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TELLING THE STORY

Archives, Statistics,
and Research (ASTR)
Newsletter - Issue #5



The Salisburys and the S.S. Persia

Lenna Salisbury probably did not expect to lose her husband of sixteen years when she was 42 years old.

Her husband, Homer R. Salisbury, left India in late 1915, where she and Homer had been working as Seventh-day Adventist Church workers since July 1913, headed for the United States. This was to attend a meeting as a delegate, as Homer was the superintendent of the India Union Mission, which had only been organized in 1910.

Homer's trip back to the States in 1915 was long—he traveled from Lucknow, India, to Hong Kong, China, where he caught the *Nippon Maru* on September 24, stopping at Honolulu, Hawaii, on October 19, and arriving in San Francisco, California, on October 26. While there were other shorter routes, the trip across the Pacific Ocean was deemed safer (albeit slower) than the trip from the Indian Ocean to the Atlantic via the Suez Canal and the Mediterranean Sea, especially as England and France were at war with Germany.

In 1915, the meeting Homer attended was held in Loma Linda, California from November 7 through 21, though it appears from minutes that Homer left after November 17. General Conference Secretary William A. Spicer said that Salisbury had been “joyful in his work, bringing a cheering



Lenna and Homer Salisbury

report of progress in India and Burma, and taking part in the organization of the Asiatic Division Conference” before heading back to India.

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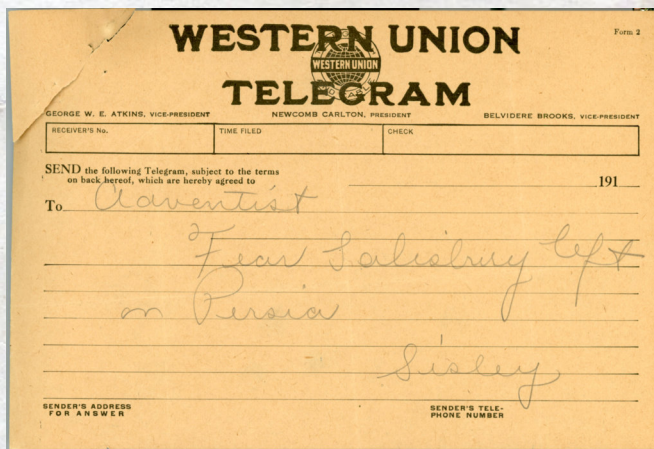


Homer Salisbury

Homer was eager to see friends and family in Berrien Springs, Michigan, and South Lancaster, Massachusetts, eager to get back to Lenna, and eager to get back to India. He sailed from New York aboard the *New York* in late November or early December, arriving in Liverpool, England on December 13. From there, his plan was to travel to Marseilles, France and catch a Dutch ship which would carry him to Bombay (now Mumbai), India. He caught the British ship *Persia* on December 25 and no doubt looked forward to arriving safely in Lucknow after several months of being gone.

On December 30, 1915, the British steamer S.S. *Persia* was torpedoed near the island of Crete in the Mediterranean, by the German U-boat U-38. Of the 519 people aboard the *Persia*, 343 of them died, partially due to the rapidity with which the ship sank. Survivors were first taken to Alexandria, Egypt, and then, if uninjured, onto India and points farther East. Homer was one of those who perished.

As was noted at the time, "amid the uncertainties and breaking of mail connections in these times" (read: because of the disruption caused by the Great War), the friends Homer had left in England did not know what ship he'd taken from France, so it was not immediately known that he had been onboard. As news reports multiplied, the fears of his friends and family grew.



On January 5, 1916, William C. Sisley wired the General Conference a telegram which reads, "Fear Salisbury sailed on '*Persia*'" (you can see this telegram in the image above, as it is part of our Secretariat Correspondence), and later that same day, the Associated Press called the General Conference by telephone, asking about the name Homer Salisbury being on the *Persia's* passenger list. This was then confirmed by the American State Department. The January 13,

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1916 issue of the *Review* carries the note:

While still we hope that reports during the next few days may bring news of further groups of survivors found, we realize that we have cause of feeling the gravest concern. We know that those who have been watching the new dispatches for further reports during these anxious hours have prayed God to sustain and comfort Sister Salisbury, in India, realizing that she, too, must be watching these same reports to get news of the loved one hastening back to the field of their service. As this paper goes to press, we are still hoping against hope that our dear brother may yet be heard from.

