

The Madison Survey

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No. 1

Democracy in Education

OVER one hundred years ago Thomas Jefferson, "Father of Democracy," worked out a plan of education for developing democracy in the United States of America. He had caught a glimpse of eternal principles, and his scheme for the education of "all the children of all the people" was a reflection of the instruction given by the Master Teacher.

A vital principle in any system of education that makes a free and independent people lies in the fact that the teacher begins with the student where he is and trains him for the position he is to occupy in life.

Doctor Claxton, United States Commissioner of Education, after visiting Madison and a number of the smaller rural schools of the South, wrote:—

"A careful study of these schools, their spirit and methods, their accomplishments and the hold that they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principles of education too often neglected."

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IN THE development of democracy co-operation is a vital question. The nations of world are engaged in a gigantic effort to the secure a substantial world peace. One is especially impressed as he studies their dif-

ficulties that the success of the undertaking depends upon the willingness and the ability of each nation to co-operate with every other nation, and to relinquish the spirit of domination. The old idea of "balance of power" must be supplanted by co-operation, an underlying principle of democracy.

Co-operation among nations can come only as a result of education. To-day, therefore, above every other time in this world's history should "co-operation be the spirit of the school room, the law of its life." The world struggle is our struggle. The history of our schools proves that their greatest hindrance to progress is due to the inability of groups of people, thrown together for a unity of work, to rise above suspicion, discord, and disintegration. Where these elements exist among the workers, imperialism must rule; where these elements have been overcome, democracy holds sway. This is true education.

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CO-OPERATION and other principles of democracy in education are best developed in the school located on a farm. Farm life gives diversity of labor which encourages democracy. It develops individuality, personal responsibility, the power of initiative, the spirit of independence; it draws out the better nature of the student, creating in him a sympathetic feeling for his fellow men as well as for both the animal and the vegetable world. It brings him in personal con-

tact with the works of God, the author of all true co-operation, and places before him daily great examples of this spirit of co-operation. For the sun in the heavens co-operates with the soil in fruit production, and the rain of heaven co-operates with both the others. Agriculture, indeed, should be "the A, B, and C of education."



THE WAR, fought to make the world safe for democracy, has made some lasting impressions on men's minds. For years we have been drifting away from the simplicity of pioneer days, but we have had occasion to see that democracy is possible only when the people have been taught a certain independence which city and factory life make impossible. There is a freedom unknown to the city dweller which raises the practical farmer above the level of the masses. We are striving at Madison to develop this freedom and independence. In a measure it is shown by the fact that we raise our own foods, we grind our own grains, we cook our own meals, and besides feeding ourselves we are doing our bit through farm and food factory to feed the world.



"IT IS essential that there should be a sanitarium connected with the school. The educational work at the school and sanitarium should go forward hand in hand."

The value of close co-operation between school and sanitarium is two-fold. It is a benefit to the student body; it is likewise a benefit to sanitarium guests. Even those students who are not actively engaged in the care of the sick respond to the atmosphere of thoughtful attention for those who need care. On the other hand, the wholesome, hearty vigor of our students is a continual inspiration to sick people. "The patients will see the contrast between the idle, self-indulgent life that they have lived, and the life of self-denial and service lived by Christ's followers. *They will learn that*

the object of medical missionary work is to restore, to correct wrongs, to show human beings how to avoid the self-indulgence that brings disease and death.

The sanitarium in connection with a school on the farm is itself an educational institution.



THE TRIPLE ALLIANCE is complete when a health food factory is conducted in connection with a school and a sanitarium, and the three are located on the land. It is one problem to produce the proper foods for human nourishment; it is a second problem to properly prepare those foods for the daily table; it is a third problem to so combine and preserve those food products that people at a distance may be fed from our farm.

Never in the history of our country has there been such demand for vegetable meats. Scientists are experimenting with new vegetable products and new processes of food combination. The school at Madison has had its experience in raising soy beans and other leguminous crops, and has recently begun the manufacture of health foods.



THE RESULT of Madison's lessons in co-operation between farm and school, sanitarium and food factory, is seen in the rural school movement. Students are endeavoring to do in many isolated places, though on a smaller scale, a work similar to that carried on here.

Speaking of these schools Doctor Claxton said, "I am sure they are worthy of the most careful study of all who are interested in adapting schools of whatever kind to the needs of the people of all this mountain section and of all the Southern mountain countries, and that they contain valuable lessons for the improvement of rural schools in all parts of the United States."



MADISON is a training station for men — not boys, for women — not immature girls.

Those who come to Madison are expected to have a well defined purpose; they should be ready for brief, technical training that will fit them for active, self-supporting work anywhere in the wide world, but especially in the South. A course at Madison should prepare them in heart and mind and hand to demonstrate the principles of practical education either in a rural industrial school or in rural treatment rooms; in some city cafeteria, or in some city treatment rooms. Wherever they go, their lights should shine for the great truths of practical Christian education.

In Explanation

THE Madison Faculty has been quite severely criticized, and that by some of its best friends because, as they say, "You keep yourselves so much to yourselves. Things going on here ought to be known elsewhere." That is the way it was put by a recent visitor.

We must confess that our printing activities have been limited. Financial reasons might be given, but the labor problem has been the hardest obstacle to overcome. Recently we have been made to feel more keenly than ever that we are under obligations to our friends at a distance. It has been decided, therefore, to issue a modest sheet each week that will, in a measure at least, review the work at Madison and its varied interests. The matter will be gathered from various departments and sent to interested friends. We trust it will strike a sympathetic chord.

THE SURVEY is not an educational journal; neither is it a health magazine; nor yet a country-life paper. It will endeavor, however, to place school and community activities along these lines before its readers in a simple, direct manner.

The Madison school is a group of self-supporting workers. It requires money to publish even so small a sheet as this. But we consider it a pleasure to send it to you free. If you desire to assist in sending it

to others who are interested in the institution or in the great cause of Christian education, your co-operation will be most sincerely appreciated, and you may send your donation to THE MADISON SURVEY, Madison, Tennessee.

Short Course Exhibit

ON January twenty-two the exhibit, which as usual put the finishing touch to our very unusual short-course work, gave us a unique as well as educational glimpse of what students had been enjoying in their various classes.

After each nine-weeks' term in some literary subject, everybody enjoys the three weeks of snappy, enthusiastic study which Madison's curriculum makes possible. We have seen the new garage grow under the willing hands of the carpentry class; the trim uniforms made by the first-year nurses; the welding and machine repairing of the farm mechanics class; the neat galley proofs of the class in printing; we heard the lively table discussions entered into by enthusiasts of the dietetics class; and we are sure, yes, we are positive, that those fifteen days were altogether profitably spent.

Manual Labor Standards

MADISON digressed from its ordinary program and devoted the class period for one week to a study of work and work problems.

One hears a good deal these days about "standardizing the curriculum." The expression usually refers alone to class room work. But a bigger problem has to do with raising the teaching of the industries to a standard comparable with that demanded in the teaching of intellectual subjects.

In manual departments there is sometimes the feeling that doing the work some way, anyway to get it done, is all that should be required. But not so at Madison. The head of each department is required to teach, and students in each department are re-

quired to study, to make progress, to pass tests; to prove themselves capable by doing the job well; to go on record for the quality as well as the quantity of work done.

This is a new idea to many, and it is a problem in process of development at Madison. Each department has printed instructions. Students entering a department are required to familiarize themselves with the department standards and rules of work. It was in order to give the present student body a clearer understanding of this phase of the educational system that the class periods for one week were devoted to the study of work and work problems. The results,—a higher grade of intellectual work in the manual departments; a closer union of manual and intellectual classes; better teaching in the departments; more applied instruction in the class room.

This week marks an advanced step at Madison concerning which more will be told later.

Contrasts

ABOUT eleven years ago we had some correspondence relative to my going to Madison to prepare for work in the Southern field, but—" *Extract from letter to president of the school.*

After eleven years of waiting this brother and his family are now planning to answer the call of the South.

We have learned to not become discouraged because people who seem interested and who talk of entering the self-supporting work may not always come at once. It took one of our vigorous rural school teachers, who has now been in the South fifteen years, something like five years to pull away from his original occupation and throw himself into the work of Christian education.

There is an active little woman with whom we are intimately acquainted, one who is now throwing her soul into the self-supporting work in the South, whom it took ten years to bring into this field. But once here she is here to stay. By the way, "Stay by

your job" should be the slogan of self-supporting workers.

The other extreme in the matter of coming South is illustrated by Sister T. Brother and Sister T. recently began to keep the Sabbath. They wanted to enter some line of missionary work, and talked of coming South. On the eve of their departure Brother T. died, but his widow and their 12-year-old son came from that deathbed to their chosen field. They want a training at Madison preparatory to a place in the South.

Whether the way is long or whether it is short and more direct, a welcome awaits the conscientious Christian who seeks an education preparatory to becoming a self-supporting worker.

Rural School Day

YOU will be interested to learn," writes Proefssor W. E. Howell, General Conference Educational Secretary, "that a definite day has now been set for the Rural School Offering for 1919. It is to be Sabbath, April 5. This comes as a regular day the same as our other offerings. It is none too soon to begin thinking about preparation for it. Since this is to be one of our two educational Sabbaths for the year we will give thought to some definite plan or program for the day."

The rural workers of the South certainly appreciate the generosity of the General Conference in setting aside this day for the special study of self-supporting work of the South, its opportunities, and its needs. Articles will appear in the *Review and Herald* from time to time. The Union Conference papers will keep the matter before their readers. The rural workers should unite in praying that the Lord will in a special way direct in the preparation of matter for the public, and touch and tender hearts to respond to the call of the South.

On Sabbath, April 5, it is suggested that appropriate exercise be held in every self-supporting rural center. The rural school

donation should prove a blessing not only to those who are the recipients, but to those who respond to the call for assistance. The South is a great, open field lying within easy reach of many large and prosperous churches. It is spoken of as a training ground for foreign fields, and this day, which is set apart for the study of rural work in the South, should result not only in raising funds to help rural workers now located in the South, but there should be a broader and deeper result. Hearts should be touched, and men and women of ability as well as of means should be offering their services.

"Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands and to build humble cottages for themselves and their neighbors."

Health Hints for the Home

Influenza—How Handled

THE Influenza epidemic made heavy demands upon the workers of the institution.

So virulent was the influenza germ and so severe the cases of pneumonia that the difference between simple rational treatments and drug treatment has been strongly impressed upon us.

With the first indications of indisposition the patient should be given a large, hot enema, followed by cold. Give a hot foot or leg bath, and at the same time alternate fomentations to the spine. Have the patient drink a quantity of hot water or lemonade until a good perspiration is secured. Follow the hot treatment with a cool sponge bath. Put on a roller chest pack, and put the patient to bed, and keep him thoroughly warm. Feed sparingly, and only liquid food. Insist upon his drinking plenty of hot water. Repeat this treatment each morning and evening until the fever is broken.

The greatest danger from influenza comes from getting up too soon. A relapse weakens the resistance, and pneumonia is apt to develop.

Classes in Home Treatments

MEMBERS of the Nashville Church listened to a number of lectures on the possibilities for medical work in homes and among neighbors. The interest in learning how to give simple treatments resulted in the organization of a class of forty adults.

Instruction was given twice a week in the chapel of the Southern Publishing Association. The Doctors Harris and Doctor Sutherland demonstrated simple methods of hydrotherapy treatments. Many are surprised to learn how extensive and how efficient a work can be done in one's home with a very small outlay of means. The class is supplying itself with a simple outfit for home treatments including fomentation cloths, compresses, an enema outfit, thermometer, and hot water bottles.

Three other large churches in the Southern Union Conference have put in a request for similar class work.

The spirit of the fifty-eighth chapter of Isaiah calls for the equipment of every home for the care of the sick and the suffering. A large part of the world's sick must be cared for by the under-graduate and the practical nurse. No one is better prepared by nature and religion to minister to the sick than the people who believe in these great health principles. The world expects us in our respective neighborhoods to help those who are in trouble. Shall we disappoint them? "Arise and shine, for thy light is come."

The Student's Health

THE health should be as sacredly guarded as the character." But often it is not, and students come from their school life broken in body and nerve. There is something wrong with a system of education that does

not consider the physical condition of the student.

The teacher should know the physical condition of every child. Does the child suffer from a headache? If so, what is the cause? Is he straining his eyes? Is he properly fed? Is he properly clothed? Has he bad tonsils? Is his nose filled with adenoids so that he lacks oxygen and his blood is impoverished?

The National Bureau of Education issues a series of leaflets on school hygiene, copies of which should be in the hands of every teacher.

Madison students are fortunate in having the attention of a physician, of a thorough physical examination upon entering the school, and in case of sickness, the care of trained nurses. Physical defects are taken into consideration in the assignment of work. An effort is made to correct these evils, and many students are in better physical condition when they leave the school than when they enter.

Polk Street Settlement

THE Polk Street Settlement, formerly known as the Day Home, came providentially into the hands of the Madison school. The Day Home was a charitable institution conducted by a group of Nashville women, and well known in the city. It is now a center for visiting nurses, part of whom will do regular nursing in the city as a means of supporting those who do local community work.

Teachers trained at Madison look forward to having a part in some rural school, but it has been hard to anchor the nurses. When they go into private nursing they meet a strong current pulling them out into the world. The Settlement is to be their anchor, their home, emphasizing the missionary phase of their work, and giving them opportunity to develop the spirit of self-support so commendable in the rural school teachers.

It is a new activity, a phase of city work just developing. You will hear more about it.

Rural Life

Guiding Principles at Madison

"Study in agricultural lines should be the A, B, and C of the education given in our schools."

"Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Financial conditions would have changed. With the students, labor would have been equalized."



"Students are to plant ornamental and fruit trees, and to cultivate garden produce."

"The care of the trees, the planting and the sowing, and the gathering of the harvest, are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord that gives the virtue and the power to the soil and to the seed. There is an unseen power constantly at work in man's behalf to feed and to clothe him."

"The land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the school land as a common thing, but are to look upon it as a lesson book open before them which the Lord would have them study. Its lessons will impart knowledge in the culture of the soul."

"The same God who guides the planets works in the fruit orchard and in the vegetable garden."



"Cottages and buildings essential to the school work are to be erected by the students themselves."

"When He [Christ] went forth to contribute to the support of the family by His daily toil, He possessed the same power as when on the shores of Galilee He fed five-thousand hungry souls with five loaves and two fishes."

"Of course, so far as 'rural-minded' people can be found in the cities, the country welcomes them," says Doctor Foght; "otherwise, they should remain where they are."

Brother A. C. Allen of Portage, Wisconsin, gave the Madison family a very interesting talk on bees and bee culture. Brother Allen has had years of experience with the busy bee; he knows its habits, its likes and its dislikes. And he is thinking seriously of coming to Tennessee to help solve the bee question in the sunny South.

There was a time when we smiled at the enthusiasm of the man who argued in favor of raising milch goats. The goat is becoming more and more popular, for it is found that many a poor man can raise his babies on goat's milk when he could not afford to keep a cow. The school recently shipped two thoroughbred does to California, and eleven others to Ohio. They made the trip safely and were very acceptable to the purchasers. There was recently added to our flock a thoroughbred buck of the Indo-Nubian strain said to be an odorless goat and one of the best of milk varieties. Rural workers are encouraged to cross a common goat having milk qualities with a thoroughbred milch goat. This will soon develop an excellent grade of milch goat.

In spite of the drouth which affected all this sections of the country last season, the school harvested 45 tons of alfalfa hay, 300 bushels of wheat, 300 bushels of oats, 600 bushels of corn, and 100 bushels of rye, and it put up 100 tons of ensilage.

Gardening will be one feature of the

Polk Street Settlement work. Already the question is being agitated among the children of the community. Flowers and vegetables are to be raised on a vacant lot next to the Home, which the owner kindly allows our workers the privilege of cultivating. A friend in the neighborhood who owns a horse has volunteered to plow garden plots for a number of community families. The seed problem is one to be solved, and if some of our readers want to help in this good work, donations for the purchase of seeds will be very thankfully received.

Here and There

Greetings to Former Students

This little sheet should be a medium of communication between the present Madison family and those who in other days have called Madison their home. Write what you are doing. Others like to hear from you as well as you enjoy a word from them.

A Veteran Falls

The Madison family has always looked upon Elder George I. Butler as one of its fathers in the faith. Elder Butler was president of the Southern Union Conference when the school was established. He supported and encouraged the workers when the institution was in its infancy. He was a member of the Board so long as he lived, and his interest in the growth and development of the work never lagged. Only a short time before his death in California he and his wife wrote letters of inquiry concerning Madison's welfare, and sent messages to the school. He has been laid to rest awaiting the coming of the Life-giver. Madison honors his memory.

Elder and Mrs. S. N. Haskell spent Sabbath at Madison soon after their return to the South. Elder Haskell is another father of the institution. Always strong, always

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quietly backing the work of the school, he has been a source of strength and encouragement all through the history of this work. It was a great pleasure to have him with us at the recent meeting of the Patrons and the Board of Managers. Both Elder and Mrs. Haskell gave timely instruction, the Elder dealing with his favorite theme, the Spirit of prophecy.

Recently Madison was favored with a visit from the General Conference Educational Secretary, Professor W. E. Howell of Washington, D. C., and the local Educational Secretary, Professor John Thompson of Nashville. Professor Howell gave an inspiring talk, emphasizing the importance of a clearer vision on the part of teachers in order that we may train our students *for service in service*. He told us that we should break "the hide-bound educational traditions" which have impeded our progress. "The intensely practical is in the air" said Professor Howell. "If we have come short in anything, it is in failing to rise and do." His talk was of such a practical nature that it met a hearty response.

The Institute family felt especially complimented by the recent visit of Miss Lucy Page Gaston. She was in Nashville meeting the state legislature, the mayor, the governor, and others with whom she is laboring in behalf of laws to save the boys of the land from the curse of the cigarette. She gave a most interesting talk to the sanitarium and school family. As Miss Gaston says, she does not come to Madison to convince the family of the evils of tobacco, but because she expects from us a hearty co-operation in her work for the world. Ten-

nessee, like a number of other states, has long had an anti-cigarette law on its statutes but, in spite of that fact cigarettes have been freely sold to boys of all ages. And the state, after putting itself on record against John Barleycorn, is about to repeal its law against the cigarette. Miss Gaston was assured of the hearty support of every member of the family in her campaign. Why should we not wear the A. C. L. button? It not only means *Anti-Cigarette League*, but it stands for "A Clean Life."

Two-minute talks on current topics by fifteen young people gave the student body an interesting and profitable hour on a recent Saturday night. The signs of the times are written everywhere, and in these days of intensity every young person needs to learn the art of gathering wholesome instruction from the periodicals on the reading table. A digest of the news is given to the entire school family each day at the dinner hour, and the young people's meeting just referred to supplemented this daily study.

Miss Rosser, leader of the Presbyterian Young People's Society, recently addressed the Madison School giving a wholesome talk on the subject of prayer. There is a hearty spirit of co-operation on the part of our young people and the Christian Endeavorers of nearby community churches, and our young people have been acting as teachers and superintendents in the Sunday schools, have assisted in the singing and otherwise.

The cry of human need that came from far Armenia made a deep impression on the Madison young people. Not much money is foolishly spent by students who have to earn their way through school, but the family proved its generosity and its willingness to share with sufferers by donating about two-hundred fifty dollars.

"Serious times are before us, and there is great need for families to get out of the cities into the country."

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The New School

THE War emphasized the importance of a change in educational methods. Intensive training, as demonstrated in the preparation of soldiers, has laid bare the faults of pre-war methods in many institutions.

Practical subjects are coming to the front, and all unnecessary matter is being weeded out. "A genuine change of thoughts and methods of teaching" was called for a number of years ago, and as our younger schools were started these were told "that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us, too much clinging to old customs, and because of this we are far behind where we should be."

We have "laid yokes on the shoulders of our students." These yokes are prolonged courses of instruction, packed and crowded to the limit with a large amount of subject matter that the student cannot, and never should use in after life. "If we had a thousand years before us, such a depth of knowledge would be uncalled for."

STUDENTS are baited on by degrees and diplomas to spend year after year in study when they should have a "speedy preparation" and hasten out into the world to do their God-appointed tasks.

"I hope that no one will receive the impression from any words I have written that the standard of the school is to be in any way lowered. There should be most dili-

gent and thorough education in our schools." We are not to cheapen education, but we are to sift out the chaff and lay greater emphasis upon essentials.

ATTENTION has been called especially to the need of strengthening the courses of instruction and improving the methods. *The New York Independent* of January 28, 1919, contains an article concerning the opening of an educational institution in New York City, called "a novel departure from traditional methods." The qualifications for entrance are not "so many units of language, mathematics, and science, dutifully acquired." Nobody is debarred "for lack of a college or high school diploma."

Describing the methods of this "novel departure," *The Independent* says, "It will try to get rid of the perfunctory reading, the mere listening to lectures, and the mechanical examinations of the ordinary university. The teaching will be personal and informal, and 'field work' is to be a special feature."

THAT it is Madison's effort to keep abreast of the times in the development of practical education and intensive training is shown by recent agitation. The school has been studying better methods of work in its manual departments, and endeavoring to determine how to place all manual work on a stronger educational basis.

Manual work should be an expression of

what has been learned in the class room. Students must learn to translate their intellectual development into manual dexterity. It is a serious question whether to give a student a passing grade for class activity so long as he does slovenly manual work; or when he does not profit by instruction given him in a manual department; or until he does prove that he is doing his best and that the character of his work improves from week to week.



MADISON'S PLAN is to so correlate class and department work that failure in one shows in the grading received in the other. A passing grade in class work becomes a guarantee that the student has also made good in some manual department.

After the recent agitation of this matter it is interesting to find that other schools, such as the one referred to above, are advocating substantially the same system of inter-dependence.

A Missionary Education

I HAVE been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the fruit of missionary effort.

God has revealed to me that we are in

positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded in their work they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted.

For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they shall go. — *Counsels to Teachers*, pp. 532 and 533

Rural School Day—Sabbath, April 5

MANY have asked why the original plan for an annual Rural School Day was not followed last year. This is the reason. When the General Conference met in the spring of 1918 plans were laid for the raising of large sums of money. This necessitated setting aside several days for the consideration of the needs of various fields. The year's program was well filled before the rural schools could receive attention, so it was decided to have no regular rural school collection last year, the General Conference kindly offering instead to appropriate a sum of money to be agreed upon by them and those in charge of the rural work.

Rural School Day has one advantage over the other plan in that it affords an opportunity to bring the rural work and the Southern field prominently before the minds of people at a distance. When the General Conference Committee understood the importance of having a stated time for rural

school needs to be placed before our people in this country, the day for the offering being preceded by suitable articles in our various periodicals, they kindly reconsidered the matter and decided to return to the original plan for an annual Rural School Day.

While the lack of funds in 1918 worked a temporary hardship on the rural schools, yet the establishment of the custom of having a day each year for the study of rural work in the South more than compensates for the loss sustained this year. In the course of the correspondence Elder J. L. Shaw, Secretary of the General Conference, wrote :

"We greatly regret that a collection was not taken this year (1918). We wish there might have been a collection and an opportunity to bring the needs of the South before our people. In talking the matter over with Brethren Daniells and Knox we are agreeable to a collection being taken next year (1919). We plan to make a good effort next time for these rural schools, for we know the fund will be of much benefit to them, and it will also afford opportunity to get the work of the schools before our people. I visited a few of the schools, and I appreciate that the brethren are working under trying conditions while seeking to use their abilities in the best possible way to help the communities where they are living. So you may count on it that there will be a collection for the rural schools next year."

Conquering Little by Little

THE occasion was vesper service on Sabbath evening. Doctor Sutherland was in charge. The Scripture reading is found in the twenty-third chapter of Exodus, verses twenty-three to thirty. Emphasis was laid upon the thought that when the Children of Israel were to enter the land of Canaan, the Lord sent his Angel before them. They must not expect to take all the land at once. Their conquest was to be "little by

little." By their own efforts, by force of circumstances, by natural means, and by miracles, God promised to drive their enemies out before them, but He emphasized the fact that they would not be able properly to occupy the land if it came suddenly into their hands. But coming "little by little" they were to be ready by their own growth to meet each new demand made upon them, to overcome each obstacle, to answer each call.

Our experience is similar to that of the Children of Israel. They were leaving the Egyptian system of education; we, likewise, are struggling to free ourselves. We must not expect to grasp at one time all that is implied by the term Christian education. The Lord, however, has promised that his Angel shall go before us; He will bless the work of our hands; He will take sickness away from us; He will send something corresponding to hornets to drive out our enemies. He "will not do this all at once, but little by little."

The Doctor's talk was followed by a social meeting in which a number of students took part. The spirit of the meeting is shown by the following extracts from their words.

"... I am thankful that I came to Madison at just the time I did. The longer I am here the more I am convinced that the Angel led me here."

"... I am indeed very thankful that I am beginning to appreciate the great principles of education I have heard at Madison. They are opening up to me from day to day. I begin to see the part our educational work should play in the last great movement. It is quite a thing for one who has recently accepted this message to grasp these educational principles, but I am getting a clearer vision, and I see the Angel's leading."

"... I begin to understand some things that have been dark to me for years. I am finding just what I have been looking for."

"... I am so thankful to find here a desire to work out the great principles of education laid down in God's word."

“ . . . After a year's absence I am glad to be back in Madison. We have worked and prayed that the Lord would open the way for us to again enter the South. And we know that the Angel is leading. We are confident that He will be with us as we go out into our new work in the hills.”

Health Hints for the Home

Seven Reasons for not Eating Meat

People discarding the use of flesh foods, and physicians prescribing a non-flesh diet are often asked to give their reasons.

1. *Muscular strength does not depend on the use of flesh food.* This fact is attested by millions who know only a non-flesh diet. Had meat been essential, it would have been a part of man's prescribed diet in the beginning.

Showing that, biologically, man is not a carnivorous animal, Cuvier, the great naturalist, says that the natural food of man, judging from his structure, appears to consist of fruits, roots, and the succulent parts of vegetables. And this is corroborated by the Scripture (Gen. 1 : 28) that originally man's diet was fruit, grains, and nuts.

2. *The meat eater runs a heavy risk of over-loading his system with protein.* Chittenden and others have proved that the proteid requirements of the human body are so small that it is difficult to add animal flesh to other ordinary foods without going beyond the prescribed limit. Graham Lusk tells us that the stimulating effect of flesh foods, due to the poisons and toxins they contain, tempt one to over-eat as he is not tempted by vegetable proteins.

3. *Meat-eating shortens life by introducing toxins and poisons.* Over-loading the system with protein in any form is a frequent cause of disease, but that the protein of meat brings added burdens to the eliminative organs is the testimony of Doctor Bishop, recognized authority on arteriosclerosis, —

premature old age, — who says, “Vegetable protein foods are free from toxins with which flesh foods abound.” Doctor Bishop insists that a diet free from animal proteins is the most essential part of his treatment for hardening of the blood vessels.

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6. *A diet of grains, fruits, nuts, and vegetables contains all the nutritive properties necessary to make good blood.* A flesh diet is stimulating, and creates an appetite for condiments, tobacco, and strong drink.

7. *A meat diet is anything but economical.* That it requires over thirty pounds of corn to produce one pound of beefsteak, has been determined by Professor Henry of the University of Wisconsin.

The fat of walnut meats is nearly three-fifths, and the protein content is nearly 28 per cent, giving a nutritive value three times that of fat meat. A pound of walnuts, in fact, contains nearly 50 per cent more protein than the same quantity of beef, and two-thirds as much fat as a pound of butter. —Kellogg.

Rural Life

Put the School on the Land

THERE is a simplicity and purity in these lessons directly from nature that make them of the highest value. The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. And that they may have this advantage in connection with our schools there should be, as far as possible, large flower gardens and extensive lands for cultivation.

—Mrs. E. G. White.

Raspberries and Grapes

LAST year the school was promised a number of raspberry plants from the United States Department of Agriculture. Owing to disease in the government nurseries the plants were not sent then, but we are expecting them this year. These raspberries will be a trial plantation.

The government also sent the school one hundred sixty varieties of grapes, that it might determine the varieties best adapted to soil and climatic conditions. This year they are sending plants to replace those which failed to grow last year and fifteen or twenty additional varieties.

Beans

DURING the past two years the school has tested many varieties of the soy bean, arriving at the following conclusions:

Ito San and *Manchu* are perhaps the earliest edible seeded varieties, but the plants are too small to be profitable for a general hay crop.

Haberlandt is a heavy yielder of the edible seeded varieties.

Mammoth Yellow proves the best general bean for this locality.

Peking, the black seeded variety, produces the most good hay.

Virginia grows full six feet tall, is a semi-climber, and so goes well with ensilage corn. It is a very heavy seeder, but by most people is considered too strong in flavor for human food.

The soy bean lima, or *Hito*, is an exceptionally good garden vegetable, making a very heavy yield of seed. The green beans are as large as a small lima, and many people think they have a better flavor.

Over one hundred varieties of beans were tested in the school experimental garden. Red Kidney, Tree Navy (otherwise called Electric Tree or California Tree), and Bountiful seem best adapted to producing dry beans in our community. Pinto rusts badly. Yellow Eye Swedish does well.

Here and There

“The greatest fault I find with you who are leading in the work at Madison is the fact that you are not training workers to take your places. Do you want this work to die with you?” This question was asked by Miss Maria Thompson Daviess, the well known writer, who was spending a few days at the Madison Sanitarium. Miss Daviess rather prides herself that she was one of the first patrons of the institution. She has done more or less literary work in the Madison atmosphere, and, as she says, has watched the development of the institution with intense interest. She touches a vital point when she says that we should be training men and women to carry forward this work when some of those who have been leading find it necessary to lay down their burdens. Her feeling that this work should be perpetuated is expressed in the following words by another guest of the sanitarium, a woman closely connected with the federal organization for national defense

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through food preparedness. She writes, "The practical education for which you have so long stood is just what the world is needing. And the Madison school certainly has a mission as an example in these reconstruction days. It is a type that should be copied many, many times."

The Monday night community meetings in Neeley's Bend of the Cumberland River were organized for the purpose of bettering agricultural interests in a community adjacent to the school. Mr. Thomae, Davidson County Demonstrator, and Brethren Roche, Bralliar, and Wheeler are all lending a hand. A Boys' Corn Club was recently organized. The Bend meetings for the next few weeks will afford opportunity to study one vegetable after another, not only the growing and harvesting, but the proper preparation for the table and the preserving for winter use. The purpose of these studies is to encourage the growing of a greater variety of foods. The influence of these meetings is widening, as Mrs. Wheeler, another member of the Madison faculty, conducts a series of studies on children's diseases, demonstrating simple treatments for common diseases that can readily be given in the home.

There is a member of the school family who believes in making farm life agreeable. In his Northern home he connected his house, the well, the barn, and other out buildings by cement walks. This is Brother A. A. Robey. During the past week Brother Robey had charge of a crew of students who built over five hundred feet of cement walk about Kinne Hall, Gotzian Home, and the

food factory. These cement walks are a decided improvement over the previous ones made from blocks of lime stone taken from the farm. They are a luxury made possible by grinding our own rock, and by building with student labor.

The summer term at Madison offers special advantages to those who desire speedy preparation for rural school work in the South. This is to call your attention to the fact that the summer school for 1919 will be no exception. Brief, practical courses are offered. Do not pass it by because you consider yourself beyond school age. Ask for information. Watch for further announcement.

Brother W. W. Murray, a former Madison student, writes from Santa Ana, Salvador, where he and his wife have recently located. He asks for soy bean seed and says, "Certainly this country needs it. We are ready to join a family in order to further this needy cause, and if you know parties who would like to cast their fortune here, kindly put us in touch with them."

The Young People's Society raised over \$12.00 with which to purchase the Temperance number of the *Youth's Instructor* and anti-cigarette leaflets to be used in the reading rack of the Nashville cafeteria and treatment rooms and in connection with the Polk Street Settlement work.

Mr. and Mrs. Loyd Swallen, nurses of the 1917 class, after spending a year in Ohio, paid Madison a visit as they were on their way to their new home near Sewanee, Tennessee, where they plan to do rural medical work.

"I like your kind of school because it is so tremendously practical," says Dr. H. W. Focht, Rural School Specialist, U. S. Dept. of Education.

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A Summer School

For the Layman

IF "the most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people," then provision must be made for these families to receive training for efficiency in community work.

The world's ideas of education are changing. A great effort is being made by good men to line up the world with principles of truth. Old methods of teaching in religion, in education, in commerce, and in industry, are being discarded for methods better adapted to present day conditions.

It will be impossible for the idealist to swing the world into harmony with God's great truth. The wreck is coming as truly as in the days of Noah. But it is our business to teach by precept and example what man should do at the present time, so that when the storm does break he will be able to ride safely through the time of trouble.

WHEN all the world is astir and willing to discard obsolete methods and unnecessary subject matter, we should give diligent study to our work and methods.

"Now as never before we need to understand the true science of education; if we fail to understand this we shall never have a place in the kingdom of God."

"Before we can carry the message of present truth in all of its fullness to other countries, we must come into the line of true education."

"There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God."

These thousands are advised to go into places where little work has been done, with the promise that "most remarkable changes for better may be brought about by the efforts of self-sacrificing lay members. The amount of good that these workers accomplish will never be known in this world."

SOME hesitate to assume the responsibility of doing community work, because they feel that they lack educational qualifications. But, "the Lord will work through humble instruments." In many cases "laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions."

Long courses of training are not essential. Intensity is taking hold of educational institutions as well as of commercial centers. Brief training, intensive training, will fit men quickly where formerly years were required.

DURING the summer the Madison school devotes three months to the study of subjects and methods especially helpful to lay members who wish to go as self-supporting workers into rural schools, into medical mis-

sionary enterprises, into city cafeteria or treatment room work.

Those who are ready to break the ties that have been holding them, who are willing to give up the excuses they have been making in the past, and who are willing to take a brief training for greater efficiency, are asked to correspond.

Changing Standards

ACCORDING to the *Literary Digest* of February 18, Columbia University plans, in admitting students, to make a radical departure from traditional customs. Instead of the usual examinations and "conditions," which seldom prove the intelligence of a student, but are often the result of much cramming and coaching, the new requirements will include "the applicant's health record, his character and promise of development, and his school record." The school record will show his knowledge, while his intellectual strength will be tested by the use of the Binet mental tests, showing whether he is qualified to continue his schooling.

Madison will watch the outcome with interest, for last month the students took their stand for similar principles. They believe that a student who fails to do his manual work in a creditable manner, or whose conduct is unruly, thus showing lack of intelligence, should likewise receive no passing grade in literary subjects.

In a new school for social research recently opened in New York, only those applicants are received who can prove their ability and intelligence along the lines they wish to study. Madison believes that not only admission, but continuance in school, should rest on the student's ability, intelligence, and conduct. Students who come to school with no purpose, who will not come into line with God-given principles of education, should not retain their standing.

It has been considered proper to wink at careless work or a frivolous character so long as the student's literary work was satisfactory. But since we are told that true

education embraces the harmonious training of the physical, the mental, and the spiritual man, it is necessary to have the same standard for all three.

"Now as never before we need to understand the true science of education."

Madison means to line up.

Rural School Offering—April 5, 1919

SABBATH, April 5, is the day appointed for reading and for collecting funds for the rural worker. Money is needed. One school needs a work horse. Another school reports that part of the material is ready to build treatment rooms, but \$150.00 is needed to put up the building. A teacher living in a good fruit district asks for help to start an orchard. The community workers do not ask money for personal use; the rural school fund is not used to pay wages, but to furnish equipment for farm or school that will make the work more efficient.

Some will be greatly helped by having seed for crops, some need better buildings, others need schoolroom furnishings. In several cases treatment rooms ought to be provided. Those who give of their means to this work are invited to correspond with the Southern rural workers, or with the Union Conference educational secretaries to ascertain their needs.

But after all the greatest need is workers. Time will not always be so propitious for establishing rural centers. The best talent, the greatest devotion, the most unselfish service is needed.

City Work

MRS. SUTHERLAND spent the week with the Polk Street Settlement workers, visiting families and gathering community statistics. Four physicians met in counsel with the Settlement workers at a recent meeting, and plans were laid for fitting up an operating room for minor surgery. Mrs. Robert Scott of Montclair, N. J., who is again a guest of the Rural Sanitarium, paid her first visit to the Settlement. It

school needs to be placed before our people in this country, the day for the offering being preceded by suitable articles in our various periodicals, they kindly reconsidered the matter and decided to return to the original plan for an annual Rural School Day.

While the lack of funds in 1918 worked a temporary hardship on the rural schools, yet the establishment of the custom of having a day each year for the study of rural work in the South more than compensates for the loss sustained this year. In the course of the correspondence Elder J. L. Shaw, Secretary of the General Conference, wrote :

"We greatly regret that a collection was not taken this year (1918). We wish there might have been a collection and an opportunity to bring the needs of the South before our people. In talking the matter over with Brethren Daniells and Knox we are agreeable to a collection being taken next year (1919). We plan to make a good effort next time for these rural schools, for we know the fund will be of much benefit to them, and it will also afford opportunity to get the work of the schools before our people. I visited a few of the schools, and I appreciate that the brethren are working under trying conditions while seeking to use their abilities in the best possible way to help the communities where they are living. So you may count on it that there will be a collection for the rural schools next year."

Conquering Little by Little

THE occasion was vesper service on Sabbath evening. Doctor Sutherland was in charge. The Scripture reading is found in the twenty-third chapter of Exodus, verses twenty-three to thirty. Emphasis was laid upon the thought that when the Children of Israel were to enter the land of Canaan, the Lord sent his Angel before them. They must not expect to take all the land at once. Their conquest was to be "little by

little." By their own efforts, by force of circumstances, by natural means, and by miracles, God promised to drive their enemies out before them, but He emphasized the fact that they would not be able properly to occupy the land if it came suddenly into their hands. But coming "little by little" they were to be ready by their own growth to meet each new demand made upon them, to overcome each obstacle, to answer each call.

Our experience is similar to that of the Children of Israel. They were leaving the Egyptian system of education; we, likewise, are struggling to free ourselves. We must not expect to grasp at one time all that is implied by the term Christian education. The Lord, however, has promised that his Angel shall go before us; He will bless the work of our hands; He will take sickness away from us; He will send something corresponding to hornets to drive out our enemies. He "will not do this all at once, but little by little."

The Doctor's talk was followed by a social meeting in which a number of students took part. The spirit of the meeting is shown by the following extracts from their words.

"... I am thankful that I came to Madison at just the time I did. The longer I am here the more I am convinced that the Angel led me here."

"... I am indeed very thankful that I am beginning to appreciate the great principles of education I have heard at Madison. They are opening up to me from day to day. I begin to see the part our educational work should play in the last great movement. It is quite a thing for one who has recently accepted this message to grasp these educational principles, but I am getting a clearer vision, and I see the Angel's leading."

"... I begin to understand some things that have been dark to me for years. I am finding just what I have been looking for."

"... I am so thankful to find here a desire to work out the great principles of education laid down in God's word."

“ . . . After a year's absence I am glad to be back in Madison. We have worked and prayed that the Lord would open the way for us to again enter the South. And we know that the Angel is leading. We are confident that He will be with us as we go out into our new work in the hills.”

Health Hints for the Home

Seven Reasons for not Eating Meat

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1. *Muscular strength does not depend on the use of flesh food.* This fact is attested by millions who know only a non-flesh diet. Had meat been essential, it would have been a part of man's prescribed diet in the beginning.

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3. *Meat-eating shortens life by introducing toxins and poisons.* Over-loading the system with protein in any form is a frequent cause of disease, but that the protein of meat brings added burdens to the eliminative organs is the testimony of Doctor Bishop, recognized authority on arteriosclerosis,—

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Spring rye was sown last year and again this spring. The yield was double that of fall rye. Besides standard fall rye, the school has planted Rosen, a rye with a grain as big and plump as that of average fall wheat and enormously productive. Abruzzi rye is also grown. It has larger grains than the standard rye although it does not equal the Rosen in size. It is noted, however, for its high protein content.

Shrubbery

WITH the advent of spring, shrubs of several varieties have been planted on the school grounds. Every farm "should be beautified with fragrant flowers and ornamental trees. There should be orchards, and every kind of produce should be cultivated that is adapted to the soil, that the place may become an object lesson to those living close by and afar off."

In the clusters of ornamental shrubs recently planted may be found three varieties of *Philadelphicus*, or the mock orange. There are three varieties of *Wygelia*, the red, the white, and the pink, and several shrubs of the old, original *Wygelia*, bearing a yellow blossom. There is the *Forsythia verdissima*, or golden bells, as it is called here in the South. The purple-leaf barberry — not the rust carrying kind, — is closely associated with *spirea Van Houtii*. This is the single-flowered *spirea* admired because of its long, graceful sprays of white blossoms in the early spring. There are the common snowball and two varieties of flowering crab-apple, the single flower and the double, and there is the giant-flowered *Hypericum*, an evergreen shrub with great clusters of orange-yellow blossoms.

The earliest response to THE MADISON SURVEY came from Mrs. Frank Artress of Burns, Tennessee, who signed her postscript, "Yours for the propagation of a good goat." She writes, "We have just received a copy of THE SURVEY, and found it most interesting. But the most enlightening item is your

discovery of an odorless goat. Now, if you can cross that with a 'jumpless' goat your fame and fortune is assured." When Mrs. Artress visits Madison we shall hope to introduce her to Yankee Doodle, the odorless Indo-Nubian recently added to the school flock.

Here and There

Women Workers in the Hills

A MEMBER of the Madison faculty responded to the spirit for which Madison stands, bought a piece of land in North Carolina, and started a community work. The war called into service the one man belonging to this little company, but the women have arisen to the situation. Miss Clara Knowles, prime mover in this rural enterprise writes:

"It is so hard to get anybody even to cut wood that I have to do a good deal of it myself. It is conducive to good health though, for I have gained twenty pounds on just such strenuous exercise as that.

"Mr. Thompson and Ruth are still at Atlanta. We are hoping they will be here soon, as Ruth wrote me they were to have a big sale of horses at the Remount, and after that they expect to discharge a large number of men. We surely need them. A short time ago, one neighbor said he was anxious for Mr. Thompson to come so he could study Bible with him.

"When coming out here I had no intention of doing school work at once, and have never tried to work up any interest in that line. However, it was urged upon me, and I opened a little private school in our house. I started with six pupils and soon after three other families applied, but as facilities and room were limited I was unable to take them.

"The work of our little school has been broken into by the influenza epidemic and by mother's accident. This puts everything,

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inside and out, on me which is a little too much. These people seem well pleased with what I am trying to do for the children, and say that they especially appreciate the Bible stories.

"Miss Owen's company is in a different community, there being a mountain barrier between us, but we are near enough so that in good weather we meet on Sabbath."

". . . . We have reached our new and beautiful mountain home, and are preparing spring garden. We have planted potatoes, onions, peas, radishes, and cabbage plants. We are well pleased with our location. The water is soft and the air is so sweet and invigorating," write Mr. and Mrs. Loyd Swallen from St. Andrews, Tennessee. A little later Mr. Swallen wrote that a former patient of the Madison Sanitarium has appealed to him for treatment. "We are not in shape to give tub baths, but there is a tank and bath tub on the place. We have made water connections in the house, so it will be easy for us to equip for simple treatments." This shows rapid progress for people who have been in a locality only about three weeks.

". . . . Karl and Margaret and a little boy whom they brought from Honduras are with us now," writes Miss Ida Owen from Hendersonville, N. C., referring to Mr. and Mrs. Snow, who for several years have been doing industrial school work near Siguatepeque, Honduras, Central America, and who are in the States for a short time. With Brother Murray and his wife in Salvador, these workers in Honduras, and Miss Ina Fischer of the Cuba company of workers as

a student in the school, the student body finds itself intimately connected with several pioneer centers. Let these people in the out-post centers keep their needs prominently before the young people in the home school.

" . . . Our work is going along nicely," writes Brother E. R. Allen from Franklin, Tennessee, "but it keeps us busy. Our school-room is growing in popularity in the community. We use it five days in the week for school, for the two usual meetings on the Sabbath, for a community meeting Saturday night, for Sunday school and a sermon or Bible study Sunday afternoon, and also for the mid-week prayer meeting. Nearly every meeting is well attended and we are seldom alone even on the Sabbath."

Because "boys as well as girls should know how to make and repair their own clothing," Madison has a monthly meeting which students call the Mending Social. With Mrs. Bralliar in charge, an hour and a half is spent with both profit and pleasure. To patch and to darn is a new proposition to some boys and even to some girls, but those hitherto untrained are helped by the willing hands of the more fortunate.

". . . We were very glad to hear in regard to the goats. You have made us a liberal offer, and we will be very glad to get them," write Mr. and Mrs. Lucian Scott from their home on Sand Mountain. They have planned for some time to raise goats, but were not properly fenced to care for a flock. Friends interested in their school have now come to their rescue.

The Seventh Annual Conference of Mountain Workers will meet in Knoxville, Tennessee, April 1-3. Doctor John C. Campbell, Chairman of the executive committee, urges that as many rural workers as possible attend. THE SURVEY can put definite data in the hands of any who wish for further information.

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Educating Leaders

IN THE PARABLE of the talents, (Matthew 25), Christ gives a lesson in methods of teaching.

According to this story, each student is assigned certain duties, certain responsibilities are laid upon him, and certain results are demanded. Then the teacher or overseer goes about his own tasks, leaving the student to do the work assigned to him.

A PREVAILING idea seems to be that school is one thing and *life* altogether another. Students are heard to say, "I want to get out to work;" or "I want to get into *the work*." But where the proper education is given, school life is part and parcel of that work.

The separation of school and life is due largely to the mental attitude of teachers toward the realities of life, and to wrong methods employed in the school room.

FOLLOWING the method described in the parable, teachers or heads of departments should first assign duties to the student, and then they should see that the student does assigned work in a satisfactory manner. They should also hold the student to the work until he proves his ability to carry burdens and responsibilities.

This necessitates instruction of the most specific kind, after which the student is left to develop his talent.

