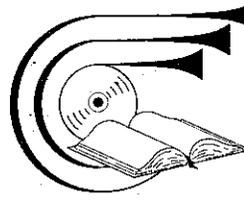


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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

A Book C B Adventist Centers Begin

Stephen Nelson Haskell, "Father" of the Tract & Missionary Society

From Captains of the Host by A. W. Spalding

In the little...town of South Lancaster, Massachusetts, in the middle 1860's a group of earnest Christian women, led by Mary L. Priest, devoted themselves to good works, visiting and praying with the sick, ministering with their hands to the needy, telling of the blessed hope, and distributing tracts. Young Stephen N. Haskell, director of the Southern New England Mission field, beheld this service of the diligent sisters, and envisioned a church-wide work of the same character. He therefore encouraged the group...to extend their work, by correspondence and the

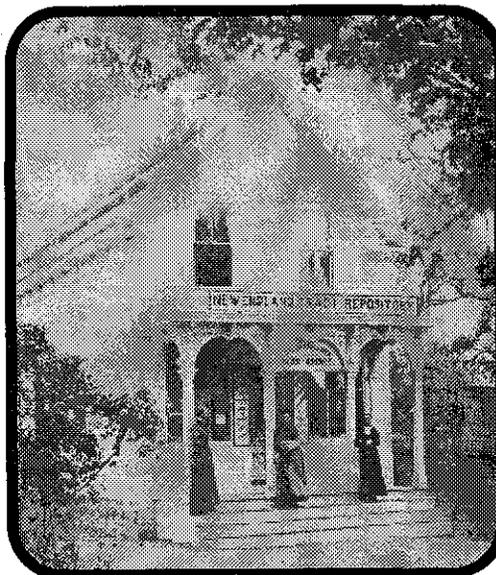
mailing of literature, to a much wider field.

Vigilant Missionary Society

In 1869 the group organized itself as the Vigilant Missionary Society, with Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

Every Wednesday afternoon at three o'clock these women met to pray and talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature....

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First Tract Society office at South Lancaster, Massachusetts.

South Lancaster Academy

S. N. Haskell reports on one of the many educational institutions he helped to found. Later Atlantic Union College grew out of this institution.

by S. N. Haskell

It is nearly two years since the school was started here in Lancaster.... Realizing how near we are to the time of trouble, it was thought that a school should be established especially for the benefit of those who could not have the advantages of the College at Battle Creek. The favorable results of the first year encouraged our brethren to go forward. Consequently at a general meeting here in Lancaster about one year since, a resolution was passed authorizing the school committee to proceed to erect such buildings as would be suitable for the school; but owing to circumstances, nothing was done in this direction until this winter.

At the general meeting held at Lancaster in December it was voted to proceed at once to raise \$25,000 to purchase land and erect buildings. Over half this sum was pledged at that meeting; and in less than one week afterward twenty-six acres of desirable land were purchased in the village of South Lancaster for cultivation and a building site....

Believing it would be for the interest of the students to have manual labor connected with the school, and that this labor should be directed in useful trades, it has been arranged to connect with the school at least six trades. Four are already in active operation; and it is hoped that before the spring term closes there will be classes in the others, besides gardening and general housework.

As we look back over the past two years we can truthfully say that God has dealt with us in great mercy, and has given us largely of his Holy Spirit. Quite a large number have been converted and baptized.... There are also at least twelve active laborers in the cause today in different Conferences, a number of whom came to the school without any idea of engaging in the work of God.... For these things we thank God and take courage....

It should be understood that this is not a rival school with any other college of S. D. Adventists in America. There should be in this country ten S. D. Adventist schools where there is now one. There are not only hundreds of young men and women, but there are also many of more mature years, who by a few weeks or months of instruction in language, letter writing, general missionary work, and how to conduct Bible-readings, would be qualified to become efficient laborers in the cause of God; while others who have been in the field...can better qualify themselves for usefulness by this course of instruction....