Indeed, Lenna Salisbury was waiting for any word on the fate of her husband. As they were only receiving sketchy reports, she resolved to speak to any survivors who were arriving in Bombay; the India Union Committee supported this completely, voting to pay her travel fare and the fare of anyone accompanying her. She wrote to the General Conference on January 19, 1916 of her attempts to interview anyone who might have information about Homer. A missionary from the Dutch Mission—"a Dr. Cook"—was launching to meet with his fiancée, who had survived, and he introduced Lenna to her. Upon seeing Homer's photograph, the future Mrs. Cook recognized and remembered him, but did not remember seeing him on the day of the sinking. She interviewed several others, including a Mr. Knight, who introduced them to a Mr. Clark, who had seen Homer about fifteen to twenty minutes after the ship sank, and passed him something to aid in flotation, as he did not have a life-belt. In her letter to Secretary Spicer, she wrote, "If Homer had none, I do not think it was because he failed to provide himself with one at the start, but rather that he had given it away." Other men who had died after giving their life-



Lenna Salisbury

belts to those who needed it, be they women or children, so it was not hard to conclude that Homer Salisbury had done likewise. This was the only piece of information Lenna ever learned about Homer's last moments.

Lenna—and those at the headquarters—had to come to the hard conclusion that Homer had drowned sometime between the sinking of the *Persia* and the rescue of any survivors. As she decided what to do next, Lenna began receiving letters of sympathy "from all over India" and

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To Save Time is to Lengthen Life

“To save time is to lengthen life” was written in shorthand on the back of a photo showing the three early reporters from the General Conference E. E. Gardner, H. E. Rogers, and W. E. Cornell (see the photo in this article). Back in the time when there was no audio and visual recording systems, phonography or shorthand enabled people to write at the rate of speech and take accurate and full notes of meeting proceedings, sermons, and other discourses. Shorthand certainly saved time to many

then “coming from England and America”—she called these “a great comfort, and best of all has been the assurance they contained that my friends were praying for me”.

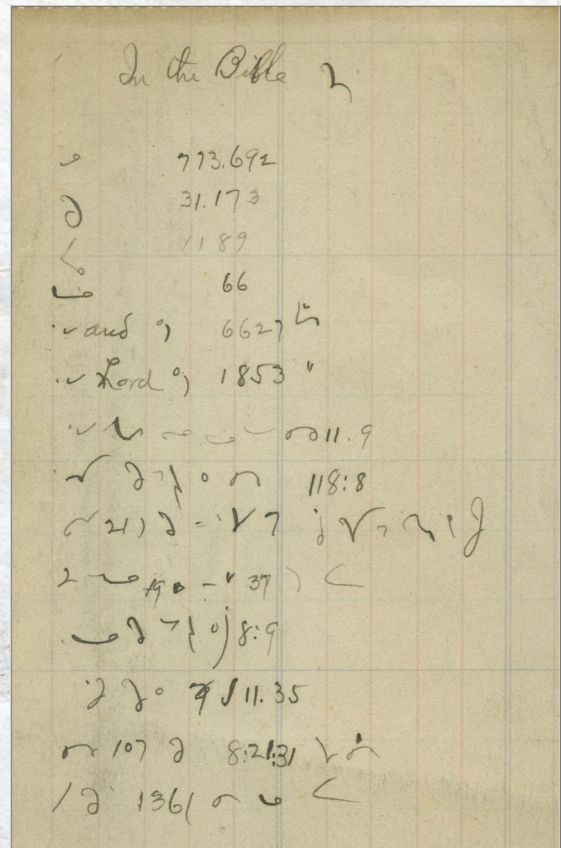
Lenna had spent the ages of 10 to 15 as one of Adventism’s first missionary kids in Switzerland, and she and Homer had served in England and then at the Foreign Mission Seminary before being called to India. She chose to stay in India until illness forced her back to the States, where she spent a year teaching at Washington Missionary College, six months recuperating at Melrose Sanitarium, and then spent three years doing light work at that sanitarium.

