see
<https://thetpchurch.org/>

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As always, remember to help us Tell the Story!

As a reminder, our purpose here at ASTR is to tell the Adventist story. We want to inform and inspire church members toward a renewed commitment to the mission of the Seventh-day Adventist Church by sharing our history.

You can help us to tell the story in two ways:

First, help us to preserve the story: your stories and the Church's story! Letters and other documents, memoirs, photographs, tape recordings, audio and video cassettes, films, and historic books and magazines: all enable us to recover the story of how, in the words of Ellen White, "the Lord has led us . . . in our past history" and of how God has worked in the lives of individual church members. They are the raw materials from which Adventist history can be researched by scholars and without which parts of that history will be lost. So please, [contact us](#) about sending your family's documents, photographs, and other historic materials to us so that they can be preserved and used to help the great Second Advent Movement fulfill its prophetic mission.

Second, help us to conserve and to share the story—to pass it on to the next generation. Historic Adventist photographs and movies allow us to connect with our past in a way nothing else can, because we look into the eyes of those who sacrificed to make this Church. We want to digitize those precious resources, scanning them electronically so they can be accessed by everyone. We especially want to connect with young people. By digitizing photos and movies, we can help them to understand "the way the Lord has led us and His teaching in our past history"—we can help them to connect with our pioneers and be inspired to service.

Haven't received your Newsletter? Sign up [HERE](#). For previous issues visit our [website](#).



Your gift of at least \$25 could:

- Digitize 100 feet of film = five minutes viewing time, or
- Conserve, digitize, and publicize one historic Adventist photograph from our collection of thousands, or
- Contribute to our continuing effort to preserve and digitize rare Adventist books, pamphlets, and magazines

Two ways to Donate:

- 1) Mail your remittance to:
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- 2) Donate Online by visiting:
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