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TELLING THE STORY

Archives, Statistics, and Research (ASTR) Newsletter - Issue #22



Winter and Holiday 2024 Greetings from ASTR!

We in ASTR wish our readers a blessed holiday season! May all of our hearts feel the warmth of God's love for us as represented in the Christmas season, the time when the Creator of the world came to earth as a humble baby. The ASTR staff have enjoyed a fruitfully productive Autumn, including various travel for conferences, which we are pleased to share about below. First, however, we were happy to recently host the king and queen of Tonga at the General Conference.

A Royal Visit: ASTR Welcomes the Tongan King and Queen



Ted and Nancy Wilson with Their Majesties King Tupou VI and Queen Nanasipau'u of the Kingdom of Tonga

On October 1, 2024, the General Conference had the privilege to host King Tupou VI and Queen Nanasipau'u of the Kingdom of Tonga at the world headquarters of the Seventh-day Adventist Church. General Conference President Ted Wilson shared that His Majesty presented him with special gift, a handcarved fish hook made of whale bone and mother-of-pearl, an appropriate gift, the king believed, for Christians, since we

are to be "fishers of men." In addition to enjoying visits to Elder Ted Wilson's office, the Ellen G. White Estate, and our Health Ministries department, ASTR also had the pleasure of hosting the royal couple and sharing about the [history](#) of the Adventist Church in [Tonga](#).

Our director, David Trim, delivered remarks and a powerpoint presentation which included a number of photographs of Adventist pioneers to Tonga alongside early native Tongan Adventist leaders, which the royal couple greatly appreciated. Michael Younker, who helped prepare the material, was grateful for the assistance of the South Pacific Division's archive assistants for preserving and sharing their materials.

On the following page, you can see additional pictures of the Tongan royals' visit to the General Conference. It truly was a special occasion and we were honored to have the royals visit us, and grant us the opportunity to share about what our members have done to serve the people in their island nation!



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Ted Wilson receiving a gift from King Tupou VI



The Tongan royal couple in the General Conference foyer



Ted and Nancy Wilson with the Tongan royal party



Ellen G. White Estate Director Merlin Burt shares about White's ministry for our Church to the Royal party



Elder Ted Wilson praying with the King and Queen of Tonga



Merlin Burt pointing out some of our early Adventist literature to King Tupou VI

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A Busy Autumn! Notes from ASTR's Director

October is always busy for me, with Annual Council, but this October proved to be exceptionally busy. I was tasked with giving several presentations at Annual Council. First, at the annual LEAD (Leadership Education And Development) Conference (which precedes Annual Council proper) that this year was on digital mission, I gave the first presentation of the conference, 'When media prepared the way for missionaries', an historical presentation on the way publishing ministries opened the way for mission in the denomination's early years. During the Secretary's Report, I gave two reports. The first was my usual annual report on statistics, in which this year I focused on member-to-accession ratios as an insight into areas of mission challenge and success. The second was a history of the church's missionary deployment over the last 150 years of Adventist mission. I also presented the new 2025–2030 world Church strategic plan, I Will Go, to Annual Council for voting (it was approved). Finally, I gave a presentation on the 150th anniversary of Adventist foreign mission and interviewed a current missionary whose wife had died earlier this year.

That presentation was on the final (Wednesday) morning of Annual Council, and on the Wednesday afternoon I flew to Michigan, where I took part in the special 150th Anniversary of Mission Symposium organized by the Seventh-day Adventist Theological Seminary. Entitled "Celebrating the past, looking to the future", it was attended by many scholars and also by church leaders from around the world. I gave a paper on the first day, "Relieving the suffering of humanity": The early history of Adventist city missions".

Having got home on the Sunday, I then left on Wednesday for a seminar at Loma Linda University, at which I spoke on the subject "Narrative, doctrine, and practice: Reflections on Adventist identity in history and theology". The following weekend I was in Toronto, Canada, for a conference of historians of the Reformation, but I did not give a paper.

I then travelled to Collegedale, Tennessee, where I gave the annual Pierson Lectures hosted by the Pierson Institute for Evangelism (named in honor of late General Conference President Robert Pierson). My three lectures were on the history of mission and were entitled: (1) "Embracing the challenge of foreign mission 1859–1899," (2) "Adapting for mission success worldwide, 1880–1910: Mental adjustments and cultural acclimatization," and (3) "Offering a living



ASTR Director David Trim speaking at the 150th Anniversary of Missions Conference at Andrews University

sacrifice: Missionaries and the creation of a worldwide Church." Finally, I travelled to the Philippines where I spoke at the 27th annual AIIAS Theological Forum (held at the Adventist International Institute of Advanced Studies) on the same topic as the lecture at Loma Linda, and preached the concluding sermon.