In 1921, Lenna accepted a call to work at the just-opened Adventist school in Collonges, France. The girls she was caring for caught the flu, and she took care of them, even when she was ill herself—the flu turned into pneumonia with complications, and she died after only four days, on January 21, 1923. Of her, it was written, “Sister Salisbury was one of God’s noble women—a Dorcas in her untiring service for others; a Mary in enduring suffering, sorrow, and disappointment; a Martha in thoughtfulness for the comfort of all; a Ruth in fidelity to friends; a Naomi in faithful and loving devotion to the memory of her lost companion” and that such a woman now rested “in a little sidehill cemetery in Collonges, near the school in the interests of which she sacrificed her life”.

The stories of Lenna and Homer Salisbury—and many others—are found in the materials in the Archives.

Ashlee Chism

* All correspondence quotations are from Box 3288, RG21.



Above you can see a sample of the stenographic work by SDA recording secretaries

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reporters, and by extent lengthened their life by preventing fatigue and leaving time for other activities that would otherwise be spent on straightening notes. Reporting meeting sessions, sermons, lectures, and theological debates has always been important in the Seventh-day Adventist Church. Devoted and able reporters and secretaries of all times have done their best to do their work accurately. The following article highlights some moments in the history of reporting in the Adventist Church and the role of shorthand. This article has been adapted from a longer article by Kevin M. Burton in the Encyclopedia of Seventh-day Adventists online at encyclopedia.adventist.org.



E. E. Gardner, H. E. Rogers, W. E. Cornell, early Adventist
stenographers

Reporting in the Seventh-day Adventist Church

Several Seventh-day Adventist pioneers, including J. H. Waggoner, Uriah Smith, and J. N. Loughborough, began to learn phonography in the 1850s for reporting and preserving sermons, lectures, and theological debates. This task was extremely difficult for numerous reasons. For example, some Adventist ministers spoke at a rate of "about two hundred words per minute . . . with little or no recapitulation or repetition."¹ Stenographers constantly repeated drills so that they could write with scrupulous precision and be prepared for any word, no matter how strange or unusual. In addition to these drills, professional reporters kept up with current events, especially in religion and politics, so that they could instantly recognize every name or technical term that might be spoken, including those in Latin, Greek, and Hebrew.²

Accurate reporting required sharply trained ears and a clear mind. With eyes fixed on the writing tablet before them, shorthand reporters had only one chance to hear every word as it was uttered from the podium and convert each one into a phonetic symbol. This task was further complicated when people in the audience interrupted the speaker with a question or comment. When this happened, statements could overlap, making it much more difficult to accurately record the sermon or lecture.

Since reporting sermons and speeches was extremely intense, the Seventh-day Adventist Church began to regularly employ several stenographers in the 1890s to report during General Conference sessions. To prevent fatigue and to ensure better accuracy, as many as six reporters would report a single sermon or session, with a stenographer change every fifteen minutes.³

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The Rise of Secretaries in the Seventh-day Adventist Church

Though sermons and lectures were reported throughout the last half of the nineteenth and first half of the twentieth century, its primary value shifted from the pulpit to the office. In the late nineteenth century, Americans were drawn to big business and secretaries were needed to increase the production of top-level administration. Adventists adjusted their practice accordingly and in 1898 phonography, though it had been taught since 1874 as an elective course, became a regular course in the commercial department at Battle Creek College and a requirement for graduation with a secretarial degree.⁴

When phonography first appeared, men primarily acquired the skill. This changed over time, so by 1930 the profession became so closely associated with the female gender that the term "office wife" became a popular nickname for secretaries.