Chapel talk by Dr. Sutherland

Results will be similar to those described in the parable. When the teacher returns to inspect, he finds the work assigned to one student well done. That student has used his mind as well as his hands; he has anticipated difficulties and arisen to emergencies; he has carried out the mind and wish of the teacher instead of stopping at the mere word of instruction. He has shown himself master of the situation. To him it is said, "Well done, good and faithful student, thou hast been faithful in a few things, I will make thee an overseer, and give thee more to do."

In other words, this student will become assistant in the department. He is a candidate for promotion. Out of such material the Faculty is recruited. This student recognized school duties as a part of life's work. He did in school as he will do when he goes into an institution of his own. He will make a good self-supporting teacher in a rural district, or he will make a success of nursing, or farming, or cafeteria work, or anything else he may choose.

THERE is another student in the school who receives a smaller assignment from the head of the department, two talents instead of five, but he does his duties equally well. When the inspector returns, this student shows that he has done more than the required amount of work. When asked why he did so, he replies, "I saw that this, and

this, needed to be done, and I did it."

To him also the teacher says, "Well done, good student, I know you will not shirk responsibility. I shall lay extra burdens upon you."

BUT THERE is another student who was asked, for instance, to wash the dishes on the deck. She did that work, but when the instructor returned, she said, "Why are these dirty dishes on the table?" And the answer is, "I did what you told me."

Or it was a boy who started out with a hoe. He hoed three rows, and came in because he could see nothing more to do. When asked why he did not do more he replied, "You did not tell me to, and I was afraid to do more."

To him the head of the department will say, "Thou slothful student." He has buried his talent. Somebody else gets the job and the reward of service. The place that he might have filled goes to the one who already has his hands full, and the unprofitable student goes out into the world wondering why he finds life hard and people unresponsive.

MADISON is striving to connect life in the school with the greater life outside the school. Heads of departments are expected to assign duties, and to test the ability of students to carry responsibility. As a student proves his ability to do, in an acceptable manner, the small tasks assigned him, his responsibilities should be increased. When such a student leaves the place his loss will be keenly felt. Such students will be "masters and not slaves of labor." They will love work and court responsibility.

"The thing that is difficult and interesting is how to put principles into practice," said President Wilson, addressing a French delegation. "It is not profitable to have far-away visions, but it is profitable to have nearby visions of what it is possible to accomplish."

Improving the Sabbath School

IN EVERY SENSE of the word the Sabbath school should be a real school, and not an hour for relaxation or mere entertainment. This thought was made prominent in the recent Madison Sabbath school convention.

The Sabbath school, in one day, and worse yet, in one hour, must often counteract the trend of education received during all the rest of the week. Then, surely, the Sabbath school should have teachers at least as well qualified for their work as are the teachers in the day school.

Often the small boy on the street gets quicker returns from the instruction he gives the newcomer in the community than does the teacher in the school room. This is because the street urchin, acting as teacher, is full of his subject; he is loaded with enthusiasm; he demonstrates the lessons he gives; he is active, living, up-to-date in the instruction he imparts; he demands quick returns from his student, the innocent neighbor boy, and he gets what he goes after.

Bible teachers have some lessons to learn from their competitors on the street.

The old type of Sabbath school: The classes are crowded together; the room is noisy; the teacher sits before a class of restless children, who can hear the teacher of the adjoining class easier than their own; questions are read from the lesson book; answers are read from the Bible or given in monosyllables; the hour for recitation is short, and some wish it shorter. The teacher opens class by announcing that she has had no time for preparation this week, and it is not necessary for the students to even say as much, for it makes little difference, so far as requirements are concerned, whether they study or not.

The new type of Sabbath school: The class room is light, airy, and well seated. Each student occupies his assigned seat. He

comes with book, paper, pencil, and a well prepared lesson. In the room are blackboards, maps, and reference books. The teacher stands before the class, students are called upon to recite, and they are graded for the work done; they have written recitations from time to time, draw maps or recite at the board as the case may be. In other words, as "the public schools have greatly improved their methods of teaching," so in the Sabbath school should "object lessons, pictures, and blackboards be used to make difficult lessons clear to the youthful minds."

Such a Sabbath school demands a corps of well trained teachers, and officers capable of training teachers, or acting as substitute teachers when they are required.

As a result of the discussion, a Sabbath school teachers' training class was organized. Pedagogy and methods of teaching as applied to the Sabbath school lessons will be taught; regular attendance is required as for any other school work; grades will be given.

Madison has always regarded the Sabbath school as a vital factor in its educational work, and the convention served to emphasize in the minds of new students the importance of the long class period, the class review, and other methods introduced earlier in the history of the institution.

Young People's Society Activities

TO BE A MEMBER of the Madison School family means also membership in the Young People's Society. This year especially the openings for work have been numerous. The young people are interested in nearby activities, and they are equally interested and want to lend a helping hand to philanthropic enterprises at a distance.

In order for the student body to become acquainted with the work in rural communities, visitors from the rural schools are heartily welcomed by the Band, and in addition to this, in several instances, a member

of the Society has been sent as delegate to a rural school in order to ascertain, first hand, the activities of that community and the school's need of help.

Last fall Brother John Peters visited the work recently started near Franklin, Tennessee. Brother E. R. Allen and his co-workers were struggling to build a school house. The Society took opportunity to assist, and raised sixty dollars with which to seat the building, and sent an extra five dollars with which to buy books.

The Society has a deep personal interest in the Nashville treatment rooms. The treatment room company are still members of the Society, and when the work was begun in the city, the Society solicited in its behalf, and up to date has supplied \$40.00 worth of sheets, and has put \$10.00 into other treatment room facilities, such as towels, compresses, and fomentation cloths, and has donated two blankets.

It was known to the Society that the Lawrenceburg workers were caring for a good many sick people, and that they were planning to build a treatment room. Brother Bechtel was the Society's representative who brought back a graphic report of the work of this company. As a result of the Society's activities, Lawrenceburg received for its treatment room, quilts, bed spreads, woolen blankets, sixty pieces of linen, such as towels, scarfs, etc., and \$20.00 with which to purchase sheets.

The Society takes this opportunity to thank their friends at a distance who responded liberally to their request for donations.

The Society has been active in the circulation of literature. Six-hundred copies of *The Watchman Magazine*, 200 copies of *The Youth's Instructor*, and 250 anti-cigarette leaflets, have been placed in the hands of rural schools, in the cafeteria, and the treatment rooms for free distribution. Knowing a family living near one of our rural schools which contains eight or

nine children, the Society sent this family a year's subscription to *The Youth's Instructor*. A year's subscription to *Good Health* and *Life and Health* were donated to the city treatment rooms.

When the world was being stirred by reports of the suffering in Armenia, the Society responded with a donation of about \$250.00 to the Armenian Relief Fund.

This illustrates some of the activities of the Society. This week it is meeting the express charge for two crates of goats sent from the Madison flock to one of our rural schools. Diversified activities indeed, but each one has meant life and inspiration to the Society. It sometimes seems that the more one gives, the more he has to give.

Rural Life

The Hardy-Field Seed and Nursery Company of Kansas City, Missouri, sent the school twenty-five Winfield raspberry plants for trial. This is a new black raspberry, said to be superior to any yet raised.

The school has had so many calls for young grape vines that plans have been made to propagate several thousand grapes of each of the best varieties grown here, in order to be sure of the stock it is sending out.

Ground for potatoes was prepared in the following way: a fertilizer of chicken manure and hard wood ashes, kept dry during the winter and mixed half-and-half, was placed in the bottom of a deep drill. The quantity used is about 600 pounds to the acre. The mixture is lightly covered with soil, then the potatoes are planted, the object being to protect the potato from direct contact with the manure.

"Fathers and mothers, who possess a piece of land and a comfortable home, are kings and queens."

Health Hints for the Home

Worry Affects the Health

GOOD HEALTH depends upon the integrity of the nervous system. The brain, the great center of this system, is largely under the control of the will. While the sympathetic nervous system is not directly controlled by the will, yet it is influenced by brain action.

Every organ and every fiber of the body is under the control of the nervous system, and is affected by the impulses that originate in the brain and come to it over nerve fibers. When we are happy, cheerful, and contented, we are sending strong impulses to the organs, fibers, and cells, impulses that are full of life. "A merry heart doeth good like a medicine."

UNHAPPINESS, fear, and worry, originating in the brain cells, send impulses over the nerve tracts to the organs which upset their functioning, and bring about a state of poor health which is usually termed disease (dis-ease). Despondency, lost hope, or "hope deferred maketh the soul sick."

By interfering with co-ordination of organs and cells, fear produces poisons in the human system, and upsets the normal activities and functions of the various organs. In other words, wrong thinking leads to wrong activities, for, as the Scriptures say, "As he thinketh in his heart, so is he."

WHILE IT is necessary to treat symptoms, to give palliative treatment, yet, one cannot hope to cure disease until the cause of the trouble is removed. The fundamental step, therefore, in healing the sick, is to discover the cause of the trouble. If the disease is induced by habits of wrong thinking, or wrong actions, due to a wrong mental attitude, either willful or through ignorance, the first step toward a cure has been taken when those bad habits of thinking have been corrected.

Habits of right thinking must take the place of former bad habits. It is necessary to overcome evil with good. Strong, wholesome, healthy thoughts generate a stream of life that sends strong impulses along every nerve tract of the body. And the fibers themselves, and the organs respond.

Tests have been made showing that a dog in a state of fear will not secrete the necessary gastric juice to digest its food. For a person to eat when he is in the wrong state of mind means faulty digestion, poor elimination, and consequent toxemia from food poisoning.

Nine-tenths of the disease of the human family is traceable to wrong thinking. The remedy, therefore, is to learn to think right thoughts; to love truth; to trust; to be happy and cheerful; and, as a reward, "health will spring forth speedily." This applies especially to functional disorders. It is recognized that there are pathological changes which call for surgery or other corrective measures.

WHEN one finds himself out of health, suffering some disease, he should recognize the fact that in all probability he has been guilty of some sin against his physical being. He should study the laws of the Creator, repent of his past folly, forsake his wrong course of living, put his mind in harmony with the true laws of life, and then wait patiently for Nature to act her part in restoring the organs of the body to normal condition.

To seek physical relief from a physician without first having a desire to learn correct laws of living and a willingness to live in harmony with those laws, will bring no more permanent relief than for a sin-sick person to seek spiritual relief from a human being.

Mother D's Health Suggestions

The open air is man's natural dwelling place. To shut one's self away from fresh air and sunshine is suicide.

The sleeping room cannot be too well ventilated.

Sleep is the great restorer of the nervous system. Retire early, for one hour of sleep before midnight is considered worth two after midnight.

Clean houses, clean raiment, and wholesome food and drink are necessary to the comfort of Christian teachers.

Most people will find that two meals a day are better than three.

Not a morsel of food should pass the lips between meals.

Most ministers dwell on the work of the soul; they say little concerning the work of the body; but both body and soul belong to God.

Here and There

A View of China's Needs

AT VESPER service, Doctor Richard Smart, teacher in Soochow University, China, returned missionary visiting his wife, a guest at the sanitarium, gave a vivid sketch of openings in the Orient. "The time is past," said Doctor Smart, "when people have to be fed on displays of idols, on curios, and weird tales. People now are not interested merely in the peculiarities of the foreigner, but are eager to hear about the everyday life, the political, social, economic, and religious conditions.

China's greatest need is education along democratic and industrial lines, a Christian education. The government is far removed from the people. They have had no voice in its operation. They have not learned that co-operation is the life of democracy. But the Chinese are looking to us for help.

Recently the Changchow gentry offered a Methodist Church \$5000.00 the first year, and \$1000.00 each succeeding year, if it would build and conduct a hospital.

In a town 30 miles from Soochow, China, \$12,000.00 was donated for a Christian high school and industrial school. None

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of the donors were believers in Christ. A wealthy iron dealer put up an orphanage and lecture hall, and asked that a Christian pastor be put in charge.

"The outlook for industrial schools is very hopeful," said Doctor Smart. "We can fill such schools as fast as they are put up. The Chinese like the industrial school better than any other."

Viewing China's need, students could not help realizing the value of the lessons they are getting in self-support, in co-operation, and in self-government, and they saw clearly the value from an economic, social, and industrial standpoint of an education gained on a school farm.

Madison is called "a training school for home and foreign missionaries," and we are told "that the class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields." So why not expect to have workers "over there" in the near future?

Acknowledging Receipt of Survey

"... Just received THE SURVEY, and enclosed one dollar to help it on its way. — *An Iowa Friend.*

"... I am so glad you are getting out a periodical. Enclosed is \$2.00 to help the work. — *A New Jersey Friend.*

"... I am enclosing \$1.00 to help in your publishing work. Kindly put my name on your mailing list. THE SURVEY reminds me of my visit to Madison." — *One of the Southern Mountain Workers.*

"... The MADISON SURVEY came yesterday. I was glad to get it. It marks a forward movement. May it prosper. I am sending you names for the mailing list. These people are interested,

and I want to make sure that they get the paper." — *A Rural Worker.*

Brother W. W. Murray, writing from Santa Ana, San Salvador, tells of openings for medical work. "This is a great country with vast opportunities. There are no sanitariums, no nurses, and I was about to say, no doctors.

"We need everything. Above all we need the gospel. We are trusting in Him, having cast our last penny into this work. We need everything, especially the devout prayers of those who can move the Master's arm. We remain a part of the Madison vine. We will appreciate it if you can secure for us a copy of Rational Hydrotherapy and a special work on massage."

The Young People's Society has sent Brother Murray a box of books.

Stepping into the food factory at the close of the day, there could be seen a thousand pounds of peanuts, fresh roasted, ready for the making of vegetable meats. Trays of crackers were piled high, awaiting the packers. Brown, crusty loaves of bread, fresh from the oven, tempted the appetite. The bread is for home consumption, and the number of loaves it takes to feed a family of working men and women together with Madison's boys and girls is a marvel. Concerning foods for the market, anyone who wishes may have an order blank.

Mr. and Mrs. Ross McMains, former Madison students, are now rural workers located near Daylight, Tennessee. They have had many calls to help the sick, and writing to friends at Madison, Mrs. McMains says, "We need a nurse very much. We have all we can do to get our place in condition this first year, and we cannot do justice to the calls from a distance. I hope the Lord will impress some good soul to come and help in community nursing. We plan to build soon, and will then have room for all the help you can send."

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Our Nurses

THE TRAINING of teachers is not Madison's greatest problem. When ready for the field there is a place waiting for them. On leaving school they are not tempted by high salaried positions; they go direct to some rural community, and there develop a school which becomes a community center.

With nurses the case is different. There has been no definite place in waiting for them. A few find positions in some institution, but the majority take up private nursing. It has not been the sentiment in institutions training nurses to provide any other future for their graduates. It is these private nurses that have caused the anxiety. They start out with good intentions, but before long they lose the spirit of devotion. By associating with physicians who ignore the great natural laws of healing, the nurse soon finds herself carelessly indifferent to the principles she was educated to regard as sacred. She drifts until money making becomes her ruling motive.

ALMOST TWO years ago Madison nurses, recognizing the pressure brought to bear on the one who is out in the world without an anchor, organized for city medical missionary work as part of the nurses' course. City work was done under the direction of the institution and on a self-supporting basis, the nurses working for a moderate wage.

THEN CAME the epidemic of influenza, the scarcity of nurses, and the demand for an exorbitant wage. While most Madison nurses took the other position, it was painful to find that some came to feel that it was beneath their dignity, and unbecoming one of the profession, to work for less than the wage demanded by the union.

The Polk Street Settlement was offered to the school while this question was under discussion, and the offer was accepted. The Settlement is to be a nurses' center for city work, as the rural school is a center of community activity for Madison trained teachers.

THE CRISIS passed, and the decision was made by Madison nurses before the article appeared in the *American Medical Journal* severely criticising the high-priced nurse.

"The War and the epidemic of influenza, with the consequent scarcity of nurses," says the *Medical Journal*, "have acutely drawn attention to the trained nurse and to the fact that she does not supply the suitable agent for ministering to the large body of the ill. . . . The large mass of people of moderate means, too self-respecting to accept charity, and not able to pay the high price of the expert nurse, must be deprived of her services, or secure them at what to these people is often a ruinous sacrifice. . . .

"For her own good let the nurse be a little less autocratic, a little less dictatorial, a

little more human. 'Not to be ministered unto, but to minister,' is a good motto for a nurses' training school. . . . Should not methods less like those of selfish private ownership give way to those wherein service to the sick public is the paramount aim?"

IN THE future, greater care will be exercised by Madison in admitting candidates to the nurses' course. The school is conducted for those whose purpose it is to do philanthropic work, and only those who have this spirit should ask the privileges of the institution.

Schools for the Children

MANY OF OUR leaders feel that we have wandered from the simplicity of Christian education. In the past the greater part of our educational work has been for the youth in the academies and colleges. These have had the financial backing of the denomination, but the little ones have been educated according to the financial ability of their parents, or they have been dependent upon the help of interested church members. It is now decided that the Union Conference shall carry the financial burden of the church school and assume the responsibility of educating the children. The goal set before us is, a school for every church having at least six children. Lack of finances will never again be an excuse for having no school." So writes an educational secretary.

This indicates advancement. All our children should be given practical training in a school located on the soil. The permanency of the teaching force should be assured by the fact that teachers have a home in connection with the school and are making their support largely from the soil. "God bids us establish schools away from the cities." "Such an education as this can best be worked out where there is land to cultivate." God will bless the work of

schools conducted according to His design. And when such a plan is followed, "The message will be quickly carried to every country and souls now in darkness will be brought to the light."

Well Recommended

A MAN and his wife wishing to enter the Madison school sent, with the application, a recommendation which reads as follows:

"Brother A is one of the best workers I ever had connected with me in all my teaching experience. He took an interest in the farm and stock and apparently had some other ambition than simply to put in his time. Before her marriage his wife was first assistant in the academy kitchen, doing a large part of the cooking and proving herself an earnest, hard working girl. Both of these young people had a sound religious experience. I certainly encourage them to go South. I do not believe you will be disappointed if they connect with you with the idea of going into rural work later on."

Such students always find a welcome at Madison.

Health Hints for the Home

Treating the Sick

SUBJECTS of vital concern in the conduct of the institution are considered by the Faculty each Sabbath afternoon. The following thoughts were developed at a recent meeting conducted by Mrs. Drullard.

Many would be saved from death if physicians, instead of trying to cure disease, would teach their patients how to prevent disease.

We are not excusable if, through ignorance, we destroy God's building by taking into the stomach poisonous drugs.

Many who do not die under drug medication are left to suffer, some becoming helpless wrecks.

By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing.

When disease is overcome, no credit should be given to drugs; the credit belongs to nature's restorative power.

God's servants should not administer medicines which will leave behind injurious effects on the system, even though they do relieve present suffering.

There are more who die from the use of drugs than all who would have died of disease had nature been left to do her own work.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies.

Rural Life

What is Education?

DOCTOR P. P. Claxton, United States Commissioner of Education, once spent two days with Madison and its rural teachers. The following paragraphs are from one of his lectures:

You cannot teach agriculture in the school room; you cannot set a boy on a bench and teach him agriculture when the teacher himself cannot farm. You cannot teach a girl home economics in the school room with a little alcohol jet and a pan or two. You are never going to teach any of these things until the school and the community fuse into one. That is why I want the teacher to have a home on the farm.

We have the idea that we cannot have a school unless each child has a place to sit down all the time. Does a boy have to sit strapped to a desk in order to get an education? *Boys are educated when they are doing things intelligently.*

You cannot educate people unless you make them work, and you cannot educate them much unless they work in the soil. All our knowledge starts with nature. There is no other source of knowledge than nature, together with some kind of revelation. A city boy lives on a pavement, drinks soda water in summer, and wraps up in winter. What chance has he to learn anything

about the heavens, or the earth, or the forces of nature? If it rains, he stays in the house; if the weather is cold, he drinks oyster soup; and when it is hot, he goes to the swimming pool. But, if he has a garden and works in it, rain means that the land is wet; dry weather means that his crops will die; cold weather means that his plants may be killed. This boy learns to watch the sky to see if it is going to rain, and to study the seasons with respect to his closest needs. All knowledge comes from the farm.

Strawberries

IN THE Southern states the time to set out strawberries for next year's crop is between now and the middle or last of April, according to weather conditions. Two of the best varieties to put in cans are the Edmund Wilson and the Brandywine. These are both mid-season berries, ripening at the same time. The Edmund Wilson bears the largest berry and is the heaviest yielder of any strawberry we have tested. It has little market value because the color is so dark. The Brandywine is a berry of medium size and a heavy yielder. It is well to can the two varieties together.

This week the orchard was sprayed with lime-sulphur. The pear trees and other sections of the orchard were sprayed with Scaline, not only as a preventive of San Jose scale, but as a cure for blight, galls, and rots of all kinds. Late information from Experiment Stations goes to show that this spray is reasonably successful both in curing and preventing pear blight. It must be used while trees are dormant.

"Yes, I know Madison," said a small boy attending class at the Polk Street Settlement, "for I have been there." And turning to one of his companions he said, "You know, Bob, they have a pen of billy goats out there that are nearly as big as Shetland ponies." He had seen the Schwartzberger-Guggesberger goats, Oberland III and Oberland IV.

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Here and There

Younger Members of the Family

THE TRAINING offered at Madison is for men and women of maturity. The school encourages parents to take training for rural community work in the South. When fathers and mothers enter school it becomes necessary to do something for the children. This year the little ones have their class work with Miss Marguerite Coffin.

During the winter term physiology was made the basic subject, and with it were correlated Bible, reading, writing, language, and drawing.

Nothing is learned until it is put into practice. At roll call the children answer to their names by telling whether they have brushed their teeth this morning; or, whether they have been eating between meals during the past twenty-four hours.

The teacher judges the force of the lessons she has given by watching the children's trays at meal time. For in the classroom they are taught food values, the meaning of a balanced ration, and the proper combination of foods. And, as meals are served on the cafeteria plan, even the children have opportunity to exercise their own judgment as well as their intelligence in the selection of their diet.

A visitor was heard to say, "If you want to find pupils well informed on the subject of physiology, talk to the children in Miss Coffin's physiology class. Those little folks have a better understanding of their bodies than many older persons. Quiz them, if you don't believe it. And the

thing that interests me is to watch them put those lessons into practice. I am convinced of the wisdom of taking one subject as a basis for correlation."

Lawrenceburg Gets Help

ABOUT one year ago Brother and Sister Floyd Bechtel of California visited Madison and decided to remain for training. Mr. Bechtel became Brother Rocke's assistant as garden foreman. For six months Mrs. Bechtel was matron of Kinne Hall. Both are capable, active young people, and just such as Madison needs. But from the beginning of the institution when an urgent call has come for help, it has been Madison's policy to give, if by giving it can build up the work in the South.

"Our greatest need," wrote Brother T. A. Graves of the Flatwoods Industrial School, "is the help of a man and his wife. We need a man on the farm, and a woman to assist in the teaching, and we need them very badly."

For two years or more Brother Graves has sent in this call. Mr. and Mrs. Bechtel each visited the Lawrenceburg school. The more they knew of the work, the deeper became their impression that they should connect with that school.

The Madison family had a gathering on the eve of their departure, March 2, to give them a happy send-off. They are missed, but their going only binds Lawrenceburg and Madison the more closely together.

From Chestnut Hill Farm School, near Fountain Head, Tennessee, comes word that treatment rooms have been completed and made ready for patients. Brother and Sister Harold Mathews have recently joined this company. During the winter Miss Lola Spear assisted Mrs. Ard in the school room.

THE SURVEY has no subscription price. It is mailed to you free of charge. As it is not the purpose to urge its presence where it is not wanted, those who wish their names on the permanent mailing list are asked to notify the publishers between this date and the first of May.

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Methods of Teaching

For Class Room and Manual Departments

TRAIN THE MEMORY, but do not overtax it. "For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost." Thus is described the system of education from which we now strive to free ourselves. When reform is advocated, "seeing the evils of this method, some have gone to another extreme." That is, they have neglected the education of the memory. By making work practical, by combining theory in the class room with practice in manual departments, the education given students should strengthen the memory without over-taxing it.

Study individual needs. "Christ in his teaching dealt with men individually." It is the duty of every teacher to adapt instruction to the personal needs of his students.

Study facial expressions. Christ "watched the faces of his hearers, marked the lighting up of the countenance, the quick, responsive glance which told that truth had reached the soul." The teacher should face his students, should speak directly to them, should know from the expression on their faces that they comprehend his instruction, and, as they learn, there should vibrate in his own heart "the answering chord of sympathetic joy."

Demand a response from the student. Opportunity to express himself is the ambition of every active student. Not only should the student be permitted to express himself in words, but true education affords opportunity for individual expression of new ideas through the hand. That is, class work is correlated with manual labor, the manual work being the intelligent expression of mental growth. Have gardens; teach students to cook in your own kitchen, over your own range, and not over "one gas jet with toy pans."

Adapt subject matter to each student's capabilities. The Master Teacher "discerned the possibilities of every human being." An unpromising exterior must not turn the teacher aside. It takes the spirit of Christ to live up to these ideals, but self-supporting work can be successfully done in no other way.

Teach students how to study. If every-day life is brought into the school room and school experiences are to continue throughout life, "every youth should be taught the necessity and power of application." Study with your students. Don't leave them to flounder through hard lessons, wasting time that, with a little help from the teacher, might be profitably spent.

Students need an all-round education. "The youth should be taught to aim at the development of all their faculties, the weaker as

Sabbath afternoon Faculty study conducted by Miss DeGraw, and based upon the book "Education," pp. 230-235.

well as the stronger." Christian education makes a well rounded character. The factory system educates one faculty to the neglect of others, while normal home life and life on a farm call for the exercise of practically all the capabilities.

Students should have a definite aim. Christ at the age of twelve had decided upon his life work. Our students should steer toward some harbor and not drift on the educational high seas.

Use simple methods. "The teacher should constantly aim at simplicity and effectiveness." The teacher should be full of illustrations; his instruction should be definite, and students should be required to as definitely perform their tasks. This is especially applicable when class and manual work are correlated.

The teacher should be full of enthusiasm. When lessons are drawn from every-day life both teacher and student are alive. When class is held in kitchen, garden or laboratory students do not sleep.

Look for results. The teacher should never go into the class room without a definite plan. Know where you are going, in teaching as well as when you board a train. Expect to take your students *somewhere*. Have your work well outlined, and demand definite results from your students.

Stress the fundamentals. Students may be ambitious to study higher mathematics when they are incapable of keeping simple accounts. Emphasize the fundamentals. Some demand elocution before they are able to handle the elements of the English language. Let them first master the lower subjects. Some want piano or algebra before they have mastered the art of making bread. All three are proper in their place, but first stress the most essential.

With the Classes

THE CHEMISTRY class was discovered one day this week in the dairy department, learning to use the Babcock

tester in order to determine the amount of butter fat produced by the cows in the school herd. They study sheep dip, preparatory to dipping the goats and the sheep; and after studying spray composition, Professor Bral-liar and his class can be seen in the orchards spraying the trees.

The teacher of arithmetic is also the mill man of the school. It is easy to understand, therefore, why students in this class are figuring the contents of the corn crib, estimating the value of corn fed during the winter, or determining the cost of the grain fed in the horse department for the month of March; or measuring wheat for the mill, adding a toll for the milling, and selling the flour to the food factory.

But Professor Wheeler does not confine his class to grain problems. He has them out in the garden measuring plots for early peas, locating acreage for the new strawberry bed, measuring the present orchard, or, they are figuring the cost of fencing or of material used in building the cement walks.

Everybody should know how to care for the sick, but all cannot take a complete nurses' course. For such there is a class in simple treatments and accidents and emergencies. One of the students is a mother who came to Madison for the practical instruction that will help her in her own home. After spending several weeks in this class, Mrs. Hanson wrote:

"Mrs. Wheeler has certainly impressed upon our minds that the use of poisonous drugs lays the foundation for much disease. Through their use, poisons accumulate in the system which may do the body serious injury later on. We have been taught that the very best remedies for those who are ailing are rest, exercise, pure air, sunlight, proper diet, the free use of water, and trust in divine power.

"We are learning that good health is the result of strict obedience to God's law. In addition to theoretical instruction, we have had valuable experience in giving treatments with simple facilities such as one finds in the ordinary home. We have given foot baths, fomentations, hot and cold sprays, hot baths of various sorts,

packs, cold mitten frictions, and salt glows. We have had some experience in treating accidents and emergencies, or 'first aid for the injured.'

"While we do not wish any of our number to be sick, yet if one is found to be ailing, the class is delighted to have an opportunity to give the treatments.

"The result of this class has been that some who before thought a nurses' course too long, have decided to take the training in order to fit themselves for medical missionary work."

This class work is similar to that which should be given in many churches.

Health Hints for the Home

Instruction in Cooking

THE PURPOSE of the Sanitarium is to educate as well as to heal. A carefully regulated diet is an important part of a patient's program, and naturally there are many inquiries in regard to the preparation of foods that appear on the menu.

So simple a thing as a well-baked potato arouses comment. And so the matron, Miss Frances Dittes, goes carefully over the preparation of the potato and her method of baking.

At a recent meeting of the patients' cooking class, interest seemed to center about salads, salad dressings, and bran gems, methods of cooking rice, the digestibility of various foods, and how to learn proper combinations.

The fruit salad, the main dish in the day's "salad dinner," was made of sliced apple and celery in equal quantities, a few raisins, sections of grape fruit and orange, garnished with ripe olives and nut meats, and served with a salad dressing. Thinly sliced banana may be used if desired. A garnish of water cress or lettuce is equally effective.

The salad dressing was made as follows: To one well beaten egg is added four table-spoonsful of lemon juice, one teaspoonful of salt and one of sugar. This is heated in a

double boiler, being stirred meanwhile until it thickens. It is allowed to cool and then thinned with an equal quantity of whipped cream.

Bran gems call forth many questions when it is known that they contain nothing except air to puff them up. This is the way they are made. For twelve gems, use one-half cup cream, ice cold; one-half cup milk or water, ice cold; one teaspoonful of salt. Beat until light and fluffy. Add one-half cup white flour and sufficient bran to make a soft batter. Drop this ice cold batter into muffin pans sizzling hot, and bake in a quick oven.

Rural Life

One of our best flowering shrubs is *Buddlya variabilis* which, in Tennessee, blooms constantly from the last of May to the middle of November in spite of frosts. The bush should be cut within a foot of the ground each spring. When well fertilized, the plant grows from four to five feet high in one season with branches spreading about three feet, and bears hundreds of long, lilac-like clusters of flowers. It grows well anywhere in the South. A unique thing about this shrub is that it attracts all the butterflies in the country, and for that reason it is commonly called the butterfly bush.

The English sparrow has become so great a nuisance at Madison that it is necessary to take measures to destroy it. One afternoon Brother Howell poisoned thirty-six with wheat, soaked in strychnine and scattered where the sparrows gather. Stearn's Electric Rat Paste, mixed with corn meal, is also an excellent poison for these pests. They carry it to their young, poisoning them also. Care must be exercised to keep the bait out of reach of chickens and cats.

The eight goats shipped to Sand Mountain had a long journey. Instead of going through to the foot of the mountain where they were to be met and taken up the trail, the express-

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man took the crates on to Chattanooga. They came back to Bridgeport, and then over to Shellmound, where Brother Scott finally found them. They were hungry, but they stood the trip well. The flock has already increased by the birth of one kid. Mrs. Scott writes, "We had such a time getting them that they have been well advertised."

The effect of early and thorough preparation of ground for wheat is demonstrated by the school's twenty-acre field which adjoins the Neeley's Bend road on the south. This ground was plowed in July and disced thoroughly every few weeks until seeding time in October. Neighbors watched the preparation of the seed bed with a good deal of interest, and offered many comments. This spring the fine stand of wheat bears witness that the labor was well spent.

Here and There

ATTENTION! The classes are on the lawn for physical drill, Brother Harvey Bean acting as director. Setting up exercises are good for farm boys, for office men, for students, and for sanitarium patients. The company on the lawn has representatives from all these places. Broad chests, deep breathing, and correct walking are items in physical development on which emphasis is laid. And that students should maintain proper posture while doing manual work is a part of the effort to dignify labor.

Mrs. Lela Morgan and her little daughter, Lallie, are living in Porterdale, Georgia. Sister Morgan is nursing in a hospital, and

she writes of opportunities to assist the mill people. There are three nurses and a teacher, but she says it is hard to find nurses having a missionary spirit, "and it takes a strong character to meet the situation here." The school has a free reading room and free baths for the children. "I wish we might have Madison nurses to fill vacancies that will occur here in the early summer."

Miss Fanny Battle, Secretary of the United Charities of Nashville, and four of her associates came to Madison during the week in quest of a nurse. The ladies take city children, and even babies, to a home in the country during the summer months. Their requirements are a well trained nurse, "who loves and understands children, to take charge of the nursery and prepare food necessary for sick and convalescent children; to conduct classes for The Little Mothers' League twice each week," and to be generally helpful in uplift work among the children. Who is ready to answer the call?

Last week THE SURVEY stated that most Madison nurses have it in their hearts to work for a moderate salary and to throw their lives into philanthropic work. From one who has tried the other plan and has been drawing from \$35.00 to \$50.00 a week, come the following words, which make us have more confidence than ever in Madison nurses. She writes, "I can't get weaned away from Madison. I enjoyed the money that came from this kind of nursing, but somehow I can't have a satisfied feeling while doing it. We fry bacon and ham, make tea, coffee, etc., and I can hardly tell when Sabbath comes. You know how it goes. I wish you would write me about the work in the home school and plans that are being laid to further that work."

THE SURVEY has no subscription price. It is mailed to you free of charge. As it is not the purpose to urge its presence where it is not wanted, those who wish their names on the permanent mailing list are asked to notify the publishers between this date and the first of May.

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VOL. I

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No. 7

Come Back to the Land

STUDY IN AGRICULTURAL LINES should be the A, B, and C of the instruction given in our schools."

"It reveals cowardice to move so slowly and uncertainly in the labor line,—that line which will give the very best kind of education."

"Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement."

"Schools should not depend upon imported produce for grain and vegetables and the fruits so essential to health."

"Our youth need an education in felling trees and tilling the soil, as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work, and should work with them."

"No line of manual training is of more value than agriculture. . . . The occupation most favorable to development is the care of plants and animals."

"It would be a great aid in educational work could every school be so situated as to afford the pupils land for cultivation, and access to the fields and woods."

These quotations, and many others, show why life on the soil should be part of each student's experience.

Sabbath afternoon Faculty study led by Brother Rocke.

THE HISTORY of God's people, as traced in the scriptures, shows that farm life has always played an important part in the development of the race. To begin with, God placed man in a garden, on the soil, and gave him the trees to care for, to train and to cultivate. Here he was to bring up his children, and as they reached maturity, they were to receive each his portion of the earth to care for, until the whole world was filled with people living for the glory of the Creator.

For centuries after the fall, men came face to face with this original farm-home as they worshipped each week-end at the gate of Eden. Each Sabbath was a reminder of the original country home, as well as a time to come in close touch with God and his works.

Gradually the race drifted away from this idea, until the world was so corrupt that nothing short of a flood could purify it.

THEN NOAH and his sons were located on the land in the highlands near the Caspian Sea. There they had opportunity to develop a stalwart race, but their sons sought an easier place and a milder climate, and gradually drifted down the course of the rivers into the alluvial valleys of the Tigris and Euphrates. Big cities grew up, with Babylon as the capital.

In order to again put the people on the land, God caused "the confusion of

tongues." Men were scattered, thrown out on their own resources, and made dependent upon the work of their hands.

BY ABRAHAM'S DAY they had again centralized, and to Abraham God gave the call "Come out on the land." He obeyed, crossing the desert to a land he had never seen. He settled among the godless tribes, conducted a school on a farm, lived the truth, and educated workers for the Lord. It was from his group of students that deliverers came when Sodom and the cities of the Jordan valley were attacked.

Isaac followed his father's manner of life, and his crops were so abundant that men of the world told him they knew from the looks of his farm that the Lord was his God.

But again came the apostacy from the soil, with the result that the whole people migrated to Egypt. Even in that land they were given an opportunity to work the land. But love of the farm was not strong enough to hold them to the land, and they were taken from the soil and put to work as slaves.

Through Moses God delivered Israel from this bondage. Under the leadership of Moses the world witnessed the greatest back-to-the-land movement in history. Three million people were taken from a life of slavery and placed in the land given to Abraham, where each family had its own home on a piece of land. Every family owned a small farm.

And this was the basic step in a movement for world evangelization.

ISRAEL was told that if they but followed the instruction of God, the world would come to them for light. But their love for the soil was fickle, and they left the farm for other occupations. Later, they changed the form of government also, demanding a king in order to be like the nations about them. Then came wars, defeat, and captivity to Babylon.

This time, the length of their captivity was measured by the days they had neglected the cultivation of the farm. (2 Chron. 36: 21.) Even in this captivity they were to live on the land in Babylonia, and from the farm teach their captors the truth of the God of Israel. (Jer. 29: 4-7.)

In these experiences we have scripture reasons for the present call to place our families on farms, and to locate our educational institution on the land.

Why I Came South

THE FOLLOWING extracts give the spirit of a symposium conducted by the young people in a weekly meeting held Sabbath afternoon:

"My interest in the South dates back to summer school at Berrien Springs. Doctor Sutherland was then president of that institution, and he used to give us stirring talks on the needs of the Southern field. I then taught several years in a church school, and I began to see that these schools should be so located that a garden could be worked by the children and teacher, and that the teacher should be with the children during the months of garden activities. As I studied and prayed, I felt that the Lord was calling me South where opportunities for conducting schools in rural districts are many. It took me eight years to get here, but I have never regretted coming."

"My interest in the South began when I first came into the church. The Elder realized the need of practical workers in rural districts of the South, and inspired in me a desire to throw my life into work for the mountain people. Later I met a student from Madison who was so full of enthusiasm that she added to my growing interest. It took me some time to get here, but I am delighted, because I know I am where the Lord wants me."

"My interest in the South began when a member of my church came to Madison and sent back reports of what was going on here. Two or three other friends came, and later my sister was a student here. My brother and I decided to follow, and I hope William will soon be here."

"I came to Madison because I wanted the principles taught here, that I might use them in my school work in Cuba. I needed the lessons in co-operation. I wanted a knowledge of print-

ing, and some work in the care of the sick. I cannot tell you of the wonderful way the Lord provided for me to get here. Self-supporting workers do not have much money, but when the money came for my trip to Madison, I knew the Lord wanted me here.

Supervisors of Student Labor

IN A SCHOOL which co-ordinates work in manual departments with class room recitations, teachers have problems of supervision to solve.

Teachers must practice what they teach. "Those who would impart truth must themselves practice its principles." It is evident, therefore, that class room teachers should have an active part in manual departments. "Instead of educated weaklings," Madison should turn out students "strong to think and to act, men who are masters and not slaves of circumstances."

Teachers should make their living by manual labor. This principle must necessarily be followed in self-supporting rural schools.

Teachers must learn to obey. Elisha is a striking example of a teacher, powerful in the educational world, whose ability to handle students came as a result of his own ability to obey.

Teachers must not fail nor be discouraged, even though perplexities are multiplied when they go into the field with students, or elsewhere direct their manual labor.

Teachers must be faithful in little things. They are expected to teach students the importance of the smallest duties of life; therefore, they themselves must not overlook the small things.

Teachers must not be self-important. Success comes to the teacher who, while maintaining his position as instructor, is still on the most friendly terms with his students, and willing to accept from them any suggestions they may give as the result of experience.

Teachers should be skilled workmen. Schools teaching agriculture, some useful trades, household economy, cooking, sewing, dressmaking, and the treatment of the sick, must be headed by skilled instructors.

The teachers should be well qualified to instruct. One of the most difficult problems is to secure a faculty qualified to do equally good work in class room and in industrial departments. We must have teachers with high literary qualifications, balanced by skill in one or more industries.

Health Hints for the Home

Work as a Treatment

INTERESTING, that group of sanitarium patients on the lawn with an instructor, carrying out the doctor's work prescription. Guests at the sanitarium, as well as students in the school, are learning to express wholesome thoughts through useful activity, as a means of strengthening nerves, muscles and organs.

Work prescriptions for the sick consist of raking the lawn, trimming shrubbery, or digging among the flowers. The benefit is is not confined to the physical exercise, for a mind that recognizes the value of the out-of-doors has a wonderful effect on a diseased body. In order to stimulate the desire for physical exercise, appropriate instruction is given several times each week. The Doctor's talks deal with the benefit to be derived from country life, from close contact with the soil, exercise in the open, and the therapeutic effects of sunlight.

Patients are taught that the natural home of man is on a small farm, and that the most normal activities center about such a home. This helps them take their exercise prescription with a cheerfulness similar to the spirit with which they follow the directions of the nurse who administers their regular medical treatments.

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Rural Life

A Gift of Dahlia Seed

MR. FENTON, of the Fenton Dahlia Society, San Francisco, familiarly known as "Pa Fenton," and acknowledged as the world's greatest dahlia hybridist, sent the school over \$50.00 worth of his best hand hybridized dahlia seed as "an Easter gift to the wives of the mountain men." This seed, put up in 107 standard packages, has been distributed among our rural workers in the mountain sections of Tennessee, Kentucky, Alabama, Georgia, and the Carolinas, and among other societies and denominations working in the Southern mountains. From letters received, we know Pa Fenton's gift is highly appreciated.

Bird and Arbor Days

HOW MANY of the rural schools plan to observe Bird Day? Many of the states have by law set aside a day for the study of birds, and certainly children in every rural school should observe the day. The hunter spirit gives way to a wholesome friendship for our feathered friends, when we come to really know the birds and bird habits. Bird Day should be but one of many days devoted to this study.

Are your school grounds beautified with trees and shrubbery? Arbor Day should be a gala time in every rural school. It should be a time not merely for planting, but for the study of trees. Children should know tree habits and characteristics just as they know people and animals. This study has a good moral effect. Please report your activities.

Here and There

Brother and Sister Glenn Klady, former Madison students now living in Ohio, write, "We think of the South very often, and plan to return as soon as possible. Brother Stearns and his family write that they expect to return, and want to know when we will be ready to go with them."

Brother E. R. Allen writes from Franklin, Tennessee, that their school closed with a good attendance, and that Mrs. Allen still meets a number of the children two afternoons each week because they want Bible study. An evening class has been conducted also in bookkeeping. Bible studies are being held with parents in the community, and a number of them seem very much interested.

Visitors of the printing office find the English class busily engaged in type setting and proof reading under the instruction of their teacher, and running the press at the direction of Brother George McClure, recently returned from camp. In the printing office students find a natural expression for the instruction given in the class room. There is an advantage in having an English teacher who also understands the art of printing. Both shop and class find this correlation profitable.

"How to maintain health is one of the most important subjects we have to deal with," said Doctor A. J. Harris of Nashville, addressing the family last Sabbath. "Health reform must begin in the home. A man who can control his appetite can control every known sin." Other recent visitors are Elder Leslie Littell, who drew practical lessons from experiences of Job, and Elder C. E. Hooper, circulating manager of *The Watchman Magazine*, whose talk emphasized the importance of seeking avenues for spiritual activity.

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Southern Educational Problems

AT THE ANNUAL CONFERENCE of Southern Mountain Workers held in Knoxville last week, deep concern was expressed regarding the future of the rural school work of the South. Southern states are rapidly extending their educational activities into rural districts. Consolidated public schools are taking the place of the one-room school of the past.

The War revealed the terrible handicap of illiteracy to the nation, and the government is so thoroughly aroused that it is ready with financial strength to better conditions in rural sections.

Sixteen denominations were represented at the conference, all interested in the development of schools, and in other lines of missionary work in the mountains of the South. Whether or not their church schools should accept the proffered aid of the state was discussed at length. The majority opposed the acceptance of state aid, recognizing it as a union of church and state, but a small minority took the other side of the question.

Madison representatives at the conference were profoundly impressed that radical changes are being made in the Southern field along educational lines. There are yet many places open to rural school workers. Nevertheless, at the present rate of development of the public school system, the establishment of a small rural school will soon

cease to be the normal way for our workers to enter a community.

There is even now small place for the church school unless it offers a course of instruction differing from that of the public school. Our workers must turn their attention more and more to agriculture and such subjects as center about the farm, to domestic science, and to medical work. When a territory is occupied by good public schools, our workers must be in a position to devote their strength to these other lines which are still in demand.

Doctor Campbell, chairman of the conference, gave sound advice when he told the workers that their church schools should always be in the lead in methods of teaching and educational standards. The church school should exert a compelling power over the public schools, leading them in educational reforms. Our schools must come closer to the lives of the people; their atmosphere must permeate the homes of the students. Such schools will always be in demand, while the church school of the conservative type will soon have to close its doors.

President Frost, of Berea, took a hopeful view of the situation. He thinks that the field will not close to our schools for some time. According to statistics the mountain people are increasing rapidly. They are more numerous today than ten years ago.

Dr. Frost agrees, that in order to become a permanent factor in the South, the church school must come up to the standard outlined by Dr. Campbell.

It was the consensus of opinion that the school of to-day must be the center of community activity. It must have its teacherage, or teachers' home; it must make provision for students from a distance; it must have plenty of land, with stock, fruit, and the ordinary activities of the farm.

The mountain people must be taught to help themselves. They need, not charity, but the normal development of latent capabilities. Each school should be the center of farm activities for the community, a medical center, and a center for household science.

The teacher must not be a transient, but a permanent resident in the community, mingling with the people and familiar with their problems. A city teacher without love for the country will not make a success. There must be team work, co-operation of the closest kind. The mountain people are not degenerates; they are not like people of the city slums; they simply lack development. They will respond to the principles of democracy, and can be saved to the nation and to the church if the schools are what they should be.

There are 5,250,000 people in the mountain districts of the South, and 3,500,000 of these are strictly rural. The boys and girls from among these people need to be trained to return as efficient workers to their own homes. One or two entering a community alone will make little impression, but a half-dozen well trained young people, going into a valley, and ready to do co-operative work, can make a telling drive. Our rural schools must educate just such groups of workers.