After the busy-ness of Annual Council, I was away from home five weekends in a row and spoke another seven times. But God blessed me with strength and health, and there was a positive response to all my presentations, thanks be to God. This is a brief glimpse into the duties of the Director of Archives, Statistics, and Research!

David Trim, Director of ASTR

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A Visit from SAU History Students

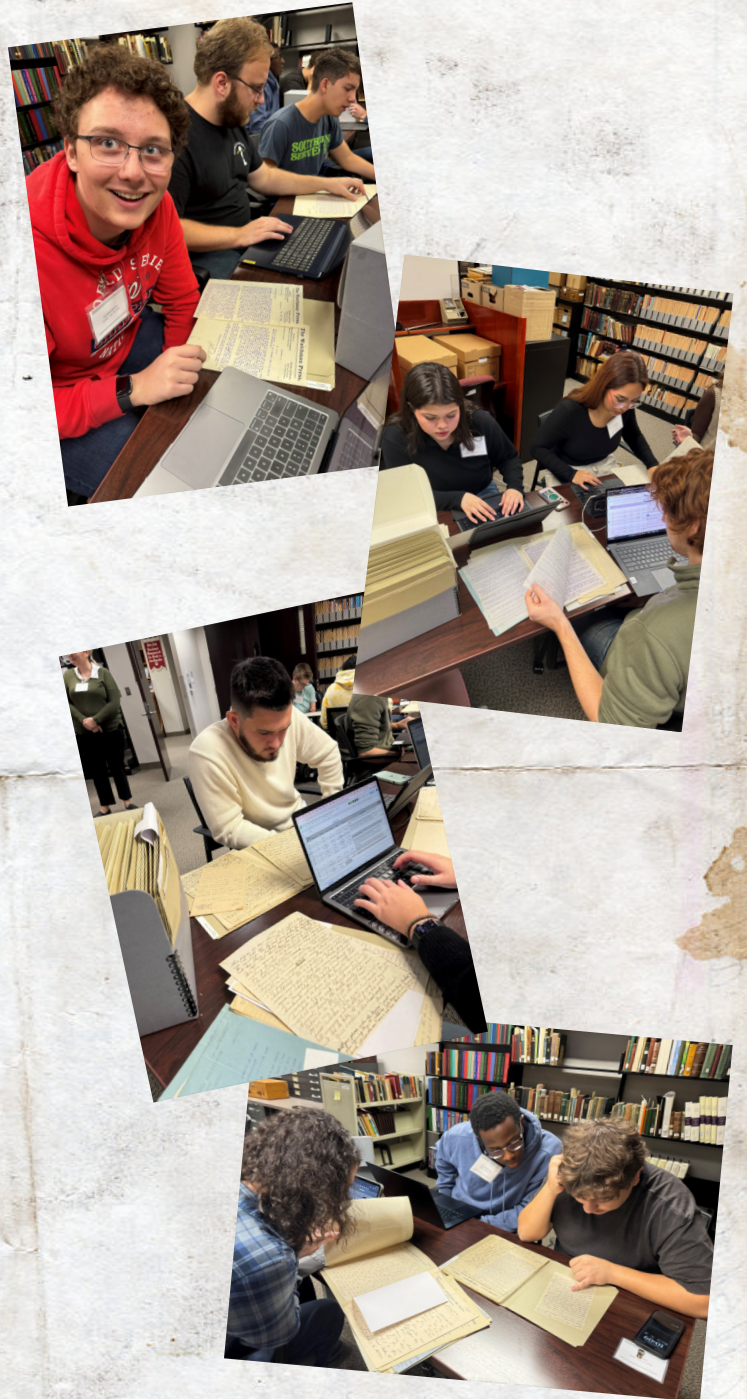
On October 24, 2024, ASTR was visited by history and political science undergraduate students from Southern Adventist University, accompanied by their professors Dr. Lisa Clark Diller and Shannon Martin. This was the sixth such visit to the Archives since 2019 and was organized by Dr. Diller and ASTR's Research Center Manager, Ashlee Chism. During these visits, students are introduced to archival research, learn about the work that goes into having materials available to researchers, especially in Adventist history, and hear from professionals working in various history-related fields, including law, archival science, history, and international relief work.