The Death of Shorthand

Seventh-day Adventists, like other Americans, taught phonographic shorthand at various institutions until the 1980s. Between the 1850s and 1980s, Adventists practiced and taught five different methods of shorthand: Pitman Phonography, Graham Phonography, Pernin Phonography, the Success System, and Gregg Shorthand. Though numerous phonographic reports were transcribed and published throughout these decades, hundreds of pages of Adventist's phonographic writing still await transcription.

1. J. H. W[aggoner], "The Sabbath Discussion: Stephenson, Chown and Reporter," *ARH*, August 18, 1859, 97.

2. Bernard P. Foote and Nathaniel Krum, "Reporter to Presidents, Part Three," *The Youth's Instructor*, January 19, 1960, 18.

3. Bernard P. Foote and Nathaniel Krum, "Reporter to Presidents, Part Two," *The Youth's Instructor*, January 12, 1960, 7-8.

4. Battle Creek College, *Twenty-Third Annual Calendar of Battle Creek College: 1898* (Battle Creek, MI: Review and Herald Publishing Association, 1898), 59.

Kevin M. Burton, adapted by Dragoslava Santrac

2020 Seventh-day Adventist Yearbook

Find a list of all Adventist organizations and institutions around the world in the Adventist Yearbook from General Conference Divisions, Unions, and Conferences to Educational Institutions (excluding primary schools), Food Industries, Healthcare Institutions, and more! Find all these in the Adventist Yearbook. Purchase your copy of the 2020 Adventist Yearbook, in printed form or electronic file, at [PacificPress.com/SDAYearbook](https://www.PacificPress.com/SDAYearbook). Don't miss out on this extraordinary source of information!

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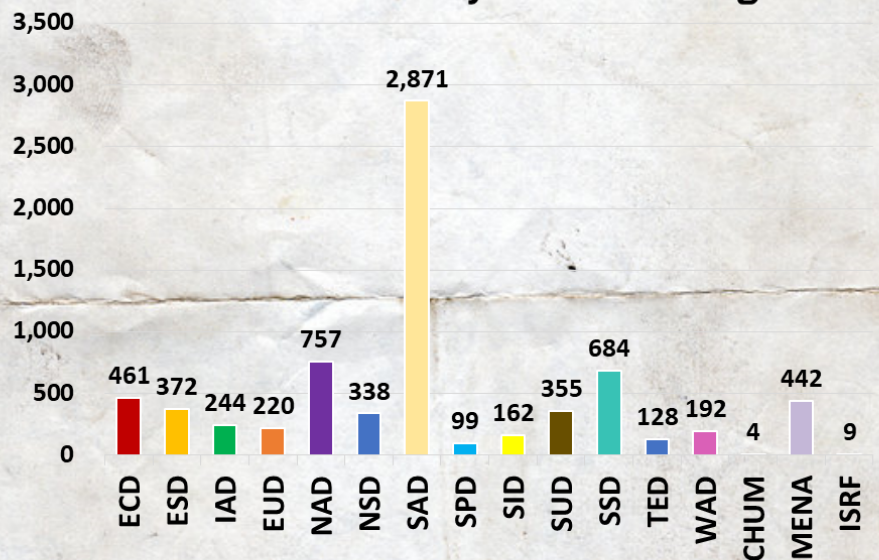
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Seventh-day Adventist Missionaries Around the World

A missionary is defined as anyone who serves the Church in a country other than their home country, *From Everywhere To Everywhere*, making disciples of all nations.

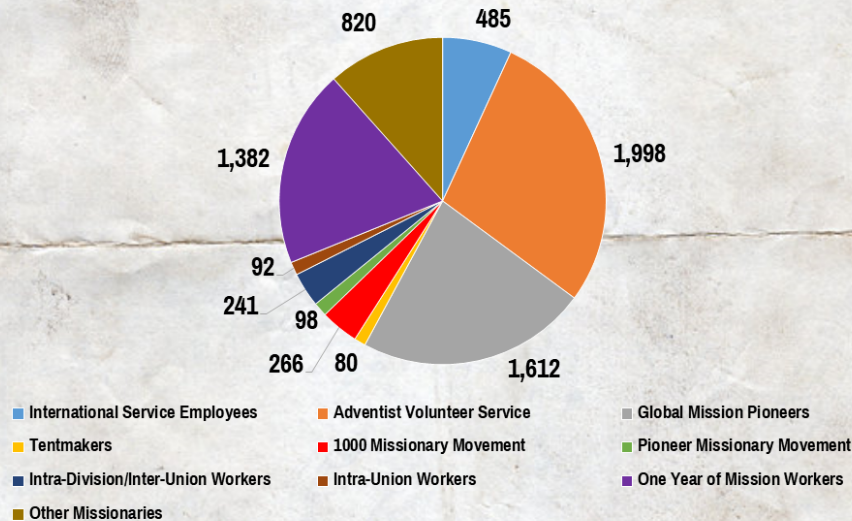
Total Missionaries by Division of Origin