Where are the teachers qualified to lead in this movement for the betterment of the mountain communities?

THE CONFERENCE was attended by Doctor Sutherland, Professor Bralliar, and Mrs.

Scott from the school. At a meeting of our own workers, attended also by Professors Thompson and Tucker, educational secretaries of the Southern and Southeastern Unions, Professors Waller and Jaspersen of Pisgah Industrial Institute and others, it was voted to recommend to the General Conference Committee, soon to meet, *That* the educational department of the General Conference be asked to appoint a man of ability and of experience in the Southern field, whose duty it shall be to select competent workers, families and individuals, to enter the training school at Madison or Candler, and later, in co-operation with conference officers, to assist them in locating for rural work.

There are indications that what is done should be done speedily.

Thanks to Our Friends

WE TAKE THIS OPPORTUNITY to thank friends who have generously contributed to the publishing fund of THE SURVEY. The paper has no subscription price, and is entered as second class matter, according to a law admitting as such, publications from educational institutions, and under these conditions the quick response of friends both with criticism and with money has been appreciated.

A sanitarium guest writes, "I trust I shall receive each copy as it is published. It is almost like visiting Madison. It is just the thing you need. Put as much as possible of the Madison spirit into it."

A North Dakota teacher sends a check and writes, "We are pleased with the paper. I have watched with interest the development of your work. There seems to be a very broad field of usefulness ahead of you."

"I am grateful for the weekly news from Madison," writes a former student, and encloses a check for \$3.00.

"We like THE SURVEY. We think the school is one of the best, and the agricultural training second to none. Enclosed is \$1.00 to help the work along." This came from a casual visitor.

"I thank you for the spicy little sheet. Please send copies to the following names."

"We are delighted with it. It tells the things that folks want to know."

"You are making an interesting paper," writes an editor.

"We are thankful to know what is going on at Madison, and enclose \$5.00 to assist in publishing THE SURVEY," writes an Ohio man.

"The ideas it contains blend so well with my belief and practice that I enclose \$5.00 to help the sheet along," writes a New York reader.

Health Hints for the Home

Suggestions from Mother D

NO MAN, NO WOMAN, can be a successful teacher who is not in good health. Without health of body, vigor of mind is not to be expected.

The teacher's physical examination should be far more strict than his mental examination.

All should take daily exercise in the open air. Next to our obligations to God are our obligations to ourselves. Christianity enjoins obedience to physical law.

Everyone should understand the influence that mind has on the body, as well as the influence of body on the mind.

The laws of nature are the laws of God. They are as truly divine as are the precepts of the ten commandments. Upon every nerve, muscle, and fiber of our body, God has written laws that govern our physical organism. To be careless, or to wilfully violate these laws is a sin.

Diet has much to do with mental development. Dullness and mental confusion are often the result of errors in diet. Many a student has lost his health by not giving proper thought to this subject. The best foods to promote physical and mental strength are fruits, grains, nuts, and vegetables. When properly combined these contain all the elements of nutrition.

White fine flour, pickles, candy, pastries, tea, and coffee weaken body and mind. Those whose work is largely mental should

not eat as much food, nor as many varieties at one meal, as those engaged in physical labor.

There is danger of over-eating even of the most wholesome foods. Many think over study or over-work is the cause of their poor health, when in reality it is due to over-eating. Give due attention to diet, and there will be little danger from either mental or physical over-taxation.

Rural Life

Care of Poultry

AT A BIMONTHLY community meeting held in the "Bend," Professor K. C. Davis, Superintendent of Knapp Demonstration Farm, George Peabody College for Teachers, gave a most practical talk on the care of poultry. It is his advice that poultry houses be open to the south, that they should have a ground floor, and that chickens should scratch for a living, their feed being given them in straw or litter.

Keep the hens up in wet weather. A dropping board under the roosts, with nests beneath the board, saves labor and is conducive to sanitary conditions. There can be no success in poultry raising without cleanliness.

Considering the time lost to egg production by the hen that sits and raises a brood, the incubator is a recognized economy. Hens may be cured of the "sitting fever." Dip them in water and shut them up without food for several days in a slat-bottom box, placed so the cool air strikes the body from beneath.

Powders of one sort and another are only temporary relief for mites and lice. A much better remedy is a spray made from crude oil, or distillate, — which is a partially refined product of crude oil, — thinned with kerosene. Paint the walls of the houses with this, the roosts and the nest boxes, and work it well into the cracks. One dose of the oil,

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thoroughly applied, is sufficient to destroy the pests, as it kills new broods as they hatch.

In order to effectively spray the hen, hang her, by the legs, head down, preferably from the ceiling, so that wings and feathers fall from the body, and spray thoroughly with the oil, using a simple hand spray.

Non-fertile eggs keep much better than others, therefore dispose of cockerels except for breeding purposes.

The school orchards were watched carefully last week, but so far as can be determined, no apparent harm was done by the frosts. Prospects now are good for a heavy fruit yield this season.

Here and There

Fountain Head Industrial School

BROTHER B. N. Mulford writes from Fountain Head, Tennessee, that the school has an enrollment of thirty-five, and that their small sanitarium, The Health Retreat, is doing good work.

The school farm is demonstrating that alfalfa can be grown on the "highland rim," or "barrens," as this part of the country is called. "Seven acres is covered with this beautiful green, and we plan to have another ten acres ready for August seeding."

Farmers about the school are interested in having a community stone-grinder that will turn out an abundance of ground limestone at a low price. Lime is an element needed in the rim soil.

Brother Staines and Elder A. N. Allen

held several meetings at the school, and seventeen young people offered themselves for service. Following morning study, the young people organized a campaign to clear out all of the trashy reading matter in the school. One boy received a package containing six magazines which he turned over at once to the committee, stating that it is his desire to read nothing but such literature as will properly develop his mind.

The community meeting in Neely's Bend was especially favored last week. Besides the instruction on poultry raising given by Prof. Davis and reported elsewhere, Doctors Bishop and Crittenden of the State Board of Health, spoke on the great mortality from preventable diseases such as typhoid fever, malaria, etc., and the importance of farm sanitation. Every home should be thoroughly screened against flies and mosquitoes, sanitary closets should be provided, barn yards and manure pits should be properly cared for. An effort is being made to encourage the raising of diversified garden crops. Mrs. Wheeler and Miss Dittes demonstrated various methods of cooking and serving parsnips and salad greens. The meeting was enjoyable and decidedly profitable.

Professor Baird of Berea College paid Madison a visit on his way home from the conference in Knoxville. He is full of the Berea spirit, is a member of the faculty in the Agricultural department, and is on the lookout for suggestions to better the condition of the mountain people. It is an inspiration to have such a guest, for he is keenly appreciative of such features of the school as crop production by the students, department rulings, the intensive study plan, the manufacture of foods, student self-government, health principles, the general attitude of the institution toward country life, and all practical phases of education.

Those who wish their names on the permanent mailing list are asked to notify the publishers between this date and the first of May.

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Reducing the Curriculum

IN THESE DAYS of rational treatment, the over-heavy individual is accustomed to eliminative treatment for the sake of getting rid of surplus fat. The editor of *College and State*, a publication of the North Dakota Agricultural College, describes the curriculum of some educational institutions as afflicted with "academic corpulence," and prescribes a process of reduction.

This is a well known process at Madison. For fifteen years the institution has been coming closer and closer to an ideal held ever before its student body. That ideal is reached when each teacher of literary subjects stands also at the head of some industrial department. Every teacher connected with our schools should have his work so arranged that he can guide and direct students in some phase of the manual work.

Teachers become better instructors, students see literary and scientific subjects from a different angle, and on the other hand, instruction along practical lines is of much more value when this combination is made. Professor Trowbridge, Director of the North Dakota State Experiment Station puts it this way:

"Every investigator should, if possible, do some teaching, at least along the lines of his investigation. He needs the stimulus

of teaching to make him whip his data into shape for presentation. Too many of us get into the habit of experimenting just for the sake of experimenting. . . The teacher is a better college teacher if he is linked up with the experiment station. . . No student has made the most of his college life who has not come in close touch with the actual work of the station."

For teachers to carry out this program, making a successful combination of class room work and experimentation, or demonstration on farm or in shop, the course of study must be reduced to essentials. Not only must unimportant subjects be weeded out, but minor details and non-essential portions must be eliminated from those subjects that are retained. This will reduce that "academic corpulence" to normal proportions.

The time of the student is now too precious to allow him to pursue what the humorist has called "the tail of the detail".

"God's work is not to wait while his servants go through such wonderfully elaborate preparations as our schools are planning to give. . . If we had a thousand years before us, such a depth of knowledge would be uncalled for, although it might be much more appropriate."

The world needs men of action, and our schools must prepare men *to do by doing*.

Putting Employees on the Land

THE OLDER WORKERS at Madison will remember that, a number of years ago, the question of moving the sanitarium and the publishing house from the city of Nashville was considered by the men in charge of these institutions.

At that time the Madison Board offered to give these institutions the one-hundred-acre tract lying on the river front, in order to encourage them to establish in an ideal location, with land for cultivation and large garden plots for the employees.

Those in charge could see no light in the plan. They objected on the grounds that Madison was too far from the city. Since then the interurban railway, good roads, and the large Dupont manufacturing plant have brought this part of the country into close touch with the city.

The state of Massachusetts is working toward this ideal for the employees in big textile factories by building homes for the factory men, each with its garden spot. This plan will do more than almost anything else to avert strikes, and to bring in a spirit of courage and contentment.

Years ago we were instructed to so locate our institutions, and we might have been at the head of the movement now had our courage and faith been on a par with our opportunities. We have followed the plan of centralization, and the majority of our workmen live on the ordinary city lot. Both by their location and by their surroundings, our manufacturing plants should bear witness to the world of the great principles upon which they are founded.

Rural Life

A Gift for the Garden

WE APPRECIATE the thoughtfulness of our friends, and this week take opportunity to thank Brother S. H. Carnahan

of the Estrada Palma School, Cuba, who is now visiting in Oregon, for several varieties of blackberry cuttings, dewberries, Chinese cabbage seed, other seeds, and a start of hullless oats.

The school tested Chinese cabbage last season and decided that it is a success, the leaf and stalk making an excellent salad.

The seed that especially interests us is the hullless oat. So far as we have been able to learn, this originated in the great grain fields of Canada a few years ago as what is called a mutation, or friek. There were, to begin with, only two or three seeds. The kernels are plump, and look much like hulled oats from an oat meal factory before being rolled. If this hullless oat succeeds it will solve the problem of table oats for us.

Sweet Clover

THE SCHOOL raised five acres of sweet clover last year, and was so well pleased with the experiment that it has prepared ground for another five acres this spring. It is too early in the test to speak with authority, but sweet clover is a biennial which is supposed to seed itself, making it practically a perennial. Another point in its favor is the fact that it will grow on land too thin for alfalfa, and that it prepares the way for alfalfa. It is a soil builder similar to other clovers, makes good pasture, and if cut at the proper time, makes good hay.

Early ensilage corn and soy beans were planted the first week in April. Early sweet corn and cucumbers have been planted in the garden, and about 1,000 tomato plants were set in the open ground.

A swarm of five-band Italian bees came to the school the last week in March. This was unusually early for bees to swarm in this section. Another swarm was caught later. The bees are feasting on the blossoms of fruit trees and seven-top turnip.

This spring ten Bartlett and ten Flemish Beauty pear trees were added to the orchard. The School hopes to control blight, the curse of pear orchards in this section, by the use of Scalecide.

"To work, — to wear that great badge of democracy; — is coming to be popular," said Doctor Claxton. "It is a sin not to let a child, as he is growing up, feel that he is contributing to his own support by doing something, rather than by having things done for him. Therefore, I like the scheme you have here at Madison. I wish that more of our schools were doing it."

Health Hints for the Home

Stimulants

THE USE of stimulating drugs is a common practice. So many sick people feel the need of some stimulant that one of the first questions put by a good many patients is whether they will be allowed to continue their use of stimulants at the sanitarium. So large a proportion of our guests are suffering from nerve exhaustion that it becomes necessary for me to explain to them that, of all people, they should be the last to resort to stimulants. They need tonic treatment, but not stimulants.

The distinction between a tonic and a stimulant is well made by Sir William Broadbent in his description of a stimulant. "A falsehood which dies hard is the idea that stimulants of whatever kind actually give strength and are necessary for the maintenance of health and vigor. Such is not the case, and the well-worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue and, if frequently repeated, at the expense of the constitution."

The nervous system may be likened to a storage battery. During the early years of

life it should be charged with a large amount of nerve force, or vitality. Every day more should be created than is necessary for the day's expenditure. This surplus gives tone, resiliency, stability, and equilibrium.

It is possible to draw so heavily upon a storage battery that the plates are destroyed, and to be of further use the plates must be renewed. So it is with the nervous system. If day by day it suffers from an over-draft of energy, it is injured, and it takes time to restore the nerve force.

One can draw on this surplus nerve energy in a variety of ways: by the use of stimulating drugs, such as strychnine or whisky; by over-eating of stimulating foods, — meats, condiments, highly seasoned foods, confections; or by mental excitement such as may result from pleasure parties, the theatre, business strain, etc.

A patient suffering nerve exhaustion needs to relax and avoid all excesses.

The first effect of relaxation is a feeling of weakness. The patient is beginning to realize the false effect of the stimulants he has been leaning upon. He has been deceiving himself into thinking he was strong when he was not. He has already overdrawn his physical bank account, and yet he has continued to write checks.

A feeling of depression follows giving up tea, coffee, and flesh foods. But the patient must face the situation, and recognize that the only way to restore depleted nerve energy is by the use of wholesome food, proper rest, fresh air, tonic treatment, and a normal amount of exercise.

On the other hand, tonic treatment, such as hydrotherapy, massage and rubs, increases vital capacity without leaving any bad after effects. It has been estimated that it requires about one month of tonic treatment for every year of nerve exhaustion. The sufferer must have long patience, as well as faith in the restorative effect of tonic treatment and confidence in the great principles of right living.

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Here and There

The Flat Rock School

MISS RILLA BOYNTON writes of the work being done at Douglasville, near Atlanta, Georgia.

I have between twenty-five and thirty pupils in my room, and there are twenty other students from the community who attend the school. It is quite an effort to visit all of the parents, but I am breaking Ginger, the Shetland, and he makes a fine missionary pony. One parent told me that his children had learned more in one month than they had ever learned before in a whole school year. This is not said with a boastful spirit, but to show that our methods are appreciated.

"My little folks are piecing a quilt which we plan to send to the county Poor Farm, or to an orphan's home in Atlanta. While learning to sew, we decided to make something that would be useful.

"I have several interesting Bible classes, and the little children find it hard to wait for their Bible stories. I have given them much of the history from Genesis to Ruth, and the life of Esther, as well as other stories. They memorize texts, and it is surprising how well they remember, and how correctly they can repeat the stories they have learned.

"I know you will be interested in our medical work. Brother and Sister Jones are busy all the time. They have spent very few hours at home during the winter, and their work is known all through the county. They have had some good experiences."

Miss Boynton herself has had some experience in nursing when the demand for help was urgent during the influenza epidemic and nurses could not be found. Writing of one little girl's life that was saved she says, "The little girl lived. I helped out until our nurses could relieve the situation, and there is now a very kind feeling in the hearts of that family."

In Trouble

PROFESSOR C. G. CLYMER writes from Daylight, Tennessee, of loss by fire at the Cumberland Industrial School.

Just as the sun was setting Sabbath evening, March 29, a fire was seen in the loft of the barn which destroyed the barn, corn crib, chicken coop, three fine calves, shredder, and all our grain and fodder. Many friends and neighbors came as soon as they heard of the fire, and with their help we were able to save the house and other buildings.

The loss is estimated at \$650.00. There was a small amount of insurance. When one is starting a work, such a loss is keenly felt. We are not discouraged, but believe that the Lord's hand is over us to help us in such a time. We believe, too, that those who are interested in the work of the South will not only remember us in their prayers, but will remember us with a donation, which is much needed.

Miss Annie Wells, a Madison nurse of the 1916 class, has been caring for children in a private family in Asheville, North Carolina. Acknowledging THE SURVEY she says, "I often think of the days spent at Madison, and wish I were again a member of the school family. While I have been at the Manor most of the time, yet I have done some influenza nursing. I assisted in an orphanage where thirty-five were in bed at one time. I had good success. I do not say this in praise of myself, but to let you know how much I appreciate what Madison has done for me. I plan to go into city medical missionary work before long."

Those who wish their names on the permanent mailing list are asked to notify the publishers between this date and the first of May.

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Foundation Principles for the Medical Missionary

THE NURSES are studying how to live, how to keep well, and principles of hygiene and sanitation as taught in the Bible. They find the foundation for all medical missionary work resting upon God's original plan for man to live on the soil. In order to insure good health, man's home should be on a farm, small enough to be cultivated like a garden, and he should live on the products of the soil, the fruits, grains, nuts, and succulent vegetables.

The Sabbath cannot be properly observed unless one is so located that he can study the works of God. Sabbath keeping, therefore, calls us away from city environments.

In our efforts to better humanity it becomes necessary to teach these underlying principles of physical, mental, and spiritual health. Health reform that deals only with food and dress is too limited in its scope. When the children of Israel were located in Canaan where they were to be the light of the world, God gave each family a farm, and upon those farms they were to live generation after generation. The prosperity of the nation depended upon the observation of this law of the land. This law was also a foundation for other laws concerning diet, dress, cleanliness, and all matters pertaining to social relations.

The medical missionary spirit leads us to help the sick and the unfortunate. And as God led Israel to the land, so to-day we must lead the sick and the suffering to homes in the country. These people must be taught to support themselves. "Within the vast boundaries of nature there is still room for the suffering and needy to find a home."

The work of the missionary is given in the following words. "Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive."

We are told, further, that "missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors. This is the work we are called to do."

Then we must teach the sick and the helpless to care for themselves, by training them to habits of industry and thrift. This can be done most successfully in the country.

Instead of placing orphan children in large institutions, groups of people who believe in God's word should leave the

crowded city churches for some quiet place in the country, where they can care for these unfortunate children in surroundings suitable for their growth and development.

These country homes will provide schools, for their own children and for the children of the neighbors. There should be a simple rural sanitarium for the care of the sick, and the schools should provide industries to aid in self-support.

Christian people realize that the city is not the place for growing children. The Lord will bless the efforts of those who follow his plan by moving into the country. Small groups of consecrated families may unite in teaching the children, in helping the neighbors, and in teaching those who desire to move from the cities how to cultivate the soil, how to grow their own foods, how to cook, and how to care for the sick. There will be no lack of money to make the work a success, for people of means are waiting to unite with people of talent to accomplish such work. The promise is that those who do this will see their health spring forth speedily. It is a normal Christian life and a divine method of teaching the principles of the Lord.

The Polk Street Settlement Work

SICKNESS has greatly interfered with the work at the Settlement, nevertheless some progress is being made by a joint

meeting of Nashville church people and Settlement workers was held Sabbath afternoon, and plans were laid for co-operation in the work. Members of the city church

volunteered to assist in the care of the sick, in conducting cooking classes with the children, a work already begun by Mrs. Sutherland, in teaching in the Sunday school, in story telling for the little children, and in other lines as they may have time and talent. The little children are in love with Bible stories, and a good story teller, one who is full of the spirit of the lessons taught by biographies of Bible characters, has an excellent opportunity to touch heart strings that reach into the homes of the people.

The boys are begging for some one to help them with their home gardens. A "live wire", a lover of the country, of the things that grow and the Creator of the growing things, has another chance to reach the homes of the community through a very natural channel. How we need consecrated workers, workers full of the spirit and with a sympathetic touch for the young people and for the sick.

The lecture room at the Settlement must have

seats, and it was voted to ask the churches at Nashville and at Madison to raise the money, half-and-half, for one hundred fold-

A Word With the Reader

LET US take you into our confidence. This is the first issue of THE SURVEY in May, and while you are reading this, the mailing list is being revised.

One friend wrote that he thought THE SURVEY "good enough to warrant a subscription price." We are sure it is. But THE SURVEY is circulated without subscription price under a postal ruling allowing schools and other corporate bodies to enter, as second class mail matter, publications dealing with their own interests. We are expected to talk about ourselves, the South, and the work to be done here.

We would like to acquaint you with the South. That is why you get the paper. There is distress in the mailing room as names are cut off the list. Some of you have a personal friend in the shop who pleads hard to have your name remain. "Can we not leave this one on," is the query. "Is that person crippled in his arms, or for some other reason unable to write?" was the return shot. And off came that name.

The publishers do not wish to inflict THE SURVEY upon any who do not read it. If you do not read your copy, then it should go to some one else. Sorry to drop your name? Indeed we are, but there is a way for you to obtain a copy. If you drop us a line your name will go back on the mailing list.

A Call for Help

THIS WEEK, instead of medical instruction, it seems best to tell of our needs. The time has come to arise and build. This fact is impressed upon us more strongly every day, and this is a call for builders.

The Rural Sanitarium was opened ten or eleven years ago as an act of faith. Many said that the sick could not be cared for at such a distance from the city; that patients would not come to so simple an institution.

The Sanitarium was equipped to care for twelve patients, and for a time this equipment met the demand. But as the work has become known, patronage has steadily increased. Several cottages have been used by the sanitarium guests. During the busy season Gotzian Home, which was built for the accomodation of the school family, has been turned over to patients. Two years ago an addition provided operating room and several guests' rooms.

During the past year the institution has been crowded to the limit all the time, with a waiting list of twelve or fifteen. When six or more applicants are refused in a day, the situation becomes distressing. Physicians who are in favor of our treatments ask why we cannot provide larger quarters to care for those they want to send. When people flock to our doors without solicitation on our part, is it not time to enlarge our borders?

Last summer ten camp-meetings heard the call of the South and the need of workers here, but still the school force is not large enough to do the necessary building. There may be carpenters and builders among the readers of *THE SURVEY* willing and able to assist this work, and the school will be glad to correspond with any who have the spirit of the self-supporting work and who wish to assist.

Brother Chauncey Smith and his co-workers have been painting and remodeling the Nashville treatment rooms, putting them in better shape to accomodate patrons

Rural Life

Oh, Adam was a gardener, and God
 who made him sees
 That half a proper gardener's work is
 done upon his knees;
 So when your work is finished, you can
 wash your hands and pray
 For the Glory of the Garden that it
 may not pass away!
 And the Glory of the Garden it shall
 never pass away.—*Kipling.*

From the Farm

ABRUZZI RYE matures earlier than other varieties. By the 25th of April it is beginning to bloom. Our first year's experience with this variety did not seem very encouraging, but this year we are much pleased with it. Abruzzi rye has a larger grain than common rye and a high protein value.

The first soy beans for grain and seed were planted the 23rd of April. This is rather earlier than previous plantings of the main crop. The object is to have the beans mature before the fall rains.

Sudan grass was planted April 23. Of all grasses in the South this is the most promising for hay. Under ordinary conditions this can be cut two or three times during the season. It makes an excellent quality of hay and is a heavy yielder. Sudan grass looks like Johnson grass, but it is an annual, dying with frost. We sow Sudan grass with either soy beans or cow peas for a heavier yield of hay.

Grapes

MOST of the vinifera grapes, a California variety, wintered in good condition, and will bear some fruit this year. These vines were grafted by the Department of Agriculture on resistant roots with the hope that they will succeed in states east of the Rocky Mountains.

From Mr. Antoine Wintzer of the Conard, Jones Seed Company, West Grove, Pa., the world's leading rose specialists, the school

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has received a number of vines of two varieties of vinifera grapes, brought to Pennsylvania by an Italian over twenty years ago. These are proving a success in that state and the cuttings we have received are well rooted.

Frost has materially injured the strawberry crop. Early frost cut short the early varieties, and the frost of the past week caught the later varieties. It also damaged newly planted grapes, and the potatoes and tomatoes.

Here and There

A Kindly Thought

WE WISH you would put us in touch with some good, needy young people who are struggling against hardships to start their work," writes Brother Klady. "We will not be able to do very much to help, but we want to do something. As we look back over our own experience in the hills of the South, we realize that a little, yes, a very little, would have been a great help to us, especially at certain times. As we have been through a little of it, our hearts go out to those young people that are giving their all."

This is a spirit that we all appreciate. Co-operation will make the work a success. We certainly shall bring the needs of some people to the attention of those who are able to help.

After a hold-up of two weeks, due to influenza, class work of the short course got under full headway this week. There is a

large class in hygiene and sanitation, a cooking class for the finishing nurses, cabinet work for a class of girls, an enthusiastic class in horticulture that divides its time between class room and garden, and classes in printing and carpentry. Short courses demonstrate a phrase of intensive teaching that is very popular at Madison.

Recently Mr. Joseph Peter of Hotel Cloyd, Red Boiling Springs, a well-known summer resort in the northern part of Tennessee, came to Madison seeking a nurse. His wife was once a patient at the Battle Creek Sanitarium, and Mr. Peter had ever since wanted to establish hydrotherapy treatment rooms in connection with his home for tourists, and to introduce a vegetarian dietary for the benefit of his guests. Brother and Sister Royal Leslie left Madison to answer the call.

At a recent meeting of the Young People's Society Miss Elizabeth Wilson gave an interesting account of her trip to the Fountain Head Industrial School, Fountain Head, Tennessee, where she had been sent as a representative of the Society to study rural problems. It is gratifying to those in training in the parent school to see how successfully those already in the out-stations are meeting the problems that confront rural workers. Such visits to the rural schools not only inspire the one who goes out, but his enthusiastic account of his trip always increases the desire of those in training to hasten their preparation.

A good omen, is it not, when the new Protestant hospital of Nashville adds hydrotherapy to the nurses' course. There was a time, not too distant for some of you to remember, when medical schools and hospitals had little respect for rational treatments, but the feeling has changed. Dr. Sutherland has been put on the medical staff of the Protestant hospital and in charge of the hydrotherapy department. He is now giving the third-year nurses of that institution class work in massage.

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Self-supporting Work in Cuba

MADISON was young when interest first developed in the island of Cuba. Possibly only one of the rural schools of the South had been started when from the school family two young men walked out by faith to start a farm school in Cuba. This effort, made by Brethren Kinsman and Wolcott, was carried on for several years. Later other young people, among them Brethren Holmes and Franz with their families and Sister Burgos, taught in the Island.

Colegio "Estrada Palma" was established in the year 1909 by Brother and Sister S. H. Carnahan, who have labored unceasingly for the youth near San Claudio, and Miss Ina Fischer, Sister Carnahan's daughter, has been her mother's faithful and constant assistant. For the past seven months Miss Fischer has been a member of the Madison family. To-day she and her friend, Miss Amador, are returning to the work in Cuba.

Spanish fields are ever before us, beckoning to workers in preparation, and with

these two young ladies in our midst, we have had a keener interest than ever. A farewell meeting gave opportunity for a study of the needs of the island. Doctor Sutherland told of the natural beauties of the place

and of opportunities for agricultural and medical work. Miss Fischer outlined the work at "Estrada Palma," and told of the demand for similar schools in different sections of the island. Recently the brother of the President of the island visited "Estrada Palma," and urged that this school be duplicated in his own community. The government has asked the "Estrada Palma" school family to train

Dr. Claxton to Madison Teachers

PARALLEL teaching and practice, practice and teaching. This is a true pedagogical principle. You cannot educate anybody in any thing on the storage battery process. The pupil must have a project. The boy should be working on the farm while you teach him in the school room.

We have an idea that we cannot have a school unless each child has a place to sit down all the time. Does a boy have to sit strapped to a desk in order to get an education? Jean Paul Richter used to say that all watches stop unless you keep them wound, but we are continually winding up children and never letting them go. Boys are being educated when they are doing things intelligently.

thirty orphan children for a period of at least five years, but facilities are limited and workers are few.

Miss Fischer says their greatest need could be met by a man and his wife, he a farmer and she a nurse. These should be young people, strong in body, and fearless of the hardships of a foreign field; people with a spirit to co-operate, and with a love for humanity.

When a call was made for those who look forward to working in Cuba, twenty young people stood up. Among these were students in training as farmers and mechanics, teachers and nurses.

Miss Fischer mentioned the need of a cook stove [they have used one of brick for a year or more]; a cow or two, for there are many children to feed; an organ for the school room, and money for erecting and equipping a small clinic for the care of the sick.

Then those present were given opportunity to assist in supplying these needs. The Madison family is not rich; a large number, in addition to full class duties, work also in the manual departments to earn their school expenses, but some individuals became responsible for \$1.00, others for \$2.50 and still others for \$5.00, trusting God and their friends to help raise the money. Pledges amounted to \$200.00. Then Sister Lida Scott raised the donation to \$500.00. All this was a great surprise to Miss Fischer. Joy and thankfulness thrilled every heart, and the meeting closed with a song of praise.

Later, Brother James Rimmer, a member of the nurses' class, gave a new folding organ, thus answering one of the immediate needs of the school room. The Nashville firm of Phillips and Buttorff, in view of the work in Cuba, made a special price on a kitchen range, and so Miss Fischer takes both stove and organ with her.

Cuba may be a pioneer field, but it does not seem very far away when members of our own family are working there; the cords that bind them and us are shortened. The close union is good for both. The counsel and encouragement given by the parent institution is invaluable, and the hardy life, the daring, the activity, and the enthusiasm characteristic of the young serving in front line trenches, helps to keep the parent school young and aggressive. As Miss Fischer leaves Madison, those behind bid her God-speed.

The Rural School Offering

SOME who listened to the readings prepared for Rural School Day have asked how their donations will be used. In one isolated community of the South, a young man and his wife, with one or two helpers, have been carrying on community work for several years. They bought a poor, run-down farm which they have been improving. They have set out 500 grape vines and a small orchard of apples, pears, and peaches. Pasture has been scarce, and it has been hard for them to care for cattle, but they are introducing the milch goat.

With a little help from relatives these young people put up a school house, built themselves a cottage, and have made other improvements. Their little school is a community center which is having weight in many ways. In a letter recently received are these words, "We need lumber, roofing, and cement to repair the barn and finish the wood shed and porch and to make a cistern which we are very much in need of. We ought also to have some shingles and other small repairs for the school house. Altogether it will take about \$100.00." Here is a modest request from a little company that is devoting its life to rural community work.

In another rural community the workers have been waiting two years for help to build and equip a simple treatment room. The need is pressing, and an equipment that will cost about \$200.00 will be a great boon to these workers. Other companies are needing help to better equip school buildings.

Answering the Call

ALREADY we are hearing results of the readings given in the churches on Rural School Day, April 12. From a church in the West comes a letter from a man and his wife saying, "There are several young people here whose hearts have been impressed that they could do nothing better

than give their lives to the rural school work of the South. They asked me to write for information. We want to know if there is a place for us in the Southern field. What are the qualifications for workers? We are none of us rich in this world's goods, but we are willing to give ourselves to the work. We realize that we have many things to learn, and we need advice and help."

If as a result of the reading in one church, six capable young people are stirred by the need of workers, surely it pays to have a Rural School Day. Money is needed for the self-supporting work of the South, but there is still greater need of consecrated men and women.

Health Hints for the Home

Prevent Disease by Killing the Fly

By Mother D

EVERY HOME, every institution, every village and city should have a clean-up day before the fly makes its appearance, for some most serious diseases are carried from one person to another by the fly.

All the dirty places should be made clean before the fly begins to buzz. Place traps in many places, and keep poison and sticky paper at the door to catch the fly before it can enter the house. As you value your life and the lives of your children, kill every fly. Flies do more harm than snakes. Wage war on flies as we do on snakes, and they will become as scarce as snakes.

There would be little typhoid fever and small chance for cholera infantum without the fly. Do your part to enlighten and educate everybody by precept and example, for the house fly is the most terrible single enemy that mankind has. Wild beasts have slain their thousands, but the fly his ten thousands.

Of all insects the fly is the most filthy, and of all carriers of disease, the most deadly. The fly is born in filth, and his life is in keeping with his birth. It is from the most filthy, deadly haunts that he enters the home and visits the kitchen, dining room, nursery, and living room. He drags his feet,

laden with deadly disease, across the bread, dips them in the butter, bathes them in the milk, and lights on baby's face and hands, and crawls into its mouth. The fly will visit the sick room of the consumptive, the typhoid fever patient, or the child sick with cholera infantum. He then wings his way back to the kitchen, and on the food deposits the filth he carries, thus causing much sickness and many deaths. When dealing with the fly problem, we must remember that cleanliness is not next to, but is real godliness.

Rural Life

God and the Boys Did That

THREE YEARS ago I planted a few canna seeds, and to-day one of those seedlings blossomed. I have always wanted a pink canna, and after perhaps five hundred trials, to my joy this seedling is pink, the clearest pink I could ask for. Then I began to think. That canna shows what God and I can do when we work together.

I was walking through the garden to see what God and the boys had been doing during the past weeks. Not long ago that stretch of field to the east was merely dirt, and we had a few seeds in a bag, but to-day I could see clearly what God and the boys had been doing. The boys alone *could not* make those plants grow, and God *would not* do it alone, but in partnership they have accomplished great things. And it is a marvelous partnership.

A recognition of this co-operation in work will help us keep things in good shape. We want the garden to look well when company comes, and we do not want our Partner to be ashamed to bring some of His company to see our work.

This spirit makes for true Sabbath keeping. It is the day above all others when we should acquaint ourselves with God through His works. "Happy is the family who can go to the place of worship on the Sabbath as

From Professor Bralliar's Sabbath evening study

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Jesus and His disciples went to the synagogue,— across the fields, along the shores of the lake, or through the groves." The Sabbath certainly should be spent in the country.

Beans

FROM The United States Department of Agriculture, the school has received one and one-half bushels of the soy bean lima, description of which was given earlier in THE SURVEY. It has received, also, 15 pounds of a new, edible, yellow-seeded soy bean, similar to Mammoth Yellow, but better for table use as it cooks more readily than any other soy bean known. Of this yellow-seeded soy bean Professor Morse writes that the Department was testing the cooking qualities of about 800 varieties of soy beans when it discovered that this particular bean cooked in about twenty minutes, while other soy beans need to be cooked from three to six hours.

Here and There

Elder S. N. Haskell spent Sabbath with the school and spoke at the morning service hour. Christ came from heaven, where he was on an equality with his Father, and took the form of man, which is below that of the angels, that he might bring man up to a position above that of the angels. Such is the plan of salvation. Every true prophet enlarges upon the teachings of the prophets that were before him, and shows that every word which God speaks has an infinite depth of meaning. As is always the case,

Elder Haskell's instruction was an inspiration to a more careful study of the Bible and the Spirit of prophecy. With the Elder came Sister Haskell and Sister R. I. Keate of Louisville, Kentucky.

From one of the "home folks" comes a letter concerning a student saying, "It was not long after we left Tom at Madison last fall before we could tell from his letters that he was becoming inoculated quite fully with the Madison spirit. Madison certainly puts something into students that it is hard to get rid of. Most of those who become fully inoculated are never the same again." That "Madison spirit" means devotion to a cause, a willingness to go anywhere or do anything for the sake of the work they have espoused. In the words of a visitor who spoke of meeting Madison students, "They are terrifically in earnest."

"It has been my privilege recently to visit Fountain Head Industrial School, the work at Portland, Bon Aqua, and Lawrenceburg. At each of these places I have found the folks hard at work and of good courage, and I thoroughly believe they are making real progress. The Fountain Head Industrial School has a fine class of young people," writes Brother O. R. Staines, Secretary of the Home Missionary Department of the Southern Union Conference.

About thirty people attended the joint meeting of Nashville church members and Settlement workers Sabbath afternoon when plans were perfected for closer union in the work. Sister Nannie Dodson, well known in Nashville, has recently joined the Settlement company, and is given a hearty welcome.

Elder M. C. Wilcox, of the Pacific Press Association, Mountain View, California, a friend who has often promised to visit Madison, spent a few hours at the school as he passed through Tennessee on his way to a meeting in Washington, D. C.

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VOL. I

MAY 21, 1919

No. 13

Community Response

ALMOST two years ago a brother, with his wife and two children, spent several months at Madison preparatory to starting a rural school and community center. They located in a thickly settled community back in the woods a few miles from Franklin, Tennessee. This was Brother E. R. Allen's family. They were joined by Elder A. N. Allen and Brother F. C. Bee with their families, and Miss Rudisæle.

By faith, courage, and hard work that little home has grown into a center of community activity.

An old house three miles away was carried to the farm with which to build a barn. But the family had no home, so this

barn grew into a four-room cottage. There was a demand for a school, and a neat building was erected, the money for material coming from the Rural School donations. Interested friends assisted in equipping the building, and before two months passed, twenty-seven children were in attendance.

Sister Allen and her daughter, Addie, have been the teachers. One interesting feature is the sewing class, to which the children bring stockings to darn and garments to mend or make over. On "Mitten

Day" chilled, blue hands were warmed with the mittens made by the children themselves.

The children cleaned the school grounds, the boys with picks and axes cutting down trees and digging out stumps, while the girls cleared away the brush.

Sunday schools and Sabbath schools are held in the little school house. There also meets the organization for community betterment. Better homes, better crops, and better health are subjects discussed at these

meetings. Singing schools are held, and already corn and tomato clubs have been organized for the boys and girls.

It is encouraging to see young men and young women seeking the better life and help to be found only in Christ, and several families have openly placed themselves in harmony with Christian principles of living. The ringing testimonies heard in the little school house would put some older Christians to shame.

Three serious epidemics swept that neighborhood during the past year, — first, whooping cough, then measles, and finally influenza. Calls for assistance came to the school from miles around. There were long nights

The training at Madison is of such a nature that it makes the student a conqueror of his environment in life after school days are over. — *President John C. Calfee, Normal and Collegiate Institute, Asheville, N. C.*

The practical education for which you have so long stood is just what the world is needing. Madison is a type that should be copied many, many times. — *Miss Virginia Moore, Assistant Director Home Demonstration Work.*

of watching by the bedside of some poor soul, lingering between life and death; there were tramps through rain and snow and sleet to a home deep in the woods. But there were few serious complications, and the simple treatments were a God-send to many a family.

Tea, coffee, and pork are being discarded by many in the community. Cooking oil, kept in stock at the school, is gradually taking the place of pork fat.

Sister Allen had been telling the story of this work, and she said, "Our biggest need now is added teaching force. Would it not be a good thing for young teachers in training at Madison to come to us for a month or six weeks at a time? We will furnish board and room while they assist in the school room and in general work. Perhaps we can help them a bit, and they will be a blessing to us. I hope this extension work can become a part of the normal training of the institution."

When it was suggested that workers in these rural districts are having a hard time, Sister Allen replied, "We are not having a hard time. The greatest pleasure of our lives has come since we entered this work. There is no greater joy than knowing that we are where the Lord wants us and doing what He has told us to do. Hardships then are easy, and burdens are light."

The Leaven Worketh

A MAN of sixty, a carpenter, with good health and no family burdens, a member of a large church, in which others could be found to do what he was now doing: this was the inventory taken by Brother J. C. Howell about a year ago. He listened to the needs of the Southern field at the campmeeting, and decided to answer the call. He came to Madison. He has taken some class work; he has taught some classes; he has had charge of the general repair work of the place; he has caught the spirit of self-supporting work; and while busy long

hours, he has still found time to write letters to the home folks.

When Doctor Sutherland made a flying trip North last week, Brother Howell asked him to call on his son's family, because they and others are planning to come South. Four families were found making preparations to enter Madison and, later, self-supporting community work. Four men in the group want to assist in the building proposition at Madison this summer.

All this is interesting, for it shows how a "little leaven leaveneth the whole lump". Letters, written by students full of enthusiasm for practical work in the Southern field, are bearing fruit. People everywhere are saying, What can I do to prove my love for the Master? Where can I be of most service to the world? For these there are new avenues of work in our own Southern states.

Health Hints for the Home

Are You Eating Vitamines

PEOPLE sometimes awake to the fact that they are living on a starvation diet, even though they sit down to a table well supplied with what are known as substantial foods. Certain food elements are often very scarce, and sometimes they are lacking altogether, in the "substantials" as they are usually prepared. This refers to mineral salts, acids, and especially certain food properties known as vitamines.

People whose diet is almost exclusively polished rice very often suffer from a disease known as beri-beri. A diet of unpolished rice will cure this disease. Extract made from the bran of rice, if fed to people suffering from beri-beri, will effect a cure. Not only beri-beri, but pellagra, neuritis, and other troubles, are attributed to a lack of one or more of these essential elements in the diet.

Vitamines abound in such green leaves

From Dr. Sutherland's lecture to Sanitarium guests.

as lettuce and cabbage, in succulent vegetables, and in many root foods, such as carrots, turnips, and beets. Some raw food should be a part of every day's bill of fare. Cooking is very apt to deprive vegetables of a part of their vitamins and mineral salts. When cooking greens and succulent vegetables, use only a small amount of water, and when this water cannot be served with the vegetable itself, the salts and vitamins which it contains should not be lost, but should be used in the making of gravies and soups.

Objection has been raised to the use of vegetable oils on the basis that they are lacking in certain elements required especially by growing children,—elements which are found in milk, cream and butter. It has been demonstrated, however, that green leaves used with olive oil, cotton seed oil, or peanut oil are a complete substitute for dairy fats. In other words, the elements in the green leaves replace what has been lost by the vegetable oils in their process of heating and refining.

At the Sanitarium, patients are advised to eat two or three dinners each week which consist largely of succulent vegetables, and other foods rich in the essential salts and vitamins. They are advised also to eat, at least once per day, a liberal amount of raw food. Patients suffering from nervousness, from constipation, and various weaknesses are much benefited by such a diet.

This is the time of year when the table should be well supplied with green stuff from the garden. Care should be taken to have the leaves that are to be eaten raw very carefully washed, and as a precaution against dangerous parasites, it is well to use, in the rinse water, one tablespoonful of peroxide of hydrogen to the quart of water. This precaution should be observed especially when the food products come from unknown sources, from careless gardeners, or have been exposed on the market. Fortunate is the family which has its kitchen garden.

From Mother D

LEARNING to live right as a cure for disease is an idea that is growing. It is in the atmosphere and it is becoming infectious. The more intelligent one becomes on the subject, the more ridiculous seems the thought that drugs can cure diseases caused by bad habits. Those who are childish enough to think that they can be cured without giving up their bad habits, must employ a physician who can work miracles.

After reading a copy of THE SURVEY containing an article on the diet problem at the Sanitarium. Dr. Kellogg wrote. "I am glad to see your unique enterprise is coming along. You are working out your problem beautifully. I think your plan is excellent. It is very important to make sure that the things selected for each meal contain the necessary amount of lime, iron, and vitamins, as well as the proper amount of protein, fats, carbohydrates, and roughage. I have recently worked out some very important tables to assist in balancing the lime and iron rations."

Here and There

A Call for Hymn Books. A letter from Sister W. W. Brown, teacher in a rural community center near Rome, Georgia, calls for copies of "Christ in Song", to be used in community meetings, saying that the people love the hymns in this book. Among SURVEY readers there must be books to supply this need. Either books, or money with which to buy books, will certainly be appreciated.

Polk Street Settlement. People hearing of the work of the Settlement in Nashville, and of the spirit of the nurses who turn their wages into a common fund for the support of the Settlement, are moved to assist. A guest at the Sanitarium handed in five dollars; a lady, almost a stranger, sent twenty dollars because the spirit appealed; a patient in the city, knowing that her nurse belonged to the Settlement com-

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pany, wrote her a check for eight dollars above the wage due; a brother in the West, hearing of the effort, sent forty dollars. They are not big sums, but they encourage the workers.

Returns have not yet been received from the rural school offering. The work merits a hearty donation, and we are taking this opportunity, in behalf of the rural workers of the South, to thank those who have assisted. Madison was unable to hold public service on the twelfth of April, the appointed day, because of the number of influenza cases, but the following Sabbath \$90.00 was given.

Miss Clara Knowles and her mother have been holding the fort in their little community center near Hendersonville, N. C., while Mr. Thompson was detained in the army camp. He is now with them. Miss Knowles writes, "Mr. Thompson and Ruth have been here about two weeks. We were simply overjoyed when they came back. The place and the surroundings have changed. Mr. Thompson has been plowing and making improvements on the place, and it begins to look more as though some one was living here. We have had a very late spring, and up to the 21st of April little had been done in the garden."

The products of the Madison food factory, as well as the crops raised on the farm, interest the United States Department of Agriculture. Last summer Prof. W. J. Morse, author of what is considered one of

the most complete publications on soy beans, visited the school and gave a talk on that subject. He told of the Government's efforts to raise the soy bean and of its experiments with soy bean products. In response to his request, the food factory sent Prof. Morse samples of its vegetarian meat and three varieties of canned soy beans.

Mrs. H. M. Walen writes from Chestnut Hill Farm School, sending several names for THE SURVEY mailing list, and stating that treatment rooms are equipped, and that they are already caring for patients. Chestnut Hill Farm School, seven miles from Fountain Head, Tennessee, was established about ten years ago. It has been doing an excellent work for the young people in the community, and we rejoice that they are now better equipped for medical missionary work. It is a long step in advance when treatment rooms are added to the rural school.

Miss Ruth Johnson, nurse of the 1918 class, is largely responsible for the support of her younger brothers and sisters. She writes from Bailey, Mississippi, "No one can appreciate THE SURVEY more than former students. It seems like a visit to Madison and again listening to the chapel talks by Doctor Sutherland and others. I am glad you are publishing a paper. More and more I see how much I am needed here with the children. We have some of the dearest times together studying Patriarchs and Prophets. The children are eager for instruction, and readily get practical lessons for themselves. I am of good courage, have plenty to do, and cannot begin to do all I see ahead of me."

One of the workers in a rural school in west Tennessee is called from the South because of a death in the family. Other members of this community would like to see his share of the property, — about fifty acres of land, thirty acres cleared, — pass into the hands of a man and his wife, preferably a farmer and a nurse capable of developing community interests. Definite data will be given to enquirers who address THE SURVEY.