The students also worked with archival materials, most for the very first time, in fulfillment of their classes' service requirements. The students have been working on an item-by-item inventory of correspondence that came into the General Conference Secretary's office from overseas fields between 1908 and 1911. They identify the date of the letter and the recipient and sender; then, they provide a brief description of the contents of the letter. They enter these details into a Google sheet that ASTR maintains. The students also encounter handwritten correspondence and are required by their professors to attempt a transcription of at least one of the handwritten letters, as being able to read handwriting is a crucial skill in historical research. They send the transcriptions to the Archives, where they are kept and may be used as the basis for future transcriptions of the same materials.

Each group of students who has visited the Archives to do this activity has had different reactions to the Adventist history they encounter in the pages of correspondence. This year's class were surprised by the sheer quantity of letters coming into the headquarters and expressed sympathy for William A. Spicer, who appeared to have "tons to do" in his role as Secretary!

Our Research Center team looks forward to future visits.

Ashlee Chism, Research Center Manager



Students from Southern Adventist University visit the Adventist Archives

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Research Center Manager presents at Conference on Faith and History

The [Conference on Faith and History](#) held its biennial conference October 10-12, 2024, hosted by Samford University in Birmingham, Alabama. Its theme was "Christian Historians and Their Contexts". ASTR was represented at the conference by Ashlee Chism, our Research Center Manager. On October 11, 2024, she presented a paper titled "Leading from the Homefront: Seventh-day Adventist Women in a Changing Context".



Ashlee Chism (top right) at the Conference on Faith and History

Her paper was about Dr. Estella Houser, who worked as the corresponding secretary of the Foreign Mission Board from 1897 to 1901 and continued to do similar work as and after the Foreign Mission Board merged with the General Conference Committee in 1901. She was officially appointed the Seventh-day Adventist Church's Home Secretary in 1905 and held that role until 1906, when she resigned to graduate from medical school. She then served as a doctor at the Nebraska Sanitarium, the New England Sanitarium, and then in private practice in the District of Columbia. She died April 1, 1922.

As a corresponding secretary, regardless of the level of Church organization she reached, Houser was responsible for being a liaison between lay members and church workers. It was her belief that corresponding secretaries should be "all-around" workers who were able to adapt themselves to "all lines of work, not making a hobby of one, but bringing up all



Dr. Estella Houser

interests together". The corresponding secretary would be able to communicate effectively with all those they wrote to, whether for administrative or evangelistic purposes. Their work was one of administration, organization, and encouragement; a successful corresponding secretary, would "give permanence to the work" through the work they did.¹

In this role, Houser publicly pressed the importance of overseas missionary sacrifice and service and privately corresponded with denominational leaders and workers. Houser played a part in transforming the role of corresponding secretary into a position which still has an effect more than a hundred years after her death. While the Seventh-day Adventist Church no longer has positions at its headquarters with the title of corresponding secretary, it does have assistant secretaries, associate secretaries, and office managers, all of whom correspond with other administrators and help to coordinate the Church's efforts around the world.

Ashlee Chism, Research Center Manager

¹ Estella Houser, "The Work of the Corresponding Missionary", *The Home Missionary* 9:3 (April 1, 1897), 8.

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ASTR Open House

On September 17, 2024, ASTR hosted an Open House alongside other GC departments, welcoming GC employees to explore ASTR's rich resources and services. Around 40-50 visitors had the opportunity to familiarize themselves with a wide range of valuable ASTR resources, including the *Seventh-day Adventist Yearbook*, *Annual Statistical Report*, *Encyclopedia of Seventh-day Adventists*, Historical Research, Research and Evaluation, Archives, Research Center, Rebok Library, and Digital Records (find out more about these resources [here](#)).

The visitors were actively engaged in the event, enjoying the puzzle challenge and playing the matching game featuring distinguished figures from Adventist history. These interactive activities made the event more enjoyable and memorable, and the thoughtful gift bags and cookies added to the warmth of the occasion. ASTR extends its sincere appreciation to all the visitors and reaffirms its unwavering commitment to serving the GC employees, the Adventist Church at large, and the global community.