Information updated September 2020, GC ASTR.

For more statistics, please see our latest ASR [here](#).

Total Missionaries by Classification



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Is there any Connection between the I Will GO Strategic Focus & the Office of Archives, Statistics, and Research?

If you ever wondered whether there is a connection there is between the General Conference (GC) Office of Archives, Statistics, and Research (ASTR) and the world Church's strategic plan, you are not alone. The answer to this question is rooted in the recent history of the Adventist Church, though it may not be apparent to those unaware of its precise developments.

In 2007, the Office of Assessment and Program Effectiveness was created at the GC Headquarters with Paul Brantley as its director. During the following years, it conducted several global qualitative assessment projects. In 2011, this office was merged with the GC Office of Archives and Statistics which was asked to evaluate church programs or entities and to conduct research for strategic planning and decision-making. As a result, the Office of Archives and Statistics received the third component in its title to reflect a new function and was called the Office of Archives, Statistics, and Research. Its director, David Trim, became responsible for carrying out strategic planning and mission-effectiveness evaluation projects commissioned by the GC executive officers and Future Plans Working Group (FPWG).

Since that time, human-subject research has been an important part of ASTR's regular operations. In the last nine years, the ASTR Research & Evaluation team undertook major evaluations, including of *Adventist Review* and *Adventist World* magazines, Hope Channel, and Adventist World Radio. It also implemented strategic-planning research around the globe, surveying tens of

thousands of church members, church leaders, former members, young people, pastors, and other church employees. The 2017-18 Global Church Member Survey (GCMS), with a total sample of 63,756 respondents, turned out to be the biggest strategic planning project that encompassed all world divisions. You can find its "Meta-Analysis Report" and other research reports [here](#).



The research data provided by ASTR serves as a basis for the FPWG's work. With Michael Ryan, this committee's chair, and David Trim, its secretary, it

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it plans to contribute to thirty-five *IWG* KPIs by its different teams.

Although ASTR provides primary service for the GC administration and FPWG, we also share research data with church leaders, pastors, researchers, and lay members. We do this via the [Adventist research website](#), which is a part of the home [ASTR website](#). The [Adventist research website](#) was created to inform you about recent developments, trends, and findings on Adventists around the world. You can also find the *RTW* strategic plan and the *IWG* strategic focus with presentations related to strategic planning research on our page [Strategic Plan by Quinquennium](#).

We also share research data twice a month via ASTR Research Newsletters and [research blogs](#) to inform our readers about recent research findings. All of the blogs are available in English, and additionally, many of them are in German, Portuguese, Spanish, and some in French and Telugu. To sign up for the ASTR Research Newsletter, please visit our [Newsletter page](#).

We would be happy to receive your feedback on our blogs or presentations, answer your research-related questions, or give consultations on *IWG* strategic priorities or KPIs. You can reach us at research@gc.adventist.org.