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The City Problem

COME out of the cities, has been Madison's slogan. By precept and example this call has been given for the past fifteen years. The school itself is located on a farm, and much of its instruction centers about agriculture and other farm interests.

The first extension work of the institution was the opening of small rural schools in various parts of the South. For these, a location was selected where educational advantages were limited, and where both children and grown people were in need of the uplifting influence of well directed community effort. This work, begun on a small scale, has had a steady, natural growth. From a beginning in comparative obscurity, the rural school movement has developed until it has received denominational and state recognition. Rural education is the demand of the times, and thousands of rural centers should spring into existence. Madison is still sending forth a call for men and women, who want training to open industrial schools in rural districts of the South.

In many cities it is advisable for a restaurant to be connected with treatment rooms. The two can co-operate in upholding right principles. These establishments will serve as feeders to the sanitariums located in the country. We are not to erect in the cities large buildings in which to care for the sick, because God has plainly indicated that the sick can be better cared for outside of the cities. In many places it will be necessary to begin sanitarium work in the cities, but, as much as possible, this work should be transferred to the country as soon as suitable locations can be secured. — *Ellen G. White.*

School work at Madison was only fairly begun when it was found advisable to build the Rural Sanitarium. With simple buildings and equipment, on a farm, in the midst of natural surroundings, this little sanitarium

has made a name for itself. Some thought Madison too far from the city to care for patients, but they have come, and they continue to come, until the capacity of the institution is taxed to the utmost.

Both school and medical work have brought Madison into close touch with the city of Nashville. Hundreds of city people have been guests of the institution; our physicians and nurses have worked side by side with city physicians, and always with the closest co-operation; scores

of nurses have gone into private homes. These activities have brought Madison, its work and workers, close to the city. This, as well as contact with teachers and students in Peabody College and the professors and teachers in numerous private and public schools of the city, has laid the foundation for more extended activity in the city.

Strange as it may seem, the rural work of Madison is its most attractive feature. Educators compliment the institution because it is helping solve one of the nation's most perplexing problems; physicians advise their patients to come to Madison because it offers a quiet retreat from the turmoil of the city, or from business and social problems. No amount of direct city work could have brought these results.

City people are now calling for sanitarium diet. The Sanitarium not only relieves physical troubles, but it teaches a new way of living. You will hear patients, about to return to homes in the city, say, "Doctor, if I could only get this diet in the city, I would be glad to eat as you direct". Or, they say, "How can we learn to serve food as we know it should be served to our families?"

About a year ago a small group of workers opened a vegetarian cafeteria in the city. Its growth was phenomenal. That it was not an intruder was recognized by all. It was not long until larger quarters and more workers were needed. A good location was secured, and the work continued to develop in the hands of several Madison young women who are working out the problem of self-support.

A few months later, it became evident that city treatment rooms were needed. A number of Madison students pledged themselves to enter this work. There was what seemed a providential opening for a room adjoining the cafeteria, on one of the thoroughfares and near one of the largest hotels of the city. It certainly took faith for these young people to start this new enterprise, but their work has prospered.

Interested friends assisted in the equipment of both treatment rooms and cafeteria, and the cafeteria is now able to return the money it received for equipment to the fund from which other new enterprises are to be helped. The treatment rooms are making improvements from their own income. This

shows that the time was ripe for both lines of work.

So far, Madison as a school, has assumed no financial responsibility for the city work. It has co-operated in spirit, it has encouraged the workers in every way possible, but there has been no visible bond of union. The needs of the situation led the Madison faculty and the city workers jointly to study the rural-city problem at the recent institute.

Faculty Institute

IT IS the custom at Madison for the faculty to hold quarterly meetings, beginning Friday evening and continuing through the following Sunday, for the study of subjects that will strengthen and advance the work. Problems facing the school, new openings and how to fill the calls, and better ways of handling the work of the place are presented in the form of papers, followed by open discussion. These meetings are for the entire family, and prove educational and inspirational to the student body as well as to the faculty, and often they are attended by visitors from a distance.

A problem now facing the school is how to fill the demand for city workers, and how to co-ordinate city and rural work. This was the topic at the institute held May nine to eleven. As it is a subject of vital interest, other matter is laid aside this week in order to give to THE SURVEY readers the benefit of the discussion.

Mrs. Sutherland described conditions to be met in the Polk Street Settlement work. Many of the employees in the snuff works, the bag factory, the knitting mills, the stock yards, and the packing houses were formerly rural men and women. They represent that great class drawn into the cities from the mountain districts of the South. They are very largely a "rural minded" people. They cling to their chickens and their hogs, and they love the out-of-doors. These facts must be taken into consider-

ation in working for them, and rural workers ought to be able to do for them more than any others. It is considered providential that the Home came as it did to the school. It will be a great factor in educating students to give the "out-of-the-city" message.

Mrs. Druillard spoke at the Sabbath forenoon service hour. Her long years of experience in both city and rural work, and in foreign as well as home fields, gives weight to her instruction and makes it of more than common interest. She laid emphasis upon so training workers that they will stand true to the principles of the institution, no matter where they may be sent, and regardless of the pressure that may be brought to bear. This is a burden that lies close to her heart, and as city interests develop as a part of the Madison work, she realizes the force of the instruction given us that city workers must be most carefully guarded.

Treatment room work was spoken of by Brother Chauncey Smith. He finds that while bodies are under treatment, hearts are open of the message. Miss Mabel Robinson gave a number of interesting features of the cafeteria work. She told also of the training course for cafeteria workers, and of the need of help in the form of good bakers, efficient cooks, and people capable of presenting the diet question to enquirers. Madison's duty in the training of cafeteria workers was emphasized by Miss McKay. The need of a country home and a proper method of transportation were two problems submitted to Madison for solution, and about the question of a country home centered much of the discussion.

The Medical Missionary League

RURAL school teachers and workers have been bound together by invisible ties that grew out of the nature of their work. The annual convention of rural workers did much to strengthen this union. But

the medical workers have been thrown out and alone, and the tendency is for them to drift, each his own way, and finally be lost to the Southern cause.

It has been felt for some time that steps should be taken to strengthen distinctive medical missionary enterprises centering about Madison. For some time the workers in the institution and in the city have considered ways of co-operating and means for holding workers in this field. This was one subject for discussion at the institute. Plans were formulated for closer co-operation on the part of nurses and others willing to give themselves to the promulgation of certain principles of diet, dress, country homes and institutions, and the rational treatment of disease.

The matter of remuneration must also be considered in this union of forces. These are workers who will go anywhere that duty calls, irrespective of the wage; they will share, and share alike, in the great work they are united in doing. It asks for sacrifice of personal interests, but already a nucleus has been formed, and others of like spirit are invited. More of the inner workings will be given later.

President Finney of Oberlin put into his workers the feeling that "nobody was fit to be a missionary who was not willing, with but an ear of corn in his pocket, to start for the Rocky Mountains." Rather startling instruction for the young missionary, but success crowned the efforts of Oberlin in those days, and we may well have some of the same spirit.

Country Home for City Workers

CITY workers, we are told, are subject always to an "epidemic of crime." This is as truly contagious as an epidemic of influenza, measles, or small pox, and vastly more fatal. When a nurse is sent into the midst of infection, she is warned to take every precaution to protect her life. She is instructed in the use of preventive measures.

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Are we doing as much to save the lives of the city workers from the "epidemic" that surrounds them?

This question comes to Madison with peculiar force, for we have been told that workers should not remain in the city during the night; and that the cities should be worked from "out-post centers."

The treatment room and cafeteria workers have been wrestling with the problem of a country dwelling place. To make the trip from Madison every morning by the inter-urban railway consumes so much time that the day's work is interrupted; to run an auto does not always solve the difficulty, for all cannot make the trip at the same hour.

But it is known that city workers, for their own physical and spiritual health, must have a country home. This problem will be solved at Madison, for the faculty are ready to assist in matters of room and transportation. But the time has come to agitate the question of opening other country homes for workers in other cities. Hundreds of cities must have workers, therefore, many country homes should be established for these workers. Here is a work for some who have wondered how they might help. Some people cannot conduct a school, some cannot run a cafeteria, nor could they conduct treatment rooms, but they could keep house for city workers, they can raise garden vegetables and fruit for the cafeteria, they can do the baking, and they could solve the transportation problem. Once, distance was a great barrier; it is that no more. The

automobile has been placed within the reach of the man of moderate means to help in the spread of the message.

Here, then, is an answer to some honest, consecrated people who have been asking, What can I do? The way is open. Calls are coming from the cities. They want the workers, and workers are in training. The next step is to find farmers and farmers' wives to do the country end of this city work.

Condition of the Cities. "There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. We are living in the midst of an 'epidemic of crime', at which thoughtful, God-fearing men everywhere stand aghast."

Locate Centers of Activity Near the City. "We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities. Christ in His labors took His position by the lakeside, and in the great thoroughfares of travel, where He could meet people from all parts of the world."

Take the Children out of the Cities. "To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible."

Work for the Cities. "Hygienic restaurants are to be established in the cities. Arrangements should be made to hold meetings in connection with our restaurants. Let a room be provided where patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome foods and on other important subjects."

From the writings of Mrs. E. G. White.

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Importance of Co-operation

WHEN JOSEPH was living with his father and brothers in the land of Canaan, he criticised his brothers very severely. But in his attempt to correct their mistakes he only aroused hatred and resentment. In order to prepare Joseph for the work he should do in the world, the Lord sent him into Egypt for training. This was a hard school. The preparatory course was in Potiphar's house, and the finishing years were in the Egyptian prison. He learned to appreciate his brethren; he learned not to speak freely of their faults; he learned to keep "the unity of the Spirit in the bond of peace". This training prepared him to act as leader in a great co-operative movement.

Moses attempted to work with his brethren, but as he had not learned the law of co-operation, God sent him into the wilderness to herd sheep. He spent forty years in a training school of the most exacting experiences. But when he came forth, he was a leader of men.

We shall never accomplish much until as workers we are able to overlook the faults of our partners and keep our thoughts on the greatness of our project. Thousands should be in the great training camp afforded by self-supporting enterprises. Instead of companies "tossed to and fro," there should be little groups experiencing

the "unity of the Spirit in the bond of peace," to whom can be given a great measure of God's blessing.

Teaching ability alone will not insure the success of rural community work; nor will business ability alone do it, although both are essential elements in all self-supporting enterprises.

The work of God in the earth calls for various qualifications. It is to be done by ministers, teachers, physicians, farmers, mechanics, musicians, and others. In fact, a great number of talents are represented, for "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers. And these are all to work in harmony for the upbuilding of a great cause, "for the perfecting of the saints," as Paul states it, and "for the edifying of the body of Christ."

In starting a rural community center, or in conducting a city work either for that matter, several people have to associate very closely. Frequently several families find it necessary to live in the same house and to eat at the same table. Or they share the products of a common garden, or divide the milk of a single cow.

The enterprise begins with perfect good will. The needs of the field are great, and the workers feel that Providence has opened the door before them. They are

optimistic, zealous, and strong hearted. They are united in spirit, each seems blind to the personal faults and peculiarities of his associates, and the work starts "in the bond of peace."

The most expressive figure that Paul could find for such united effort was the human body, in which all the parts are "fitly joined together". This experience of finding one's place is needed by all who expect a home in the kingdom, and the self-supporting enterprises afford most excellent opportunity for such training. So long as we are working alone, or so long as we have a large say in the way our work is to be done, it is often hard for us to realize that we have imperfections. But when we find ourselves one of a company, each with equal rights and privileges, it is an easy matter for our love for the other members of the company to diminish and our regard for our own rights to take precedence. "The unity of the Spirit in the bond of peace" is strained, sometimes to the breaking point.

One member of the company talks to another about the faults of a third; criticism and fault-finding begin to circle around the group; each one in turn suffers at the hands of the others. This is the enemy's way of tearing a good work to pieces, and of defeating the efforts of good meaning people.

Because faults are seen in an associate is no reason for rupture. The Bible teaches us how to deal with a brother, whom we see in a fault, in such a way as to restore him and at the same time strengthen our own

character. It is possible to live at peace with imperfect workers, realizing that we also are imperfect, "till we all come in the unity of the faith." All will not see alike until we have attained to "a perfect man, unto the measure of the stature of the fullness of Christ." We are to work together

during the process of development. Close association in God's work is His way to stimulate growth, and to bring His people into that "unity of faith," which is a climax toward which all are striving.

Polk Street Settlement Chairs. "It is a mighty fine work you people are doing," said Mr. Montgomery, when we talked to him about chairs for the assembly room at the Settlement, "and I am going to let you have them at a price that cuts out our profits." Then Bascom,

the small son, who has been unable to walk since he had influenza followed by pneumonia, and who has passed through six operations in the effort of surgeons to save his limb, said, "Daddy, I want to help in the Settlement work." And he gave ten dollars of his own money toward the price of those chairs.

Bascom, by the way, is our youngest patient, a brave little man of eleven years, who felt that God would heal him if he could only reach the Sanitarium, and everybody in the institution is rejoicing over his returning health.

The Nashville church raised the money for half the number of chairs, and when a donation was taken at Madison to pay for

THE SURVEY is sent free to those who care for weekly news concerning self-supporting work in the South. The publishers receive some such pleasing responses that the temptation to pass a few on to other "members of the family" is quiet irresistible.

"We look forward from one week to another for The Survey which we certainly enjoy reading" says a Nebraska family that is planning soon to enter the Southern work.

"We are much interested in the work The Survey advocates, and read every word." This from a family that plans to enter rural school work this fall.

"I have been interested in Madison ever since it was established, and always read everything I can find about it," says a friend.

"I like the spicy little Survey," says another friend.

"I appreciate the principles for which The Survey stands, and wish the workers at Madison much success," writes an educational secretary.

the second fifty, it was found that the necessary sum had been exceeded by five dollars. This will be used for further improving the assembly room, where lectures and classes are already being held.

Health Hints for the Home

Sunshine and Fresh Air

SANITARIUM guests were gathered for instruction, and Dr. Sutherland's subject was the therapeutic value of natural agents, sunshine and fresh air.

Fresh air is most essential to good health. Without an abundance of good air, the body cannot appropriate the food it consumes. The air must reach every tissue and cell of the body, to oxidize the food carried there by the blood, and to aid in the creation of heat and energy, needed to maintain body temperature.

It is important to maintain at all times, in sitting or in standing, a position that favors deep breathing. For those who have the strength, vigorous exercise should be taken, as this induces deep breathing, and in turn makes a bigger demand for wholesome food.

It is well, on arising in the morning, to make a practice of deep breathing, at the same time percussing the chest, thoroughly sweeping out the lungs. Every one should sleep either in the open or in a thoroughly ventilated room. One-third of life is spent in sleep, and during the long hours of the night, the body should have free access to good air.

Many of the ills human nature is heir to are the result of imperfect oxidization in body cells. Waste matter is left in the system, and extra burdens are thrown on eliminative organs, making them an easy prey to enemy bacteria. Proper breathing aids digestion, and encourages activity of the bowels and other abdominal organs.

Patients should be encouraged to spend

much time out of doors in the sunshine. Sunshine, when properly applied, and fresh air are both soothing to the nerves. The actinic rays of the sun penetrate the tissues and destroy disease germs. They stimulate cell activity and growth. As sunshine rids a room of disease germs, so it banishes "blues" and depression, and fills the body with buoyancy and courage. It is well to work in the sunlight, and so to dress that the sun tans the skin.

Physical exercise is necessary to good health. Certain forms of ill health may require considerable rest, especially in cases where nerve tone has been depleted, and in some forms of heart trouble. But where active exercise is impractical, there should be passive exercise in the form of massage. Then, as the patient becomes stronger, a more active exercise may be prescribed, the amount increasing from day to day, care being taken to have the patient stop short of exhaustion. Gradually, muscle strength and nerve tone will increase until it is possible to do a good day's work. Many are as intemperate in mental and physical work as are others in matters of eating. They continually go beyond their strength and depend upon will power rather than upon food for their strength, until nerves are exhausted and organs of the body function poorly. These need rest, fresh air, moderate exercise, hours in the sunlight, wholesome food, properly adjusted clothing, and faith in God to restore them to health.

Rural Life

Instead of Meat

THAT it is not necessary to take nourishment in the form of flesh meats is demonstrated all about us. The government is spending thousands of dollars to place before people the food value of different vegetables and other products of the soil. Nothing illustrates this better than the agitation of

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the soy bean question. Here is an edible seed that, until a few years ago, was practically unknown to our country. The Orient was feeding its multitudes before we were awake to the value of a large class of legumes.

Now that farmers everywhere are learning to grow these new crops, housewives are asking how to properly prepare them as foods for the table. Miss McKay has returned to Madison after several months at Carthage, Missouri, and she tells of the desire she met from people of all classes to learn how to prepare health foods. In response to urgent requests, she held classes and gave demonstrations. When people wanted to know where to buy foods that will take the place of meat, she told them of the Madison food factory, and of its vegetarian meat and various soy bean products.

The same hunger for instruction is shown in our local community. At the meetings in the "Bend," garden crops are studied, and different foods are prepared for the table. At a recent meeting Mrs. Wheeler served sandwiches of food factory products to the congregation, at the same time showing the women how to prepare these simple foods in their homes.

There is the greatest call for women trained to teach housewives. If we really were awake to the times, what a body of women would be in training for cafeteria work, for home demonstration work, and for teaching people in their homes how to care for the sick. Madison offers a course in Home Economics to women who have long hesi-

tated to do public work, but who find that with some training they are capable of working in these new lines.

Here and There

Short Course Closes. The three-weeks' courses, coming four times during the year, are a characteristic feature of the Madison curriculum. During these short terms, special attention is given to the industries. It is intensive work, requiring from three to five hours each day, and it brings results. Monday evening, students from the different classes gave a demonstration of the recent term's work, illustrating what had been accomplished in carpentry, what a class of girls had learned in the way of handling tools, how ideas had broadened in regard to growing things by the study of horticulture, and they showed rag rugs, the fruit of the loom. A well served dinner on the previous Sabbath, was the work of the cooking class.

Manual Department Classes. The head of each manual department at Madison is a teacher. Each department is educational as well as remunerative, and students receive a grade for manual work as well as for class subjects. Six hours each term is devoted to class room instruction by heads of departments. This does not preclude daily instruction and direction concerning manual duties, but it insures a thorough understanding of the principles underlying all work. Wednesday and Thursday, the opening days of the spring term, were profitably spent by students and teachers in preparing for more efficient work for the coming three months.

Elder Leslie Littell addressed the Madison Church Sabbath morning, May 24, dwelling on the reward of the righteous and the home the Saviour promised to prepare for the faithful.

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The City and the Land Problem

Our Part in Its Solution

AFTER that most terrific struggle to make the world "a safe place in which to live", the great problem of reconstruction is one of land adjustment,

"a democracy of action and not a democracy of vain words", as one statesman puts it.

It was a desire for more land on the part of the ruling classes of the Central Powers that led them to attempt the subjugation of the world. The Lord did not permit their imperialistic ambitions to succeed. And now, out of the midst of revolution, these same countries are striving, so to solve the land problem that every man will hold title to his own home.

The Prince Regent of one of the newly organized governments of central Europe including Servians, Croats, and others, says, "Our immediate task is to see the old system of tenant-farming and land-proprietorship abolished. Henceforth the land will belong only to God and the peasants". According to this authority, former land owners "will be indemnified by the State, either through payment of a sum equal to the value of their former holdings, or by

He who knows the most;
He who knows what sweets and virtues are
in the ground, the waters, the plants,
the heavens,
And how to come at these enchantments,
Is the rich and royal man. — *Emerson*

the allotment of an income, or by the award of other lands, in case they themselves should wish to cultivate". The idea is that the land shall be owned by those

who live on and work the soil. In order to help the poor land owners, action is further taken that "the vast wooded sections will become national property, and the peasants will have the right to take wood from them, and to pasture their cattle and sheep there".

Another indication of the far reaching results of the land agitation is seen in the expression that "all races will enjoy the same right to own land, and to be a free agency in their labor".

Nor does this land problem belong alone to these new governments. Older and more stable governments realize that substantial land reforms must be made to meet the needs of the times.

That the land belongs to God, is a principle taught in the Bible, and while we are not in harmony with the methods pursued by all who are attempting to work out this principle, yet we believe that it is a truth that should be practiced with great earnestness by every Christian.

From a chapel talk by Dr Sutherland.

Since the days of the Reformation, Protestants have been slow to teach the divine plan, that every family should own a small farm; that "fathers and mothers who possess a piece of land and a comfortable home are kings and queens"; and, that the Old Testament Scriptures, if believed and practiced, would solve, not only the land problem, but that other great unsettled problem between capital and labor which now faces the world. Pulpit and press, although giving the everlasting gospel, have said little concerning the message, "Come out of the cities".

Missionaries for Christ should teach that "an effort is to be made to secure ground, away from the cities, where fruits and vegetables can be raised". The wise missionary will seek to impress upon the minds of city people that, according to God's plan, they should secure small farms, in order to ride safely through the troubles ahead. Persons qualified to work the cities need this grasp of country life.

Living on a farm does not bring soul salvation, any more than riding in Noah's ark insured eternal life to the antediluvians, but in the one case as in the other, it does reveal the individual's willingness to travel the way God has marked out for the salvation of man.

"I visited a neighbor the other day," writes a rural school teacher, "and in the course of the conversation she asked if the Bible says it is wrong to eat meat. I told her of God's original plan for a fleshless diet, that meat-eating shortens life, but that when men insisted that they must have meat to eat, God told them to choose clean animals as the least harmful. Neither she nor her husband can read, so she brought her Bible to me, asking if it said anything about turtles. I read along until I came to the words, 'the tortoise after his kind,' when she said, 'Law, me! I never know'd hit was wrong. We ate two just t'other day, and I wouldn't a-did it for nothin.' Before I realized that she felt so serious over the matter,

she was crying as though she had committed some terrible deed."

Health Hints for the Home

How to Meet the Hot Weather

SOME PEOPLE object to living in the South because of the climate, but by attention to certain physical laws we can prepare our bodies to meet the heat of summer months.

During the hot months, undomesticated herbivorous animals, following instinct, eat grass and fresh growing herbs. But man often continues to eat such foods as meat, fats, sugar, and starches in large quantities,—all heat producing foods. A diet composed of fruits and succulent vegetables, with a small amount of bread stuffs, will largely prevent heat prostrations and eliminate the complaint that the climate is unendurable.

During the summer months it is advisable frequently to eat fruit breakfasts. Dinners, especially for those doing sedentary work, should consist largely of non-starch vegetables,—foods short on fuel elements,—and a small amount of proteid. These vegetables also contain food elements, such as mineral salts, that alkalize the blood and tend to keep the body cool. Highly seasoned foods create a thirst, calling for the use of large quantities of liquids, which in turn overwork the kidneys. This is a serious cause of constipation for, by creating "a greedy bowel", the water passes through the kidneys rather than by the bowel route.

It is well to educate ourselves to eat, several times each week, a large salad made of raw succulent vegetables. This should not be a little salad on a green leaf, but a large quantity of bulky, green succulent, stuff, full of vitamins and cooling juices, which is made the main dish of the meal.

Dress should be adapted to the climate. Conventional dress is seldom planned for the health and comfort of the wearer, but it

is possible to apply inventive genius to dress so as to be comfortable, and at the same time conform in a reasonable degree to custom. For the hot weather, clothing should be light in both color and weight.

Frequent cool baths add to the comfort. Three times a day, during the hot months, is not too often for a cool shower or a sponge bath. Time spent in this way may prevent sickness.

Have an out-door sleeping place, protected from mosquitoes, or a thoroughly ventilated bedroom. The South has few nights so warm that a light cover is not needed before morning.

Choose to live in the country, accept the call of duty, and follow the simple laws of health in regard to eating, sleeping, and dressing. This will bring peace to the mind and comfort to the body.

Health Suggestions

By Mother D

THE EATING of less cane sugar will solve many ills.

Exchange plain white bread for whole wheat bread, and there will be less sickness and more vigorous health.

Fried foods are far less wholesome than the same foods when baked, boiled, or steamed.

One never gains strength by eating more food than can be readily digested, even though that food be the most wholesome and prepared in the most hygienic manner.

Few people sense the real benefit to be obtained by voluntarily abstaining from overeating. Overfeeding may prove as injurious as underfeeding.

Fresh air, by day and by night, is indispensable to health. Sleeping on the open porch may be considered a fad, but it is a good practice. Everybody knows the benefit to be derived from sleeping in the fresh air, but some seem to forget that an abundance of fresh air during the waking hours is just as essential.

Health, to be kept, must be used. Do not fret or worry over the thought of losing health, but use what you have to bless others. Like our talents, health should be put out at usury. If laid away in a napkin, it will be lost. "Give, and it shall be given unto you", is a law of life.

Read the fifty-eighth chapter of Isaiah, verses seven and eight. Here you have a health prescription.

Rural Life

Nature's Reminders

From the solemn toll of the deep-toned thunder,
And old ocean's ceaseless roll,
To the glad songs that make the forest
vocal with melody,

Nature's ten thousand voices speak His praise.
In earth, and air, and sky, with their marvelous
tint and color,

Varying in gorgeous contrast, or softly
blended in harmony,

We behold His glory.

The everlasting hills tell of His power.

The trees wave their green banners in the sunlight,
And point us upward to their Creator.

The flowers, that gem the earth with their beauty,
Whisper to us of Eden,

And fill us with longings for its
unfading loveliness.

The living green that carpets the brown earth,
Tells us of God's care for the humblest
of His creatures.

—God in Nature

The Gospel and Farming

OAKWOOD Junior College sent pressing invitations for Professor Braliam to give students and faculty lessons on out-of-door subjects. Last week he made the trip to Huntsville and gave several lectures, his subject being "God in Nature".

"God speaks to men through nature, through revelation, and through His dealings with men and nations." We give much thought to God's voice through revelation, and nearly as much to the study of history and biography, but we have neglected the

People in failing health must be impressed that time is an element in recovery. They need also to realize that in physical as in spiritual healing, the more direct the connection between Christ and the sufferer, the more complete will be the recovery. Christians recognize that Christ alone can forgive sins. In their relations with the Savior they need no intermediary. But many who are physically sick are willing to lean on a doctor who prescribes a dose of medicine, and are unwilling to reform the habits that produced the illness.

When Israel left Egypt, the Lord promised there should not be a feeble one among them; that the diseases of Egypt should not attack them. So long as they would obey the laws of health, He would bless their bread and their water, and keep away disease.

In like manner, if we eat the food the Lord provides, if we prepare it in a wholesome manner, He will bless it to our health. But He cannot bless unwholesome foods that find their way to the human stomach, for He says they are disease producers.

The cure will often come "little by little", as the patient is willing to conform to the laws of health. It is better to get well slowly, than to be instantly cured without a change of mind and heart, for such a cure could not be permanent.

Living in conformity to the laws of health develops immunity from disease, making possible the fulfilment to us of the promise, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee". Before an epidemic comes, we should be developing an immunity that will carry us through the time of distress. This will make us light bearers when others, because of disease, are seeking light.

We should be conspicuous in the world to-day as a people living in the right place,—that is on the land,—and in the right relation to the laws of health.

Some attempt to teach people the way to

heaven, ignoring, meanwhile, the laws of physical righteousness, but Christ in his ministry linked inseparably the physical, mental, and spiritual welfare of mankind.

Rural Life

The Mission of the Stonecrop

MASSES of lavender pink flowers covered the outcropping stones during the early days of June. The little plant grows where there is scarcely enough soil for the seed to take root. It is found in lime stone regions, and the barer the rocks, the more prolific the stonecrop seems to be. Its succulent leaves and bright colored flowers cover up a mass of ugliness. It is an illustration of Nature's effort to drape the bare spots of earth and hide unsightly places. The stonecrop is like a good many people, in that it is unable to do a great work, but it does its part by adding to the comfort and happiness of others.

At first glance it may seem that the stonecrop is for beauty only, but in reality it is useful as well as ornamental. It is a forerunner of blue grass, for, year by year, the stonecrop lives its brief life, and sends its slender roots into cracks of the rocks, disintegrating them into soil. Then the plant dies on the rock that has been its home, and its own body, plus the soil which it helps to accumulate, forms the seed bed for the blue grass that follows. The contented hum of busy bees is heard over the stonecrop, for this little plant is sweet as well as beautiful. It gives forth more nectar than almost any other plant, and the honey made from it is considered equal to any on the market.

Let us learn the parable of the stonecrop. God wants us to help make the world beautiful. We are told to plant vineyards and orchards, ornamental trees, and flowering shrubs, that the land about our homes may

From Prof. Bralliar's nature study.

to the school," said Mr. Wheeler, who drove several members of the faculty to Franklin and on out to "the little school in the woods", where they spent Sabbath and Sunday. There was a tramp over the fields and an explanation of the crop plans for the year. The bees were inspected, the school house was examined, and the different openings for community work explained. Several meetings brought together school workers and community neighbors. The influence of the school is felt for miles. This group of consecrated workers is demonstrating that "those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time, show in their characters the high standard to which it is the privilege of this people to attain."

"Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give the people a knowledge of the truth for this time."

A mother who has had three children in the Madison School writes, "We wish our youngest child to be under the Madison roof as soon as he is old enough. I am sending \$5.00 for The Survey. We all enjoy it."

A railroad official says, "Enclosed find \$5.00 which may help The Survey to keep on surveying. It is a good, sensible weekly."

A physician's wife writes, "Enclosed is \$1.00 for The Survey which we very much enjoy."

With a check for \$2.00 comes word that "The Survey meets a long felt need, which we who are away from, the heart of the work appreciate."

Another sends \$2.00 and writes, "The Survey is a link uniting distant workers, and keeping them in touch with Madison principles".

A few years ago Brother T. R. Treece and his family were living in Indiana. As a result of a visit to Nashville, they came in touch with the Madison School. It offers opportunity for work along lines that Brother and Sister Treece had long wanted. They spent a number of months here, then purchased a farm near Daylight, Tennessee, where they assisted in community work. Later Brother Treece had charge of the farm at Southern Junior College. Brother Treece and his wife are active missionaries along agricultural and medical lines, and their home is always open to those who are in need of help. From Apison, Tennessee, Brother Treece writes, "Taking all things into consideration, we are getting well started in our work. We have a fine field of spring oats. Wheat and rye are looking well, and the corn is up. We have done considerable road work. Mrs. Treece has been nursing, sometimes going as far as twelve miles. As we visit in these different communities, we give out literature and loan books to those who are wanting to read. Mrs. Treece has had some patients who had a hard fight for life, and both people and physicians appreciate what she has been able to do for them."

Help Wanted. "We have a farm of 219 acres of mountain land, well watered with plenty of timber for building; some good fruit such as apples, pears and grapes; seven miles from Marion, and fifty miles east of Ashville, N. C. It is a good location in which to build up rural work, if another family or two could join us," writes Brother E. M. Phelps from Dysorville, N. C.

There were fourteen New Jersey people at Madison last week. In this count were included students, and Captain Wilson, Miss Nilsson, who is visiting her brother, Paul Nilsson, and a friend from Newark, here for a few weeks, rest. Captain Wilson boasts that, besides a number of friends, he has the largest family connection in the student body. His representatives are a

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wife, two daughters, a sister-in-law, and two young women, formerly members of his family.

Sister W. W. Brown, of Rome, Ga., writes, "The children begged so hard for a Sunday school that I told them to come to the school house. We have an attendance of forty, including children and grown people. Our day school numbered 32 this spring. We are closing, but will re-open in July when "crops are laid by." We are planning to give an entertainment Saturday night in order to raise funds for an organ for the school."

The children of the primary school,—children whose parents are members of the student body,—have a garden all their own, which they are cultivating as part of the day's program. The school furnishes the seed and promises to buy the vegetables grown, and the children propose to use the proceeds to purchase seats for their school room. Lessons in arithmetic are based on garden work, the study of seeds accompanies seed sowing, and English language and composition are correlated with the day's out-of-door work.

One frequently finds city people these days that long for a home in the country, and to whom the original plan of the Creator for every man to have a piece of land, appeals with more than ordinary force. Sister Lida Scott, of Montclair, New Jersey, has become so absorbed in the country movement and rural education that she

spends a portion of each year at Madison, and at present is building for herself a cottage on the campus.

Miss Nellie Butler is deeply interested in rural school work and writes from Mt. Pleasant, Arkansas, telling of the need of teachers and medical workers in that section. Land can be purchased at a very reasonable rate. Interest in the school work is increasing, and she urges that people trained for teaching or nursing investigate the situation there.

Mr. and Mrs. I. E. Seibert are conducting a vegetarian cafeteria in Asheville, North Carolina. A picture of the dining room accompanies a letter telling of improvements recently made, of increasing patronage, and of the need of city treatment rooms. The experiences of cafeteria workers in both Nashville and Asheville should encourage similar work in many southern cities.

Ability to care for the sick and afflicted is a wonderful asset to the Christian worker. The minister should have a knowledge of simple treatments. Of the canvasser it is said, "Those who take up this line of work are to go prepared to do medical missionary work". We are coming to see that every member of the church should be educated to help his neighbors in times of sickness and distress. To encourage this, and to help plan an educational campaign, Dr. Sutherland, who is medical secretary of the Southern Union Conference, spent two days at the Kentucky state meeting.

A worker in one of the rural school companies was approached one day by a friend with the words, "I hear you are going to give up your work in the school, and I have a proposition to make you". "I do not know how you got the idea I was leaving the school," said the teacher, "and you might as well ask me if I am about to leave my wife." This spirit of loyalty on the part of self-supporting workers is one strong element of success. The Lord recognizes the marriage vow between a man and wife and likewise He honors the tie that binds a man to the work he chooses to do for his Master.

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Own Your Own Home on the Land

"Fathers and mothers who possess a piece of land
and a comfortable home are kings and queens."

MADISON has been instrumental in getting a good many families to locate on farms in the South. The School is training men and women to operate farms in connection with rural schools. These schools teach various industries, at the same time caring for the sick, and building up the general interests of the community.

"The Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle." To these thousands must come the call, "Come out of the cities"; and that call can best be given by people who are already solving the community problem.

This is a form of work which some have not yet classified as a missionary enterprise. However, as a part of the great world movement, "men are wanted to educate others how to plow and how to use the implements of agriculture. Who will be missionaries to do this?"

It is true, that not all who live in the country possess ability "to make their crops eloquent for the Lord", but men may learn to do this. "There will be a new presentation of men as bread winners,

possessing educated, trained ability to work the soil to advantage. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes. Science, genius, intelligence will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling."

Such farmers will put the spirit of Christ into everyday work. Then, like Isaac, they will draw men to their Savior as a result of the daily work they are doing. "We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds

in her bosom rich stores for the faithful workers, richer than gold and silver." From such farmers light will radiate in all directions.

In the face of such principles, it is encouraging to find that the secular press is advocating the "Own Your Home" movement. If we do not respond, others stand ready to do what it is now our privilege to do.

The arguments presented by advocates of the "Own Your Own Home" movement are that "the family will become a booster of the community"; and that each member "will be stimulated to higher achievements".

That the community is bettered, and that the workers themselves reap a rich reward for their unselfishness, is demonstrated wherever several families unite to carry forward a self-supporting community center.

"Once you are in your own home," says the article above referred to, "your friends and neighbors will become infected with the same progressive views, and the music of hammer and saw, of drill and trowel, will liven the air throughout the land." Here we are told plainly that such practical work has its influence upon the neighbors.

CONCERNING the work in the South we have this statement: "Let farmers, financiers, builders, and those who are skilled in various arts and crafts go to this field to improve lands and to build humble cottages for themselves and their neighbors".

From various sources attention is being called to the South. To illustrate, Doctor Morgan, President of the Tennessee State University, said recently, "Forty or fifty years ago the best men of the South drifted to the West because they thought prospects there better for them. Now things have changed, and many are coming South from the West and the North".

"Go South, young man," is now the message. There are places ready for you. "Properties will be offered for sale in the rural districts at a price below the real cost, because the owners desire city advantages. And it is these rural locations that we desire to obtain for our schools."

THOSE who desire to enter the South as missionary farmers will find that "there is plenty of land lying waste in the South that might have been improved as the land about the Madison School has been improved".

It is encouraging, also, to know that "the most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people".

Bolshevism is abroad in the world. The cities will be the chief sufferers in all labor struggles and social up-settings. A daily paper tells of the organization of a force of four million men which "was expected to terrorize, burn, kill, bomb and destroy property generally, and finally, through the simultaneous action of this army in all parts of the country, to sever every means of communication, and actually capture the great cities and towns of the nation before soldiers could be mobilized to check their career".

When such is the announced plan of radical leaders, what more should be needed to convince us that, if we are going to be true to the principles given us, it is now time to act.

Health Hints for the Home

Gleanings Made by Mother D

You cannot go far unless you keep physically fit; an A 1 nation cannot be maintained with a C 3 people.

It takes both teachers and students to keep a school pure and clean.

The most important workshops of any nation are first, the home; second, the school.

To care for the health of its people is a secret of national efficiency.

Wash the hands before eating or handling foods that others are to eat.

Do not cough or sneeze into your hand; use a handkerchief. To cough without covering the mouth is a sin, for it is breaking the command, "Thou shalt love thy neighbor as thyself".

It is most selfish to spit on the floor, the steps, or the sidewalk, spreading disease everywhere; quite as selfish, in fact, as to smoke in public places, compelling those who are made wretched by it, to inhale the noxious fumes of tobacco.

Rural Life

This is the gospel of labor —
 Ring it, ye bells of the kirk:
 The Lord of love came down from above
 To live with the men who work.

—Henry Van Dyke

Consider the Bee

I KNEW as I approached the apiary that something was wrong. The bees were ill-natured. I examined a hive that had been the strongest. All the bees that were doing anything at all were out looking for trouble. On opening the hive, I found it filled from top to bottom with bees, and I knew that they were queenless. I looked in the brood chamber, and sure enough, there was not a young bee nor an egg in the whole hive.

Bees are hard workers, working not for self, but to store up provisions for generations to come. In the busy season, a bee will work itself to death in from three to six weeks. But this hive of bees, having no queen and no hope of posterity, no one to work for and no food prospects, had suffered moral degeneration. The only thing that brings happiness and contentment in labor, with bees as with men, is unselfish work for others.

I caught a good, vigorous, laying queen, whose wings I had previously clipped so she could not fly away, and gave her to this strong, idle hive. That was about one o'clock. At six o'clock I looked to see how things were getting along, and I found the bees perfectly contented, gentle, and with no disposition to sting. I counted, and found over two-hundred bees returning to the hive every minute loaded with honey. The presence of a laying queen in the hive, and a batch of eggs, had put new spirit into the hive.

THAT it is immoral to try to get something without giving an honest equivalent, is a

From Professor Bralliar's chapel study

lesson taught by the bees. Ordinarily when they gather honey from the flowers, they pay a fair price. In the process of seed production, pollen from the stamens must be dusted on the pistil, preferably of another flower. No seed is as strong and vigorous if the pistil is fertilized by the stamen on the same flower as it is if the pollen is carried to it from another flower.

The plant is a liberal paymaster, giving probably half enough honey and pollen to rear a young bee from egg to maturity in exchange for the bee's assistance in pollination. So when bees are gathering honey and pollen from the flowers, they are getting it honestly. At such times a person can go into the apiary, and even look through the hives, without much danger of being stung, provided he conducts himself orderly.

But, put out some honeycomb, and let the bees feed upon honey that they have not earned, and everything changes. They become furious, ready to attack anything in sight. The hum of their wings is in a higher key; everything shows that they are demoralized. They are living, not upon the result of their own labor, but upon that of others.

From Farm and Orchard. Last spring mention was made of hullless barley, planted as an experiment. This hullless barley ripened earlier than any other spring grain, and earlier even than the winter wheat. It made a good yield, better, apparently, than the standard varieties of barley. This barley has a naked seed, similar to a grain of wheat, and when threshed is ready for home use.

Dewberries set in the spring of 1918 were ripening by the tenth of June, and will probably yield about a half crop this season. Ordinarily they are not expected to bear until the second year. Dewberries are more prolific, and a surer crop with us than the blackberry.

The School set out a new patch of strawberries, about one-fourth acre, the first week in June, because it was not able to set them

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earlier in the spring. It is well to know that in such case, strawberries may safely be set for a few days at the end of the bearing season while the plants are dormant. Strong plants were taken up with a quantity of dirt, set immediately, and just before a rain, and they are all doing well. They are already sending out new runners, and bid fair to make a good stand. There are also 250 seedling plants of our own raising.

The School has twenty-five seedling raspberries from some of the most promising everbearing varieties to be found.

Here and There

The Flatwoods School. Brother and Sister Rocke spent the week-end with the workers at Lawrenceburg, Tennessee. This company consists of Brother T. A. Graves and family, Brother H. L. Reese and family, Brother and Sister Floyd Bechtel, and Brother and Sister J. A. Flaker. Brother Rocke brings back a most encouraging report of the activities of the place. The school farm has a fine stand of clover, and a good vineyard. The family is raising its own wheat and oats, and the visitors saw there the finest patch of potatoes of the season.

The spirit of these workers is appreciated when it is realized that the men in the company might be earning from five to ten dollars per day, but they willingly sacrifice worldly ambitions because of their love for the cause they represent.

Writing of the farmers' meetings held once in two weeks, Sister Bechtel says, "The County Demonstrator comes out once a month, and often brings other speakers with him". The second meeting in the month is conducted by the school people.

Members of the family are teaching in the local Sunday schools. They had a successful day school this year. They are now building a treatment room with two adjoining rooms for patients. This will enable them to care for their sick neighbors with less expenditure of energy than in the past, when the nurse often had to travel miles to answer calls. This is surely a busy community center, and an example of what should be going on in many rural districts.

In order to make their training for rural community work more complete, a number of Madison young men meet once a week for study and practice in conducting religious meetings. In the group there is a former publishing house worker who is now in training as a nurse; a young mason who is a member of the agricultural course preparing himself for community uplift work; and a mechanic of several years' experience, also a member of the nurses' class. These young men look forward to meeting the needs of those for whom they work by teaching them how to live, how to build their homes, where to build them, how to raise their food, how to care for their bodies, and how to surrender their lives to God. And they purpose in their hearts to teach these things both by precept and example.

Professor J. C. Eaton, of the Methodist College of Imboden, Arkansas, spent several hours visiting various departments of the Madison School. Although Professor Eaton's school is at present located in a small town, it is the object of the Board of Managers to make farming and the industries a part of the curriculum.

Brother Elias Conser is doing the inside work on his five-room cottage that stands under the elm, north of Mother Druillard's.

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Activities of the Polk Street Settlement

THE LECTURE ROOM at the Settlement took on an attractive appearance when the new chairs were installed. There were one hundred of them, the combined gift of the Nashville and Madison churches. Then, to add to the comfort of the room, new shades, the gift of Sister Scott, took the place of the old blinds at the tall windows.

Announcement was made that a lecture, "The Life of Christ in Picture," would be given Sunday evening. Would it be necessary to take the congregation from Madison in order to make a showing on that first attempt at public meetings at the Settlement, or would the mill people respond? All misgivings concerning community interest disappeared as the hour for the service arrived. Men, women, and children came until, as the newspapers say, the Settlement had a "capacity audience". There were fully one hundred twenty-five in attendance.

The simple story of salvation through Christ was given by Elder D. E. Robinson, assistant editor of *The Watchman Magazine*, and illustrated with lantern slides, showing familiar scenes in the life of the Savior.

A group of children from the Junior Society of the Nashville church and the neighborhood, under the direction of Sister Robinson, sang songs appropriate to the pictures on the screen. It was a warm

evening, but the lecture room is well ventilated, and the gentle spirit of story and pictures, the sweet voices of the children as they sang, and the company of mill workers who gathered in the Home, all made an impressive scene, and added courage to those who are taking the initiative in the Settlement work.

The story of the School's attainment of the Home has been told in earlier numbers of *THE SURVEY*. The local workers have been painting and repairing the building, and general improvement is noted, from the flowers at the front door to the big play porches on the opposite side of the building, and the operating room is nearly ready for surgical work. The wholesome spirit of cooperation shows itself in the plan for the members of the Junior Society of the Nashville church to oil the lecture room floor.

There is a growing interest in the Wednesday afternoon Bible story hour for the children, now being conducted by Sisters Robinson and Hazelton of the Nashville church. When Mrs. Sutherland appears at the Home, the children of the cooking classes flock about her, or proudly display to the visitor the bowls of soup, or the vegetables, or bread, or dessert they have been making.

The visiting nurse came in to announce the arrival of a new baby in the house

down the street, and Mrs. Dodson reported improvement in the condition of the injured foot of the boy who has been coming to the Settlement for treatment.

Wednesday, Mrs. Lela Morgan and her little daughter, Lallie, joined the group of Settlement workers. Since leaving Madison, Sister Morgan has been nursing, her most resent activities being hospital and community work among the mill people at Porterdale, Georgia.

The Settlement is a self-supporting medical missionary activity maintained by nurses, part of whom nurse pay cases while others devote their time to the care of people who cannot afford to pay. All workers living at the Home share alike so far as remuneration is concerned. Members of the Nashville church and the Madison School co-operate in various ways, for all are interested in the success of the undertaking, and a number of friends at a distance have contributed to the equipment funds. The Settlement, the vegetarian cafeteria, and city treatment rooms are ways by which an "outpost center" like Madison can carry forward city work.

Laymembers are Needed

WHEN THE FRUIT is ripe no one living near the vineyard should be idle. Our Master "expects all, laymen as well as ministers, to take part. All who have been enlisted as His soldiers are to render faithful service as minutemen."

For years we have held this theory, but "too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service."

Those who enter the pulpit need special training for their work; likewise, the active laymember should be trained for efficiency. Officers, "in their planning, are to give special study to the work that can be done by the laity for their friends and neighbors.

From the Sabbath afternoon faculty study conducted by Doctor Sutherland.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

Every Christian should be doing his part, and for this he should receive the necessary training. Ministers should consider it their duty to see that laymembers of the church co-operate with them by working for their friends and neighbors.