Dragoslava Santrac, ESDA Managing Editor

Collaboration between ADL and ASTR

The Office of Archives Statistics and Research (ASTR) collaborated with the Adventist Digital Library (ADL) this fall by sharing digital copies of the *Sligonian* periodical to be hosted on ADL's website.

Launched in 2015, ADL "exists to help spread the gospel of Jesus Christ to the world through direct and unlimited access to Adventist historical materials, as well as current resources available within copyright boundaries. By providing scholars and researchers the tools they need to publish new insights on Adventist theology and history, and by enriching the ministry of teachers, pastors, and parents, we strive to serve as a resource to guide the minds and hearts of the next generation of Christians. By making materials digitally available, we also are preserving historical items to ensure that they will be accessible for future generations."¹

The *Sligonian* was published by Washington Missionary College, now Washington Adventist University, from 1916-1980 and the Spring Annual Edition served as the college



ASTR Staff welcome visitors to our display during the Open House

yearbook from 1916-1925. The periodical will now be available on both on the [Online Archive](#) and on the [ADL website](#), increasing its reach and availability.

Elizabeth Henry, Digital Records Manager

¹ "Adventist Digital Library." *About Page*, adl.b2.adventistdigital.org/about?locale=en. Accessed 11 Nov. 2024.

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Snow-Covered Adventist Mission Lands

No matter where they live, many people associate Christmas with snow-white meadows and valleys, evergreen trees adorned with icicles, snowmen of all shapes and sizes, and houses with chimneys puffing smoke and windows displaying festive garlands of pine, spruce, holly, and cinnamon sticks. Since this issue of ASTR Newsletter focuses on "Christmas," we bring you *ESDA* stories from countries known for their snowy landscapes during this time of year. The stories in this article were adapted from the following longer *ESDA* articles: "Greenland Mission," "Ekebyholm Mission School (1932–1960)," "Iceland," "Norwegian Union Conference," and "Skodsborg Badesanatorium (Skodsborg Sanatorium)."

Greenland

Greenland is the world's largest island. It spans over 840,004 sq. mi. of which 708,073 sq. mi. is covered in ice. The Greenlandic culture has its origins in the Inuit culture which is one of the oldest cultures on earth. Pre-Christian Inuits believed in spirits that existed in nature and could be called upon by Shamans. Shamanism still exists in Greenland, although not as widespread as before. Catholicism was introduced to Greenland by Leif Eriksson in the year 1000. In 1721, Hans Egede and his wife Gertrude Rash brought the Lutheran faith to Greenland. Several missionaries followed, and today Greenland's main Christian faith is Lutheran.

The Adventist message reached Greenland through fishermen from the Faroe Islands who shared Adventist literature in the 1930s and 1940s. In 1953, the Northern European Division sent Andreas Nielsen to Greenland to meet Amon Bertelsen, a Greenlander who requested more Adventist literature. Bertelsen and his son had started to keep the Sabbath, and in 1954 Bertelsen was baptized. Nielsen believed in the use of literature in Greenlandic, especially to reach the small settlements that were cut off by ice from the outside world. He had the tract "Look Up" (*Ardlorit*) translated, a name by which he became known to many Greenlanders. Later *Steps to Christ*, the *Great Controversy*, and many others were translated.

Traveling around the country was one of the biggest challenges. Distances in Greenland are great, and often the only way to reach places was by boat, airplane, or dog sleighs. Another challenge was that many in Greenland were suspicious of the Adventist message. In 1954, Ernst Hansen

joined Nielsen in Greenland to help him in the pioneer work. It was a difficult time where they met with strong opposition from all sides—but especially from the Lutheran state church. The rural dean in the capital Nuuk sent word around the coast to warn against these two missionaries, who he said came with a false message. In those days, the ships' passenger lists and intent of the travel were published, which complicated the matter for the two Adventist pioneers. One such message was sent in June 1954 to the Jakobshavn (Ilulissat) parish:

"On June 19 most probably 'Julius Thomsen' (ship) will arrive. Most likely an Adventist preacher will be on board and will start working in Jakobshavn and the surrounding towns to win proselytes. We strongly warn against him.



Andreas Nielsen c. 1955



Pastor's home, clinic, and church at Nuuk, Greenland

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About 1840 the Adventists began to keep Saturday instead of Sunday; Sunday which we so beautifully sing about in our hymnbook. They follow Jewish customs..., do not eat meat, which they call unclean, especially the swine. They do not allow their children to be baptized, and the faith and confession we so devotionally confess every Sunday they reject."