We believe that the research data provided by our office can help you and the Adventist Church become better informed and motivated to “grow up into him in all things, which is the head, even Christ.” (Eph. 4:15, KJV)

Galina Stele

includes the GC executive officers, vice presidents, and directors of several departments. The committee reviews research instruments, brainstorms over research findings, analyzes current trends, and formulates strategic objectives and KPIs for the next quinquennium. Thus, the *Reach the World (RTW)* strategic plan and its *I Will Go (IWG)* strategic focus for 2020-2025 are based on research coordinated by ASTR and were drafted with its direct involvement in all stages of the strategic planning process. In the next quinquennium, ASTR will measure twenty-six out of fifty-nine *IWG* KPIs by statistical analysis, the 2021-2023 GCMS, Pastors, Church Leaders, and Institutional Workers Surveys. Additionally,

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Employee profile: Margarita S. Neyra

This Autumn, we're pleased to learn more about our new Editor for the Yearbook. We thought we'd ask Maggy a few questions about herself, and learn what exactly her duties are here in her service for ASTR.

Q. Hello Maggy, so where are you from? Share a little about your background with us.

A. I suppose one could say my birthplace was chosen by the church—my parents were in Mexico City when I was born, while my father, Daniel Sosa, was attending Church meetings there. My father was a pastor at the time in Toluca, State of Mexico. I'm the oldest of three sisters, we all born in Mexico City at different stages of my father's pastoral service.

Growing up, I lived in different places in Mexico, from its southern to northern regions, including Mexico City, Montemorelos University, and the states of Tabasco, Chiapas, and Sonora. From 1979-1981 we lived in Austin, Texas, where my father began the Spanish Church there, starting with just four adult members and three children, plus our family of five – a church that grew to several hundred members in a few years. Since 1991, my dad pastored in Texas, retiring a few years back.

My education, except for the two years in Texas, all took place in Mexico – wherever my parents were serving the Church. I joined my parents in Mexico City after finishing high school at Montemorelos University, and studied Informatics and Computer Science. While in college, I worked for Universidad Iberoamericana, an 'Ivy league' Catholic University in Mexico. My bilingual skills helped me get a job there, which was a valuable experience.



I met César, my husband, in a singing group that our church organized. I was the group's pianist, and we recruited him to sing as he was a good bass. He is an Electronics and Communications Engineer, and currently works for the City of Takoma Park, Maryland. We married in 1994, and stayed in Mexico City until 1999 when we moved to Keene, Texas.

We have a daughter, Valerie Michelle, who is currently a senior at Washington Adventist University, studying toward a double major in Communications with an emphasis in Public Relations, and the Honors College, and a minor in Italian; and a son, Marcello, who is a senior in high school while dual enrolled with Howard Community College earning an Associate's degree in Cybersecurity.

I love to cook and read—some of my favorites are detective stories—, and spend time with my family. I enjoy

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good jigsaw puzzles. I continue to play the piano and organ regularly, especially sacred hymns for my local church and for General Conference events, and sometimes accompany my son when he is invited to play his Euphonium or Trombone.

Q. What was your introduction into the Adventist faith? What was the Church like where you grew up?

A. Well, growing up as a part of a pastor's family, I was raised in the faith, and have always felt comfortable with our church, even though that meant moving quite a few times, as is common with a pastor's family.

I'm a third-generation Adventist, and come from a paternal family of a number of Church employees. My father studied at Montemorelos University, where he met my mother, Julieta. He obtained his Masters and DMin at the Seventh-day Adventist Theological Seminary at Andrews University. He also holds a BA in Communications/Journalism, studies which qualified him to start and be the director of the *Enfoque de Nuestro Tiempo* magazine, an Adventist publication which has been in print for 35 years!

My first real participation in church came through playing the piano, and later on the organ, instruments I love to play. I learned to play the piano at a very young age, and have always enjoyed using my talents to serve the Church. I continue to play for my home church, Atholton, and other churches when invited, and for General Conference Weeks of Prayer, Annual Council, LEAD Conference, etc.

Q. We're very happy to have you here with us in ASTR, but you've spent time other places. Where are they, and what other work experiences have you had?

A. First, it is a surprise to me that God called me to work in the Church at all. My sisters, Julie and Danelia, both have worked for the church. But "Maggy" never wanted to—so it is outstanding to me that God led me to serve the Church as an employee. In 1999 I was hired at the Texas Conference as Administrative Assistant for their Youth Department. I stayed there until March of 2002 when I was invited to move to Maryland and serve at the General Conference Secretariat as the Administrative Assistant and Appointee Coordinator for one of the General Conference Associate Secretaries. I worked there from April 2002 to August 2003. After that, I took some time off to raise my children.