Sometimes the laymembers question what they can do. "Relieve the physical necessities of your fellowmen, and their gratitude will break down barriers and will enable you to reach their hearts."

Another avenue for work is through the cooking school. "Opportunities are opening on every side. Press into every providential opening. Eyes need to be anointed with the heavenly eyesalve to see and sense the opportunities. God calls now for wide-awake missionaries."

The South offers excellent opportunities for those who are seeking a life of activity. "The most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people."

Carpenters Wanted

MADISON has a building proposition for the summer and can use a half score of carpenters. There are two ways by which this building may be done. Either the School may hire men who demand regular wages, or, following a plan in harmony with the object of the institution, it may offer this building work to Christian men who are interested in the Southern field, who desire to prepare themselves for self-supporting activities, and who will work for a moderate wage.

The latter plan is the most desirable. Doubtless there are a dozen men qualified to help in the erection of cottages for sanitarium guests and cottages for the student

body, and it is these we wish to hear from. This work should begin by the middle of July. Any readers of THE SURVEY who wish to help the work through this avenue are invited to write for further information. Address E. A. Sutherland, Madison, Tenn.

The Summer School

FOR some time you have been planning to enter the self-supporting work of the South, have you not? You have thought of coming to Madison. The summer term is a favorable time to enter the school for a brief training. Expenses are lighter at this season of the year than in the winter. The training is intensive, and it bears heavily along the line you want, preparatory to going into rural school work.

Last year at this time, we were in the midst of a terrible war. Many then resolved that, should the war close, they would immediately become more active in the Lord's work. Have you entered upon the program you know the Lord has for you? Are you ready for the next great events in the world's history?

Like the people described in the eighteenth chapter of Luke, there are some who are full of excuses. Are you putting off your preparation at a risk to your own soul?

For years something has been calling you out of the crowded church to which you belong, and into a field where your influence will be felt. But when you thought of moving, difficulties confronted you. Quick, decisive action will bring results, but procrastination piles up obstacles. The summer term at Madison offers special opportunities, and now is the time for you to make arrangements to enter. The harvest is ready, and there are thousands who should volunteer for service. Let Madison hear from you.

"If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse."

Health Hints for the Home

The Use of Bran

BRAN is an excellent laxative food," said Miss McKay, addressing the meeting in "the Bend". "It is prepared and sold by various large manufacturing concerns, but it is not necessary to purchase these foods when they can so easily be prepared in the home."

The company was told how to sterilize the bran before using it on the table. It was then permitted to sample bread, drop cakes, and crackers made of bran, and recipes were distributed to those desiring to make these foods in their homes.

To Sterilize Bran—Look over the bran carefully, removing all foreign substances. Make a thick mush of the bran with boiling water. Put this in a deep pan, place in a slow oven, and bake until it becomes dry. Then grind it with an ordinary coffee mill.

Bran Brose—

1 cup rolled oats 1 cup sterilized bran
2 1-2 cups water 1 teaspoonful salt.

Heat the water to boiling, add the salt, bran, and rolled oats. Let boil ten minutes. This dish is intended as a corrective, rather than for nutritive purposes. The incompletely cooked starch granules of the oats form an organic acid which inhibits certain colon bacteria, harmful because of the poisons they develop.

Bran Bread—Dissolve 1-2 yeast cake in two tablespoonfuls warm water; add 1 1-2 cups potato water, 2 cups white flour, 1 1-2 teaspoonfuls salt. When this is light, add two tablespoonfuls sugar, 1 tablespoonful shortening, 2 cups bran, 3 cups white flour. Let this raise again until light; then divide and put in two pans. When the loaves have doubled in size, bake 45 minutes in hot oven.

Bran Drop Cakes—

2 cups bran 2 cups flour
1-2 cup shortening 1 cup raisins
1 teaspoonful salt

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vided for in section 1103, Act of October 3, 1917,
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Add enough milk or water to mix until it will drop from a spoon on buttered pans. Bake in moderate oven until brown and crisp.

Bran Mush—1 cup bran, stirred into 2 cups boiling water with a pinch of salt; let steam in double boiler 1-2 hour. Add raisins, dates, or figs. Serve with cream.

Here and There

From Colegio "Estrada Palma"—Miss Ina Fischer writes of a delightful return trip to her home in Cuba after a stay of several days with friends in Tampa, Florida. The Madison Young People's Society, it will be remembered, raised money for a stove, and Mr. Rimmer gave a folding organ to the Cuban school.

Miss Fischer's mother, Sister Ida Fischer-Carnahan, has been bearing heavy responsibilities of the school almost alone for a number of months while her daughter was at Madison. Miss Fischer writes that she has had to take general charge of the home and school as her mother is sick in bed, but "I wish you might have seen my dear little mother when I told her the good news of the gifts from Madison. She was so happy that she cried.

"A crowd of happy Cuban children greeted me in the schoolroom. They are all so bright. We are using the organ in the schoolroom, and one little lad of eight years was so thankful for the instrument that, at

vesper service Sabbath evening, in his prayer he thanked the Lord for the organ. We have signed the contract to care for ten children from the government orphanage. We are not equipped to care for more."

Why should a few people carry such heavy burdens in this work, when there are so many who might help?

There is a Call in This—From Mrs. Ross McMains comes the first letter since the birth, about the first of June, of an eight and one-half pound baby boy. "His papa is very fond of him," writes Mrs. McMains, and we wonder how his mother feels about the little fellow. Our congratulations, anyway, to both parents.

"We did not receive THE SURVEY last week, and we missed it, for it fills an 'aching void' one feels when he leaves Madison," says Mrs. McMains, and then she tells some things that indicate the need of help, for these are isolated workers in a needy community.

"We have a good crop, but we need a cultivator. We took this place because folks said it was the poorest in the community, and if, by right methods of farming, we can improve the land, that will inspire others with courage. The land needs to be properly worked, then it will produce well. Even now people are beginning to call it a good place because of the oats and wheat we have raised.

"There is need of a school here, for the nearby schools have short terms, and often they cannot get teachers. As we finish building our house we want a teacher to unite with us. Then we will build a school house. We want simple treatment rooms also. The neighbors appreciate the baths, and are coaxing Mr. McMains to build a portable tub that can be taken from home to home.

"Mr. McMains is so thankful for the instruction he received in carpentry at Madison for he often has opportunity to assist the neighbors. Only recently he helped a man line up his barn."

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Rural School Work for the Orient

RECENTLY there came a letter from a prominent New York educator, saying, "An educational Commission to India has been appointed to investigate the kind of education that should be given to the simple rural districts of India. The Commission will arrive in America about June 25, and will sail from Vancouver on July 24. I write as one has who been requested to arrange their itinerary in this country, to ask you whether or not there will be any school work going on at Madison which they could visit soon after June 25. . . . I shall be communicating with you again as to details, and assure you the Commission will appreciate any co-operation you can give in this matter."

How to reach the masses in India is a question before the Mission Boards, and this Commission has been appointed by the missionary societies of Great Britain, the National Missionary Council of India, and the Foreign Missions Conference of North America, the highest missionary bodies of Great Britain, India, and America.

The appointment of the Commission comes as the result of attempted reforms in the government of India, which propose "the gradual development of self-governing

institutions with a view to the progressive realization of responsible self-government".

The missionary societies are active in this, because "the Christian church especially must face the problem of rural education and the development of leaders".

The third reason assigned for the appointment of the Commission reads:

It is acknowledged by all that the problem is not simply one of increasing the number of schools and teachers. *The kind of education that will best meet the rural needs of India has still to be worked out. New types of schools, new kinds of teachers, new forms of teaching are required. The school must*

IN the work being done in the training school for home and foreign missionary teachers at Madison, Tennessee, and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places."

help the parents, the farmers, and all the residents of the community; and they in turn must help the school. Means for the development of character and of the genuine enrichment of experience must be found in the daily round of common activities. India needs schools that will send forth people trained in spirit and capacity for community service.

India, therefore, is ready for leaders in a new kind of education, for teachers who can help the parents, the farmers, and all the residents of the community; "a new type of schools," truly, and "a new kind of teachers". Europe and Asia are now calling for the type of schools and the kind of

teachers that Madison has been training for the past fifteen years, and which, in Southern rural districts, have been awaiting the time when India, China, and other countries across the ocean should be ready for them.

And the time has come when India asks help, saying that "the Christian church especially must face the problem of rural education and the development of leaders".

One begins to see that "the usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands."

Is it necessary to add that thousands should NOW be in training for the great fields whose doors are wide open for those ready to enter? This glimpse of conditions in India should arouse any who have been hesitating or unbelieving. The South is a great training ground, and it sometimes seems that there is even now but little time left for the preparation. If asked, why you did not enter the work when you had the opportunity, what will your answer be?

The Need of Workers

THE LORD is never caught off guard, never surprised by unexpected happenings. For that reason we know that when the pressure for workers is great in the South, there are, somewhere in this country, people waiting to fill the vacancies. It is only a matter of knowing how to bring the job and the worker together. THE SURVEY will be

doing good service to the self-supporting work of the South if it can be the means of connecting some of those who long to fill a needy place and the places that are calling for the workers.

Teachers are needed. "If ever there was need for action in these Southern states, it is now," writes a rural worker. "There are urgent calls for schools on all sides. I wish I could be in forty places at once, operating the kind of schools the people need. There is a call for a school about

Between You and Us

THE first of August The Survey mailing list will again be revised. As we have told you before, the paper has no subscription price. It is sent free. Your name may have been sent us by a friend, or otherwise obtained. Now, if you have not already done so, we wish to ask you to tell us whether or not to retain your name on the mailing list. We like to have you as a patron; on the other hand, we do not care to burden you with the paper if it is not wanted.

We appreciate more than we can tell the kindness of friends who, by word or donation, have encouraged the publishing work and have assisted in meeting the expense. We want to keep your name on the list. May we hear from you before the first of August.

eight miles from our place. The community will furnish the school house, and we have promised to furnish the teacher. There are so many children in that community that it may require two teachers."

A call for carpenters. Madison is asking for carpenters and builders. More room is needed by patients at the sanitarium, and student quarters should be enlarged to accommodate the people in training. These carpenters should be in sympathy with the self-supporting work of the South. This should be a step on the part of young men or heads of families toward a permanent place in the Southern field. Carpenters are

invited to come to Madison for the summer.

Where are the nurses? At a recent meeting of city workers, the need of help was so pressing that special prayer was offered, asking the Lord to send laborers. Those who take up city work, either in the cafeteria or in the treatment rooms, should be devoted to self-supporting missionary efforts, willing to share its hardships as well as its blessings.

When sick people come for treatment, it is unfortunate to be compelled to send them away for lack of nurses. Where are the nurses that have been trained to give rational treatments? Are they true to these principles, or are they slipping away? When Joseph went into Egypt, there were two courses ahead of him. Either he would remain true to the God of his fathers, or yielding to the influence of the people about him, he would identify himself with Egypt. The latter course would have brought flattering returns from a temporal point of view, while loyal to principle meant present obscurity, but future greatness. Our trained nurses have a similar problem to-day.

Where are the nurses to do the work in the South?

Teaching the Bible

"I weave Bible principles into practically every lesson," says Miss Boynton. "When we were studying about the world in the geography class, I told the children where it came from, and about the flood, and the fire reserved for the last great destruction, and the story of the new earth. To show them all about it with the globe in hand, helps them to remember the geography side of the story as well as the Bible.

"In matters of discipline I use the Bible. One day some of the boys came in to say that others had thrown water on them from an upper window. I said that it seemed unfair for those upstairs to throw water on those below who had no warning and no means of escape. Before I had time for anything further, one little six-year-old piped out, "No

ma'm! that's not right. That's an Amalekite trick." This answer came as a result of an Old Testament story that we had studied weeks before. We had made a list of things that might be termed "Amalekite" tricks, and this little fellow had caught the idea, all right."

Health Hints for the Home

The Gift of Health

IN matters of health, as in all other good things, the Lord makes greater provision for our welfare than the enemy can make for our suffering and defeat.

Good health is a part of the gospel message. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." That we may have health, the Lord came to this world, bearing our sicknesses as well as our sins. For it is He "who forgiveth all thine iniquities; who healeth all thy diseases".

Death, and disease which is the forerunner of death, came into the world "by one man's offense", Paul tells us, and then the Apostle adds, "Much more they that receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ". Diseases may be numerous and death inevitable, nevertheless the Savior has made yet more abundant provision for our health.

A patient who is able to trace his physical decline for a number of years, ten or twelve, perhaps, wants to know how long it will take to recover his health. When told that he ought to be willing to devote a month to health regaining for every year he has been on the decline, he sometimes complains, or at least he expresses surprise that recovery takes so long. But when a body will restore in one month the results of twelve months of disease, is not this an indication that the Lord is a powerful healer?

From Dr. Sutherland's lecture to Sanitarium guests.

gospel as taught by nature, although that is really the foundation, and without a knowledge of it, we are unable fully to understand either history or revelation.

One of the greatest proofs of God's care for the human race is the fact that he feeds both man and the animals. When the rich man came to the Savior, asking what he should do to inherit the kingdom, he was astonished when told to take what he had and feed the multitudes. The disciples, even, did not see the connection between feeding people and preaching the gospel, until Christ opened their eyes to the truth through the miraculous feeding of five thousand with a few loaves and fishes. To men who work the soil and plant the seed, it has been said, "Ye are co-laborers with God".

Professor Bralliar described Madison's plan of crop rotation, its cover crops, its experience in raising grains and grinding its own flour, as well as the raising of various leguminous crops and the preparation of health foods.

Wild animals instinctively know their friends, and the safety awarded the squirrels on the school farm is repaid by their gentleness and familiarity. It is no uncommon thing for them to climb on the cots where patients are resting, and search in the pockets and under pillows for nuts. They boldly follow the tray girl about the veranda, begging for the kernel which they take from her fingers, or eat with their paws on her knee.

The mulberries are ripening. We do not say of them as of many fruits, that they are ripe, but they are ripening, for mulberries ripen one by one, and not as a tree full. The children throng the trees, pick every black berry in sight, and an hour or two later, behold, a fresh supply beckons the hunter. Every tree is a wonderful example of the maturing power of the sunshine. Our advice is that you plant mulberry trees, for the joy of the children, as well as to save the early

apples and the cherries from the depredations of the birds.

Barley harvest came the thirtieth of May, and fall oats were cut the first week in June.

Here and There

The Flat Rock School. "We have every reason to be encouraged when we see how wonderfully the Lord has helped during the three years we have been here," writes Miss Boynton. "We have held school each year, and each year have made a crop. We repaired the old school house, making a good, two-story building, plastered, and painted. We have a young orchard, a vineyard, and some alfalfa. We have put up seven little tent-houses, have fixed a dilapidated cabin into a comfortable bungalow, and have built a neat little sanitarium. While the latter is hardly big enough to carry the name, it is a great blessing to our work. There is no other hospital of any kind in Douglas County, and the doctors appreciate our place. We have two nurses, a man and his wife, and they are busy all of the time. We installed a hydraulic ram in one of the springs, which furnishes splendid soft water for the house, the sanitarium, and the barn.

"We have considerable literature in circulation among people who are interested to read. Twenty families or more are on the list for the weekly distribution. We have sold over forty copies of "Christ's Object Lessons", given us by Elder W. C. White, the proceeds going into paint for the school-house.

"Each year more people come to us to have their garden produce canned. Heretofore we have used a little home-made furnace and tank, but to meet the demands this year we must have a steam pressure canner."

The Week-end at Leipers' Fork School. "Just twenty-four miles from Union Station

be like a park. He who does this work for the glory of God is co-operating with the Lord as truly as the minister in the pulpit. There are people in this world whose hearts may be reached by the beauty spots, but whose ears are not yet attuned to hear the verbal message. And, like the stonecrop, it may be our mission to break up the hard places and to act as forerunners for other workers.

There is a growing interest in the community meetings held in "the Bend". Last week Mr. Wheeler advised the farmers to follow the early harvested crops with such second crops as soy beans for hay, cane, millet, buckwheat, or Sudan grass. Late tomatoes and potatoes will also do well.

Again the weather is blamed for a shortened berry crop, but in spite of that fact, the school has picked more raspberries and blackberries this season than ever before.

On the 18th of June one acre was planted to Burbank potatoes. With us this is the time to plant one-crop potatoes.

Here and There

From Central America Brother W. W. Murray writes from the scene of his self-supporting mission center, Las Parejas, Santa Ana, Salvador, Central America:

"Under the influence of tropical skies and the balmy breath of the Pacific ocean, Salvador enjoys blessings of which few other governments may boast. The climate is without parallel. If lowlands are too sultry, higher altitudes afford temperatures that will please even the most fastidious.

Ten acres is plenty of land, and it may be had at almost any altitude ranging from sea level to nine thousand feet above. The soil reminds one not a little of the Nile valley as it will grow almost anything. I could mention thirty-five different kinds of fruit, including grapes, pears, and figs of the Cal-

ifornia variety. Many of these products are especially palatable.

This is a land of almost midnight darkness, broken only by a few efforts by Baptists, Presbyterians, and Lutherans, much to the disgust of the priests. One can scarcely turn around without being confronted by an image of some character.

There are many cities awaiting the message. Santa Ana has 54,000 inhabitants, yet there is but one physician for every 6,750 souls. It is our privilege, and being nurses we feel it our duty, to carry our work in the treatment-room endeavor. We yet lack, however, a complete equipment, and we need a doctor.

In this country, the problem of manufacturing health foods could easily be solved. Foods stuffs could be grown in abundance. Oils are imported at a high price, but this need not be. Cocoanuts are grown in large quantities in some places, and from personal experiences, we know their oil is unsurpassed. We have made it for cooking purposes. Peanuts do well, and we have been able to make different foods from the meal. We have been privileged to give a few demonstrations in cooking, and some have requested us to open a cooking school. Thousands here need more food, other thousands need less; while no doubt all need better cooking.

Do you want to work? The grain is ripe. Where are the harvesters? Sometimes, I wonder if they are not listening to the "lovely song", as in the days of Ezekiel, while a million and a half souls are perishing in one of the fairest lands on earth. We have been here nearly one year, and shall be pleased to tender any intelligence at our command, should friends in the homeland desire to write us. As a matter of course, we should like postage paid, as our work demands our every penny.

Where are the Teachers? Miss Sadie Rogers, Educational Secretary of the Tennessee River Conference, addressed the Madison family last Sabbath. She had lately visited the Chestnut Hill School near Fountain Head, and told of her surprise to find such activity in that rural community, and of the good work Sister Walen and her co-laborers are doing. A mountaineer was

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handed a paper, which he declined with a shake of his head, saying that he could not read. Sister Walen read to him, and told him some Bible stories. There was an expression of soul hunger on the man's face as he listened. "Whatever I learn I must be told," said he, "for I cannot read." And then in alarm he added, "What if some one should teach me wrong?" As the man arose to leave he said, "Why haven't I been told this long ago?"

Mrs. Walen arranged for future study with this man, and when he returned a few days later he brought with him four other adult members of the family. As he entered the house he said, "Tell again what you told me the other day, that these, too, may hear".

Memorizing

One hears the students singing, "Holy, Holy, Holy, Lord God Almighty", or "Faith of our Fathers", or "Rock of Ages", or "What a Friend we have in Jesus", for an effort is being made to memorize a number of standard hymns. Why be confined to the hymn book in singing? How much easier to put spirit and soul into the service if the words of the hymns come naturally. Every school should make a record for itself by giving the gospel through song. If you have not already tried it, see how much more you get from such singing.

What Would You Do

If you knew of young people who are sacrificing the natural inclination for home and comfort in order

to teach in a community where educational advantages are limited; who are farming to teach others how to get better value from the soil; who, meanwhile, are living in an old cabin because the money was gone before the new house could be finished; whose dish supply is limited, and who lack the necessary tools for proper farming; and even the clothing is wearing out; - knowing these conditions, what would you do?

Saturday evening the city workers and representatives of the Madison school met at the city workers' home on Gallatin Pike for the first of a series of monthly meetings, for the discussion of problems confronting the different departments of the work, and for the removal of all difficulties that might prevent the closest co-operation. Brother Chauncey Smith was made permanent chairman, and Miss Elsie Peterson is the secretary. The hour was spent in laying plans for the development of city enterprises, and closed with a season of earnest prayer that the Lord will send to this work the help needed to meet growing demands for service.

While Nashville is the winter home of Elder and Mrs. S. N. Haskell, they have spent comparatively little time in the city this season. After attending a number of meetings in the North, they spent Sabbath, June 21, with the Madison family. Elder and Sister Haskell have always shown a parental interest in the work at Madison, and the family gives them a hearty welcome whenever they come.

Sister Gorham, over eighty years of age, familiarly known to her Iowa friends as "Grandma Gorham", writes to tell of her interest in the Southern work, and to send the names of people whom she feels have the physical strength, and the spirit of self-sacrifice and consecration, to enter self-supporting work. It is wonderfully encouraging to those in the South to have such friends as Grandma Gorham.

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A Home on the Land or Bolshevism

IT was a wise legislation that planned for the returning soldier to have land and a home on the soil. But the United States government has put out a statement that it is having the greatest difficulty to persuade soldiers, as a class, to return to the farm.

"You see, a fellow who has been over there is not going to be satisfied to go back to farm life. *It will be too dull for him,*" says the soldier. "Abandoned farms, a slump in agricultural activities, rural life given little or no concern," are these to be the answer of the army of soldiers retiring to civil life?

Our young men were willing to sacrifice their lives for the good of democracy, but, "if this be the outcome of the war waged in France with its vast plains and great sweeping lengths of fertile valleys, then the 'back to the farm' movement has received the greatest blow in its long and varied history."

Farm life was not popular with American youth before the war, and this notion of the dullness has been exaggerated by the life of "excitement and precious comradeship" during the months of service. They now want the city. Sane, quiet country life palls them. The nation laments the situation

From a chapel talk by Dr. Sutherland

presented by several millions of young men who are turning cityward, and is asking for help to stem the current.

The government recently appointed a committee to investigate the Bolshevism propaganda. Bolshevism is a natural product of the congestion of humanity in large cities. It is the modern name of the social unrest that history shows has wrecked one nation after another. The fall of Rome illustrates the fate of nations that have fallen because the love of rural life was crushed by the unnatural and artificial attractions of the cities. Each in turn reached a place where no legislation could keep the people on the farm. The "city-mind" is to-day the foundation of the terrible conditions that are making "men's hearts fail them for fear."

The great drawback to ordinary farm life is the lack there of human interest. The natural remedy for this situation is demonstrated by certain rural communities in which a few families unite to present the attractive features of rural life. Here is found co-operative interests in a central school, a school that links the work of the class room with life outside; a medical work that exalts the principles of right living and wholesome surroundings; the manufacture of health foods and articles of

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common interest and need. The farmer is no longer coarse in habits and attire. It is "a new presentation of bread winners".

Christian farmers, instead of mourning over unproductive soil, will realize that "if men will read the Old Testament Scriptures they will see that the Lord knew much better than they in regard to the proper treatment of the land. We might learn much also from the Old Testament in regard to the labor problem."

"Study in agricultural lines should be the A, B, and C of the education given in our schools." Had this principle been accepted, we might now be making a wonderful impression in behalf of true education by helping those who do not know how to meet the present crisis.

This practical method of presenting the gospel has been in our literature for years. To what extent are we responsible for the present state of unrest? Over forty years ago we were urged to place our schools on the land, to blend "pure doctrine with works of righteousness," but, as a denomination, we have to a great degree kept this light under a bushel.

When the nation is facing such conditions as it does to-day, people who recognize that the divine plan for man is a home on the land should spare no effort to rightly relate themselves to the "back to the land" movement. The royalty of the old world has fallen; "fathers and mothers who own a piece of land and a comfortable home are kings and queens,"—the uncrowned royalty of the new world.

Madison is training a new order of farmers, teachers, nurses, community workers, concerning whom the president of the Tennessee State University, while chairman of the State Committee on National Defense through Food Conservation, said, "I know of no better activity, in peace or war, than the self-sacrificing, practical methods of education you have been practicing and teaching".

Convention of Self-supporting Workers

THE annual convention of self-supporting workers has long been recognized as the event of the year by many of the more or less isolated rural workers. During the last years of the war it became impossible to hold this meeting, but again the question is asked, When will the convention come this year?

At the recent meeting of the Board of Managers of the Madison School, it was decided to hold the convention August 15, 16, and 17. The meeting will open with vesper services Friday evening, August 15. This date was chosen, in counsel with the Southern Union Conference Committee, as the most desirable time during the summer when there are no state meetings in session.

This is the most momentous time in the history of this work. Self-supporting workers have a number of important problems that should be studied together. How shall we meet the multitude of openings? We need to pray God to raise up workers from among laymembers of the church who are now practically idle. They must be urged into the vineyard, satisfied to take "whatever is right".

The present lull must be taken advantage of by all who understand the serious times in which we are living. There should be at least one delegate from each school or community center. It is hoped, also, that many will come who desire to give themselves to the uplift of humanity in a self-supporting way. The Madison School kindly offers to bear a heavy part of the burden of caring for the delegates. Those who plan to attend the meeting are asked to write, that arrangements may be made for entertainment. Address Miss M. Bessie DeGraw, Madison, Tennessee.

SUCCESS in self-supporting work depends largely on three things: first, a vision of the work to be accomplished; second, a willing-

ness to sacrifice personal interests for the good of the enterprise; and third, a willingness to co-operate. "There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of fault-finding and evil surmising. Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners."

A Union Meeting

THE Southern Union Conference Committee asks the privilege of meeting representatives of the rural schools, at Madison, Thursday evening, August 14, and during the following Friday, for the sake of studying ways and means for closer co-operation and more effective work. Elder S. E. Wight, president of this Union, is deeply interested in the rural school work, and he will preside at this union meeting which immediately precedes the annual convention of self-supporting workers, called for August 15-17, 1919.

Health Hints for the Home

The Mission of Pain

By Mother D

WHEN breaking the laws of health, we sometimes forget that pain is a friend in disguise. Its message to the sufferer is, "Cease to do evil; learn to do well".

Some prefer to undergo a surgical operation rather than change some habit that is the cause of pain. People say to me, "I cannot wear a low-heel shoe". "A corset is a necessity with me." Or, "You know, I never could eat vegetables." "Sweets never seem to hurt me; all I want is relief from this nagging pain."

Pain should be a teacher to us. Relief from pain is sometimes a curse instead of a blessing. We need to be more anxious to discover the cause of the distress than to quiet the pain. Merely to deaden pain, with-

out removing the cause of trouble, allows disease to continue until health may be gone forever.

When our chief desire is to get rid of the pain, and it is finally relieved, we are apt to make a hundred petty excuses for our wrong methods of living. We say, "I only ate a little lunch. I know that I would have been better without it, but it seemed I needed something; I had such an all-gone feeling."

Some one says to me, "I ate just a little candy," or "I had just one dish of ice cream. I know it was not the thing to do, but it did taste so good. It surely cannot be that these trifles have anything to do with my feeling so miserable."

Beware of the doctor who promises a cure, but says nothing about giving up the disease-producing habits.

The person who seeks good health, but is not willing to leave bad habits behind, is doomed to sad disappointment.

Truisms "Medical missionary work is the gospel in practice."

"Many poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and will go into the kingdom of heaven before the ones who have had great opportunities and great light, but who have walked in darkness."

"If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent."

Rural Life

Questions Answered

BROTHER Otis Bowen, of Randolph, New York, sends ten dollars to help THE SURVEY. He asks the following questions, to which we make answer:

"Are any of the rural schools in need of a little cash help?"

We wonder which group of self-support-

name of the Medical Missionary Volunteers, they believe they have found it. In organizing for united effort, the members agree to work for a moderate wage for those who can afford to pay, and without price for those who cannot pay. They will go where duty calls.

No binding agreements are entered into; there is no signing of contracts; all are free to obey the Spirit within them. It is a union of like-minded men and women for mutual help and encouragement. It will be somebody's task to see that every member is taught how to do medical missionary work, and is provided with opportunity to work so long as he does right. The society will endeavor to locate its workers according to their ability and burden, or to render financial assistance.

"If all work in the one harness, and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance and will work in unity with their brethren. One will supply another's lack." "For life," says Forbes Robinson, "is a circle whose center is God. Each of us is unconnected with his neighbor, but connected with the Center from whom he comes. The nearer the Center, the nearer we get to each other. When we get to the Center, we really become united with each other."

MADISON is cooperating with the Medical Missionary Volunteers, and is training students to do a humble work that will be self-sustaining. The School encourages only those who are thoroughly converted to join the small companies that plan to start restaurants and treatment rooms, simply equipped, in various places.

"God would have us teach the students how to take up the work He has left them to do, that they may not lose the spirit of the work by too close application to the theory of the truth. It is an intelligent knowledge made perfect by practice that

makes an efficient worker." "As religious teachers, we are under obligation to teach our students how to engage in medical missionary work."

"If we are light-bearers to the world, we are pledged to teach the students how to communicate the light; and to give them an opportunity to work."

IT would be well to study Christ's methods as outlined in Luke 8: 1-5. With His disciples and a company of women, He visited the cities and villages. He preached, He healed the sick, and also "shewed the glad tidings." His work was intensely practical. He had something to show. There were those in his party from whom devils had been cast, and there were those who had been healed of disease, whose joyous countenances bore witness to God's love and power. By this, together with His words of instruction, such enthusiasm was aroused that the multitude followed him out of every city into a country place. Here, away from the distractions of the city, and where it was possible to point to the work of the farmer as illustration, He could open their understanding to some of His deeper truths, while He continued His work of healing, and ministered to their physical needs.

It is a principle adopted by the Medical Missionary Volunteers that "nurses who are trained in our institutions are to be fitted to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing." Of Christ it is said, "In His service, healing and teaching were linked closely together. *To-day they are not to be separated.*"

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places. This work will break down prejudice as nothing else can."

A Second Reminder

THE SURVEY goes free to all who desire it. All the publishers ask is to know your wish in the matter. August first is the time to revise the mailing list. If you have not already written, please do so before that date, provided you wish your name retained.

From Survey Readers

"Enclosed is \$10.00 to help in circulating The Survey," writes a New York friend.

Sending a \$1.00 bill, a teacher writes,— "It is an excellent little paper. We keep the copies on file as they contain so many valuable suggestions. The best thing about it is that the inspiration and enthusiasm so characteristic of Madison is given to all who read it."

"Your little paper breathes a beautiful note of clean living and service to mankind," says a Philadelphia business man.

"I do enjoy The Survey, and send \$1.00 to help it along its way," writes a New Jersey woman.

"I enjoy The Survey every week and send \$2.00 to help send it to others. The Settlement Home interests me. How I would love to have a part in that work," writes a home missionary.

"No message comes to my desk that I enjoy more than the one contained in The Survey. Truly my heart is with the work you are doing in the South," says a minister.

"\$2.00 for The Survey fund from myself and a friend. We are much interested in the work it advocates."—A prospective student.

"It has been an inspiration to us," is the word from a man and his wife who look forward to self-supporting work.

"Like a letter from home, I read it through just as soon as it comes, and it always leaves a pleasant sensation. It encourages me, for it brings to my mind afresh the things we are working for."—A rural school worker.

gain, and counseled Madison to do everything possible to save the trained nurse for gospel work. Emphasis was laid on the need of medical training for Bible workers, teachers, ministers, and colporters. The medical missionary is the need of the hour.

A committee was appointed to outline a Bible workers' training course, to be incorporated into the curriculum this fall.

The question of electricity for lighting and therapeutic purposes was discussed, and a committee appointed to make further investigations.

A Letter Worth Reading

Two young women wanted to know where to continue their education. They asked advice of a former Madison student, and the answer given them came by accident to our table. It gives the young ladies a picture of conditions to be met at Madison in such a direct, yet pleasing way, that we pass it on for the benefit of other inquirers. The letter reads:

"My dear Girls,— . . . As you know, nurses are in great demand, and they will be so long as the world stands; and while you are making a good living, you can at the same time be a help to humanity. I am glad you are thinking along this line. I know, girls, that it is hard for good girls to stay in the city very long and keep good. Sin is so common that it loses its exceeding sinfulness after a while, and a girl will find herself doing things that a few months before she would have shuddered to think of.

Now, in regard to the school I mentioned to you, it is The Nashville Agricultural Normal Institute and Rural Sanitarium, at Madison, Tennessee, nine miles from Nashville. It is on a large farm, and yet they have good roads to Nashville, and street car service within two miles of the institution. It is a Seventh-day Adventist institution, but they take in students of other denominations if they are willing to live up to the regulations of the school. Naturally, they must have strict regulations; but I know you girls would rather go to a place where they are strict than where people can do just as they please. As long as students behave themselves, they have a great deal

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of freedom there, and I think you girls can get along fine.

In regard to working your way, I know that other students have done it, but the school does not guarantee that one can do it. It depends largely on the student, you know. If you are willing to work, have good health, are looking for work, and don't have to be hunted when it is work time, I see no reason why you couldn't make it all right.

However, all students are required to make a certain deposit on entering the school. You see this safeguards the school, while one is working up a credit. One has to eat and live the first month before he has worked up a credit. Then, that deposit is returned to you when you leave, if you have made your entire way and have not drawn on the deposit in case of sickness or something like that. You can get further information from Dr. E. A. Sutherland, president of the school; or you can write Miss M. Bessie DeGraw a good letter, telling her just what you want, and what you are willing to do.

I hope that arrangements can be made for you to get into training for some definite work. If you go, make up your minds that you are going to stick by it no matter what comes or goes. That is the kind of girls that make good. Of course, you will never get in a place where everything always goes to suit you, and you will have dark, discouraging days, perhaps; but keep right on keeping on, and you will come out on top. I don't know of many places where you could come nearer being treated right than at Madison.

Now, girls, I don't want to appear over anxious about you, but I know from the a study of the prophecies of the Bible, that this world isn't going to last much

longer; and I know that great trouble is coming upon the earth, and that the cities are going to suffer first. I don't mean to be an alarmist, but when we know these things we might as well prepare for them in a calm and sensible way, and you know it is hard enough to do right if you are in a place where everybody is trying to do right. It is with me, and I suppose all girls are pretty much the same. There isn't much in this life to live for, anyway, and if we don't prepare for the next life, I am afraid we will be sorry, aren't you?

Sincerely your friend,

Brother Alex Watson of Ellenton, Florida, is visiting Madison for the first time in seven years. Brother Watson was associated with several members of Madison School faculty at Berrien Springs the year before Madison was established. He entered there direct from service in the Philippines and China, kept his first Sabbath there, and was converted to the idea that the proper place for a school is on the soil. Since then he has lived on the land, and he says that the principles of education learned at Berrien Springs have molded his life and directed his efforts ever since.

Brother S. N. Jacobs of Graysville, Tennessee, has spent a good many years in connection with various educational institutions. It was he who started Oakwood Junior College on an industrial basis. The idea that a school should be on a farm is dear to him. Ten years ago Brother Jacobs visited Madison when the work was in its infancy. He was here again a few days ago. As he went the rounds, about the barns, through the garden, over the farm, stopping at Kinne Hall dining room, at the chapel, and visited the sanitarium and the new food factory, he kept saying, "How wonderfully God has wrought for this place". He spoke at the Young People's meeting, telling his surprise to see such development in a few short years. "Madison's simple buildings and equipment are ideal," said Brother Jacobs.

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Industrial Missionaries for Home and Foreign Fields

THE LORD has a place for each one of us, whether we be preachers, doctors, or laymen," said Mr. C. R. Stegall, a missionary from the Belgian Kongo, addressing the Christian Endeavor Society in the Presbyterian church at Madison. The meeting was attended by a company from the School, and the words of the young man recently from the African field, met a response from those who are in training for similar work here or abroad. Mr. Stegall's story ran like this:

I cannot preach, neither am I a doctor, but when the Lord opened my eyes to the needs of the foreign field, I consecrated my industrial ability to His service. Then the Lord sent me to Africa as an industrial missionary. As I have worked in this capacity in the Belgian Kongo, I see the greatest opportunities in the world for the industrial missionary. This is true in Africa, and I know he has equal opportunities in other mission fields.

One great need of the foreign fields is evangelical workers, men of God who are brave and courageous, strong to resist evil, and able to stand true to principle.

The second great call is for medical missionaries. That there are wonderful opportunities for the medical missionary

was demonstrated during the recent influenza epidemic, when the population of entire villages was wiped out of existence. During these periods the medical missionary was a wonderful blessing to the natives. Although I myself know practically nothing of medicine, I made it a practice to carry a first-aid kit with me.

The medical missionary is compelled to see many natives die whose lives might be saved by surgery, but the natives, familiar with the knife as a weapon, have great fear of a surgeon's knife. I saw one native, a convert to Christianity, consent to have "the

white man of God" cut out his pain, which in this case meant the removal of the appendix. He took the anesthetic in an open court where hundreds of his fellows

Industrial Missionaries Find Standing-room

WITH a practical training, students will be prepared to fill useful positions in many places. A smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching how to labor. And wherever they go, all that they have gained in this line will give them standing-room. —*Counsels to Teachers*

could be eye-witnesses. As they watched his recovery, they were won to the methods of the medical man.

But besides the medical missionary and the evangelist, Africa has great need of the *industrial missionary*. I was called to Africa to conduct an industrial school for native boys. I had thought that I would have to beg the boys to come, but when we opened our tool boxes, the boys flocked about us. They asked us to teach them how to use those tools. So many wanted instruction that finally we had to limit the classes to native Christian boys. Many of the heathen boys were enthusiastic over the school, and should have had this opportunity to find out the real meaning of Christianity.

Unlimited opportunities lie before industrial missionaries. They come in touch with a large class of people who cannot be reached by the evangelist or the medical missionary. We now have a large industrial school in which we teach carpentry, cabinet making, shoe making, brick making, saw-mill work, tailoring, and in which we have recently installed a tile machine.

The object of the industrial missionary should be to teach students self-support, that the churches which they raise up may in turn be self-supporting. This is one of our prime motives. Such self-supporting churches in foreign fields are able to support the evangelists.

The industrial missionary comes in contact with the people as no other missionary can. When the people for whom he works see the blisters on his hands, as missionary and people work side by side, there comes in a marvelous feeling of fellowship. My prayer is that the Lord of the harvest will send industrial missionaries to foreign fields.

THE SURVEY of July 2, contained an article on the need of rural school teachers and industrial missionaries in India. Here we have the experience of an industrial missionary in the heart of Africa. "*Missionaries can become educators in teaching how to labor.*" "Standing-room" is promised to the missionary who can sustain himself in foreign fields. Our students should be so trained that they can care for themselves, at the same time teaching the people among whom they live how better to care for themselves.

Christ, the world's great Missionary, dignified useful labor. "When He went forth, to contribute to the support of the family by His daily toil, He possessed the same power as when on the shore of Galilee He fed five thousand hungry souls with five loaves and two fishes."

Paul, the apostle, was a self-supporting missionary. He was a tent maker, "and during his ministry he often worked at this trade to support himself and others. Paul did not regard as lost the time thus spent. As he worked, the apostle had access of people whom he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in everyday toil God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister."

Perhaps the reason there are no more industrial missionaries is because "it requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of everyday life, and ordering every transaction according to the standard of God's word." "But this", we are told, "is what the Lord requires."

Self-Supporting Workers' Convention

The annual meeting of rural school people and other self-supporting workers of the South will be held at Madison, August 15-17, 1919. Bear the date in mind, and notify the School as early as possible who has been chosen to represent your community interests. It is hoped that each school will send at least one representative. It will be an important time, and questions of vital import will be studied.

Carpenters Attention is again called to the fact that Madison has need of several carpenters during the summer. It prefers to have the building on the place done by men who desire training for self-supporting work, — that is, by prospective students of the school. It has a proposition to make to the right men. By the right men is meant those having mechanical ability, who desire to work for a moderate wage during the summer, and will enter the school as students in the fall. Write for particulars.

Health Hints for the Home

Eating to Keep Cool

MANY complain about the heat during the summer months, but it is within our power largely to make our own climate by avoiding the use of heat-producing foods.

Some foods are known as heat producers, the chief elements of which are fats, starches, and cane sugars. In order to keep cool, eat no more heat-producing food than necessary. For breakfast, eat largely of fruits, and use cane sugar sparingly. Eat only a small amount of bread stuff. People who are not doing heavy manual labor can well afford to make many breakfasts of fruits.

For the main meal of the day, use freely of non-starch vegetables, either raw or cooked. If eggs are used at all, they should be used sparingly during hot weather. It is well, three times a week, to make the principal dinner dish a salad composed of raw vegetables. It is surprising how much energy can be derived from this diet, and also how cool and comfortable the eater feels. Ice foods and drinks should not be used at meal time, as they seriously interfere with digestion, and the relief from heat is fleeting.

Avoid the use of tea, coffee, and chocolate; avoid eating sugar on grains; use more milk than cream. Yogurt is a delicious summer drink, made by using skim milk

and the proper culture; or one can use buttermilk. It is not wise to drink while eating.

Here and There

The Atlanta Cafeteria Mrs. Lida F. Scott and Doctor Sutherland spent a pleasant and profitable day in Atlanta with Brother and Sister Book who have recently opened a vegetarian cafeteria in that city. A committee of five interested and enthusiastic persons was formed to boost this work. Elder Ben Spire, president of the Georgia Conference, who for years has been interested in all kinds of local work, and who has proved his interest in the cafeteria by aiding in every way possible, is chairman and treasurer of the company. Brother Spire's love for this work, and his experience and judgment will have much to do with the success of the enterprise. Professor Boynton, principal of Flat Rock Rural School and Treatment Rooms, himself an enthusiastic self-supporting missionary, accepted the secretaryship.

This gives Brother Book and his wife splendid support, and they are both of good courage. If cafeteria work is to be a success and is to be a spiritual as well as physical benefit to the people, it is wise for those carrying the burden as self-supporting workers to have associated with them a number of others who are deeply interested in this method of carrying the gospel, for a multitude of problems arise, calling for counsel and wise direction.

The cafeteria in Atlanta is small, yet it is complete, and gives opportunity to reach people who are anxious for a scientific vegetarian diet.

The experience in Atlanta impresses one with the importance of the cafeteria work. To split a log often requires the use of many wedges. Diet reform is an important wedge which may be used to advantage at

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this time. There are men and women, members of crowded churches, who might, through cafeteria work, do much for themselves and others. Instead of making excuses, let us step into some place before the next great trouble hits the world, when it may be forever too late to place these great principles of health attractively before the people.

Three bed rooms, a small bathroom, and a room fitted for surgery, — that is the equipment for medical missionary work in connection with a rural school located two miles from a town of 2500 inhabitants which has no hospital facilities. Physicians of the town and neighborhood bring their surgical cases to the rural treatment rooms, and surgeons come from a city of 300,000 inhabitants, twenty-eight miles distant, to do the more difficult work. This demonstrates that a rural school, if conducted in harmony with right plans, may shed its light on the people in a city miles away. The proper place for a school is on the farm, and these rural schools should be equipped for medical missionary work.

Spending the Fourth with Neighbors

The Community picnic was a success. So said those who enjoyed the gathering in the grove in South Park, near Neely's Bend road, on the School farm. The truck made several trips toward the river to bring those who lacked other means of transportation. It was a jolly crowd that gathered about the

tables at dinner time and, later in the day, listened to the music of the orchestra and the entertainment provided by the young people.

True, oratory was not in evidence, for the speaker from Nashville was unable to come, but "Lieutenant Bean" and "Sergeant McClure", and their boys-in-training, the Red Cross nurses as they depicted a hospital scene, and the home-coming of the soldiers, were so realistic that the orator was not missed as otherwise he might have been. It was a quiet, sane Fourth, bringing a respite from strenuous duties in school during one of the busiest seasons of the year. And the pleasure of the occasion is increased by the closer association that it brings between Madison and "Bend" neighbors and the members of the school family.

The Food

A visitor finds the big oven full of crackers, and hundreds of pounds on the cooling racks, showing the result of the day's run. The steam cooker is filled with cans of nut meat; the mills at the south end of the room are grinding peanut butter, hundreds of pounds; and the blancher, tended by one of the young women, is handling peanuts, not by the pound, but by the ton. One-hundred-fifty quarts of blackberries have just gone into cans, and the extractor has "slung" almost three hundred pounds of honey, the first crop of the season.

It was discovered that the crop of tame blackberries was short, so a group of teachers and students spent three hours in the fields, bringing in almost three hundred quarts the result of the effort.

Once

We call your attention to the fact that all names will be dropped from the

More

mailing list of The Survey with the first issue in the month of August, except those from whom the publishers have had a request for continuance. The paper goes without subscription price, therefore, if you wish the paper for a longer period, please let us know.

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The Oberlin Spirit

Students Are Imbued with Zeal for Self-supporting Missionary Work

EDUCATION and religion are so inseparably connected that religious experience is determined by the type of education received. Christian education develops faith in God, the first element in Christianity, just as pagan principles of education develop skepticism and unbelief.

The Puritan fathers came to America to escape religious oppression in Europe but, unmindful of the close relation of education to religion, they brought with them the mediaeval type of education which was responsible for the oppression from which they were fleeing. This system of education put into young people a spirit that led them farther and farther from the principles of Protestantism.

The year 1844 was approaching, the date for the fulfilment of the great prophecy concerning the heavenly sanctuary. The message, that the hour of judgment was approaching, was due the world, and it should have been given by the Protestant churches because they professed belief in the word of God.

But for a century or more the popular educational system had been making men more and more indifferent to the teachings of the Scriptures. It did not educate men to study the Bible.

But in this crisis, as in all others, the Lord had servants who would do His bidding. His Spirit worked on the hearts of men to establish a new order of schools. Oberlin College, in the state of Ohio, is one remarkable illustration of this. The Rev. John J. Shipherd and his friend, Philo P. Stewart, were impressed to establish a school in which students might receive a practical training, in order to become self-supporting missionary teachers.

The founders were men of prayer. They talked and prayed over the establishment, on a farm, of a manual-labor school, "where study and labor should be so combined that enterprising students could defray all expenses by labor without any detriment to their progress in study". The vision came to them on their knees, and as they arose from prayer, Mr. Shipherd said, "Come, let us arise and build".