It has been our aim, and God has seemed to signally bless the effort, to have such a school as will contribute to the advancement of the truths which we believe are applicable to the present time. ♦

A BRIEF HISTORY OF SOUTH LANCASTER ACADEMY

On April 19, 1882, the "New England School," yet unnamed, opened its doors. Nineteen students started classes and five more joined these a few days later. S. N. Haskell was the founder and builder of the school; Goodloe H. Bell was the first principal.

In 1883, the school was named South Lancaster Academy. In 1885, the school expanded to include college preparatory. Teacher training was added in 1886, with development of a "normal school," J. T. Browning Missionary and Industrial School.

In 1918, the school name was changed to Lancaster Junior College, but in 1922, when Atlantic Union College began to operate on the senior college level, South Lancaster Academy again was recognized as a separate organization.

S.D.A. Encyclopedia, Review & Herald Publishing Association, 1976, p. 1383.

Stephen N. Haskell

a pioneer in missionary promotion at home and abroad

by Marlene Steinweg

Promise me," the dying man begged. "Promise me you'll take care of Mary when I'm gone. She's so helpless and she'll be all alone in the world." Seventeen-year-old Stephen Nelson Haskell listened to the old man's plea. Mature beyond his years, Haskell solemnly promised to care for Mary, the daughter of the old man, his friend, Farmer How. Mary How was extremely ill and suffered from partial paralysis. Haskell worked for her father, who was now dying. When Farmer How died, he left his farm in Haskell's care. Partially to fulfill his promise to the dying man, but mostly because he cared deeply for her, Stephen asked Mary to become his wife. The year was 1850. Mary was twenty years older than Stephen. They would share nearly 45 fulfilling, though childless years, before Mary would pass away to her rest.

This youth had learned to move forward when God opened a doorway of opportunity or duty to him. Little did he realize that in his future God would open many doors to him which would lead him to far-away countries like India, China, Japan, New Zealand, Africa and Switzerland. He would become a leader of leaders, an esteemed evangelist, an outstanding administrator, and "...a pioneer in missionary promotion at home and abroad."¹ He would learn, believe and follow "...the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists, to his mind...[would be] to give this message to the world."*(Ibid.)*

"S. N. Haskell...was born the 22nd of April, 1833 in the little town of Oakham, Massachusetts."² Haskell's parents were members of the Congregational Church. At the tender age of eight, young Stephen signed a temperance pledge, and after his conversion at age 15 in 1848, he joined his parents' church. Haskell learned soap making as a trade and also hired out to Farmer How to help maintain his farm.

In 1852, about two years after his marriage to Mary How, Haskell "heard his first advent sermon, which deeply interested him. He talked of that sermon to every one he met, and was presently asked by a neighbor why he himself did not preach...."*(Ibid.)* Haskell was at first unsure, and preached his first sermon under great embarrassment. "...from that time on, [he] combined part-time advent preaching with selling the soap he manufactured."³

"In 1853 the *Review* began to publish a little tract entitled simply 'Elihu on the Sabbath.' This tract was to play a large role in making Stephen N. Haskell a Sabbath-keeping Adventist." *(Ibid.)* While traveling to Canada to visit a group of Adventist believers, Haskell changed trains in Springfield, Massachusetts. He thought it would help if he could store his trunk there and travel lighter. "William Saxby, who had a shop near the railroad, kindly offered to store...Haskell's trunk.... By tactful home missionary work... [Saxby sowed] the seeds of Sabbath truth in the visitor's somewhat stubborn heart."⁴

continued on page four

Stephen N. Haskell

continued from page three

Saxby gave Haskell a copy of the little tract "Elihu on the Sabbath" which convinced him of the Sabbath truth. Brother Haskell decided "...on his knees in a Canadian forest, that he would follow the Bible and obey the Sabbath commandment." (*Ibid.*)

"He attended an Advent Conference in Worcester, Mass., in the summer of 1854, fully persuaded that he could convince every member that it was his duty to keep the seventh day... [However] his friends would not even listen to him."⁵ One exception to the general reaction of the First-day Advents who held this conference gave him courage. "Thomas Hale, of Huberston, Mass., invited the young Sabbath keeper home with him, and in a short time he and his family, another family of four members, and certain others began the observance of the Sabbath." (*Ibid.*)

"Some time later Joseph Bates suddenly appeared at Haskell's door, announcing himself as a friend of William Saxby. Before Bates left, the Haskells had accepted all the doctrines the captain had presented and sent along with him an order for every tract and paper published by the *Review*."⁶ Stephen Haskell was 21 years old—his wife, Mary, was 41. From this time on, they dedicated their lives to advancing this newly beloved, life-changing message.