In 2007, I returned to the General Conference to work in Treasury with TRIPS, now IPRS (International Personnel Resources and Services), as an Appointee Specialist, where my main responsibility was to assist Interdivision Employees (IDEs), now International Service Employees (ISEs) in the process of their hiring, immigration and departure to the Mission field. In 2014, and still in IPRS, I was given responsibility of the ISE Working Policy book, during which time I also gave support to Personnel Returns.

I have found all of my work duties interesting, and they have given me much insight into certain aspects of how our Church works. I especially have enjoyed helping people work their way through the often confusing maze of paperwork related to immigration.

Q. So when did you join ASTR, and what are your special duties here? What do you enjoy most about being here, and what are you most looking forward to in the future?

A. I joined ASTR in September 2019, shadowing my

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predecessor, Rowena J. Moore-Adams, for nine months. It was only this past July 1, 2020 that I started my work full-time as the *Seventh-day Adventist Yearbook* Editor, and Team Leader for Data Collection and Publication. I really enjoy working here in ASTR, I'm passionate about details, which I suppose makes me a good fit for editing the *Yearbook*. It's nice that I get to interact with members from around the world.

Outside of ASTR, I have a Certification in Global and Talent Mobility Specialist, and am passionate about mastering the nuances and caveats of moving people around and providing information to them for navigating international immigration. I also hope to travel more myself in the future; outside of living in Mexico, as well as in Texas and Maryland in the U.S.A. I have briefly visited Greece and France. But there are many other places and things to see!

Thank you, Maggy, for sharing a little about yourself and your work! We're very glad to have you here with us, and it's very nice to learn about how your work, both past and now with ASTR, assists the Church in hits mission to advance the Gospel around the world.



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Recently Acquired Missionary Map and 1911 Prophecy Chart



Daniel 2, seen in a dream by Nebuchadnezzar, king of Babylon, 603 B.C. But though the dream was given to a heathen king, the interpretation could come only through a servant of God; hence Daniel was called in to interpret the matter, the principal design of which is declared to be, to make known "what shall be in the latter days." Daniel 2:28. To summarize the representations the following was provided:



ASTR has been pleased to be able to frame some beautiful, and large, pieces from our past. Above you see our recently acquired Missionary Map of the World that showed the prevailing (major) religions at that time. The map (measuring 46x82 inches) was published in 1906 by August Ohman -- a map publisher, draftsman, and engraver who worked out of New York City from 1898 to about 1925. Interestingly, the map noted a world population at that time of 1,594,699,700. Today the United Nations estimates it to be about 7.8 billion people. This map was used by various Christian organizations in the early 1900s for mission purposes.

William Ambrose Spicer, Secretary of the General Conference from 1903-1922 and President of the General Conference from 1922-1930, carried this very map to his evangelistic campaigns. He would hang this behind him where he was speaking, and expound on how the Three Angels' Message was reaching around the globe.

To the right, one can see a prophecy chart (measuring 48x36 inches) printed in 1911 by the Review and Herald Publishing Association. At that time it was the latest in a line of Adventist and Millerite prophecy charts dating back to 1843. In the upper left-hand corner of the chart stands a great image. It details the vision of the great image in

"Great Image with the Head of Gold (Babylon); the Breast and Arms of Silver (Medo-Persia); the Belly and Sides of Brass (Grecia); and finally the Legs of Iron; The Four Beasts of Daniel 7; The Ram, Goat and Little Horn of Daniel 8; The three Angels of Revelation 14; The Dragon and Beasts of Revelation 12 and 13; The Three Woe Trumpets."

Roy Kline

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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, send us your family's documents, photographs, and other historic materials 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:
GC Office of Archives, Statistics, and Research
12501 Old Columbia Pike, Silver Spring, MD 20904
- 2) Donate Online by visiting:
www.adventistarchives.org/tellthestory
and click the "Donate" link.