It was the plan to gather a group of Christian families, "who should pledge themselves to sustain the school and identify themselves with its interests". "The child is born," said Mr. Shipherd, "and what shall its name be?" The new school, as yet only a vision in the minds of two godly men, was named Oberlin, after John Oberlin, the story of whose school work in the Vosges Mountains of France had just been read in this country.

Six-hundred-forty acres of land in the northern part of Ohio was secured, and the school was opened. Simplicity and economy characterized the buildings and equipment. Education was placed within the reach of all, the poor as well as those of means, by providing profitable employment for the student body. "Manual labor was among the most indispensable elements of the Oberlin idea," and useful work took the place of games, sports, and the gymnasium.

Simplicity of dress was emphasized. Diet reform was a characteristic feature, for the use of meat was discarded, as were also tea, coffee, condiments, tobacco, and liquor. The teachings of Sylvester Graham in regard to the use of whole wheat were adopted at Oberlin.

Oberlin made a decided change in courses of study, eliminating the heathen classics, and giving the Bible and sacred music a prominent place in the curriculum. "Christian education without the Bible! A monstrosity in the religious world, a stumbling block to unbelievers." This was Oberlin's teaching.

Student self-government was another indication of the advanced ideas in this remarkable school. This was necessary in order to prepare a class of Christian workers who would dare to stand alone for unpopular truths. None but a self-governing people would have enough of the spirit of independence to obey God in the face of opposition.

No other body of people did more for the freed men of the South and for the Indians, than the self-supporting missionaries trained at Oberlin. Hundreds of young people went into difficult home and foreign fields. "They

were as loyal to a hard field as the teachers before them had been loyal to Oberlin." The spirit of Oberlin students is indicated by the saying, "Henceforth that land is my country which most needs my help". This spirit on the part of students is easily understood in the light of the teaching of President Finney that "nobody was fit to be a missionary who was not willing, with but an ear of corn in his pocket, to start for the Rocky Mountains."

The ability of these student missionaries, their freedom, and their power aroused the jealousy of some of their brethren, who often tried to stop the work because it was not done in a manner prescribed by their church. But Oberlin workers were sweet-spirited.

William Miller, Joshua V. Himes, and Joseph Litch came in contact with Oberlin, and taught its students the message of the second coming of Christ. Although the school itself was finally turned from this course by opposing forces, yet when the crisis of

1844 came, there were individuals, possessed of what is called "the Oberlin spirit," who proved true to the message.

IT WAS out of this movement that the Seventh-day Adventist denomination was organized. Early in the history of this work we should have established schools to train missionaries. These schools should have been located on large tracts of land. The same Voice that spoke to Shipherd and Stewart was speaking to our pioneer brethren. Industries were to be taught; self-government and student self-support are integral parts of the system.

Transplant the Church Members

MANY of the members of our large churches are doing comparatively nothing. They might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have more room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. Transplanted, they would have room to grow strong and vigorous. —White

The founders of our first college felt that this was an impossible program, and Battle Creek College was located in the city. It followed a different plan of operation than that of Oberlin, and for twenty-five years its students, and through them the denomination, were impregnated with its principles of education.

During the last few years we have been endeavoring to correct some of these errors. Battle Creek College was taken to Berrien Springs; Healdsburg College was relocated; and Graysville was moved to Ooltewah. A number of smaller schools were located on farms.

Fifteen years ago when Madison was established, we were told "not to follow the methods that have been adopted in our older established schools". Such an education as Madison offers "can best be worked out where there is land to cultivate". And this practical education, we are told, will send the message quickly to every country, and "souls now in darkness will be brought to the light".

These times are strikingly similar to the years preceding the 1844 movement. At that crisis the religious denominations failed to meet the situation. We cannot afford to miss the present opportunity for progress in missionary lines. But that means unyielding loyalty to the principles of Christian education. And because education and religion are so inseparably connected, it is true that, "now as never before we need to understand the true science of education. If we fail to understand this we shall never have a place in the kingdom of God."

The Coming Annual Convention

THE MEETING of self-supporting workers to be held at Madison, August 15-17, will give opportunity for the discussion of subjects vital to the success of the work. Among the topics scheduled are these:

1. How the rural schools can strengthen their work and broaden their sphere of usefulness.

2. The development of medical missionary enterprises.

3. The interrelation of city and rural work, and the development of agriculture as a means of sustaining missionary enterprises.

4. The relation of the self-supporting work to the conference organization.

Each school and self-supporting center is invited to send a delegate. More than one delegate can be accommodated from the nearby schools that can furnish their own bedding. People who are interested in the work of the South are invited to attend, but those who plan to come are asked to make arrangements at least a week in advance. Address the Faculty Secretary, Miss DeGraw.

Here and There

The Young People's Convention

Sabbath, July 12, the Young People's Society of Madison held a conference to study plans for more efficient work. Miss Sadie Rogers, educational secretary of the Tennessee River Conference, spoke at the Sabbath forenoon service. She reviewed the activities of the young people of the state, and told also of some of their perplexities. For instance: only 25,000 of 70,000 young people of school age in the denomination are in our schools preparing to become Christian workers. Where are the rest, and how can they be reached?

Mr. Mulford, of the Fountain Head Industrial School, spoke of the intensity manifest everywhere in the world, and of the openings for those trained to do self-supporting missionary work. Every young man and woman should quickly find his place and prepare to do his part.

Doctor Sutherland gave experiences of Oberlin students which are a decided inspiration to our own young people.

Miss Coffin, who presided at the meetings, gave a running history of the Madi-

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son Society's activities of the past year. Among other things, they have scattered literature, have supplied reading matter to racks in the city, have raised money for different kinds of equipment for rural community centers, and, including the harvest ingathering, have been instrumental in placing over \$1100.00 in needy places.

Laying Down the Burdens

From Miss Ina Fischer comes the sad news of the death of her mother.

Sister Ida Fischer-Carnahan, director of the Colegio "Estrada Palma", on the Fourth of July, in San Claudio, Cuba. This lays upon Miss Fischer the burden of the school and the care of twelve little boys under twelve years of age who are living in the home. Sister Carnahan had been in failing health for a number of years, but the work in Cuba was dear to her heart, and she stayed at her post to the last. Miss Fischer had been attending the Madison school during the winter, and in May, returned to assist her mother. It is a brave little company that is holding up the standard in the Island of Cuba. Help to carry forward the work is sadly needed, and while our prayers go to the Father to strengthen the husband and daughter, they call also for help to carry forward the work so nobly started by Sister Carnahan.

Brother Carnahan stopped at Madison for a few hours on his way home after a number of months in the Northwest where he has been recuperating. The word of Sis-

ter Carnahan's death came to Madison before he reached Cuba.

Brother and Sister Charles Ashton, students of Madison in those early days when school work was carried on in the old plantation house and the boys found living quarters in "Probation", because that was before boys' cottages had been built, announce the birth of a son, Charles Foster Ashton, in Austin, Minnesota, on the sixth of July. Our best wishes to the little man and his proud relatives.

Mrs. Lewis Wilson, of Newark, New Jersey, returned to her home for the summer and writes her daughters, who are members of the nurses' class at Madison, that she is meeting many who are interested in the South, and is answering a host of questions concerning the work at Madison.

Brother I. E. Seibert writes that the vegetarian cafeteria in the city of Asheville is doing a good business this summer. The demand for a vegetarian dietary in many of the cities of the South is an encouragement to those who are interested in this manner of presenting the principles of wholesome living.

The sun was setting as the family gathered on the banks of the Cumberland river, Sabbath afternoon, July 12. The peace and quiet, the beauty of the surroundings, and the voice of song made the service conducted by Elder Videto an inspiring one as he buried in baptism seven members of the Madison family.

To the Reader

There are two items we wish to bring to your attention. First, if you desire to have your name retained on the mailing list, and have not already said so, please let us have this word from you before the first of August.

Second, if you have friends who might enjoy reading The Survey, send their names. We will mail the paper to them for three months in which time they can decide whether they want the paper to continue to their address. We thank you.

The Publishers.

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Workers From The Ranks

Explaining the Call for a Conference of Self-supporting Workers

EVERY MAN has his place and his part to play in the closing drama of the world's history. God takes note of every man's capabilities, for he has given "to every man his work", and we shall be reckoned with according to the use we have made of our talents.

Not all are to do the same work, nor will all follow the same methods of work. God has a thousand ways for reaching men's hearts for every one the human mind may originate. Those chosen to do His work may not always be talented, according to the world's estimation, for "God hath chosen the weak things of this world to confound the things which are mighty". He sometimes chooses unlearned men, and to them gives special ability. As in the case of Aholiab and Bezaleel, the blessing of God may be seen in manual skill; or it may result in medical skill, as in the case of the farmer-prophet Elisha.

Henceforth, medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places. Institutions for the care of the sick are to be established where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs.

—White.

Men will be called from the common walks of life and sent forth to do a mighty work. Even children will have their part to play. New methods will be devised, but even in such cases we are not to stand by and criticise and condemn because others are not working as we have been in the habit of doing.

As these men and women from the common walks of life hear the call to service, they are to be trained for efficiency as rapidly as possible. This calls for schools which give brief, practical courses of instruction. This need is voiced in the following words quoted from a letter recently received:

I have been asked by some of our brethren and sisters, men and women from thirty to fifty years of age, if there is any school in which they can take a short course that will fit them to go among the poor, and those who are far from medical aid, enabling them to give first-aid to the sick. There are people who want to be real

missionaries, but they realize that they are too old to take a full nurses' course, or a long course of any kind.

MADISON is prepared to meet the needs of such people. A farmer who wants to use his farming ability in teaching truth is here given inspiration and instruction. A mechanic who wishes to follow the example of Paul, giving the message while at the same time earning his bread with his hands, is here taught the things he needs, and here catches the inspiration to enter a needy field as a self-supporting missionary.

Some have been advised to remain on their farms, or to continue their business in order to earn money to pay some one else to do their missionary work for them. But in the present conflict it is not lawful to hire a substitute. Every man must carry his own weapons and do his own fighting, and it is his privilege to take his commands direct from the Captain of his salvation.

Various avenues are open for men and women who in previous years have felt there was little they could do. Schools are to be built in many, many places. These will be rural schools, and they must be conducted by rural-minded people. A farmer and his family, or two or three such families, who love the soil and esteem it a privilege to be co-laborers with God in the feeding of men, should form the nucleus of a self-supporting rural community center. "Men and women should now be offering themselves to carry the truth into the highways and byways."

The call for medical missionary work becomes more insistent. Disease and distress is everywhere, and it is our privilege to play an active part in caring for the sick and the afflicted. A sanitarium, or treatment rooms, should be a part of every rural community center. The cities must have treatment rooms, and places must be conducted where people can learn how to eat more in harmony with the laws of health, and how to prepare healthful foods. "In every large city, there should be a representation of true medical missionary work." And this is to be done

very largely by laymembers of the church

THESE are subjects that will be considered at the conference of Southern self-supporting workers, to be held at Madison, August 15-17. Not only those now engaged in such work are invited to attend this conference, but the invitation is to others who want to study these subjects. It is time for many who have been hesitating over the move they should make, to take the proposed step. This conference may help some to make the right decision. Those who contemplate coming are kindly asked to write to Miss M. Bessie DeGraw.

Health Hints for the Home

Diet Suggestions

THIS question of food is one of primary importance.

—*Sir James Crichton-Browne, M. D., F. R. S.*

The study of dietetics should be looked upon as very nearly, if not quite, as important as the study of therapeutics.

—*British Medical Journal.*

To lengthen life, shorten meals. Dyspepsia is due, in nine cases out of ten, to too much food, too little exercise.

—*Sir John Lubbock, F. R. S.*

The Eating and Drinking Reformation is at the foundation of all the good that would be produced in society.

—*Joseph Brotherton, M. D.*

The Church can do no wiser thing than help forward dietetic reform.

—*Methodist Weekly*

No one can rise to the higher developments of the soul who does not regulate his life in accordance with the strictest hygienic rules and correct educational principles. . . . Among the first factors in the practice of such religion stands a well regulated diet.

—*Doctor Reich, of Zurich*

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God,

It would be true progress to go back to the simple dishes of our ancestors.

—*Metchnikoff.*

we shall learn that it is best for our spiritual advancement to observe simplicity in diet.

—*White*

Sanitarium Work in the Country

IT CALLS for a vision to open a sanitarium in the country, but the Scriptures say that "where there is no vision, the people perish." The need of the hour is men and women having visions, insight, faith in the call of the Lord to them. No work of importance will be done without such a vision.

It was a busy day at the Madison Rural Sanitarium. Seven surgical cases were calling four of the leading physicians of Nashville to the place. "It is always a pleasure to get away from the city," said one of the surgeons. "Instead of its being a favor to you people for me to come out here, I consider it a favor to myself to be permitted to come to this quiet place. Even when I am working here, it is rest compared with what I am usually obliged to do."

It required faith in those early days, to erect a sanitarium in the woods when even friends predicted failure because of distance from the city. But the wisdom of God is far beyond the wisdom of men, and time has demonstrated the advisability of locating institutions for the care of the sick in country places. "Henceforth, medical missionary work is to be carried forward with an earnestness with which it has never yet been carried."

Rural Life

Madison Activities

FROM the bimonthly report of department activities, read at Union Meeting on the thirteenth of July, the following data is gleaned:

From the farm came the report of the recent harvest of grain; wheat, 360 bushels, an average of 26 bushels to the acre; oats, 270 bushels; barley, 80 bushels; and of rye, less than an acre of which was sown, 15 bushels. The small acreage of rye is explained by the fact that last season it was the desire to encourage the use of rye flour in the school family, and an unusually large crop of rye was harvested, leaving a surplus on hand for this season.

Ensilage corn has been planted on the barley stubble, and soy beans on the oat stubble, after discing with the tractor.

Products of the food factory are becoming known. The largest order during the week called for over \$400.00 worth of foods, to be used at one of the state meetings.

Six to ten quarts of goats milk is being used daily by members of the school family.

Grasshopper Poison In order to stop the devastation of grasshoppers, the School made the standard mash used in grasshopper districts of the country. It is made as follows:

To two bushels of bran, use one gallon of molasses, two pounds of powdered arsenate of lead, and the juice and finely chopped rinds of two lemons and two oranges. Use sufficient water to make a crumbly bran mash. This should be scattered where the grasshoppers frequent. The aroma of the oranges and lemons attracts the grasshoppers to the bait, and the molasses tempts them to eat it. Care must be exercised to keep it away from poultry.

Alfalfa The second cutting of alfalfa was made the first week in July. Twenty-five tons of hay were put in, averaging one ton to the acre, of possibly the best alfalfa we have ever cut. Frequent showers interfered with the early hay harvest, but this second cutting was put up without a drop of rain.

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Here and There

Coming to Convention

August 15-17, 1919.

It pleases us to get such news as the following, taken from letters recently received:

We should like to see Brother D attend the convention as he has been interested in the Southern work for some time, and I believe the conference will land him in the South. He and his family will make good workers, for they are earnest Christian people. They have ability, and they have money enough to help start a good work.

From an active business man who has made a number of visits to the South comes this word:

You may remember James S, who married my niece. They are planning to work in the South and want to attend your conference. My wife and a friend will accompany them, going by automobile.

Brother and Sister T. R. Treece spent Sabbath at Madison, en route to Illinois. They considered themselves fortunate to have reached here in time for the meeting in the interests of self-supporting medical missionary work, held that day. They hastened on their way in order to be back in time for the convention.

Pisgah Industrial Institute Brother Arthur Jasperson, member of the faculty of Pisgah Industrial Institute, located near Candler, North Carolina, is at present a member of the Madison family. He is intensely inter-

ested in the development of medical missionary activities at Pisgah, and is taking special work at Madison to better fit himself for this. He brings the following report from North Carolina:

Pisgah Institute is rejoicing over the completion of a new building that is to be used for dining room, kitchen, and bakery. This building, with the cottage that was built for Brother Steinman, practically replaces the room that was lost by the fire of last year. The new building will do much to relieve the cramped condition of the school family.

Definite plans are on foot to enlarge our health work. It is hoped that a small sanitarium building can be erected next year.

There is a splendid opening for treatment rooms in Asheville, North Carolina. More and more, people are being attracted there by ideal climatic conditions. Many of them desire and need the benefit of rational treatment. The local church, the cafeteria conducted by Brother Seibert, and workers at Pisgah Institute are all ready to co-operate with anyone who will undertake this work.

"I wonder," said a city worker, "why we do not see some of those wonderful providences the minister tells us about."

"The reason," responded another worker, "is not because we have no such experiences in our work, but because we are too blind to recognize them as providences."

After a little hesitation, the first worker remarked, "That must be the truth. Come to think of it, every time we begin to feel that it is impossible to go any farther, some one comes in to help us. People come into the cafeteria faster than we can feed them; and we are almost overwhelmed with the task of caring for them; then some one steps into the room and asks if he can help us through. That has often been our experience, and I know now that this must be providential."

Is It Wanted?

"The morning's mail brought us The Survey. Its a spicy little paper, and full of the gospel message. Here is \$ 1.00 to help send it where it is needed."

"Please do not drop my name from the mailing list," writes another.

With the next issue the mailing list is revised, and all names will be dropped except those who have asked to have theirs retained. Have you done this?

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A Work to be Done and Workers to do it

THE DATE for the coming conference of self-supporting workers of the South is August 15-17. The meeting will be held at Madison, the object being to study the needs of the field and means of supplying workers to fill the calls.

Madison's first effort was to train workers for rural districts, and it still has this object in view. But the field of its activities is widening. It cannot confine its work to rural communities when there are so many opportunities for successful city work. It is now a problem to train workers who will combine rural and city work.

"Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by His people in our own land. The work in the home field is a vital problem just now.

"The present time is the most favorable

opportunity we shall have to work these fields. In a little while the situation will be much more difficult."

"The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in nowise to be

neglected. Let not the fields lying in the shadow of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field."

This, therefore, is one of the problems for study at the convention. Not all can be teachers in rural schools. Some are better adapted to cafeteria work, or to medical missionary work among the churches, but there is

some place for each one.

Ministers are not able to do all the work, nor should they have to do it all even if they could, for "this work will give life and vigor to the mental and spiritual powers", and laymembers need the reviving that comes from acting their part.

The greatest work for the Master is to be

God calls upon every church member to enter His service. Truth that is not *lived*, that is not *imparted to others*, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer.

Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly.

—White.

done in simple, unobtrusive ways by laymen of the church. "Preaching will not do the work that needs to be done. . . Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathising with them, you will win hearts. *This is the highest missionary work you can do.*" It is time, then, that laymen of the church were in training for such work as this. It is a work that cannot be done by proxy.

"Medical missionary work is the gospel in practice," and to-day every home should be a center for medical work. The churches should be permeated with this spirit, but instead, "Many of the members of our large churches are doing comparatively nothing". The call comes for members of these large congregations to move into more needy fields. Two or three families of consecrated men and women "can accomplish a work which, as yet, they have scarcely begun".

The finishing of the work of God in the world is before us. Every one should be standing at his post of duty, working with heart and soul.

"Why are we so unwilling to give ourselves to the work to which Christ consecrated His life? Something must be done to cure the terrible indifference that has taken hold upon us."

If you have been pondering these things, and know that you should be more active, and you want to know where and how you can work to advantage, plan to attend this annual meeting of self-supporting Southern workers. It is not wise to come to Madison unannounced, but write for a place at the coming conference.

A Rural Sanitarium

THE FOLLOWING story of the opening day of a small rural sanitarium conducted in connection with a rural school near Douglasville, Georgia, as told by Miss Rilla Boynton, illustrates what may be done in many, many communities:

Believing that small sanitariums should be established in connection with our schools, in the second year of its existence the Flat Rock School erected a small but neat building consisting of two rooms for patients, a bath room, a tiny waiting room, and a living room for the donor. A screened porch provides for out-of-door sleeping. This little building, standing within seventy-five feet of a well-traveled county road, has the distinction of being the only hospital of any kind in the county.

The opening day did not follow the day of completion. We had no nurses, and seemed unable to secure such help. While all prayed that the Lord would send nurses, some members of the Faculty felt that we should not wait for trained help; but I must confess I was among the number who felt that it would be more or less presumptuous to attempt something we were so unprepared for. However, my father has told us since that, morning after morning, as he went to the barn early to attend the stock, he would, during his "morning watch" in the loft, intreat the Lord to force us into the medical missionary side of our work, and to send the help needed.

On the fifteenth of July, 1918, my brother, who is principal of the school, and my father started to town, two and a half miles away. They were stopped on the road by a neighbor who requested that his wife be permitted to come to the sanitarium for an operation that afternoon. He stated that their family physician had arranged for a surgeon from one of Atlanta's largest hospitals to be out at three o'clock. There was not much time to consult with his co-workers, so my brother explained that, although as yet we had no trained nurse, we would do the best we could for the patient.

It was noon before the news reached us that there was to be an operation at three o'clock. Flat Rock's first boarding student was quickly transformed into a nurse. Casters added to one of the schoolhouse tables, provided an operating table.

Three o'clock found everything ready with "nurse" and Professor Boynton at the entrance to greet the comers. The first car contained the surgeon, his assistant and two nurses. Introductory remarks ran something like this:

"Is this the sanitarium?"

"Yes, sir."

"Well, we want to perform an operation here to-day."

"Yes, sir, just come in; we are ready for you."

The big doctor looked about and, with a satisfied air said, "Well, yes, this is all right. This will do. It is fine. How do you get hot and cold water here in the country? This light is good, too. I didn't expect to find things so handy in the country."

The occasion was one of much anxiety for the husband of the patient. It was a time when he needed encouragement and comfort. Noticing his uneasiness, Professor Boynton invited the man to an unoccupied room, assured him of the Lord's power to save, and suggested that they pray in behalf of the wife and family.

The keen interest of the surgeon was shown by his many questions. He wanted to know the real purpose, the incentive, the plan of operation behind such a combination institution. Nurses, as well as physicians, expressed the idea that it was a real treat to come to such a beautiful place in the country. They were shown about the farm, and among other places visited the young plum orchard, whose trees fairly groaned with their load of high quality Burbank plums, then just ready to eat. Before leaving, the surgeon gave an order for Burbank plum trees, and in the correspondence which followed, expressed his feelings in this way: "I want to assure you of my interest in your work, and my willingness to co-operate with you in every way possible; and if the time ever comes when you need medical attention, I am your man."

Perhaps it should be said in justice to the "nurse" that the patient did well, remaining with us three weeks. When the bill was settled, the man handed Professor his check book, saying, "Make it just whatever you want it". To-day, the woman is apparently strong, is doing her own work, and declares that there never was a better nurse; that she never before tasted such good food as they gave her at Flat Rock; and that she never was in a place before where everybody was so good and kind.

The sanitarium was occupied the rest of the summer, and sometimes as many as eight patients were waiting to come. In the fall the Lord sent us two trained nurses. The influenza epidemic, with other usual winter sicknesses, kept these nurses busy

in the homes of the people all winter; but the work at home has begun again, and a number are awaiting their turn.

That fifteenth day of July closed a little more than an ordinary day at Flat Rock. Whispering, tip-toeing school children were showing their loyalty and co-operation, endeavoring to prove that the sanitarium was not too close to the dining room; a new burden had been laid on the shoulders of those responsible for the school; a wonderful work,—wonderful because of the principles for which it stands,—had been begun; and there was a new kind of evening prayer in each heart.

Medical Missionary Volunteers

LIKE a stream in the desert, many of our medical missionaries have been lost to the commercial world. It has been easy for medical workers to be drawn into positions offering pecuniary advantages, and to them the call from needy fields becomes dimmer and dimmer.

Last Sabbath was an epoch-making day at Madison. For weeks it had been felt that the time had come to organize a Medical Missionary Volunteer Band, the object of which should be to encourage every medical missionary trained at Madison to go cheerfully to his field of duty, and to work on the same financial basis as other missionaries, resisting the influence of the spirit of commercialism.

Sixty earnest souls pledged themselves that, so far as finances are concerned, from this time forward, as nurses and medical missionaries, they will work as other missionaries. We believe this to be the beginning of a new era in the work of the South where hundreds of medical missionaries are needed. This means that in the near future nurses can be supplied to churches, rural schools, cafeterias, treatment rooms, and other missionary efforts, to help them in their medical missionary work.

Members of the Band voluntarily pledge themselves to carry forward the work according to the teachings of the Master. There is

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no question but what hundreds of people will want to identify themselves with this medical missionary volunteer work, and will find it a pleasure to aid struggling missionary enterprises.

A Medical Missionary Effort For the Churches

The Southern Union Conference Committee and the Home Missionary secretaries of the Union held an important meeting in Nashville last week. Among the good things they are planning is a medical missionary campaign. Plans were laid to organize every church in the Union for medical missionary work. Instruction and training will be given lay members, that will prepare them not only to take care of themselves, but to help their suffering neighbors. Two days will be set aside by each church to study medical missionary work, and to receive instruction in simple treatments. The first campaign will deal with the care of influenza cases, and every church is to receive instruction from some competent person. It was voted that simple, yet scientific, straight forward instruction be printed in a four-page leaflet. The secretaries pledged themselves to work earnestly along medical lines, following the instruction that "medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties".

Rural and City Workers Meet

It is interesting to know that every day, through the cafeteria and treatment rooms,

approximately two hundred Nashville people come in contact with great health principles and rational methods of treating the sick. Last Saturday evening a joint meeting of rural workers from Madison, and city workers from cafeteria, treatment rooms, and Polk Street Settlement, gave opportunity for reports of the activities of the past month. It is an inspiration to see these young people bravely standing in their places, managing three lines of work on a self-supporting basis, with courage and deep conviction that God wants them just where they are. These reports show what laymen can do who are willing to step into places now wide open for them. With these city workers the spirit of co-operation is marked, and every city of the South should have such a band of workers as attended the meeting that night.

Sunday Night at the Settlement

The children about the Polk Street Settlement who attend the Sunday night meetings are fond of the pictures shown by Elder Robinson. But the Elder was called out of town, and Professor Bralliar was announced as speaker. At first there was some disappointed that the Professor had no pictures, but soon the feeling changed, and eager faces met the speaker. In his quiet, interesting manner, he began the story of his bees out at Madison, telling how honest work makes sweet tempered bees, but how robbery and laziness wholly spoil bee disposition. He knew, for he had watched the bees, and had experienced their ire when they were naughty. The bees, and ants, the bugs of different sorts, and the growing things in general all have lessons for us, and the Lord Himself has said, "Consider their ways and be wise."

Miss Lucile Burton, who has been nursing in Little Rock and other Arkansas cities, is again in Nashville, and is assisting the young women in the cafeteria and treatment room work.

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Co-ordinating City and Rural Work

HOW to get people back to the land,—many people in general and the returned soldiers in particular,—is a national problem. The Government planned to give the soldiers land, but "his experience in the army seems to have made the soldier feel that he is fitted for something better than the work in which he was engaged before the war".

Many of the demobilized soldiers are men whom the War Department took from country districts, but they have been dismissed in the vicinity of large cities. "Many of these men find the lure of the city so strong that they will not return to their former homes."

The lack of rural workers and the unsettled condition in many industries are contributing causes to the present high cost of living. In a bulletin put out by the National Catholic War Council, it is stated that "the five divisions of industry reporting present business prosperity are the jewelry and silverware, musical instruments, vehicle manufacture (including the automobile), rubber, and tobacco", not one of which are vital to the welfare of the masses of the people.

Then the same bulletin says, "The real work of organizing farm colonies on a scale

sufficiently large to remake the countryside and to make the country sufficiently attractive to hold its population in spite of the attractions of the city, must be left to private enterprises. From many points of view *the churches are in a position to furnish the leadership in this crusade to make country life attractive.*"

THE question is, Are we, in this time, as a church, doing our part "to remake the countryside"; to hold our own youth on the soil; to draw families, including fathers, mothers and their children, from the cities to a place on the land? Are we able "to furnish the leadership in this crusade to make country life attractive"? And if we are not, why not?

It should be the burden of our schools to train for contented life on the land. But this is possible only when the school is itself on the soil and conducted by teachers who grasp the connection between country life and religion.

MADISON has a vision of the work it should do, and it endeavors to so inspire its students that they in turn have a vision of the work God would accomplish through them. That vision centers about a home on a farm, with a school in which are taught those things that are needed by the

children as they take their places in the world; with a small equipment for the care of the sick and facilities for teaching dietetics, cooking, the care of babies, sewing, and general household subjects. It is a place where religion consists not so much in talking, as in doing the works of Him of whom it is said, "When He went forth to contribute to the support of the family by His daily toil, He possessed the same power as when on the shores of Galilee He fed five thousand hungry souls with five loaves and two fishes".

In view of this vision on the part of Madison workers, it is sometimes asked why, with the busy life incident to such an institution, the School has turned its attention to city work. We have often read the experience of Abraham, father of Israel, who saved the day in Sodom by sending to the city in distress workers from his school in the neighboring country. That experience is recorded for our learning "upon whom the ends of the world are come".

Then we have this:

"Some will ask, What can be done to work effectively in the city of Nashville? One way to success is to get a place a few miles out of Nashville, and there establish a school and a sanitarium, and from these institutions as a working center, begin to work Nashville as we have not worked it yet."

Farm, School, and Sanitarium are co-ordinating the work of training men and women not only for rural districts, but for city treatment rooms, for vegetarian cafe-

terias in the large cities, and for other lines of Christian activity such as is illustrated by the Polk Street Settlement, the visiting nurses' center.

THIS is only a beginning, but it is an indication of the avenues open to those who desire to enter them. It is interesting

to watch the growth of this work. At the close of the present week workers from the rural schools, those who have had a hand in the development of rural treatment rooms and small sanitariums, and those who have pioneered the way for self-supporting treatment rooms and cafeterias in the cities of the South, will meet in conference to study plans for further development. In the next issue we hope to give those who are not able to attend this conference a glimpse of the meeting, and to tell of some of the plans developed.

Calendar Number

LAST week's issue of **THE SURVEY** was Calendar Number for

the Nashville Agricultural Normal Institute. This is the first time that the School has sent its annual announcement broadcast, but it is felt that the matter contained in the announcement will interest others as well as prospective students.

Readers of **THE SURVEY** are interested in the development of self-supporting enterprises in the South, and it is taken for granted that they will likewise be interested in the conduct of the School that prepares these

Self-supporting Missionary Work

IF laymembers of the church will arouse to do the work that they can do, *going on a warfare at their own charges*, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ.

A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ, whom He hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. *Work with your hands, that you may be self-supporting*, and as you have opportunity, proclaim the message of warning.—*White*.

workers, and in the courses of study offered at Madison. If for any reason you did not receive a copy of the August 13 issue, it will be a pleasure to mail you one.

If you have friends who are looking for a school that will train for practical missionary work in one of the most interesting fields in the world, advise them to write for the Calendar Number of THE SURVEY.

Madison selects as students, those who desire to become self-supporting missionaries. If you, yourself, are ready to enter upon such a course of training, remember that the fall term opens in October, and that it is none too early to make arrangements to enter. Send, therefore, for a student application blank.

Health Hints for the Home

A Medical Missionary Campaign

AT A RECENT meeting of the secretaries of the Home Missionary Department of the Southern Union Conference, plans were laid for a Union-wide campaign to interest and instruct church members for medical missionary activities in their home communities. Meetings are to be held in various churches the last of this month and early in September. Influenza is the subject of study for the first of these meetings, and the following is an extract from a bulletin prepared for use in the churches:

Care and Treatment of Influenza Cases Simple Instruction for the Home

Counting immediate and far-reaching results, the scourge of influenza that recently swept the world was far more destructive of human life than the World War. It has taught us that every family should be prepared to meet another onslaught of the disease, not only for the sake of its own members, but for humanity's sake.

The trained nurse is not always to be obtained, nor should she always be neces-

sary. A few simple precautions may prevent the inroads of the disease; a knowledge of simple, rational methods of treatment may save the lives of our dear ones.

Use Preventive Measures

When an epidemic of influenza is in the country, it is wise to be unusually careful to observe the ordinary laws of sanitation. These may be enumerated as follows:

Sleep in well ventilated rooms regardless of the season.

Sleep eight hours out of twenty-four.

Eat only wholesome, well-cooked foods, plainly seasoned, of low protein content, and free from excess of grease.

Eat the heavy meals early in the day, and only a light meal, if any, at night.

Eat laxative foods, and see that two bowel movements per day is the habit.

Attain this by habits of regularity, and by the use of fruits and vegetables rather than by taking medicine. In case of constipation, use the hot, cleansing enema, followed by a small amount of cold water for tonic effect. *Avoid the cathartic habit.*

Drink an abundance of pure water.

Wear clothing in harmony with weather conditions. In cold weather keep the shoulders and limbs well protected.

Isolate a member of the family who shows symptoms of a cold or other catarrhal trouble, and use an oil spray for throat and nose of exposed persons, or rub the nasal passages two or three times per day with medicated vaseline.

For persons in vigorous health, the morning cold bath or spray is one of the best health preservers. Those under tone may develop vigor by use of the cold towel rub, taken in a warm room and with care that there be no chilling.

We anticipate that many readers of THE SURVEY will want copies of this bulletin, which is being put out by the Southern Union Conference. Address 2006, Twenty-fourth Ave., N., Nashville, Tenn.

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Here and There

Sorrow in the Family

On the 28th of July came the sad news of the sudden death, in College View, Nebraska, of Brother Swan Peterson, whose daughters, Miss Florence and Miss Elsie, and son Raynold, for the past seven years have been connected with Madison or some other phase of Southern self-supporting work. The family home is now on Sand Mountain, in the northern part of Alabama. The remains was brought there for burial in a beautiful spot overlooking the valley of the Tennessee river and facing Look-out Mountain. The blow was stunning, but the family have the consolation that father died with a firm trust in the Lord as signified by the letter he wrote just before going on the operating table.

Carpenters and Builders

Since the last giving of news through THE SURVEY several men have joined the School family as carpenters, and work has begun on a four-room cottage addition to the Sanitarium. It is interesting to note the effect which such calls as ours for carpenters makes on people living at a distance who are anxious to do their part in helping forward the work of the Lord.

This is illustrated by the case of Brother J. C. Howell who went to his son's home in Michigan on a visit and to attend the home-state campmeeting, and to solicit the help of that son for the building work of Madi-

son. He came back with the son and wife.

Misses Eckenroth and Godschalk, nurses of the Madison class of 1918, have joined the city treatment-room company. The city cafeteria is doing a good business this summer. All these phases of self-supporting work will receive attention at the conference.

A Letter from THE SURVEY receives some letters that it prizes a Friend highly, and among those that have recently brought forth expressions of appreciation is one from its octogenarian friend, Elder J. N. Loughborough, who for over seventy years has been active in the proclamation of Christ's second coming. He writes the following in his own hand:

"I have read with interest the numbers of THE MADISON SURVEY that you have so kindly sent me, and have passed them on for others to read. Now I know that "surveyors", no more than other people, "can board themselves and work for nothing," so I had in mind to send a little donation. I am dependent upon the "sustentation" I receive from the General Conference, but I consider it all belongs to the Lord. After tithing, settling other church dues, and my keep here, I send you five dollars. It may not get to you by August 1, but the old saying is, "Better late than never". Please continue THE SURVEY to my address."

Activites in the City

Mrs. Sutherland spent ten days at the Settlement, during which time she and Mrs. Morgan witnessed some decided improvements. The furniture has been purchased for the operating room; piping, wiring for lights, and gas fittings have been completed; and Brother Howell repainted the walls of the children's rest room. The floor of the large front hall has also received attention. Interest in the work of the place increases. The Misses Austin, members of the regular nursing staff, have their time fully occupied, and the home nurse is called to meet various conditions in the neighborhood.

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Annual Meeting of Self-Supporting Workers

Another of those "Times of Cheer"

BEGINNING in the year 1908 it has been the custom of rural self-supporting workers to come annually to Madison for a two or a three days' meeting. Only once in the intervening years has there been no meeting and that was in 1918 when the country was in the throes of the great war.

The eleventh conference is just now passed, and in the language of Prof. A. W. Spalding, author of "Men of the Mountains", and whose face we confidently expect to see at these annual meetings, this eleventh repetition of those "Times of Cheer", afforded opportunity for these faithful, God-fearing men and women who are devoting their lives to the relief of suffering and the betterment of humanity, "to look one another in the face, to encourage one another, and to lay plans for more aggressive and extended work".

From the smallest beginning, like the mustard seed of the parable, self-supporting work has grown until it is said often, "What hath God wrought!" In the beginning, the rural workers came as entire families; now a representative or two from each center is the rule. This year there were in attendance over fifty men and women representing work in Alabama,

Arkansas, Georgia, North Carolina, and Tennessee, and yet not all centers of activity were represented. The invitation brought also a group of Conference and general workers which, with the student body, swelled the numbers to two hundred.

In recent years the medical phase of the rural work has become a prominent feature as witnessed by the report of the workers. And an even later development is the co-ordinated rural-city work represented by city treatment rooms, cafeterias, and city missions, whose promoters are country-minded men and women who believe that the most successful way to spread the message in the large cities is from outpost centers.

THE sunset meeting, Sabbath evening, the fifteenth, opened with a song service. This was a gathering in the interests of a work open to laymen of the church, and that was the key note of the meeting. Dr. Sutherland's subject was "World Conditions and the Part Self-supporting Workers are to Play".

The world is passing through a tremendous struggle; strife and turmoil are on every side. It is time for action by God's people, and when there is so much to do

many will go forth "at their own charges" to work for the Lord. The strength of the movement depends upon united action on the part of workers known as self-supporting and those working in other lines. Every man should know his place and be in it. Angels will attend them and make their efforts a success.

It is our privilege to go about doing good, even as the Master Himself, and this makes of every believer a home missionary. Medical missionary work is "the gospel in practice", and every one should educate himself to relieve the physical sufferings of humanity, and then he will be the better equipped to give spiritual assistance. Win the confidence of men, and the Spirit of God will open hearts for the seeds of truth.

THE early morning prayer service was an inspirational meeting and an appropriate beginning for a day crowded full of good things. At nine o'clock the heads of schools and other activities held the first of a series of meetings for the discussion of their peculiar problems, and these sectional meetings proved one of the most profitable features of the conference. Opportunity was afforded workers to present their difficulties, and often one worker could suggest, from his own experiences, a solution of another's difficulties. A free and open spirit characterized these meetings which were attended also by Prof. W. E. Howell, educational secretary of the General Conference, and Professors John Thompson, and J. A. Tucker, secretaries respectively of the Southern and Southeastern Union Conferences.

The Work of the Laymember

THE three-hour session of Sabbath forenoon was devoted to a more definite study of the work open to laymembers of the church. Elder S. E. Wight, president of the Southern Union Conference, opened the study.

"There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives." "God calls for Christian families to go into communities that are in darkness and error and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice." "Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time." These are some of the lines of instruction referred to by Elder Wight. In this time of intensity workers were cautioned against the danger of settling down to their own business and losing sight of the message they are called to give. We find men everywhere ready for truth, and to-day, as in the time of Philip and the eunuch, it is possible for the Spirit of the Lord to prepare men's hearts speedily for the reception of that truth.

One Way to Carry the Message

PROFESSOR W. E. Howell, the second speaker of the hour, opened his study of the laymen's movement by reading these words from the leaflet, "Appeal for the Madison School":

In the work being done in the training school for home and foreign missionary teachers at Madison, Tennessee, and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places.

"This", said Professor Howell, "is *one* way of carrying the message in *many* places. There are many, many ways of carrying the one message. This is one way to be employed in many, many places. I believe in the laymen's movement. I have been studying the principles under-

lying this movement, and I believe Seventh-day Adventists have much to learn concerning it. This is one way that the "loud cry" is to be given. Everybody is to work for all there is in him to teach the message to others."

Quoting Paul's instruction to Timothy (1 Tim. 4:12), Professor Howell continued, "It is said of Jesus that He taught *what he was*, and that *He was* what He taught. I believe that with the Christian who is an example of what he is teaching, who *is* what he teaches, the *is* does most of the teaching. The *is* is the great teaching part of his life. I tell my teachers that their example will tell nine times on the lives of their students to where their words will tell once. I have no message if it is not in my soul, if it is not in my life. There is no argument I can put forth if I do not live what I believe."

Referring to community workers and their points of human contact he said, "There is one underlying principle to follow in working for men. We must approach every man on something in which he is interested; on the points of common interest, not on the points of dispute. There is a common interest somewhere, and that gives the key to the community work you are doing, and I believe in it with all my heart. I believe that the mission school is one of the primary media for reaching men and women. It affords the point of contact for which we are looking. The Spirit of the Lord goes out before us to open the hearts and to break down prejudice. Our work is the most philanthropic work in the world, but we must not be satisfied with mere philanthropy. We need to press the truth close to the hearts of the people and lead them to make a decision. We may carry the school work to a certain point, then we may call upon the ministry to cooperate with us.

"The key note of success in the laymen's movement is given by Paul in

the word's, 'Continue in it, and be constant'. Then the very effort to work for others will be the means in the hands of the Lord to save your own soul. I am glad to see a strong turning to the laymen's movement."

A Vision of the Work and How to Do It

THE success of any kind of work depends upon the fact that the people who lead have a vision. "Where there is no vision, the people perish." That is true in the laymen's movement. A man must have a vision of what God would do through him, and then he must consecrate his efforts to the accomplishment of that vision.

"While the efforts of the ministers must be largely confined to a work for the masses in the cities," said Elder B. W. Spire, president of the Georgia Conference, "I do believe with all my soul that the laity must reach the people in the rural sections. We are living in the time spoken of in the twentieth chapter of Matthew, the eleventh hour, when some are still standing idle in the market place. There is now a call to the laity. And I want to say, Broaden your vision of the possibilities of this laymen's movement."

PROFESSOR H. B. Allen, of Cowee Mountain School, spoke of the vision of the rural work he caught in his student days and of the working out of that vision in the years that followed. To illustrate the work of faith, he told of the need of a car load of cement for their building. He knew no one who could give the needed help until in one of our eastern cities he learned of a firm dealing in cement. He wrote to the president of the firm, told him of his work in the Southern highlands and of the pressing need of building material, and within three days he had the promise of a car load of cement, with the offer of a thousand pounds of plaster of

Paris in addition, if it were needed. God has a thousand ways to advance His work if His workers but have the vision and the faith to move forward.

City and Rural Work Co-ordinated

AS Madison has grown stronger, the circle of its influence has broadened and new lines of activity have opened to its students. One of the most recent developments is the city work. Nashville is within easy reach of the School; the Sanitarium draws many of its patrons from the city, and there have been other points of contact.

The Cafeteria. It was natural, therefore, for an opening to appear for cafeteria work. It is nearly two years since the effort began. The Misses Robinson and Stout were the pioneers, assisted in the beginning by Brother Guy Jenkins. Later, Miss McKay united with the young women, and Mrs. Gotzian, for years a friend of Southern self-supporting enterprises, and others assisted financially in equipping new quarters for the cafeteria. An interesting report of the work was given. One-hundred-twenty to one-hundred-fifty people are fed daily. The cafeteria is an educational institution quietly yet surely training the appetites of its patrons. For instance, it stresses the use of whole wheat or graham bread, and at present only two or three patrons even ask for white bread. Serving no meat, no tea, no coffee, selecting the combination of foods for those who are not well, it is a real factor in the proclamation of the truth of healthful living, called "the right arm of the message". And this group of young women are self-supporting, having already released the money advanced for their equipment for use in some other new enterprise. The city cafeteria is an activity open to many laymembers of the church.

Treatment Rooms. Mrs. Clara Lewis reported for treatment room work in the city of Nashville, another self-supporting

activity in the hands of a group of young people from Madison.

"Still meatless and eggless," said a patient one day as I began the treatment. I hardly knew what she meant, but soon realized that she was telling me that she was following my prescription in regard to diet. This indicates that the treatments are not passively received, but that they make a mental impression, and that habits of long standing are changed.

"A patient weighing 210 pounds acknowledged that she was eating as many as ten biscuits for supper, but as a result of the treatment and instruction, she gave up the use of hot breads and, later, of tea and coffee, although she had felt that she could not live without coffee three times a day. There is something more to conducting treatment rooms than applying fomentations and giving massage. We feel that it is a means of educating to better habits of life.

"Another patient who had used asperin for over forty years, after taking a course of treatments, stopped the use of the drug and gave up tea and coffee.

"It is a common thing for us to discuss religious topics during the course of treatment; patrons read our literature, and look to us for advice. It certainly is a means of establishing confidence and removing prejudice. As one lady remarked, 'I have heard so much about these treatment rooms. You are making a good reputation for yourself.'"

There should be a similar work in every large city of the South.

Polk Street Settlement. Mrs. Sutherland outlined the history of the Settlement work as it came to the School, the story of which is already familiar to SURVEY readers. The plan for making this phase of city work self-supporting is interesting. Up to the present time the two Misses Austin, trained nurses, have paid the running expenses of the Home. That is, these nurses share their wages equally with the other settlement

workers. Cooking and sewing classes, the Bible story-hour or "mid-week Sunday school", as they call it, the Sunday evening service, the community needs, these are some of the avenues through which people of the factory district are approached.

Through the kindness of Sister Lida Scott it has been possible to furnish and equip an operating room for minor surgery. A large room adjoining has been designated the rest-room for little invalids. In carrying medical missionary work into the homes, the need of sheets, towels, gowns, and similar articles is felt, and when this was told to the convention a donation was taken bringing in over fifty dollars in cash and the promise of some clothing and baby outfits. The motto of the Settlement is to relieve physical necessities; to make people more comfortable,—initial steps to imparting further truth.

Medical Missionary Volunteers. Dr. Sutherland told of the experience of Madison, which is similar to that of many schools training nurses, in losing its workers because of the attraction of the high wage the professional nurse has been able to command. Schools are ready to receive the teachers we train, but there has been no anchor for the nurses. They go into private practice, work for physicians who have no respect for the system of therapy under which our nurses are trained, and soon they have lost their love for the principles of rational treatment, diet reform, and often for their religion.