Haskell had a burden to distribute Seventh-day Adventist publications everywhere. Because of this, he helped inaugurate the first regular church tract and missionary society plan in 1869. This is perhaps the accomplishment for which Stephen N. Haskell is best known because of its far-reaching results. He also believed women should be included in spreading the gospel. One way he encouraged women was through their active participation in the tract societies that were organized all over North America.

In 1870, Brother Haskell promoted the purchase of a tent for evangelism. That summer, he and a friend, P.C. Rodman, of Rhode Island purchased a fifty-foot tent and pitched it on the ground of the first New England camp-meeting

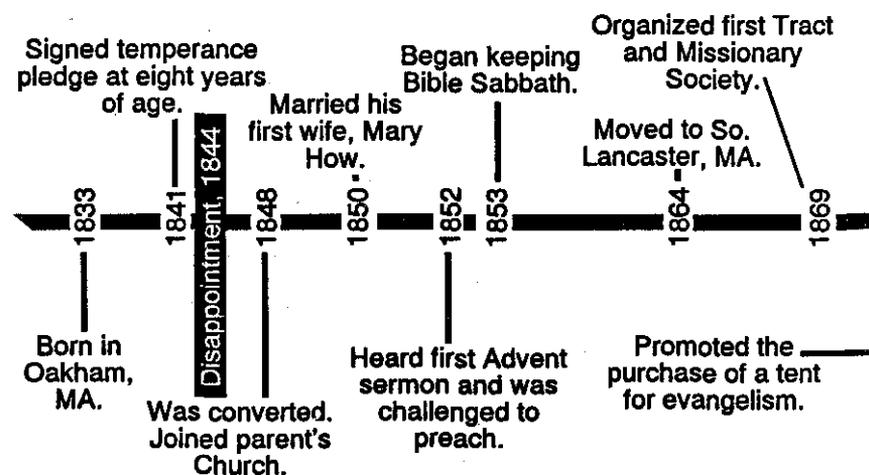
near South Lancaster, Massachusetts. Haskell invented a special tent stake removing tool that is in use today, and is still called the "Haskell."

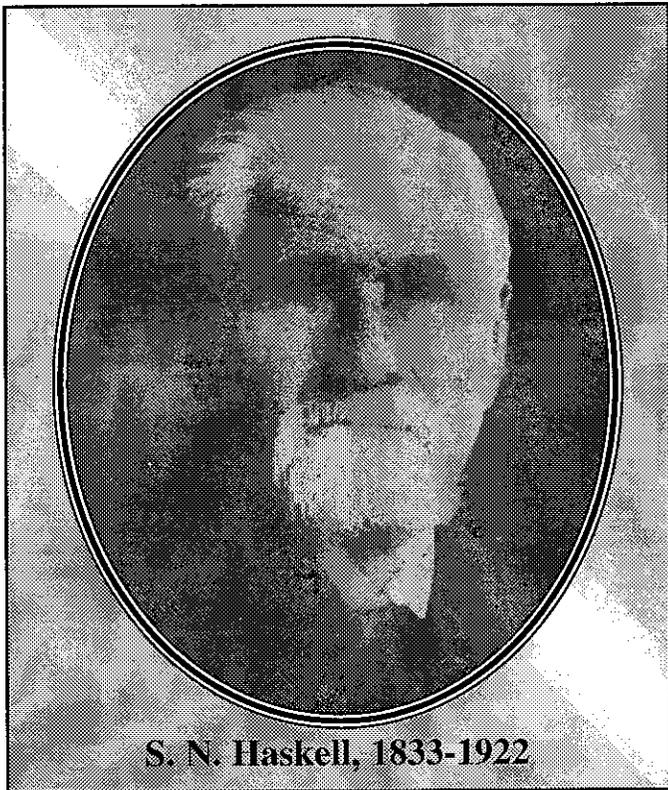
"At the camp-meeting the four States, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were organized into one conference."⁷ Haskell was ordained and, much to his surprise, elected president of the newly-formed conference.