When Nielsen and Hansen arrived and had their luggage put in a storehouse, they looked in vain for accommodations. Nobody wanted them, not even in their outdoor shed. By evening, they put up their tent, while 2,000 "wild" dogs were running around. People gathered and watched what would happen. Eventually, a kind former minister came to the tent and told them that it was too dangerous to stay outside at night, and he invited them to his home. However, despite the opposition and challenges, some people opened their homes and welcomed the missionaries as they traveled around, and many attended their meetings.



Andreas Nielsen visiting coastal people of Greenland, c. 1955

part until 1992 when the Danish Union of Churches Conference was organized. It was primarily from Danish members that resources reached Greenland. The Greenland Mission continues to be under the Danish Union of Churches Conference to this day.

Iceland

Iceland was entered with the Adventist message in 1897 and organized as a mission in 1914. In 1930, the church in Iceland first gained conference status as the Iceland-Faroes Conference, being part of the West Nordic Union in the Northern European Division (NED). In 1946, after Iceland had gained complete independence from Denmark, the church in Iceland was separated from the church in the Faroe Islands and became an attached mission to the NED. In 1954, it regained its conference status as the Iceland Conference in the NED and continues in what is now the Trans-European Division.

As of June 30, 2023, there were six Adventist churches in Iceland with a total membership of 472 in a general population of 394,000. Literature sales, education, personal visitation, and Bible studies have been significant methods for the progress of the work. Over the years, the conference leadership has developed good relations with both the government and other denominations. From its comparatively small but well-educated membership, the church in Iceland has sent missionaries to Africa and lecturers to higher educational institutions in the Seventh-day Adventist network.



Nielsen family in Nuuk in 1963

A pastor's house was built in Nuuk in 1954. The Skodsborg clinic and a church were built in 1958. A new mission center had thus been established to further the work in Greenland. Since Greenland is an autonomous territory within the Kingdom of Denmark, the Adventist mission in Greenland was overseen by the West-Nordic Union, of which Denmark was a

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With the increasing secularization of society and competition from the media, the Iceland Conference, like other Western European church organizations, is facing the challenge of renewing its aging church population and inspiring its youth for the mission work. New plans and materials in tune with time are being developed to fulfill the task at hand.



Group of Sabbath-keepers in Reykjavik, Iceland, 1907

The West Nordic Union could not cover the debts of the institutions, and the union leadership called for a special constituency meeting on February 16-17, 1992. For several years prior to 1992, the church in Denmark and Norway had discussed the issue of organization and what model to use. Prior to the formal split of the West Nordic Union, members in both countries had expressed a desire to use fewer resources on administrative matters to ensure that more employees were assigned to evangelism. However, nothing had yet materialized when the financial crisis hit the church in the early 1990s. Now a committee tasked with finding new ways to structure the church in Scandinavia proposed the creation of separate unions for Denmark and Norway. After the constituency meeting of the West Nordic Union in February 1992, the church leadership experienced an extremely hectic period. They either closed or sold the institutions in financial peril and put processes in place to formally establish the two new unions.

Norway

The Norwegian Union Conference began operation on October 1, 1992, after an action to split the West Nordic Union Conference into two entities, the Danish Union of Churches Conference being the other one. Several internal and external factors led to the establishment of two separate unions from Denmark and Norway. Internally, it included imprudent borrowing and poor financial management of several large institutions within the union. A major external element was a society-wide financial crisis.



Skogli Health and Rehabilitation Center in Norway



Norwegian Union Conference headquarters

The General Conference Annual Council in 1992 ratified the actions to split the West Nordic Union Conference into the Danish Union of Churches Conference and the Norwegian Union Conference. One of the main tasks of the new Norwegian church administration was to liquidate the debts in the next six years. To save money on administrative positions, leadership sought a more efficient organizational structure than having three fully-fledged conferences within a union in a country of only 4.6 million inhabitants. A new organizational model was proposed to the constituency meetings of the three Norwegian conferences in the spring and summer of 1992. The suggested model entailed that all financial matters and responsibility for the departmental work would be handled by the union while the conferences would retain a president and an advisory committee responsible for its evangelistic work.