Madison is making an effort to provide opportunities, in its city activities and through an organization known as the Medical Missionary Volunteers, for its trained nurses. Hereafter, those admitted to Madison's nurses training classes will be asked to subscribe to the principles of the Volunteers and to devote at least one year to self-supporting medical missionary work.

Not many nurses can receive a wage higher than any other worker in the

denomination and remain true to the principles of a self-sacrificing cause. And while it is recognized that no organization and no vows can hold a person if he desires to go to the world, yet the Medical Missionary Volunteer movement removes the accusation that no provision is made to help the nurse into active missionary work. She who is trained above almost all others to do the Master's work should be saved to that work. As the matter was explained by Dr. Sutherland, a number of delegates expressed appreciation of the effort. "This is a problem to be met by all our institutions," said Dr. Ingersol. "I believe the Medical Missionary Volunteer movement is an honest endeavor to solve a hard problem," said Prof. Howell.

The Relation of the Conferences to Self-supporting Enterprises

TWO methods of work were advocated by speakers at the conference. Elder A. N. Allen was speaking: "When Zion travailed, she brought forth children. Pain is the accompaniment of birth, whether physical or spiritual. I believe the Lord wants 'a quick work done in the earth'."

By others, the agricultural method was advocated: prepare the ground, sow the seed, water and watch for signs of germination, cultivate, harvest, thresh. "Ye are God's husbandry; ye are God's building." "I have planted," said Paul, "Apollos watered; but God gave the increase."

Sister Scott was speaking: "When my daughter was a tiny girl we had a cocoon which we put in a globe to watch developments. It came out a great moth, but the globe was too small for wing expansion, and it never fully developed, it never flew. I find that people cannot be hurried into the truth. They must be given time to develop normally, as God waits for the growth of the babe to manhood; else they are crippled for life. And we have too many cripples in the church."

And then Doctor Sutherland: "The Lord's plan seems to be for the two to work together; a Peter and a John, the slow one to temper the impetuous brother, and the fast one to hurry the slower brother. And so the self-supporting workers who go into a community and live out the truth should co-operate most fully with the organized workers who feel that the work must be done with a rush."

Co-operation, co-operation of the closest kind, should be the relation of the two lines of work. The self-supporting work is *one* way by which the Lord would have His work carried forward, and self-supporting workers are doing a part of the work of the organization.

This conclusion was reached and the result was expressed by the unanimous vote of a body representing self-supporting workers and conference men:

We re-affirm our loyalty and desire for co-operation as indicated by the action of the General Conference in session in the year 1909 (General Conference Bulletin, 1909, pp. 372, 373), as follows:

Whereas, The Southland of the United States and the mission fields offer many opportunities for self-supporting school work; and,—

Whereas, Not a few of our people are planning to undertake this line of work; and,—

Whereas, A close, friendly relationship should exist between the organized work of the denomination, and these self-supporting schools; therefore,—

We Recommend,—

1. That the educational departments of our organized work, where these schools are located, provide for their representation in the conference educational departments.

2. That the educational departments assist in the selection of those who shall be encouraged to enter this line of work.

3. That indorsement be given to those selected, who need financial assistance, that those from whom funds are solicited may know whom to assist.

4. That the organized work assist in locating said schools, and advise in the expenditure of funds secured from our people.

5. That the closest bonds of sympathy and co-operation be maintained between these self-supporting schools and our organized work.

6. That the educational departments be encouraged to so co-operate with these self-supporting schools that the utmost possible help may be rendered, and the best results accomplished.

We further recommend, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural Normal Institute.

Reports from Rural Schools and Rural Treatment Rooms

ONE needs to hear the reports of the rural workers to get their real spirit. At the recent meeting some one said, "To me it is wonderful to hear those farmers and mechanics, those teachers and nurses tell the story of their work. They are *doing things*, and the things they say carry weight.

Professor Harry Clark, of the University staff at Knoxville and secretary of the Rockefeller Foundation for the state of Tennessee, telephoned from Nashville that he wanted to come out for the afternoon session. He is always a sympathetic listener, probably because his own heart is so full of the real thing in the teaching world. So it was a real pleasure to have him at the conference. Because of space limitations it is possible to give only a few sentences from the reports.

Pisgah Industrial Institute. Arthur Jasperson spoke for the work at Hominy, North Carolina, dwelling upon the growth of the school from small beginnings in the valley with its mountain fastnesses all about, and of the development now of the medical side of the work so much needed in every rural community.

Wood Lawn. Frank Artress has been a carpenter-farmer for seven years in his community, coming in daily contact with his neighbors until a school was demanded.

He brought plans for a new building with a room for school children and an assembly hall for the church. Neighbors and friends are contributing to the building fund, but he stated that further help will be appreciated.

Fountain Head Industrial School. B. N. Mulford's story of the development of school and sanitarium near Fountain Head indicates what should be done in many, many places. In their eight-grade school they endeavor to give most thorough work. Pupils are graded on manual work as well as on class-room work. This school is endeavoring to teach those things that the children will most need in after life. Sanitarium work is well developed in this school, the capacity of The Rural Retreat being ten or twelve patients. They find that satisfied patients are the only advertising necessary.

Chestnut Hill School is located near Fountain Head, Tennessee, but in a different community from the one just reported. Mrs. Walen, told of the development of school interests, interrupted last year, as were most others, by the influenza epidemic, and of the opening of treatment rooms and the care of patients since the first of June. One interesting feature of this report was the effort to teach children from hill homes the meaning of a balanced ration and the effect this instruction is producing in the homes.

Brooknook Rural School has been taught for eight years by Mrs. C. N. Martin who was unable to attend the conference, but school and community work was reported by Elder Martin. With an average attendance of thirty pupils, this teacher has won her way to the hearts of the people. By nursing the sick, comforting the sorrowing, and living the truth, as well as by preaching as there was opportunity, this group of workers have worked for the Master. Thirty-five influenza cases cared for free, with the loss of only one, and that

a case that developed pneumonia before she was called, indicates something of what a rural worker has to do. That these people appreciate their privileges is indicated by the fact that shortly before conference a man, his wife, and two children came to this school, all seeking an education. The speaker emphasized the need of schools in this community by the fact that there is scarcely a family in which both father and mother can read.

Flat Rock School is located near Douglasville, Georgia, on a farm thirty miles from Atlanta. Miss Rilla Boynton gave the story of school and sanitarium combined. School attendance has grown from twenty the first year to seventy. Manual labor is part of the instruction given, and medical work is an interesting feature. Let us call attention to the report of this in a late issue of THE SURVEY.

The Flatwoods School was represented at the conference by H. L. Reese and Mrs. Bechtel, the former giving the report of school, farm, and shop work combined in the education of neighborhood children, and of the present effort to build a small sanitarium which will bring the sick to them, saving long trips by day and night for over-worked nurses.

Kingfield Industrial School, one of the youngest of the rural community enterprises, is forty miles southwest of Nashville, in the hill country where school work is much needed. This group of workers, under the leadership of F. R. Allen, has organized a parent-teacher's association, a community Sunday school, has conducted a night school for those not able to take classes by day, and is co-operating with the county demonstrator in general community uplift work. The new school house is the center of many activities, the spiritual interests of the people are looked after, and Bible studies are given.

Rome Industrial School was represented by Mrs. W. W. Brown whose teach-

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ing by day and care of the sick by day and by night makes a strong appeal for others "to come over and help". There is no public school within nine miles. When the work began there was not a screened house in the neighborhood; now there is not an un-screened house. Just a slight indication of changes wrought in other lines.

These are samples of the activities reported by Loyd Swallen for the community work recently begun near St. Andrews, Tennessee; by Mrs. C. L. Kendall of Kensett, Arkansas; Raynold Peterson, who, unfortunately was the only representative from Sand Mountain, where, for years a good work has been in progress; from the Oak Grove School, of which Prof. C. F. Alden is the leader; Baker Mountain, Hickory, North Carolina, of which M. H. Johnston was the spokesman; Reeves Farm Sanitarium with its house full of patients, to whom Dr. Hayward was obliged to hurry home; T. R. Treece and M. J. Hansen from McMinnville, Tennessee; H. B. Allen of Cowee Mountain School, Franklin, North Carolina; Mrs. R. A. Leslie from Red Boiling Springs, Tennessee; and others.

PROFESSOR Clark then spoke, and we quote in part:

I did not come out here to make a speech, my friends. I came out because I wanted the inspiration I always get when I come in contact with you workers. I came out to see you because you are making bricks without straw, but are making the bricks by the help of God. You believe that you can do all things through Christ.

My heart is warm to you. My heart has been warmed toward you as I listened to the reports this afternoon by people who have changed their occupation in order to do something to bless humanity. Mechanics have been turned into farmers, and farmers into bee keepers. School teachers and preachers have gone to farming. My heart always warms when I come out here to you. This work makes me think of the Jews as they went through the wilderness. While they traveled in poverty, the pillar of cloud guided and directed them, but when they reached the land of prosperity and built the temple, then came the money changers.

As a man who has built schools, and watched the development of our educational work, the saddest thing to me is the coming of the money changers. That is why it is a joy to see you and meet you who work without money and without price. Sometimes you get the blues, you get sorrowful, and you are full of unrest. This is but natural, but my friends, the whole world is getting away from the Sermon on the Mount and is following St. Beelzebub.

The laboring people of this country are seething. Everyone in the land is out for money. School teachers are forming unions. School teachers go on strikes. We are going to see more of this in the future. School teachers want more money. This is why it is a pleasure to come to see you people who are working for the good you can do regardless of the money you receive. You could not do it, my friends, if it were not that the Everlasting Arms are about you.

Let No One Stand in the Way

SAY not, "We cannot afford to work in a sparsely-settled field, and largely in a self-supporting way," when out in the world are great fields where we might reach multitudes. And let none say, "We cannot afford to sustain you in an effort to work in those out-of-way places." What! Cannot afford it! You cannot afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it.

—White.

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What Shall I Do

The Bible Answers the Laymembers' Question

THE Sabbath school lesson was the parable of the Good Samaritan. A lawyer came to Jesus with the question, "Master, what shall I do to inherit eternal life?"

Jesus replied with the question, "What is written in the law?"

The lawyer was familiar with Scripture teaching and quoted from the words of Moses two requirements: first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" second, "and thy neighbor as thyself."

The answer was satisfactory to the Savior, and He said, "This do, and thou shalt live."

Then without dwelling upon the first condition, but as an explanation of the meaning of the second condition to eternal life, that is, "Thou shalt love thy neighbor

as thyself," Jesus gave the parable of the Good Samaritan.

A man in pitiable plight, beaten and torn, wounded and sick, lay by the side of

the road. A Samaritan passed, saw the sick man, halted to inquire of his needs, applied simple first-aid, fed him, put him on his own beast of burden, and took him to a place of safety where he could be nursed back to health. And he did it all without charging the sick man for the care, for the transportation, or for his board. He had shown himself a real medical mis-

THERE are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do, and for the work to be brought to them; but they lose physical, mental, and moral efficiency by so doing. In every neighborhood, consecrated ability will do much in personal effort. Let not men prescribe for their brethren according to their ideas. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work.

—White

sionary when others, better equipped possibly, and paid from the tithes and offerings for doing just such work, had passed the needy man by with no attention.

BEFORE the return of the Savior to this earth, the world will see a demonstration of real commandment keeping.

From Sabbath school teachers' class by Mrs. Sutherland.

There will be Sabbath keeping, and the observance of all the law, and also there will be a fulfillment of the second phase of that commandment keeping which Jesus illustrated by the parable.

"Medical missionary work is the gospel in practice." "This do, and thou shalt live," is the Savior's instruction. And more and more, as we near the end, do we see the necessity of training laymembers of the church to carry out the plan of Jesus.

While nursing for a good wage is a proper and legitimate work, yet it is in no sense a fulfillment of the command, "Go thou, and do likewise". The Samaritan gave of his heart, his time, and his money, and this is the spirit of the medical missionary volunteer.

The world's needs are too many for the priest and the Levite to meet them all, even were that the divine plan, so many laymen of the church are asked to go into the harvest field at their own charge, as did the Samaritan. Every home should be a place in which the sick may be cared for and where the hungry may be fed. It is our mission in the world to relieve suffering and to teach the proper preparation of food for the multitudes. Our mission goes even deeper, for before we prepare food for the table we must know how to make the soil produce those things that the world most needs.

The Power of Example

THE little children of the place were playing in the door yard of one of the mothers. There were Esther and Hazel, Norris and Louise, all under six years of age. Their parents are students, and the children frequently attend meetings with the grown-ups.

"Let us play Co-operative Band meeting," said one, and the others agreed.

"I will be chairman," said Norris. "I am the only who can play Dr. Sutherland,

for you all wear dresses. I will sit in the chair, for I am chairman."

The meeting opened, and first in order of business was dealing with irregularities. Little Esther rose, addressed the Chair and said, "I was away from chapel yesterday because the baby woke up, and I had to feed him and wash his face. I move that I be excused." Hazel seconded the motion, and the chairman put it to a vote. Esther's irregularity was excused.

Then five-year-old Hazel: "Mr. Chairman, I had charge of the dining room, and I had to sweep the floor, and I was tardy. I move that you excuse me." And she likewise was duly excused.

Later the Chair was heard to announce, "Hazel will now favor us with a quartet." Hazel came forward and sang the "quartet," which was a hymn often sung by the older students.

"Louise will close the meeting with prayer," said the young man in the chair. The company of children sedately dropped on their knees, and Louise offered a prayer, asking the Lord to bless them in their work, to help them keep quiet near Gotzian Home where patients live, and make them happy and good.

CHILDREN who live on the street, learn the ways of the street, and later, parents wonder why they have disciplinary troubles. Years ago the Lord told His people to live and do certain things before their children in order to stimulate the children to ask questions and to imitate the acts of their fathers.

This narrative, as related by one of the mothers who overheard the words and saw the beautiful scene of her own little one on her knees in prayer, as the children repeated in their play what Madison is doing in its daily life, illustrates the force of daily living in teaching truth. "Train up a child in the way he should go; and when he is old, he will not depart from it."

Heard at the Conference

THERE is still a work to be done by our schools among the mountain people, but unless we do our work quickly others are going to take it out of our hands. Times are changing rapidly, and, if we are not able to keep ahead of the times, we shall be like the chip of wood after a flood, drifting. The cause needs men of the times, with experience and push, to make a drive."

"We have expressed a wish for a supervisor; we mean an adviser. He must be no novice, but a man who has had actual experience in rural work. But the man who is capable of acting as adviser according to these specifications has a job of his own, by which he intends to stay."

"There are unbounded opportunities for self-supporting workers of the right kind in the South,—more than in any other section that I know."

"The rural problem seems to me to be as big as any problem the denomination has to meet. No one man can do it all."

"I find a devotion to a cause among these rural workers as great as any I ever saw."

"You rural workers are face to face with the real problem, and I feel like a figure-head when I am with you."

"I always thought it the privilege of rural workers to co-operate with the conference workers. I never knew of any other way," said a rural teacher.

"I have heard some criticism of the self-supporting workers," said Prof. J. G. Lamson. "It is hard to hold up correct methods before the people without giving some the idea that you are criticising those who are not following those methods. But I see the dawning of a marvelously bright day. We must press together. No one can dispute

that the Lord wanted the independent work started. I know it was a move in the right direction. It has been started; it is on its feet; we can do a mighty work by pressing together."

"I recognize the value of the self-supporting work," said Prof. W. E. Howell. "I believe it is of God. I believe it is actuated by the same spirit that is back of the movement to bring home missionary work into all our churches."

Rural Life

Sorghum A silver-top sorghum cane, of which one pound of seed was

Cane secured from California for trial, proved earlier than any variety we have hitherto tested. Planted at the same time as other cane, it headed while other varieties were only about waist high. The silver-top sorghum cane came to us highly recommended as a heavy producer of high-grade sorghum.

The Fall Garden When the long drouth was broken, several varieties of radishes were planted, Chartier, and a Japanese variety of summer radish, and some winter growers.

A quantity of beans have been planted since the rain, red kidney, pinto, and bountiful. The latter is considered one of the heaviest yielding and best quality dry beans, and is in first class as a string bean here in the South.

A few cucumbers, beets, and carrots have been planted as a fall crop. One acre has been planted to kale and one acre to seven-top turnip for fall, winter, and spring greens.

The last of August strawberries were set out. They should not be set later than the middle of September for fear the frost of winter will heave the plants out of the ground.

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Sudan grass and soy beans have been planted for a late hay crop. In case cold weather comes early, they will be turned under to improve the soil.

Alfalfa seems to be making a good recovery since the drouth was broken.

Here and There

A Call for Carpenters Several men responded to former calls for carpenters to assist in the building program of the School, and one cottage, an addition to the Sanitarium, is well under way. The institution can use still more carpentry help, and it prefers to have this work done by men who wish to enter Southern self-supporting work. This may serve as a stepping stone to community work by some families who have been waiting for a definite call to enter the South. Correspondence is invited, to which a definite proposition will be made.

Recent Visitors Doctors R. S. and Olive Ingersol drove from the Madison, Wisconsin, Sanitarium to Madison, Tennessee, to attend the conference, returning to Wisconsin at the close of the meeting.

It was a pleasure again to see the face of Prof. J. G. Lamson among convention visitors. Professor Lamson was an associate of several members of the Madison

Faculty in Battle Creek College, and from the days when manual work was made a part of the curriculum and the school was located on a farm, and later when work was begun in the South, he has been a sympathetic friend.

The School was favored recently with a very brief visit from Miss Sarah Peck of the Educational Department, Washington, who stopped on her way North from the summer school in Huntsville, Alabama.

Mrs. Arthur Jasperson and her fine young son, Robert Arthur, are visiting Brother Jasperson and Madison. Brother and Sister Jasperson, both former students at Madison, belong to the group of founders of Pisgah Industrial Institute, Candler, North Carolina. Mrs. Jasperson, and Miss Lottie Jasperson, who is also spending a few days at Madison, will return to Pisgah for the opening of the fall term, while Brother Jasperson continues his studies along medical lines.

Dr. W. J. Maynard, the last living founder of Rush Medical College, Chicago, now in his seventy-fifth year, just left Madison for his home in Florida. Mrs. Maynard, formerly Miss Higley, has a family friendship for the School because of former association with several members of the Faculty.

New Students A number of new students have been added to the family during the past few weeks. Two families, Brethren Goodman and Gilbert and their wives, drove through from Indiana. When Miss Eckenroth and Miss Godschalk returned from their visit at home in Pennsylvania, they brought with them a young woman and a young man from nearby towns. The fall term does not open until the middle of October, but Madison is an all-year school, and students have the privilege of entering at any season. Some prefer to enter early, in order to accumulate work credit before beginning their studies.

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Let This Mind Be In You

MAN is a Christian to the degree that he permits the mind of God to be his own mind. Thinking the thoughts of God leads one to do according to God's ways. Christ most completely expressed the mind of God. Speaking of His relation to the Father He said, "I do always those things that please Him." And it is our privilege to open our minds to the thoughts of God. "Let this mind be in you, which was also in Christ Jesus."

The controversy going on in this world is over the question of having the mind of God or the mind of Satan. Adam was created with the mind of God, and that led him to work in harmony with his Creator. Then Satan brought into the world his own distrust of God. He persuaded our parents to accept his

mind instead of the mind of God. That mental step was the fall.

It is God's mind that, since the fall, man shall earn his bread by the sweat of his face; that he shall do enough manual work to keep him in good physical condition. But it is Satan's scheme to convince man that it is best for the human race to earn its way by wit instead of by work. Which shall win?

It is the mind of God that men shall have a home on the land and that they shall till the soil. From the days of Cain, Satan, working through men, has opposed this thought of God,

and has led to crowded city life with all its disease and distress.

The struggle between these two minds is illustrated by the experiences of Abraham, "father of the faithful"—those full of the

Ye Are the Salt of the Earth

Instruction to Self-Supporting Workers

SALT must be mingled with the substance to which it is added; it must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved as masses, but as individuals. Personal influence is a power. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and to stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love.—*White*

mind of God,—and Lot's family. Abraham lived the rural life. Lot, through the persuasion of his wife, took his family to the city, that they might have what appeared to be greater temporal advantages, but the result was the loss of practically the entire family.

Christ spent over thirty years on the earth demonstrating that man can live the mind of God, and earth's history will not close until there is a company of people having the mind of God. One strong test of this will be their ability to live and work together in harmony; the ability to co-operate in doing the Lord's work. It will be shown in quick obedience to the will of God in the daily duties of life.

One reason for the layman's movement is the training it affords for this final work in the world. In the common duties of life the mind of God to is be displayed. "It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. . . . But this is what the Lord requires."

Christ spent eighteen years in mechanical work, "contributing to the support of the family by His daily toil," and He was then the same Savior as when He fed the thousands by Galilee. The world to-day needs the demonstration of Christianity by men in the common walks of life, possessing the mind of God to such an extent that they can live together in "the unity of the Spirit in the bond of peace."

This can be achieved only when those grouped together for a common cause possess the mind of God.

Avoid crowds; sleep and work, yes, live night and day in pure, fresh air.

Health Hints for the Home

Care of Influenza Cases

ALREADY influenza is beginning to attract attention, and it is the prediction of physicians that the disease will cause much trouble during the following months. In *THE SURVEY* of August 20, appeared an article on preventive measures. This was an extract from a leaflet published by the Southern Union Conference Medical Missionary Department for campaign work among the churches. Readers are advised to secure copies for use in their homes and among their neighbors. The following paragraphs are a further excerpt from this leaflet on the treatment of influenza:—

INFLUENZA SYMPTOMS

The symptoms of influenza are similar to those of a cold: chilly sensation; watery discharge from eyes and nose; sneezing; sore throat; pain in head, eyes, and limbs; backache; leg ache; cough; fever, running from 100 to 104 degrees; weakness; loss of appetite; mental depression. All, or a part of these symptoms, usually follow exposure where there is not a condition of immunity. They may mean influenza, or only a cold. In either case, early and vigorous attention may abort the trouble and save a long illness, possibly a death. **PUT THE PATIENT TO BED AND KEEP HIM THERE AT LEAST THREE DAYS AFTER THE TEMPERATURE IS NORMAL.**

INFLUENZA TREATMENTS

Precautionary Instruction.—Pneumonia following influenza is the most common and the most serious complication of influenza cases. Avoid it by every possible means. For this reason the patient must be kept quiet and warm; there must be no opportunity to chill during the process of treatment. Rest in bed and good nursing are the greatest protection against pneumonia. Keep the patient quiet and in bed

for at least three days after the body temperature is normal, and in severe cases do not let him up for six days. This is the only way to prevent relapse, and *relapse usually spells pneumonia.*

Feeding.—Feed very sparingly, and almost entirely on liquid foods, such as gruels made from well-cooked cereals and fruit juices. Avoid sweets. In the early stages, do not insist upon eating if there is no appetite. Insist upon the drinking of water, plenty of it.

Sleep. Isolate the patient, if possible; encourage sleep; give an abundance of fresh air without drafts. If there is a tendency to chill, use bed pan and urinal. Keep the bed clothing dry. Warmth aids in building up the power of resistance; chilling retards the development of immunity.

Rural Life

The School an Object Lesson

PATIENT, painstaking effort needs to be made for the encouragement and uplifting of the surrounding communities, and for their education in industrial and sanitary lines. The school and all its surroundings should be object-lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement may take the place of coarseness, uncleanness, disorder, ignorance, and sin.—*Counsel to Teachers.*

On the Farm

THE drouth is broken and even the trees are responding to fall rains. It is an unusual thing for the elms to bloom a second time, but the first of September the trees were in full bloom, and the bees were working them as in the spring. And for the first time in our experience, a green ash bloomed this fall.

The first week in September alfalfa was sown. This was a little late. Under ordinary

conditions it is better to put in alfalfa ten days earlier, but the ground at this time was well soaked, and conditions were better than at any earlier date.

During the first ten days of the month the School planted eight acres to barley. The Hessian fly does not trouble barley, so it is safe to sow it early. This will give some fall pasture, and barley makes more feed to the acre than oats, and is a better fall pasture than either oats or rye.

Rye was sown the first week of the month for pasture as well as for cover crop. Soy beans were sown with a part of this rye to improve the quality of the fall pasture.

“Carelessness,” says William Johnson in *Successful Farming*, “has about the longest arm and the surest grasp of any agricultural sin.” Who denies the truth of the statement?

“Listen! Here’s a good suggestion;

Make a note!

You’ll do wisely, without question:

Buy a goat.

You can’t keep a great big bossy,

Dairyman is getting saucy;

Buy a goat.

Keep her clean, and warm, and dry,

Feed her well, and she will vie

With old bossy, by and by.

Buy a goat.”

Thus writes D. K. Nicola, and we are glad to report that a number of our friends are following this advice. The School has sold several Swiss milch goats since the latest report from the flock.

Here and There

City Workers Meet The monthly meeting of self-supporting city workers was held Saturday

evening at Polk Street Settlement in North Nashville. Representatives from cafeteria, treatment rooms and Settlement gave most encouraging reports of the work of the past month. Five white iron beds have been provided by the ladies who formerly con-

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ducted the Settlement, and are ready for little patients who are operated on in the newly equipped surgical room at the Settlement. The ladies were looking over the improvements of the place one day and commenting on operating facilities, rest-room, assembly room improvements, and so forth, and to the matron they said, "You folks certainly know *how* to do things."

Building a School House

Brother Frank Artress of Bon Aqua, Tennessee, who was in Nashville to buy material for a school building, favored Madison with a visit during the week. He told the story of ten years of quiet community work which finally brought his neighbors to the place where they are asking for a school. Last year was the first time they attempted to have a school, and the neighbors have shown their interest by helping gather material for the new building. The building will cost about \$1000.00. The Rural School Fund donated \$500.00, and the remainder must be raised among neighbors and friends. This experience well illustrates what can be done by two or three families who settle in a community and faithfully live up to the standard of the truth they profess. Not only are these people ready for a Christian school, but a number are attending the Sabbath school and church.

Brother Artress and his family have passed through many dark days, but they

are now reaping the fruit of practical Christian living. Many thousands who are now idle in the market place might do a similar work. It would mean much to their own souls, and they would be a blessing to others as well.

On the Faculty Brother Roy B. King and his wife, members of the Hazel Academy last year, and previous to that time connected with the rural community work near Portland, Tennessee, have recently joined the Madison School. Brother King will have charge of the garden department and will assist in the canning.

Chestnut Hill Wants Help

Mrs. H. M. Walen writes from Chestnut Hill Rural School, near Fountain Head, Tennessee, "Parents and children are inquiring when school will open. There is too much teaching for Mrs. Ard to do it alone, and we must have help. We want some one capable of bearing responsibility and who can do some class work." She then tells that Mr. and Mrs. Ard had a display of canned goods, potatoes, and wheat at the Sumner County fair, and took prizes on them all.

Mrs. Charles Taylor, long-time friend of a number of Madison Faculty members, made Madison a short visit on her way to Ooltewah, Tennessee, where she holds position of preceptress the coming year in Southern Junior College.

A young man came to the Rural Sanitarium for treatment. He was a bright, ambitious student who was suffering the results of too close application to study. After returning home much improved he wrote: "I learned to live a religious life while at the Sanitarium, and the inspiration I received there I value above all things I have ever met in my life."

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A Call for Missionary Nurses

By Mrs N. H. Druillard

MEDICAL MISSIONARY work is the gospel in practice." We are told to "visit the sick and suffering, and

show a kindly interest in them. If possible, *do something to make them more comfortable.*"

Soon we shall see disease of almost every nature sweeping over the land as did the influenza last year. Again and again our nurses and teachers ask, What can we do to help suffering humanity?

For many years it has been a grief to see so many of our nurses, as soon as their training was complete, turning from the cause for which they were trained. They may still do much to relieve suffering, but so long as nurses demand a large wage, many who cannot

afford to pay the high prices are deprived of the very help they so much need. Such workers has been formed, taking the name of Medical Missionary Volunteers. The

Medical Missionary Volunteers Organized to Cooperate in Harmonious Action

TO those engaged in this work I would say, Continue to work with tact and ability. Arouse your associates to work under some name whereby they may be organized to cooperate in harmonious action. Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church-members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work.

—White

IT has been a grave question to know how to combine medical missionary work with the proclamation of the great message the world needs at this time. "Medical workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a re-conversion and a re-consecration to service." Our people everywhere feel perplexed over the situation, and our nurses have realized that something must be done to help them meet this situation.

So a company of

members of this Band agree to help all who need their services, rich and poor alike. They will establish treatment rooms and cafeterias; they will care for the sick, and will endeavor to educate people, both spiritually and physically, how to live better lives.

Every church member should be interested in seeing such a work done in his own city or community. "If the laymembers of the church will arouse to do the work they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ." The members of the Medical Missionary Volunteer Band wish to cooperate with church members who have this spirit and who have adopted this principle.

MEMBERS of the Band put their wages into a common fund from which all share alike, whether they are doing a work that brings a wage, or whether they are working without pay. Donations will be accepted for the equipment of treatment rooms and cafeterias. Then, as soon as the group has an earning capacity above running expenses, the donated money will be released to be used in starting another center.

When a center is established, the members of the Band will devote themselves to nursing, or to serving in treatment rooms or cafeteria, or to conducting schools of health, or to distributing literature or giving Bible studies. The plan is to make all work self-supporting after it is equipped, and in order to do this each worker agrees to take from the common fund only a living wage.

THE workers of each city will constitute a unit. Each unit will have its own officers, and will work in counsel with the conference and with the church. As an aid to self-support, and for the health of the workers, they will, so far as possible, have a home in the country, thus carrying out the instruction to work the city from a rural base.

When the Medical Missionary Volunteers organized, Doctor Sutherland was elected chairman; George McClure, vice-chairman; Paul Nilsson, recording secretary; Mrs. Lida F. Scott, corresponding secretary; and Mrs. N. H. Druillard, treasurer and field secretary.

Every one interested in such work as this for which the Medical Missionary Volunteers stand is asked to assist the movement by prayer, by labor, and with his money. The officers will be glad to give further information to any who wish to inquire.

"If you feel no interest in the work that is going forward, it will be done without your consent; for it is the work of God, and it must be done."

We are confident, however, that many are interested and do want to cooperate. "Even while engaged in their daily employment, God's people can lead others to Christ."

Then again, we are told that "there are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of His work." And it is with such consecrated people that our Medical Missionary Volunteers wish to unite.

Many Medical Missionary Volunteers Needed

THE world is calling for help, and it is our mission to help where help is needed. "Do not pass by the little things, and look for a large work. You might do

successfully the small work, but fail utterly in attempting a large work."

Every member of the family should have his part in this effort. "There is a wide

field of service for women as well as for men. The efficient cook, the seamstress, the nurse — the help of all is needed." It is possible for the cook of the family to win her way to the hearts of her neighbors by her cooking. Those who do not know how to cook should be taught, and there are those who need to be taught to mend, and to care for the sick. "Even the children should be taught."

To laymembers of the church who take up this work that lies at their very doors, and who do it in the spirit of Christ, comes the comforting assurance, "This is the highest missionary work you can do."

"It is a mystery that there are not hundreds at work where now there is but one."

Many sanitariums are needed. Medical missionary work is to be done with an earnestness never before seen. "This work is *the door* through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places." Are we entering by the door, or by some other way?

"In every large city there should be a representation of true medical missionary work."

Does any one doubt that the time has come for organization of the Medical Missionary Volunteers? And is it not time for them to use every means at their command to gain the cooperation of others in the carrying out of their mission?

Why We Organized

By Mrs Lida F. Scott

SELF-Denial and self-sacrifice appeal to us in this time when people have a passion for obtaining money, and particularly now on the eve of another epidemic of influenza, when the temptation to exact the maximum toll for services is too much for the commercially-minded nurse.

The true spirit of the missionary nurse will again be tested. How can we help these earnest men and women to be true to their mission? Many of these start out young and inexperienced, and although faithfully taught and desiring to help in the cause of God,

Counsel To Medical Missionary Volunteers

Extracts from Mrs. E. C. White

Self-restraint is always needed in order to maintain concerted action. One must not take offense if every other mind does not run in the same channel as his own.

All power in heaven and earth, Christ declares, will be transferred to those who will cooperate with Him in self-denial and self-sacrifice.

We should reveal to the world that we are not beggars; that we are glad to do medical missionary work without price for those who cannot pay.

God will drive the extortioners from His courts.

This work cannot be done by proxy.

they sometimes become weary and disheartened; they lose their zeal and courage, and they grow cold and indifferent if left to struggle on alone. Drifting into private nursing, they lose sight of the mark of their high calling. The patient's desperate extremity does not soften their hearts. An exorbitant wage is demanded even though it may mean disaster to the family.

So many promising youth have thus been led to sacrifice to the golden idol that a group of medical missionaries de-

termined to find, for themselves at least, a solution of this problem, and under the

ing workers is not able to use very profitably a little cash help. A teacher in one of the rural schools writes, not of her personal needs, nor yet of the needs of the school as such, but she says:

"I wish I had a few dollars to help one of our girls to get some things she needs very much. She has no mother and her father is old. She has been with us for over a year and is practically our girl. She is working for school expenses, but it is a little hard sometimes to get necessities. We have another girl who has no father. She, too, is struggling for an education against various odds and is even poorer than 'Job's turkey' or any 'church mouse' that anybody ever heard of."

"How large is your farm?" asks Brother Bowen, to which we reply: The School farm consists of 414 acres, located on the banks of the Cumberland river. About 150 acres are under cultivation, 14 acres are in the garden plot, and about 10 acres in orchard and fruit.

"How many cows are kept?" The school originally kept a larger dairy herd than at present. It has been our object the past few years to use a smaller amount of dairy products, substituting for them various nuts and nut products. At the present time we are milking sixteen cows, Jersey and Holstein strains. We have also a flock of Swiss milk goats, some Toggenbergs, some Schwarzenburg-Guggisburgers, some Saanens, and we are now introducing the Indo-Nubian strain.

"What is the outlook for fruit and honey? Are the bees filling the hives with good thick honey?"

The late frosts did serious damage to the fruit in this section, as well as in many others. The bees have been doing good work. We have 29 hives of Italians. They feasted on the flowers of fruit trees, and later, on seven-top turnip, the stonecrop, and clover.

Brother Bowen tells of his experience in raising bees. He says, "The bees have helped pay the bills and for the land. It

was a wilderness when I came here in 1882. I now have one hundred acres paid for, and a good home. We have been in partnership with the One who makes things grow. I am now cutting alfalfa. It is a great help in making butter of the gilt-edge variety."

The school recently sold a team of three-year-old mares for three hundred dollars. The season opened with seven sheep on the farm, but the number doubled. The wool sold this year at forty-six cents per pound, and two buck lambs brought fifteen dollars. The Swiss milch goats are thriving. Recently, a grade doe was shipped to Indiana and a buck to the mountains of east Tennessee.

Here and There

Meeting of the Board of Managers

THE semi-annual meeting of the Board of Managers of the Nashville Agricultural Normal Institute, held Tuesday, June 24, was a pleasant and profitable season. The meeting was attended by Board members, the faculty, a number of visitors, and members of the student body, for it is the custom to make the sessions of the Board educational to those who look forward to conducting other self-supporting enterprises.

Considerable building had been planned for at the meeting in January, including sanitarium cottages, and student cottages, but because of pressure of other work this has not been done. The Executive Committee was urged to get carpenters, and to push the building work as rapidly as consistent with other activities of the place. Arrangements were made to enlarge Kinne Hall, in order to afford better facilities for serving the school family on the cafeteria plan.

Elder Wight had recently returned from an extended tour of the South, and he spoke of the encouraging outlook for all kinds of work. He referred with some feeling to the loss of nurses through love of commercial

Cannot Work on a Commercial Basis

By E. A. Sutherland, M. D.

PETER describes the work of Christ as a medical missionary when he says that the Savior "went about doing good." The Savior sent His disciples out as medical missionaries with the instruction, "Heal the sick, cleanse the leper, raise the dead, cast out devils: *freely ye have received, freely give.*" This spirit will characterize the followers of the Master.

When these disciples went out in the name of the Savior wonderful works of healing were done. Among those who saw these manifestations of the power of God was a man by the name of Simon, and he offered to buy the power to heal the sick. He wanted that ability because of the money it would bring to him.

The ability of the nurse and physician is a gift of God. And when Simon offered to buy that ability, the Lord spoke to him through Peter saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

That this gift of healing the sick should never be commercialized is taught by the Savior's parable of the good Samaritan. In this case, the nurse cared for the sick man with no idea of remuneration. He even sacrificed his own comfort for the sake of the sick; he walked that the sick man might ride; he paid the bills of the patient at the inn, and provided for the further care of the sick man. He possessed a different mental attitude toward his patient than is shown by the ordinary nurse.

IN the Old Testament is related an experience which shows that the two ideas concerning medical work were held in former days. Naaman, a man of wealth and wordly position, came to Elisha for physical healing, and the prophet freely healed him of the leprosy, sending him on his way rejoicing.

But Gehazi, a young man closely associated with the prophet-physician, felt that his master had made a mistake in not charging the wealthy patient a good round sum for his services. It might have been perfectly proper to make a charge, but the prophet saw something greater than a fee. He was after the soul of the patient, and he felt that he could accomplish more by giving the treatment free than by charging what even the patient was perfectly willing to pay. The heathen, of whom Naaman was a representative, were accustomed to seeing sacred things commercialized, and God was inspiring the prophet to teach his patient a great gospel lesson,—that the gift of health comes from a divine source, and that, like all the gifts of God, it is without money and without price.

IN the fifty-eighth chapter of Isaiah, two conditions in the church are brought to view. The first part of the chapter deals with a work that is technical, theoretical, philosophical, cold. It is a work lacking in that spirit of Christianity which opens prison doors and sets the captives free. It is a spirit that encourages hardness of heart, a smiting with the fist, and an attempt to hammer truth into the minds of the hearers.

The second half of the chapter tells of the latter rain, when the message goes with the power of God rather than by argument. It is a time when the sick are healed, when many wonderful works accompany the movement, and when men are compelled by the very nature of the movement to take a stand either for or against it.

In this movement, people, open their houses to the sick and needy. They are willing to sacrifice in order to clothe the naked and feed the hungry. A blessing follows this life of sacrifice, for the works themselves become a light before the

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worker, and a rearguard as well, in the time of trouble just ahead. It brings both health and prosperity, the promise to such workers being that their health will spring forth speedily.

It is this spirit on the part of workers that levels down the high places and fills up the low places. It will harness up the forces now pulling unequally; it will bring in a spirit of cooperation and unity, that will reveal itself by groups of people working together in harmony.

When Christians put into practice the truths that they talk, then will the world come to understand what before has been only a theory. And those who thus demonstrate the truth are said to be "the repairers of the breach." It is such dedicated and sanctified lives that will make the Sabbath appear in its true light as a sign, not a cause, of sanctification.

This spirit on the part of Christ's followers will cause them to "ride upon the high places of the earth." During all the ages the people of God have tried another plan, but this, as outlined by the prophet Isaiah, is the only plan that will carry us through to the end.

"Prayer is the source of your strength. Difficulties will arise that will try your faith and patience; but never let your courage fail."

"Never talk unbelief; look on the bright side; Work in faith, and leave results to God."

Training Medical Missionaries

Madison's Mission

THE school at Madison not only edu-
cates in a knowledge of the Scrip-
tures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. The students have been taught to raise their own crops, to build their own houses, and to care wisely for cattle and poultry. They have been learning to become self-supporting, and a training more important than this they could not receive. Thus they have obtained a valuable education for usefulness in missionary fields.

To this is added the knowledge of how to treat the sick and to care for the injured. This training for medical missionary work is one of the grandest objects for which any school can be established.

There are many suffering from disease and injury, who, when relieved of pain, will be prepared to listen to the truth. Our Savior was a mighty Healer. In His name there may be many miracles wrought in the South and in other fields through the instrumentality of the trained medical missionary.

It is essential that there shall be a sanitarium connected with the Madison School. The educational work at the School and the Sanitarium can go forward hand in hand. The instruction given at the School will benefit the patients, and the instruction given to the Sanitarium patients will be a blessing to the School.

The class of education given at the Madison School is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light.

--Appeal for the Madison School.

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What Mean These Things

Do our hearts fail with fear, or
Do we lift up our heads and rejoice?

THINGS of tremendous importance are happening in this world. Leading men do not hesitate to say that we are living in the most critical times. The world is like a powder magazine, and a few unwise moves may set every thing afire. Many are terribly perplexed; others see in present conditions the greatest opportunity in history for carrying truth to the world.

As recorded in the fourteenth chapter of Exodus, the Children of Israel were facing most momentous events. They had been led from Egypt by the Pillar of Fire, the visible presence of Christ and the angels. As the pursuing enemy approached and overthrow seemed inevitable, this cloud "went from before their face and stood behind them".

From Dr. Sutherland's Sabbath sermon.

There behind the host of Israel shone this great light as a guard and rearward, protection, and an assurance of safety. But

to the Egyptians on the other side of the cloud it was inky blackness, a portend of impending destruction that struck terror to their hearts.

To the one it was light; to the other it was darkness. The difference was due to the attitude of the people toward the Pillar.

All through the wilderness experience this same principle held good. When the cloud was taken up the Children of Israel journeyed; when it rested over the tabernacle, they journeyed not.

AND these things are recorded for our benefit. Isaiah tells that "The Lord will create upon every dwelling place" a cloud, and that this will guide those who are in

Thoughts for Self-supporting Workers

THE man who loves God does not measure his work by the eight hour system. He works at all hours and is never off duty.

God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue.

Something must be done to cure the terrible indifference that has taken hold upon us.

Shall not the terrible spirit of fault-finding and murmuring be buried, never to have a resurrection?

We are in the world to lift the cross of self-denial. — *White*.

their proper places, and will protect them from trouble. The question to be settled is, Are we in a place where we can recognize and appropriate this divine protection? If we are on the wrong side of the cloud it will be darkness instead of light.

Conditions in the world are bringing either terror to the heart, because of inability to interpret what is about to happen, or joy, because present conditions are an omen that "the end draweth nigh".

Luke gives as one sign of the times: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." But he says, also, that there are those at this same time who will look up and rejoice. Who denies that it is time for us to get on the right side of the cloud?

GOD has a work for every man and a place for each to live and do that work. To those who are in search of that place comes the promise, "Thine ears shall hear a word behind thee saying, This is the way; walk ye in it." It is our privilege to get our instruction from the Lord, and to know exactly where He would have us. Our motto should be "*Henceforth that land is my country that most needs my help.*"

Not the easy places for us any longer, but the needy places. And if going to a needy field, then get the necessary training for that field. It is admitted that this training should include the practical duties of life, the ability to "cook and sew and build their habitations", to care for the sick and to cultivate the soil. "A smaller fund will be required to sustain such missionaries," and "wherever they may go, all that they have gained in this line will give them standing-room".

President Finney of Oberlin was wont to say that "nobody was fit to be a missionary who was not willing, with but an ear of corn in his pocket, to start for the Rocky Mountains". And this element of self-support must enter into the education of those

who meet the situation in the field of Christian work to-day.

He who is in his place, and trained or in training for the work God calls him to do, will be able to look up and rejoice.

Practical Training for Foreign Mission Fields

FROM a letter sent out by Professor Howell of the Educational Department at Washington, we glean the following statements concerning the need in foreign fields of workers trained as medical missionaries and along other practical lines. Professor W. E. Straw, writing from personal experience in Nyassaland, South Africa, says:

For a man to make a success of missionary work in Africa, he must know more than books. A missionary needs something besides a good education. He needs a thorough understanding of the principles of medicine and the giving of simple treatments. I find that the little smattering of simple treatments that I got as a student is wholly inadequate.

A missionary must go among the heathen and he needs an entering wedge. One essential to his work is the ability to treat all kinds of sores, accidents, and diseases. We need in our mission stations men who are practical, — men who are able to build houses and to make the brick with which to build them; men who can repair broken machinery and wagons, and mend their own boots, and who have a practical knowledge of gardening, fruit growing, and general agriculture, poultry raising, dairying, etc. We want missionaries who have practical methods in education. This is needed not only by the men, but by their wives also, because practically all our mission workers are expected to help in the teaching.

A similar testimony in favor of industrial training for the missionary is voiced by Elder J. H. Krum who writes:

As one who has had some experience as a missionary in various foreign fields, I can make the assertion that every one who intends to follow the Master and be one of his ambassadors, should by all means get

a working knowledge of the most useful industries, and especially of those followed by the people he intends to labor for. A practical knowledge of the things the people are interested in will prove to be an excellent entering wedge to otherwise unresponsive hearts.

The Reason

A GAIN we will explain, for we are frequently asked why THE SURVEY has no subscription price.

According to postal rulings of the United States Government, educational institutions and other corporate bodies are permitted to send through the mails, as second class matter, and for what is known as "pound rates", publications dealing with their own problems and promulgating their own principles. But these publications must not have a subscription price.

Taking advantage of this law, the Madison school issues THE SURVEY as a booster of Southern self-supporting missionary enterprises. It desires to interest people in the needs of this section, and to keep interested ones informed concerning the progress of our rural schools, of the city cafeterias and treatment rooms, of other activities, and of Madison.

A copy of the paper will be sent to any one upon request, or names will be entered on the mailing list for a period of three months at the request of friends. Then the publishers ask that, if the paper receives a welcome in your home, you signify by card or letter your desire to have your name continued on the mailing list.

Some interesting and encouraging letters are received, and occasionally some of these are printed. For instance:

"I wish to encourage THE SURVEY on its splendid mission by enclosing a check for \$5.00."

"Part of a copy of THE SURVEY came into my hands. Please put my name on the mailing list."

"It is especially interesting to me since I visited Madison and have seen the

wonderful work carried on there." This with a donation of \$2.00 to the publishing fund.

"The education that Madison offers is certainly after the Lord's order."

"I have enjoyed the weekly visits of your inspiring little messenger of truth, and have passed it on to others."