His organizational and administrative talents developed further in his new position. Elder White visited Haskell's field in November, 1871, and observed, "...under the well-directed efforts of Brother Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth."⁸ He further suggested that Elder Haskell be sent to another field like New York or Michigan, or even the Western Conference to "...give others the benefits of his financial talents." (*Ibid.*) Three times Haskell was president of the California Conference, once from 1879-1887, in absentia.

Haskell also traveled to many countries. Mary, whose health had greatly improved, waited at home, praying for his safety and success. One of the first places he visited was England, in 1882,

TIME LINE





S. N. Haskell, 1833-1922

where he reported that God's providence had opened the way for distribution of publications to passengers on ships to London and for shipment of tracts to other parts of the world. From England, he toured Switzerland and France where he visited a very feeble J. N. Andrews. He commended the success of the work among the French made possible by Andrew's publications and sought to

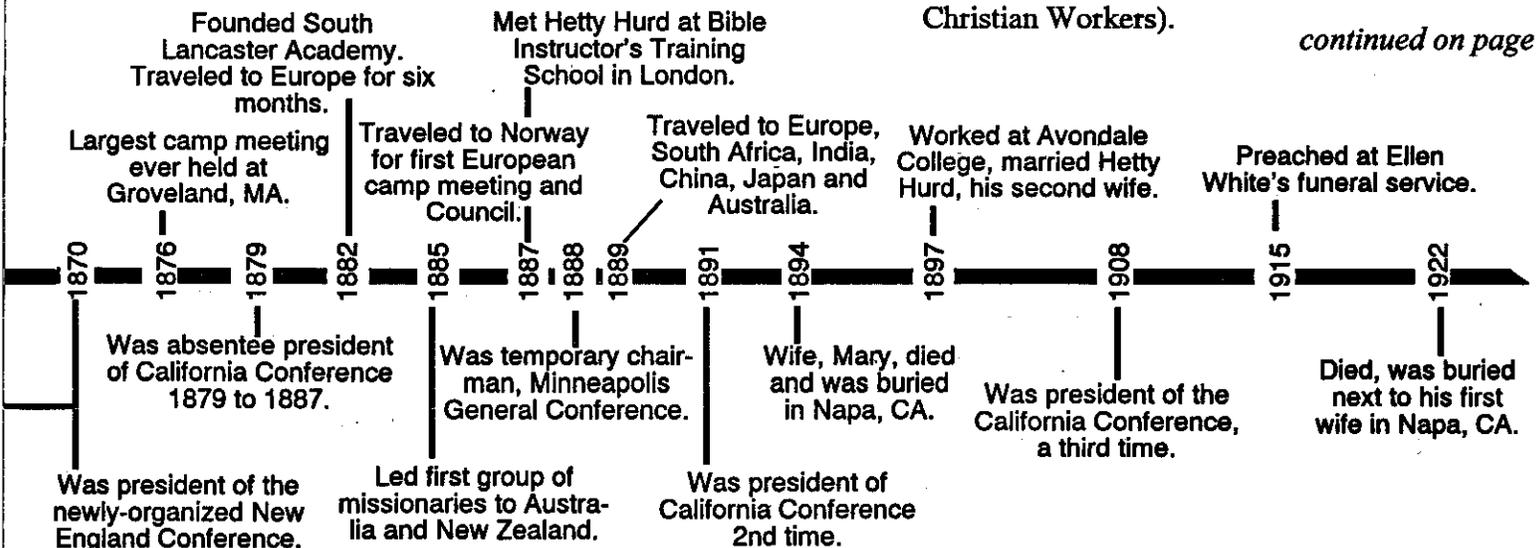
inspire other workers to do the same for the Italians.