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Throughout the period of repayment, the union was not to reduce the number of pastors but continue evangelistic activities at the same level as previously. In 1995, the constituency meetings of all three conferences confirmed the new organizational model, in which the Norwegian Union would handle all secretariat and treasury functions and departmental activities. The structure has served the church in Norway well since then.

More recently, the indigenous Norwegian population has shown a declining interest in religious matters. Christian denominations apart from the Lutheran Church of Norway saw stagnation or decline in membership. The Adventist membership in Norway has shown a slow, but steady, decline since 1992. Most years between 1993 and 2019 have resulted in negative membership growth, averaging a loss of 58 members annually from 1993 to 2004 and 11 members between 2005 and 2019. The Norwegian Union organized nationwide evangelistic efforts, supported by video programming, for several years at the beginning of the millennium. The efforts were unable to reverse the trend of declining membership. However, a net result in 2005 of the same number of members at the end of the year as at the beginning has been a turning point in which losses have not been as pronounced as in the previous 12 years.

Sweden

Ekebyholm Mission School greatly contributed to Adventist mission work in Sweden and Finland. The Ekebyholm estate was purchased by the Seventh-day Adventist Church in 1932. Ekebyholm, only 35 miles north of Stockholm, was a 17th century manor house with extensive woodland (c. 1,235 acres), with cultivated areas for agriculture (c. 300 acres), and a farm with forty cows and 12 working horses. There was plenty of scope for the expansion of the school itself. The school had two tiers: a general education and a theological seminary, which provided the East Nordic Union with pastors and Bible workers.

The first principal, G. E. Nord, initiated several enterprises during his tenure, including complete renovation of the farm and the buildings. His successor, Pastor Carl Gidlund, initiated considerable improvement of academic standards by enhancing the curriculum. The 25-year anniversary review of 1957 listed an impressive list of alumni who had entered denominational work and foreign mission service. Much was due to the spiritual atmosphere created by the devoted teachers and their commitment to training all students, not only the seminary students, for mission service.



Ekebyholm Mission School

When the Second World War broke out, Ekebyholm, being in neutral Sweden, became a refuge for many from Finland, Norway, Denmark, Germany, and Poland. The war impacted the seminary as many of the young men were conscripted along with pastors and teachers. The seminary returned to full capacity and had its high day in the first seven years after the war. During the mid-1950s, Newbold College in Great Britain became the leading educational institution in the Northern European Division, and so the ministerial training there became the norm also for Scandinavia's future pastors, resulting in the Ekebyholm Seminary being replaced by a junior college (gymnasium) program in 1960. Despite the seminary's closure, the mission-oriented culture lived on for many years, best seen in many graduates serving as student missionaries in the years up to 2000.

Denmark

In 1889/1890, Carl Ottosen went to America to study at the Battle Creek Sanitarium under Dr. J. H. Kellogg, who became his mentor and inspiration. In 1896 he graduated with a medical degree. Following his graduation Kellogg encouraged Ottosen to establish a health facility in Scandinavia. In the spring of 1897 Ottosen returned to Denmark with his wife, Johanne, to establish a sanitarium modeled after the one in Battle Creek. In the summer of 1897, a small group of Adventists, led by Dr. Ottosen, were riding their bicycles around Skodsborg, a suburb of Copenhagen, looking for a suitable place to establish a sanitarium. A villa near the sea, a former cavalry building for the king's summer residence, immediately caught their attention, and the sanitarium was opened there in 1898. The original staff comprised Ottosen as

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director, Johanne Ottosen as manager, P. Jensen Aagaard as inspector, H. L. Henriksen as businessman, and E. Arnesen in charge of the lab. From 1898 onward, the following treatments were offered: water treatment, air treatment, sunbathing, massage, remedial gymnastics, general gymnastics, diet and nutrition classes, and such sports as rowing and cycling. With time, new programs were added, including programs to help people quit smoking, lose weight, and abstain from alcohol.



Skodsborg Sanitarium in Denmark

Unfortunately, over time, it became increasingly difficult to sustain the sanitarium financially. By 1992, the sanitarium was running at 6 million kroner loss, and according to the budget, there would be another loss of 10 million kroner as 1992 continued. The church had to sell the sanitarium in September of 1992. The institution is still being operated as a health resort under the name Kurhotel Skodsborg, but it no longer belongs to the Adventist church.