In 1885, Haskell traveled to Australia by way of New Zealand. While in New Zealand, Haskell prayed aloud behind closed doors in the room he rented in the home of the "Hare" family. Bro. Hare eavesdropped as Haskell prayed for him and his family. He and many other members of his family accepted the present truth. By August, Haskell was in Australia, where he suggested that the church establish a mission in Sydney to distribute literature to islands around the world.⁹

Haskell traveled to Norway in 1887. There he attended the first camp meeting and first European Council. Reporting to *Review* readers,¹⁰ he recommended a two-way exchange of workers. His vision was that American laborers be sent to Europe and Europeans converts be sent to America for training. Returning to America through England, Haskell learned that in London the work was expanding rapidly. Steps had been taken to secure a publishing office at 451 Holloway Road and a building for training laborers.

Haskell was also involved in the development of Seventh-day Adventist education at schools like Battle Creek College (which later moved and is now Andrews University), Nashville Agriculture and Normal Institute (later Madison College), Healdsburg College (later moved and is now Pacific Union College), South Lancaster Academy (which later became Atlantic Union College), and Avondale College (originally Avondale School for Christian Workers).

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Stephen N. Haskell

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Haskell had a burning desire to reach more countries for Christ. He took an extensive trip during 1889-1890 to Western Europe, Southern Africa, India, China, Japan, and Australia. Some "28 years later...he related that on that world tour he baptized one individual in China and another in Japan, the first [S.D.A. converts] in these countries."¹¹

"He was again president of the California Conference from 1891 to 1894. His first wife died in January of that year [1894]." (*Ibid.*) He was 61 years old, and by no means ready to retire. In fact, in just two years, in 1896, he was on the move again to Australia where he helped establish the new school at Avondale.

He remained single for about three years, but feeling the need of a help meet, he wrote to an old friend, Hetty Hurd, and asked her to come to Australia and marry him, which she agreed to do. They married in 1897 and honeymooned in a tent on the new campus. Hetty and Stephen Haskell were blessed with "22 years together listening for [and following] God's directions in their lives."¹²

In 1903, Haskell, who "captained a diverse corps of workers in the country's metropolis [New York City], set forth a plan for the comprehensive and well-articulated city campaign. It contained the following.... That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work....

"This they did not only in New York but in other cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in main cities. The bulk of the city work ...[was] literature distribution, Bible studies, and evangelistic preaching."¹³

From 1908 to 1911, beginning when Haskell was 75 years old, he and Hetty moved to California

where he was again elected president of the California Conference.

Haskell was by no means a man who never made mistakes. Ellen White had to reprove him as she did many other leaders of the Seventh-day Adventist Church after receiving messages from God for them. Haskell was willing to listen and to allow God to work in his life. During his long, productive life he kept but one purpose in mind—to complete the Gospel commission.

Haskell died in December of 1922, just under 90 years of age. Until Christ returns, Seventh-day Adventists throughout the world will continue moving forward in the same purposeful spirit of earnest labor, as that of Stephen N. Haskell, proclaiming the same message of faith in God, and revealing the same belief in the triumph of the work of God. This is the legacy of pioneers like Stephen N. Haskell. Our tribute to Elder Haskell will not be complete until the work he loved is completed. ♦

¹Spalding, A. W., *A Long Life Spent for God*, Review and Herald, December 14, 1922, p. 55.

²Olsen, M. Ellsworth, *Origin and Progress of Seventh-day Adventists*, Review and Herald Publishing Association, 1925, p. 281.

³Schwarz, R. W., *Light Bearers to the Remnant*, Pacific Press Publishing Association, 1979, p. 81.

⁴Spalding, p. 55.

⁵Olsen, p. 282.

⁶Schwarz, p. 82.

⁷Olsen, p. 283.

⁸James White, report in the November 14, 1871 *Review and Herald*, regarding a trip he and Mrs. White took to South Lancaster, MA, p. 172.

⁹Story by F. M. DeVaynes Jones, *Review and Herald*, March 9, 1944, "New Zealand and Its Inhabitants," p. 14.

¹⁰Haskell, S. N. report in the July 19, 1887 issue of the *Review and Herald*, pp. 457, 458.

¹¹*S.D.A. Encyclopedia*, "Stephen Nelson Haskell," Review and Herald Publishing Association, 1976, p. 561.

¹²Landry, E. E., *He Chose to Listen*, Pacific Press Publishing Association, 1983.

¹³Spalding, A. W., *Origin and History of SDA's*, Review & Herald Publishing Assoc., 1962, p. 114.

Adventist Book Centers Begin

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Tract and Missionary Society

Haskell soon extended the organization to the whole conference, changing the name to the Tract and Missionary Society, forming the conference into districts, providing each district with a director, and arranging for regular inspection and reporting. It became a typically Haskell organization, close-knit and efficient....

The General Tract Society

Elder White...urged other conferences to follow the lead. This was widely done and opened the way for the General Conference of 1874 to form the General Tract Society, and to invite Elder Haskell to travel in all the conferences, promoting and organizing....

The International Tract Society.

The work spread and grew, until every conference had its tract society, reaching from headquarters down to the last individual church, setting men and women at work in the home field and with correspondence reaching to the ends of the earth. In 1882, the work of the General Tract Society having reached beyond national borders, the name was changed to The International Tract Society.

Book and Bible Houses

Thus began the distribution of small literature. The organization. . . was to develop into a widespread agency for the handling of all our publications, including a list of large and more expensive books. The Tract Societies, proving themselves convenient depots and business agencies for the handling of all the printed output, were in effect made branch offices of the publishing houses. And in time, the inadequacy of their title becoming apparent, it was changed (1924) from Tract Societies to Book and Bible Houses. [Today these are the well-known "A B C's," or Adventist Book Centers.] ♦

Excerpts from *Captains of the Host*, Review & Herald Publishing Association, 1949, pp. 411-415.

God's Bill of Fare

concluded from page eight

This truth is clearly stated in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "In the time of the end, every divine institution is to be *re-stored*." Prophets and Kings, p. 678. (Italics mine.) This will include the original bill of fare.

In Testimonies, Vol. 7, pages 125 and 126, we read: "God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used." This was written March 10, 1900.

We are in the day of atonement or judgment. (Rev. 14:6, 7; 1 Peter 4:17, 18.) In the balances of the sanctuary every character is to be weighed. "God is leading out a people and establishing them upon the one great platform of truth, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin, and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."

--Testimony, Vol. 3, p. 447. ♦

From: *Medical Evangelist*, Vol. IX, Nov.-Dec., 1922, p. 23.

God's Bill of Fare

by S. N. Haskell

When God created the world, He also created man out of the dust of the earth in His own likeness and image. He was made a little lower than the angels and crowned with glory and honor. He was made to have dominion over the works of His hands, and God put all things under his feet. (Ps. 8:5,6.) At this time He gave man the following bill of fare: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen.

1:29.) This is God's original bill of fare for the human family; no flesh meat is in it.

In Smith's original three-volume Bible dictionary, in commenting on the word "pulse" (Dan. 1:12, 16), we find that it is translated from a plural noun, *seroim* in Hebrew, meaning seeds. Seeds denote grains of any kind, whether barley, wheat, millet, vetches [beans], etc. This same root is found in Gen. 1:29, according to Smith.

**The last work of the gospel is to
restore every lost truth**

Daniel felt that anything different than pulse—the king's meat or the wine which he drank, even though it came direct from the king's table—would defile his body. (Dan. 1:8.) In 1 Cor. 3:16, 17, we read: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." These words are just as true now as they

were when they were inspired by God.

The question may arise, Why then did God ever

permit flesh meat to be eaten? The answer can be found in Matt. 19:5-8. God suffered many things because of the hardness of the heart. It should be remembered that God does not condemn man for what he does, which he does not know to be wrong; but that which he does know to be wrong.

The last work of the gospel is to *restore every lost truth*, either lost or permitted to be in disuse because of the hardness of the heart.

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Lest We Forget

Volume 7

Number 2

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