Skodsborg Sanitarium made a major impact on the church during the more than 90 years of its operation and was a pioneer for health education in the country. As the first of its kind in Northern Europe, it served as a model and inspiration for ten other sanitariums and hospitals that were established. Through its nearly two thousand graduated physiotherapists, it became the mother institution of numerous physiotherapy



Anna Hogganvik working at Skodsborg Sanitarium in 1959

clinics throughout Scandinavia, and many Skodsborg graduates hold responsible positions in public hospitals and teaching institutions. Wherever the physiotherapists opened private clinics or rehabilitation centers in new places, they often became the nucleus for a church plant or a strong support for the existing church. In Denmark alone, there were more than 60 such clinics or centers, many of which opened their facilities or their homes for church members. Skodsborg graduates have also served as missionaries in countries all over the world. Although many of the treatments and dietary habits were ridiculed at the beginning, society today shows a greater appreciation for the health education that Skodsborg Sanitarium pioneered.

Prepared by Dragoslava Santrac, ESDA Managing Editor

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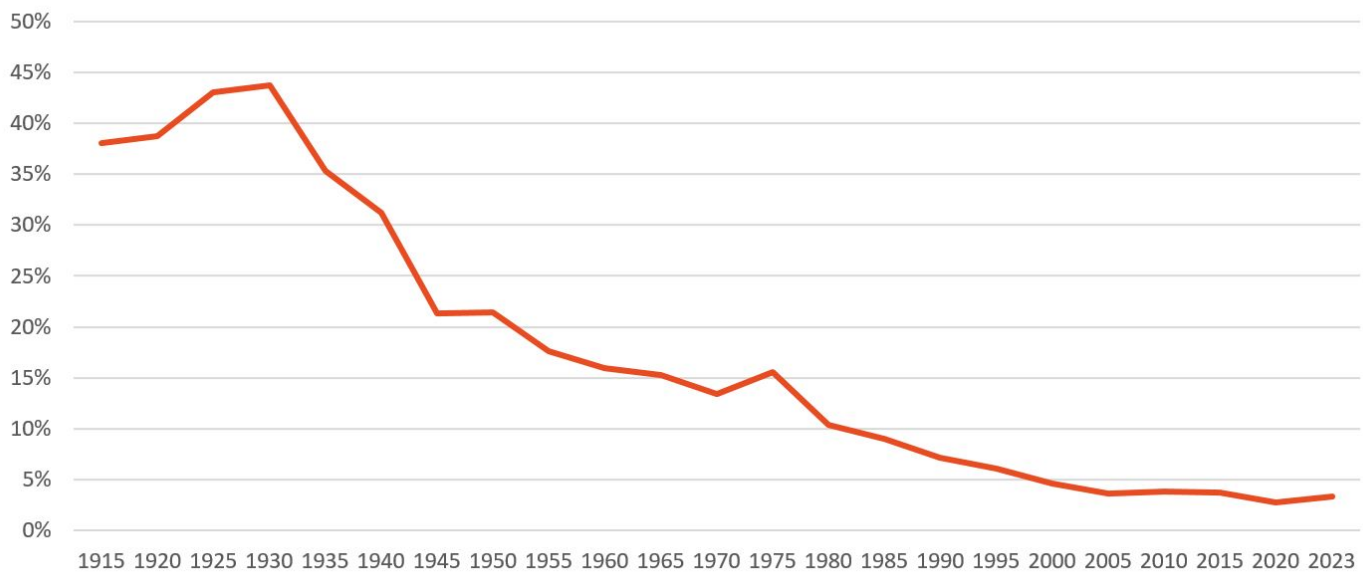
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World Offering Statistics by Seventh-day Adventists

Seventh-day Adventists have long understood the tithe God requires of us to be one tenth of an individual's income. We return tithe, but how generous are we in offerings? The best way to answer this is by considering the relationship between tithe and mission offerings. This chart considers the relationship as far back as 1915. It is striking how committed our predecessors were to mission. Even during the Great Depression in the 1930s, mission offerings were equivalent to more than 30% of tithe. But for the last forty years, mission offerings have been less than 10% of tithe. In the 1920s, the church began an extraordinary period of mission expansion in Latin America, Africa, Asia, and the South Pacific. For comparable progress to be made in the 10/40 Window in the 2020s, we need church members to see stewardship as including generosity in offerings, as well as faithfulness in tithing.

World Mission Offerings as a Percentage of Tithe



Meredith Carter, ASR Editor

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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.

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