"Our interests are in the School, and we hope soon to be with you." And they sent \$1.50.

"The instruction it contains is sane, sensible, and safe to follow." This with \$3.00.

A cordial "Thank you" is extended to those who have kindly sent donations to the publishing fund. While there is no subscription price, these donations are appreciated as they help meet the expense of printing.

Health Hints for the Home

The Mania for Drugs

"In the treatment of the sick, poisonous drugs need not be used."

I was profoundly impressed," said Doctor Sutherland, "upon my recent visit with the people at the state meetings, with the amount of drugs being used, the pain killers, the headache "cures", cathartics, and patent medicines of different kinds. With the knowledge of rational remedies at our command, it is pathetic to see the people groping in the darkness for relief from aches and pains. No effort should be spared to put instruction along medical lines within their reach."

Dr. P. W. Rowland, professor in the School of Medicine, University of Mississippi, read before the State Medical Association, a paper on the subject of drugs, and it appears in the *Southern Medical Journal*. His language contains a warning, and shows that the medical profession sees the danger. He speaks as follows:

As a practitioner making a conscientious effort to discover means that are specific

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and have the sanction of scientific authority behind them, I am appalled, overwhelmed, and obfuscated by the avalanche of synthetics, the cyclones of proprietaries, the mad-mullahs of superstition, and on top of all that, the insensate ravings of my patients for drugs, drugs, I need a drug! And he wants a doctor, too, who knows how, and and will give him the last one of them.

We are inclined to designate as drug fiends those who are addicted to the use of narcotics, but when we think much about it, are not most of our *patients* fiends for drugs? And when we ponder further, we may ask ourselves, Is it just to censure the patient so long as we ourselves are veritable fiends in the administration of drugs? We are making drugs the panacea for all the physical ills of life. Bolshevism! Communism in therapeutics! How shall we rid ourselves of it?

As one training physicians in a medical school, Doctor Rowland says, "I am now teaching my students that *he is best among you who learns the worthlessness of the most drugs.*"

Here and There

Fountain Head Industrial School

Some months ago our students organized themselves into what they term The Student Movement League, and set a goal to raise five hundred dollars for the purpose of putting up and equipping a laundry for the school. They have collected four hundred eighty dollars, and the work is going forward on the laundry. For twelve years we have washed out-of-doors, using an iron kettle in the yard for

heating the water, but before the cold rains come this winter we hope to have a warm place in which to do the family washing.

An addition, 28x28 feet, is being built to the school house, this, including furnishing, to cost about fourteen hundred dollars. This will be a great blessing, not only from the standpoint of the school, but also for church services. This building was made possible by the generous gifts of three brethren living in the North who have known our work for a good many years. The furnishings will be provided by the local church.

A large septic tank is completed, which adds much to the hygienic condition of the place. Another will be built later this fall.

Kennie cottage is to be remodeled, making more room for girl students. We have greatly appreciated the help of Brother George Wallace, who has been here for the summer looking after the building work.

The school has recently sold its power-corn-cutter, and is about to sell the power-capper. With our other work we find that it is necessary to confine canning to that which we can do by hand. We have just installed a hand-capper. It might be well for other schools to take note of this, and write us a little later. The sanitary can should be used in all of our schools, and if this hand-capper proves practical, no doubt others will want to invest in one.

Campmeeting Tours

Mrs. Druillard and Mrs. Scott spent a number of days in Atlanta and on the camp ground at Jackson, Tennessee, in the interests of city and rural work. Doctor Sutherland visited the state meetings at Montgomery, Alabama, Hattiesburg, Mississippi, and Jackson, Tennessee, in each case giving a number of health lectures and meeting the sick. There is a live interest in medical missionary activities, and the southern conferences are perfecting the organization for more efficient work along this line.

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The Farm the School and the Sanitarium

A Coordinated Work in Education

A SCHOOL on the land, correlating land and school-room problems, is no longer an object of surprise, but the close association of a school located on a farm and training teachers and community workers, with a sanitarium for the care of the sick, still attracts attention and arouses comment.

The principle underlying this coordination of effort in training workers is not, however, as new as it may, at first thought, seem to be.

From the days of Moses, students of the Word of God have sought the quiet of the country and close touch with nature as the best environment for the pursuit of their studies. Isaiah, Jeremiah, and Daniel had this experience.

Christ spent six weeks of the most intense study in a country place as the immediate preparation for his life of ministry.

Before Moses could be trusted to lead men in a great onward movement, he was trained in the care of the flocks and herds. So men and women to-day, who are in pre-

paration for healing work among men, profit by a course in the care of farm animals.

Those who are to feed the sick should first learn to properly feed the well; and so emphasis is laid on the work of the ordinary household, with its manifold duties, as preliminary training for the nurse.

More than that, the one who is to prepare food for the sick, or for the well, is better qualified to do so if able also to raise that food. Work in the garden and the kitchen are preliminary courses for the trained nurse as well as for the teacher who intends to do an all-round work for the children and their parents.

"There are much larger numbers of

young people who need the advantages of our training schools. They need the manual training courses, that will teach them how to lead an active, energetic life. *All kinds of labor must be connected with our schools.* Under wise, judicious, God-fearing directors, the students are to be taught. Every branch

Teach Agriculture

LET teachers awake to the importance of this subject, and teach agriculture and other industries that it is essential for the student to understand. Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing.

Have a Sanitarium

IT is essential that there should be a sanitarium connected with the Madison School. The educational work of the School and Sanitarium can go forward hand in hand. The instruction given at the School will benefit the patients, and the instruction given to the Sanitarium patients will be a blessing to the School.

—White

of the work is to be conducted in the most thorough and systematic way that long experience and wisdom can enable us to plan and execute."

IN harmony with this, Madison has its sanitarium, its farm, a food factory, and a students' home in which the work is done by students and teachers. And the same educational principle is followed in an increasing number of our rural schools. Fountain Head Industrial Institute, Pisgah Industrial Institute, Flat Rock School, Naples Rural School, Chestnut Hill School,—each has a rural sanitarium; and others look forward to medical equipment in the near future.

"I shall be forty-two on my next birthday," said a wealthy French officer who was in this country on an important mission. "Because of the war I am two years late in carrying out my life program. I have always believed that if a man could, when he was forty he ought to get back to the soil. And so I have a farm in the south of France. When the war is over, I shall go down there and become a farmer. To be really satisfying, the return to the soil must be while a man is still young enough to make the return complete. Such a return, I believe, constitutes the only real and lasting happiness that a man may achieve in this life of unease and mischance."

Training Cooks and Dietitians

NOT long ago Madison received a call from a well-known missionary center to furnish a worker qualified to teach dietetics, and to take charge of the meal problem in the institution. This points out one of the avenues through which it is our privilege to carry forward our work, and emphasizes the importance of a strong course in home economics.

Many women who may not be qualified to teach school in the ordinary sense of that term, have ability along household lines,

and a brief training will put that ability on a scientific basis, will give them confidence, and will fit them for positions of usefulness.

Those who have an ambition in this direction are asked to study the Home Economics Course as outlined in the schedule of studies presented in the August 13 issue of *THE SURVEY*. The calls for workers thus qualified continue to increase. This year Madison hopes to have a number of students in training. It is a work that can be done, not only in rural communities, but it is the training needed by city cafeteria workers. The School knows that:

Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.

The Dignity of the Cook

SINCE "there is religion in a good loaf of bread", it is strange that we do not put forth a stronger effort to train cooks. Many people are giving thought to diet problems, and we are feeling the demand for trained cooks and dietitians. With a knowledge of foods and the relation of food to the health of both body and soul, it is our privilege to be leaders in a movement the world calls for. We need to recognize the dignity of the calling, for in the words of the author of "Counsels to Teachers":

"There can be no employment more important than that of housework. To cook well, to place wholesome food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in the stomach, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of

copyist, dressmaker, or music teacher cannot equal in importance that of the cook."

Essentials in Education

ONE of the vital principles in educational reform is the elimination of non-essentials, and the proper stressing of those subjects which are of vital importance in the student's after life. Our rural schools should be noted for the advancement they are making along this line. Note, therefore, this extract from the book entitled, "Education," and criticize the work of your own school accordingly:

"Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making."

A Pamphlet You Should Have

IT is called "The Rotation Plan", and it is put out by the International Harvester Company, Agricultural Extension Department, Harvester Building, Chicago. A copy will come for the asking.

Turning through the pages, one finds the following headings:—The Rotation Plan Puts Life into the Country School—Helps Rural Communities—Brings the school into the Home; Children Studying Oats—Part of Growing things Year; Making a Survey of the Weeds—Studying the Thing Itself; Arithmetic in Action; Training Teachers by Having Them Do the Work; The First Rural School in America to Have a Work Shop; Schools Pay for Themselves; Keeps the Boy on the Farm. And there are others just as suggestive.

"The Rotation Plan is the biggest idea in education since the time of Horace Mann," says the editor of *Journal of Education*. "It is destined to vitalize our entire educational system."

But this is enough to show you that you ought to have this inspirational pamphlet.

Here and There

The Influenza Tract L. E. Christman, Medical Missionary Secretary of the Louisiana conference, writes that he has ordered several hundred copies of the influenza leaflet, which he intends to place in the hands of the people of the state. "We have some splendid medical assistants," writes Brother Christman, "and as soon as possible I expect to work out some definite plans for the medical missionary work."

A Rural Base for City Workers The Nashville treatment room and cafeteria workers have recently purchased the property, near Gallatin Pike and about six miles from the city, formerly owned by Elder Leslie Littell. This is to be the rural center and home for the city workers. There is sufficient land to raise the garden stuff needed by the cafeteria, and the company will include a farmer as well as nurses and community workers. This is a long step in the direction of making the city work permanent, and we bid a hearty Godspeed to this group of workers who have united their efforts and pooled their interests for the good of a cause.

Faculty Vacations Since Madison is an all-year school it has no long-period vacations. It is the custom, therefore, for faculty members to take a three weeks' vacation at such time as can best be arranged in consideration of their duties.

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Mrs. Sutherland and her son Joe report a very pleasant visit at Reeves Farm School and Sanitarium, Reeves, Georgia, and at Southern Junior College, Ooltewah, Tennessee. Both places are full of activity along educational lines.

Miss Noble has returned from her vacation, spent with her mother at the Polk Street Settlement in Nashville.

Mrs. Bralliar and her daughter Alice spent a very pleasant month with Elder and Mrs. Elmer Wolfe in their country home near Chattanooga.

Calls for Workers When Mrs. Druillard returned from her recent trip she said, "I understand better than ever before the statement that the Lord does not need money one-half as much as He needs men. The need of the hour is for consecrated, trained workers."

A sister in Southern Missouri has asked repeatedly for some family to help develop a school and medical center on her farm. A family in the southern part of Alabama is willing to turn the farm over to proper parties on easy terms for the development of a rural center. A brother who has a large family to educate wants the assistance of teachers and community workers in making his property a center of missionary activity.

Such pleas as these are coming continually. Where are the men and women who have mastered the art of cooperation to such an extent that they are ready to answer these and a multitude of other calls?

It takes more than money, more than education; it takes consecrated ability, and above all a willingness to cooperate with brethren who are not yet angels. It is a great training field for the Kingdom. Madison is a good place to receive preparation. Where are the recruits?

A brother from Ohio visited Madison in its early days, and again a few weeks ago. Writing after this last visit he says, "I was very much surprised at the growth of the school. One very noticeable thing is that the Spirit of God is felt on every hand. No matter what department I called on, I found each one happy and contented. That certainly is the secret of success. I did not hear one note of complaint. No one is with you to make money. I believe your group is working for God and humanity, and their pay will be in larger returns than any wage. The plain, well kept rooms appealed to me. One cannot remain sick long, living in such an atmosphere, and under your Christian training. I have had an interest in the South for a number of years, and this visit has strengthened that interest."

Chauncey Smith, one time member of the Madison faculty, is now Home and Medical Missionary Secretary for the state of Mississippi, with headquarters at Jackson. Brother Smith's experience as a nurse adds to his usefulness, and the fact that Mrs. Smith is also a trained nurse makes them a strong addition to the state's force of workers. Brother Smith writes in an encouraging way of the plans he has in mind and of the hearty response he meets.

On receipt of ten dollars, Brother E. R. Allen of Kingsfield Industrial School, Franklin, Tennessee, writes:

This enables us to complete the screens for the school building. The Home Demonstrator and the County Agent of Williamson County were here one day, and remarked that ours is the only school house in the county that is screened. That one thing is having an effect on the community.

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Medical Missionary Recruits

A Booster Meeting for Medical Missionary Volunteers

THERE had been no meeting of the Volunteers since the annual conference of self-supporting workers held the middle of August, but it was known generally that things were moving forward. Doctor Sutherland had just returned from a ten days' trip in the interests of medical missionary enterprises, and Mrs. Scott and Mrs. Druilard were home from their tour in behalf of the same cause.

On his way East, Dr. Sutherland stopped at Asheville, North Carolina, to attend the annual meeting of the Board of Naples Rural School at Fletcher, and while in the city he met Dr. R. L. Stokes and his wife, who have spent several months in the South in search of a suit-

able location for a sanitarium. For several years, Dr. Stokes has been superintendent of Wichita, Kansas Sanitarium, but he is a Southern man and, recognizing the needs of the South, has decided to find a new location for medical work.

Mr. A. C. Gaylord, formerly business manager of Hinsdale Sanitarium, Hinsdale,

Illinois, has likewise been looking toward the South as his future home and field of activity. At Asheville, Dr. Sutherland met Mrs. Gaylord and Mr. and Mrs. G. Vaughn, both graduate nurses. Asheville has a vegetarian cafeteria under the management of Brother I. E. Seibert, and there have been repeated calls for treatment rooms in the

Out of the Cities

OUT of the cities," is my message. In the future the condition of things in the cities will grow more and more objectionable. The ungodly cities of our world are to be swept away by the besom of destruction.—White.

Forward to the LAND

THE old phrase,
"BACK TO THE LAND"
is outworn, and the world sees that it must
GO FORWARD TO THE FARM
—An Editorial.

city. The meeting of these workers, although unplanned, seemed providential, and led to their coming to Madison for further counsel and study of the situation.

The Sabbath afternoon Faculty study-hour was devoted to the consideration of the needs of medical missionary work, openings for such work, and the relation of this work to rural and city problems.

A popular method of bringing new things before the public is to demonstrate. Food experts are met frequently demonstrating the products of food factories; and the newly introduced machine is demonstrated for the benefit of the public. In a similar way it is our privilege to demonstrate, through cafeteria and treatment-rooms, the foods and the methods of treatment we feel people are looking for. "Taste, and see," is a convincing method, and every Southern city should have that opportunity. Thoroughly qualified demonstrators are the present need.

Mrs. Druillard reported the unsuccessful efforts to secure a suitable location for a cafeteria in the city of Atlanta, and the final location of Miss McKay and her group of workers in Birmingham, Alabama, where they have leased a building for two years and opened the first of October. It is very evident that what, a few years ago, might have been done in comparative ease, must now be done under greater difficulties. Nevertheless, the promise is that the word the Lord has spoken "shall not return unto Him void".

Mrs. Druillard and Mrs. Scott spent a day at Red Boiling Springs, Tennessee, where Brother and Sister R. A. Leslie have been giving treatments during the tourist season. They report wonderful opportunities for work, both among the guests and for the mountain people who live in adjoining communities.

Mrs. Scott told of the hearty reception given them in Georgia and elsewhere, and

of the call for self-supporting workers in many, many places. Flat Rock School, Douglasville, Georgia, was visited, and its attractive little sanitarium is reported to be doing an excellent work.

The spirit of unrest in the world affects people in one of two ways: either they become perplexed and distraught, or they inquire of the Lord for His leadings, and find the lot or place in which He would have them do their part in the closing work of this world.

Gleanings From The North Carolina Visit

From Pisgah Industrial Institute Dr. Sutherland spent several hours at Pisgah Industrial Institute, and reported that he found the Faculty all of good courage. They were in readiness for the opening of school the following day, with prospect of a good attendance. He inspected the health home, and found it a model of neatness, and a convincing demonstration of what may be done by many others with limited facilities. Brother Arthur Jaspersen, a member of the Faculty, is working in the Madison Sanitarium laboratory with a view to better fitting himself for medical work at Pisgah.

Professor E. C. Waller has recently returned from the North where he spent some time at the Ohio, Illinois, and Michigan camp meetings. He met a number of people interested in the work of the South. Miss Kate Macey, of Loma Linda Sanitarium, has been added to the Faculty of the Institute, and will act as matron of their sanitarium.

About five years ago, Dr. Sutherland met Dr. H. P. Parker at Glendale Sanitarium, California. Dr. Parker was so deeply interested in the work of the South that he kept Doctor Sutherland talking until three o'clock in the morning concerning the openings for self-supporting workers and the needs along medical lines.

It was a pleasure to again meet Dr. Parker, this time at Pisgah Industrial Institute. He is looking well, has a splendid practice, and is full of enthusiasm. He has been obliged to make many sacrifices as a physician, but he is a blessing to the people with whom he is associated and to the community he is serving as physician.

Did it pay to spend those hours with the Doctor, in an effort to interest him in this field? There are many men and women of ability whose lives might be just as radically changed as was Dr. Parker's if some one interested in the South will present the subject to them. It is a field of opportunity.

From Naples Rural School and Sanitarium

Doctor Sutherland's visit to the Naples School, which is located near Fletcher, North Carolina, and about fifteen miles from Asheville, revealed the fact that five rooms have been added to the original sanitarium building, and that two tent-houses have been used for patients. The sanitarium has had a steady patronage this season, and pleased patients are the only medium of advertising that the institution has ever needed. Even at that, it has been impossible to care for all who have applied for admission. This experience is a great source of satisfaction to friends who had sufficient faith in these simple methods of sanitarium work to urge, some years ago, the erection of the first building.

The success of such small institutions should sound the call to thousands of Seventh-day Adventists to undertake a similar work. To heal the sick, and to direct the erring to better methods of living, is the work of the Master which it is our privilege to imitate. The work at Naples ought to encourage many of small means to do a similar work.

At Naples it was a pleasure to meet Miss Kate Walling, who is assisting Miss Ethel Brownsberger in the care of sanitarium guests. The last time Doctor Sutherland

met Miss Walling she was caring for Sister Ellen G. White, at St. Helena, California.

Naples has recently built and equipped a three-room school house. School, sanitarium, and farm all contribute to the success of this enterprise. Sidney Brownsberger is planning to return to Madison, to resume school work at the opening of the fall term.

Asheville Cafeteria

When one walks into the Asheville Vegetarian Cafeteria, he finds himself glancing about the walls and reading the striking notices and signs posted in conspicuous places. This cafeteria is conducted by I. E. Seibert and wife, formerly of California, and once Madison students. The room is centrally located, and is easily pointed out because it is opposite the post office. The dining room is pleasant, everything about the place is neat and attractive, and the workers are of good courage. One of the posters reads:

I have eaten the cow that ate the bran,
And I felt some like a cannibal man;
I chewed up corpses, fresh and stale,
And washed them down with a bottle of ale;
Hogs, sheep, goats, cows, and calf,
Squirrels, rabbits, and birds; it would make
you laugh
At the slaughter I made in the days gone by,—
The old meat days for which some sigh.
But now, since there's come a change of heart,
From all this blood I am glad to part.
That nuts, grains, eggs and vegetable stuff
Provide all we need, — are good enough, —
Thousand have proven; best of women, men,
Clean of heart, clear of head, strong as ten.
With pure warm blood, I am glad to say
That the day for me is the meatless day.

C. Ransier in the Pathfinder

A Hybrid from The Cane Field

In cutting the early cane a chance hybrid was found which is possibly a cross between sorghum and Johnson grass. It was at first cut with the cane unnoticed, but the second growth shows twenty-five stalks, each a little larger than a lead pencil, with foliage about half the

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size of cane leaves, and a top somewhat similar to Sudan or Johnson grass. The stalk seems to secrete as much sugar as the sorghum cane, and it gives indications of being a good forage plant. It will be tested out next year.

Alfalfa and

Alfalfa was cut the fourth time the last of

Crimson Clover

September, and the yield was fairly good. Crimson clover has been sown as a cover crop in the orchard and garden.

Brother Chauncey Smith writes again of encouraging experiences in medical missionary work among the churches of Mississippi. When Dr. Kellogg heard, through Dr. Sutherland, of the good work being done by this young man, he wrote: "I have ordered sent to Mr. Smith, with my compliments, a set of anatomical charts, a copy of 'Autointoxication' and a copy of 'Itinerary of a Breakfast'. The book entitled, 'A Thousand Health Questions Answered' is out of print, but I am getting out a new edition, and have made note to send him a copy of this when it is out."

Elder W. E. Videto recently returned to Madison after spending several weeks in pastoral work in Louisville, Kentucky. He was in the city during the street car strike and other labor troubles, and the peace of his country home never seemed sweeter.

The Medical Evangelist, published at Loma Linda, California, and the organ of the

Loma Linda Medical College, is one of the finest medical periodicals in print. It is full of truth and inspiration, and every one of you should be its reader.

Brother B. N. Mulford, of Fountain Head Industrial School and Health Retreat, is spending some time at Madison as a member of the medical evangelists' class. Mr. Mulford and his group of workers are demonstrating the practicability of the simply equipped rural sanitarium.

"I have been waiting for years for the opportunity to work on the plan you people are following in the self-supporting work in the South," said a physician in a State institution, and as soon as her resignation takes effect she expects to be one of us.

Better Roads

The county has put a top dressing on Neely's Bend road, and the School has changed the grade of its own road as it joins the Neely's Bend road, making an easier approach. There was a time when it seemed almost impossible to conduct a sanitarium ten miles from Nashville, and one argument against it was the condition of the roads. With us, that is no longer an argument, and the changes brought about here during the past ten years are indicative of changes made in many parts of the South.

On his return from Asheville, North Carolina, via Chattanooga, after traveling a distance of four hundred fifty miles by auto, Dr. Sutherland told the family that his eyes had been opened to the rapid advancement of the South in matters of transportation. By way of suggestion, it may be said that the members of every rural community group are expected to be advocates of good roads. It was John Oberlin, the great industrial missionary of French Revolutionary times who said, "It is easier to show people the road to heaven if you have been helping them make good roads on this earth."

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Self-Support in the School of Christ

How the Master Trained His Students

IT IS not the possession, but the love of money that is "the root of all evil". Many love it, yet have it not, but if they spend their time, their strength, and their talents for the attainment of money, are they not just as bad off as those who, having money, love it?

Not all who have money love it and cling to it. There are some who consider it a sacred trust to be used for the good of God's cause in the earth.

Self-supporting work is first a test to ascertain one's attitude toward position and finances; and then it is a means of developing a love for the cause of God that far exceeds any money consideration. The story of Christ, as recorded in the gospels, shows that Christ met and solved this problem for Himself, and then helped others to meet and solve it.

AMONG those attracted by His teaching was a young man, prepossessing, educated, wealthy. The Savior's heart was drawn out to him for He saw possibilities. "What good thing shall I do to inherit eternal life?" asked the young man, after telling the Teacher that he was a doer of the doctrines and a keeper of the command-

ments. "Go and sell that thou hast, and give to the poor," was the Teacher's reply. The test was so severe that the young man "went away sorrowful".

Then it was that Christ told his disciples that many of the rich will find it hard to follow Him. The love of money and what money will buy supersedes the love of God.

THE experience of the day evidently made a strong impression on some of the disciples and, later, Peter said, "Behold, we have forsaken all, and followed thee; what shall we have?" In other words, Peter wanted to know how much he and others were to get out of their association with Christ. What wage would He pay?

How much will you get? "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

The Jews loved money; they were possessed of a commercial spirit; but the Savior succeeded in bringing his followers to the place where they would give their time and their strength to His work, and be content with His promise of simple food and clothing. With this came also the pleasure of association with Him in the accomplishment of a great work.

CHRIST'S plan of organization was vastly different from the church organization of that day, and naturally His plan was not looked upon with favor by those who were willing to turn the temple into a den of thieves and make the tables of the money-changers one of its most conspicuous articles of furniture. It takes the spirit of the Master to put into people the enthusiasm to work intelligently and profitably for souls, with no thought of remuneration.

I was forcibly impressed with the thought of these principles as I sat in a little meeting where a dozen city workers were studying plans by which they might assume responsibilities amounting to several thousand dollars, in order to carry forward their city work from a rural base. While most of these young people have but little money, they are all willing to put up their time, their strength, their ability and devotion as an asset against the liabilities in the case.

It shows an admirable courage and an enviable devotion when young people will attack these problems without thought of wage, putting their all into the upbuilding of a work, especially when all about the world people seem money-mad. But this is the spirit of the work started by Christ, which culminated in Pentecost, when converts were made by the thousands, and those converts were willing to throw all they possessed into a common cause. This is the beginning of a similar movement, the climax of which will be the great "outpouring", when these people, and those who come under their influence, will be prepared to complete the work of this world quickly.

What do we expect to get in the form of a wage? That was Peter's question. The Master says, "Go ye also into the vineyard, and whatsoever is right I will give you." This is the spirit of the self-supporting worker.

The Community Fair

Sectional Lines are Broken—Community Interests are Advanced

NEELY'S Bend held its second community fair at the "Bend" school house on the second of October. It was a success; so said all who attended, and the smile on the faces of those who bore the burden of the affair indicated that they felt the effort was worth while.

To bring people of varied interests to the place where they think and act in harmony on right lines is a Christian accomplishment, and an end that Madison as a school is pleased to witness. For several years meetings for the study of agricultural and other community betterment problems have been participated in by members of the School and neighbors living farther down the "Bend". The success of the fair last year encouraged greater endeavor for the present year, and the results were indeed gratifying.

It is impossible in this space to give details of the exhibits, but a few facts will

show the direction of the effort, and the hearty spirit of cooperation, which reached even to educational institutions and business firms in Nashville. Twenty-four children received awards for canned fruits and vegetables, garden products, poultry, corn, husked and in the stalk, grasses and cereals; for wood work; for darning and patching; and for baking.

THE women made an exceptionally good exhibit of canned fruit. They displayed also jellies, cakes, pies, eggs, butter, and poultry, and demonstrated their skill in darning, patching, and garment making.

The enterprise of the men was seen in the very commendable display of farm and garden products, of sheep, goats, horses, and mules. The sweepstake prize, which in this case was a garden cultivator, worth about \$12.00 and donated by the firm of Deeds and Jordan, Nashville, went to Mr. A. R.

Cowley, head of the family having the best all-round exhibit.

In the forenoon a representative from the Nashville Teacher-Parent Association addressed the company on the growing of healthy, well-developed children, and for the first time, the mothers of Neely's Bend brought forward their children for examination. Fifteen or twenty babies were grouped on the platform for judging.

PRESIDENT Bruce Payne of George Peabody College for Teachers was the leading speaker of the afternoon. He met the occasion most appropriately, giving valuable instruction concerning the importance, in these times of strife and stress, of developing the rural community. "The need of the hour, and the salvation of our country," said Doctor Payne, "is the spirit of cooperation as manifested in a gathering of this nature."

Among the speakers and visitors from a distance were Mr. E. Thomae, County Demonstration Agent, who has been especially active, working with our Mr. Rocke in the development of "Bend" interests; Mr. Grady Bullock of the American National Bank, Nashville; representatives of the County Home Demonstration Department, and of the Home Economics Department of Peabody College.

One educational feature worthy of note was the judging of live stock. Some fine animals were on exhibit. Considerable amusement attended the milking of one of the milch goats from the School's flock, the value of goats was emphasized, and the glass of fresh milk was handed to a two-year-old lad who drank it with such avidity as to amuse the spectators.

Madison, as a school, had an exhibit, although neither school nor its members competed for the awards. Besides its display of farm and garden products and live stock, considerable attention was attracted by the work of its box furniture classes, near which were posted such signs as, "Evolution of a

Soap Box" into a ladies' work box; "Girls, Make your Own Hope Chest;" and others equally suggestive.

THE "Bend" work, of which the fair was the climax of the year, affords students an opportunity to do, while in school, some of the things they will want to do when they have a community work of their own. Like the garden or the farm, it is one of the laboratories or demonstration stations for the School.

In illustration of similar opportunities we have the story of community fair work in the neighborhood of Flatwoods School, Lawrenceburg, Tennessee. At the request of their neighbors Brethren Graves, Reese, and Bechtel brought that community exhibit to the state fair at Nashville. It was the first time Lawrence county had been represented at the state fair, and the inspiration, educationally, for better agriculture, better roads, better stock, and higher community standards, which results from this effort, is attributed largely to the enterprise of the Flatwoods School.

Catch the Spirit of the Work

PERSONAL letters from rural workers sometimes contain bits of history, unwittingly told, that reveal more of the spirit of self-supporting work than one would be able to get in any other way. For that reason we are tempted to pass on to THE SURVEY readers some of these interesting side lights, even though at times we are reprimanded for doing so. Miss Rilla Boynton writes of opening days at Flat Rock School, near Douglasville, Georgia:

It seems that every corner is full, and we have five more boarding students coming. In the first five grades we have an enrollment of thirty-eight, and all but five are from the community, so we are in reality a rural school. The total enrollment to date is sixty-three.

I have two little girls from the community living with me. The mother was a patient at the sanitarium during the summer, and

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she wanted the children to stay with me during the winter. They are eight and ten years of age. I let them sleep in my bed while I use a cot, so we get along all right.

September has certainly been a month of expense for us. The increase in the size of the family has necessitated the buying of more beds, chairs, dishes, etc. And we must have new stoves this fall. Of course, table cloths will not last for always, so we have to buy more, along with the other things. We are still using table cloths bought the first year of the school. Fortunately, we know where to get good material, direct from the mill at wholesale price, but even at that, table cloths will cost a dollar and a half each.

Miss Boynton tells of a happy surprise dinner, served the children out in the grove near the hydraulic ram, when they had "sweet potatoes, lima beans, roast, buns with nut cheese as sandwich filling, cinnamon rolls, and raisin pie," when every body had all he wanted to eat, and "all the scraps could be carried back to the chickens on a pie plate."

These workers are heart and soul in the work, else why do they share their own beds with children from neighboring homes, and spend their lives for the good of others? This but illustrates what Professor W. E. Howell had in mind when he wrote for *The Review*, at the close of the annual conference held at Madison:

"I doubt if we have any class of workers more devoted to the work they are doing, and more willing to sacrifice for its interests, than the hard-working men and women

who are living in the hills and more isolated sections of the South."

Rural Schools are Opening

IT IS not an uncommon thing for rural schools in the South to open in August. They do this that the children may have a vacation in cotton-picking time, or for gathering in the tobacco and other crops.

From Chestnut Hill School, near Fountain Head, Tennessee, comes the word that "numbers are increasing every few days. Only the smaller children are coming, so far, and we have about all the school room will comfortably hold. The older ones come in after pea-picking and corn-cutting is over. Mrs. Ard is doing the teaching now, but we need help," writes Mrs. Walen.

From Kingsfield School, near Franklin, Tennessee, comes word that Sister E. R. Allen has a good school of twenty-six members, and that in addition to the regular work, the pupils are enjoying a class in carpentry. Teaching help is needed.

The fall term at Madison opens the fifteenth, but students do not wait until that time to enter. A number of people have recently been added to the family, taking the places of those who have gone into other fields of labor. Mrs. Holst, Mrs. Mutchler and son, and Miss Inez Williams have joined the Birmingham group of cafeteria workers.

Misses Elizabeth and Ethel Wilson returned from a three-weeks' visit at their New Jersey home. Father, mother, aunt, and brother are to follow in the near future, their object being to establish a rural center for community and city work.

"We read and enjoy *The Survey* each week and would miss it were it to stop coming. Our interests are in the Madison School, and we hope soon to be there. Find enclosed check for \$2.00 to help the publishing fund."

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No. 35

Education that Counts

"They took knowledge of them, that they had been with Jesus".

STUDENTS in the school of Christ, like those in educational institutions of today, were subject to criticism. After the death of the Master, those who had been trained by Him developed an organization, built upon His teaching, that has endured for ages. Those disciples, in the early days of their work, went through some grilling experiences. They were teachers who, when an effort was made to repress them replied, "We cannot but speak the things which we have seen and heard".

At one time they were confronted by such educated dignitaries as the members of the Sanhedrin, the ruler of the temple, and others, who caused inquiry to be made as to the schools they had attended and the credentials they held as authority for their teaching. It was discovered that the followers of Christ had no diplomas from the Jewish colleges. In other words, they "were unlearned and ignorant men", for such were all who could not show credentials.

But the record states that "they took knowledge of them that they had been with Jesus". And it was their boldness in proclaiming the teachings of the word of God, their fearlessness in carrying out the works of Christ, their power of initiative in

gospel work that made these chief rulers identify these men with their great Teacher.

IN the school of Christ these students had received such drill in fundamental principles of Christianity, that they stood true to those principles, despite the opposition of the leading authorities of the day. Undoubtedly they were lacking in some things that the scholastics of the day regarded very highly, but which by Jesus were regarded as of little value.

In His school work, Christ laid emphasis upon Bible truths and upon the great plan of God for this world. Then He had the ability to inspire in His students the desire to live that truth and to teach it to others, both by precept and example.

That was a simple, unpretentious school in which the disciples were trained, but that there was a high degree of efficiency in the teaching is evidenced by its ability to transform the character of its students. A transforming truth was injected into their minds, and they received an inspiration to teach others to live new lives in harmony with the mind of God.

We, to-day, call this system of teaching Christian education, as contrasted with popular education. It is sometimes severely

criticised, even despised, by those who have not experienced, or do not love the high standards of a godly life.

TWO elements are necessary to make a school after the character of that taught by the Master. There must be, first of all, a band of teachers and workers loyal to the ideas of the Master; a company willing to sacrifice personal interests in order to demonstrate before the students the efficiency of His methods.

Then there must be a band of open-minded students, willing to be impressed with these principles until they too become filled with the thought that their mission in life is to teach others, by precept and example, the everlasting plan of God. And as surely as students of the famous school of Christ met opposition from those who had high regard for popular theological training, so will students of Christian schools to-day meet criticism. But of our students it should be said, "They took knowledge of them, that they had been with Jesus".

The School Garden

THE most workable, living laboratory of any dimensions is the school-supervised garden, and the time is coming when such a garden will be as much a part of the good school equipment as black-boards and charts."

Dr. Charles W. Eliot, former president of Harvard University, said this about four years ago. Part of his statement was a prophecy which is to-day being realized. Our rural teachers are doing rural school work, rather than teaching city schools, because rural life is a part of their religion; that is, they believe in teaching, religiously, the value of the land and that every man should have a home on the soil. "Out of the cities" is a part of their message, and the school garden is their laboratory, in truth as well as in theory.

The United States Department of Education says that it has been "raising citizens in school-supervised gardens". It is our

privilege to make the school garden a telling factor in the training of Christian citizens. Are we doing all we might along this line? If not, during the coming months, plans should be laid for a stronger work when the next growing season comes.

It is said that during the year 1918 the children in school-supervised gardens cultivated 30,000 acres of land that would have been otherwise unproductive, and produced \$15,000,000 of food stuffs. But a greater thing than that is the recognized educational value of this effort. This is well put in the words of Mr. J. L. Randall, Director of the movement. He says:

From an educational aspect the value of school-supervised home gardening is of great importance, as dealing with living, growing plants of economic value reveals to a child his place in nature and the economic relation of production to human life, and through regular work in the garden the child establishes early habits of regularity and industry.

Work in the fresh air and sunlight hardens the muscles, expands the chest, and by improving the physical condition, improves the efficiency of the sedentary brain work of the school room. Regularity of occupation keeps the child out of malicious mischief that leads to the juvenile court.

Early interest in gardening creates a love of the soil that will lead to a pleasant and profitable vocation or avocation in later life.

North Carolina, Tennessee, and Virginia schools are demonstrating the value of the school-supervised garden. One of the Greensboro, North Carolina, teachers is quoted as saying:

Three years ago I was not interested in school gardening, but now after two years actual experience teaching it, both in the class room and as a supervisor, I find that gardening is the real, live subject in the school course.

Through it the school and the home, the parents and the teacher are brought together, and it develops in the child those traits of responsibility and of stick-to-it-iveness which nothing else in the school course can do.

Fortunate is the family whose home is in the country "where the children can have ground to cultivate. Let them each have a piece of ground of their own; and as you teach them how to make a garden, how to prepare the soil for seed, and the importance of keeping all the weeds pulled out, teach them also how important it is to keep unsightly, injurious practices out of the life. . . . There is untold value in industry. Let the children be taught to do something useful."

Wisdom for the Plowman

HE who taught Adam and Eve in Eden how to tend the garden, would instruct men to-day. There is wisdom for him who holds the plow, and plants and sows seed. The earth has concealed treasures and the Lord would have thousands working upon the soil who are crowded into the cities."

One is reminded of this when he reads the experiences of Brother and Sister Pitcher who were at one time members of the Madison family, and who now are living on a farm near Manchester, Tennessee. Of his farm activities Brother Pitcher writes :

One of my fields lying next to the road has been farmed about 13 years. I can hear the neighbors remark as they pass, "That is the best corn I ever saw grown in that field, and he did not use any fertilizer." Another field at the back of the place is still better. While the Lord has blessed, and done His part in giving us the full strength of the land, I have also tried to do my part in cooperating with Him by doing good faithful work. I harrowed once, cultivated six times, and chopped out the weeds once. And it has paid.

We would be glad to have a family locate with us. There is 1400 acres of timber land joining us that is to be sold this fall, and it will probably go cheap. We ourselves have more land than I can care for alone, and we have plenty of house room for another family, and yet have room for Madison friends when they visit us.

Although hay has cost \$47.00 per ton and corn \$2.00 per bushel, our horses are looking well. They have had a lot of stumps and some rock to contend with, but there has not been a sore shoulder, nor even a gall. I do not say these things to boast, but I want you to know that I am putting some things into practice that I taught at Madison.

Teachers' Helps

TEACHERS, get the Thrift Leaflets from the United States Department of Agriculture. You need such subjects as the following :

- Thrift in the Use of Fuel for Cooking
- Saving Fuel in Heating
- Thrift in the Choice and Use of Kitchen Utensils
- Saving Food by Proper Care
- Teaching Thrift to Your Children
- Thrift Standards for Boys and Girls
- Thrift on the Farm
- Thrift in Lighting
- How Shall We Choose Our Food?
- Business Methods for the Home

There are others, also. Get the series, and use them as supplementary reading; discuss the topics; apply the principles in the school, and the children will then practice these principles in their own homes.

Rural Life

Out Among the Big Things

"Out among the big things —
The mountains and the plains —
The fellow in the city
Is hurried night and day,
But out among the big things
He learns the calmer way."

Teach us to Number our Days

IN the fall of the year Nature has many things that teach us how the world will be near the end of time. There is a tree on

Lesson given Young People at the Sabbath Study hour
by Professor Bralliar

the place which has recently thrown out a new growth of twigs and branches. These are tender and sappy as can be. With the cold of winter they will all be killed, and perhaps the entire tree will die. That tree mistook the warm October days and the fall rains for spring time, and it may cost it its life. At least it will suffer materially as a result of its mistaken effort.

Several grains of corn had fallen on good ground late in the season. They grew high, thrifty, large stalks, but had not started to tassel when the frost came, and in one night cut the corn stalks to the ground. Their time of fruitage was passed, and the record showed nothing but leaves.

Not far from the unfortunate corn stalks was a rich bed of soil that had been given over to cockleburs. In this bed grew two plants side by side. One came up in the spring, and had grown taller than a man's head and wider than the reach of his arms. When frost came its branches held hundreds of well-ripened cockle burs. A few feet away grew the second plant. It had come up late in the season, and had grown just two inches high, but it carried three well-developed cockle burs, all ripened in time to escape the frost.

The cocklebur had recognized the time in which it lived; the corn and the tree had not. Therein lay the difference.

Prices are high and wages are good, and some people, seeing these conditions, go out to do what they might safely do were the world to stand for a thousand years. But those who have a part in the closing work of this world must know the times, that they are short. They must seek a quick preparation, and must do, in a short time, what otherwise might take years. "So teach us to number our days, that we may apply our hearts unto wisdom."

Adzuki Beans The School has been experimenting with a half dozen varieties of the Chinese bean, the Adzuki, which is harvested the latter

part of September. One variety proves of special merit because it carries the pods well above the ground so that it can be mown with a machine without cutting the pods, and it does not scatter seed easily. It cooks readily, has a flavor somewhat similar to the lentil, and is very agreeable to those who have tested it.

Soy Bean Lima Professor W. J. Morse, forage crop expert of the United States Department of Agriculture, spent the day with the School family not long ago, and soy bean limas, one of the new variety of beans which he introduced into this country, were served for dinner that day. Professor Morse sent us the seed last spring, about one-half bushel of it. This was the largest amount of seed furnished to any one outside Government experiment stations, consequently the School will have the largest stock of seed this fall to be found anywhere in this country aside from that grown directly by the Government.

The soy bean lima as it grows is hard to shell, but Government tests demonstrate that if the green beans are immersed in boiling water for three to five minutes they shell easily. We have tried it, and it is true. This bean is about the size of the Sieva lima, or the Southern butter bean, and it is the mildest and best flavored of all soy beans.

Here and There

Flatwoods School Organizes Several years ago Brother T. A. Graves located his family on a farm near Lawrenceburg, Tennessee. Later Brother H. L. Reese and family joined him, and a community work has developed with which readers of THE SURVEY are already acquainted. Some months ago Brother and Sister Floyd Bechtel, Madison students, threw in their lot

with this group, and Brother Rocke and Sister Scott have been especially helpful in the development of the enterprise.

All recognized that the time had come to put the work on a firmer basis, so Dr. Sutherland, Mrs. Scott, Mrs. Druillard, and Brother and Sister Rocke met with the local school workers last week. Several pieces of property, aggregating forty-two acres, and heretofore used for school purposes was placed in the hands of a board of eight members: Elder Wight, Brethren Graves, Bechtel, Reese, Rocke, Dr. Sutherland, Mrs. Druillard, and Mrs. Scott. An operating committee was appointed to which the board leased the land and equipment for one dollar per year. This gives the workers a permanent home, and a firm foundation upon which to build a cooperative school and medical work.

There is already a neat school house on the place in which Mrs. Bechtel is teaching the children of the community. Mrs. Reese has been looking after the health interests of the community, and at present there is in process of construction a cottage containing a treatment room and two rooms for patients. There is also a neat work shop in which is taught wood work, blacksmithing, bricklaying and broom making. Agriculture and gardening are taught. Besides the money put into the place by the workers, the Rural School Fund has been drawn upon for the erection of buildings.

The work is thriving and the workers are all of good courage.

As Self-supporting Workers

Brother Loyd Swalen writes of experiences in community work recently started in East Tennessee, near St. Andrews, and not far from Monteagle:

We are busy every day and every hour in the day. We have been laying a foundation for future activities by doing our practical work in a way to win the confidence of the neighbors. We have as fine a crop of

soy beans as ever grew in Franklin County. People express surprise at the way things grow on this mountain land, but it is due to the Lord's power, not to our skill, although we try to follow carefully His instruction.

We had a good crop of fruit, and have canned both fruit and vegetables, and have dried seventy-five pounds of both. We raised enough rough feed to keep the cow and horse through the winter, and have sunflower seed to last the chickens several weeks. We have grown twelve varieties of peas and beans, and broom corn enough to make our own brooms. I bought a new grinder so that we shall make our own wheat flour, buckwheat flour, and meal. Sweet potatoes are a good crop and we shall have some to sell.

Brother Smith is holding Sunday evening meetings at Tracy City, and has a good interest. We were glad to receive the Influenza tract.

You Can Help From Sister C. N. Martin, who for ten years has carried the heavy end of the work in Brooknook Rural School, near Bon Aqua, Tennessee, come these words:

It has been ten years since the school started on Brooknook farm. At times our experience has been perplexing, but always have we felt that God's hand led us here, and we have rejoiced to see the work grow.

This year we have an enrollment of forty-five with more to come. Our greatest handicap is lack of teaching help. I have about fifteen little ones in the first grade. It is a problem to keep them busy. I don't have time to direct their busy work, so I have to select something they can do by themselves. They love card sewing, and to cut bright pictures and paste them into books. It is difficult to keep a supply of material on hand. I am sure there are many friends of this work who would be glad to send Bible pictures for the Bible class, post cards, bright colored thread, scissors, and needles for card sewing. I would be glad also to get patterns and suggestions.

There has been much fever in some families this summer. One family that sends six children to school has been down with fever since June. The mother is lying

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sick now. We have three orphan boys staying with us whom we are caring for and sending to school. They all need help in clothing. We feel sure that friends of the rural work will esteem it a pleasure to help us.

The Week End at Kingsfield Miss Marguerite Coffin, during her vacation, spent a few days at Kingsfield School near Franklin, Tennessee, and of her visit she says:

Surely at Brother E. R. Allen's school there is an excellent opportunity for some one who has the burden to teach in our highland communities.

After a week-end there, much too short a time to see and experience all I wanted to, I am returning with more enthusiasm than ever for this kind of work. The first evening we attended the community prayer meeting and visited several of the homes. The next day I had a unique experience in helping Mrs. Allen teach the twenty-nine highland children who attend the school, and all of whom seem eager to learn.

In addition to the regular studies, the boys have wood work, at present making beehives, for bee keeping is another industrial feature of the school. The girls, even the small ones, are making garments for themselves. One little girl of six, eager to learn with her older sisters, walks alone one mile to the school on sewing days.

It is impossible to meet all the demands for instruction on account of the already heavy program. Both Brother and Sister Allen and their two children are working beyond their strength, but their courage is good, and their home radiates happiness and cheer while they long for others to join them.

Making Healthful Foods The manufacture of health foods for the public is one of the industries in process of development at Madison. Last year a factory building was erected and equipped, and the problem of preparing proper foods, at a price within the reach of the common people, is one with which the faculty is wrestling.

"It is the Lord's design that in every place men and women shall be encouraged to develop their talents by preparing healthful food from natural products of their own section of the country. If they look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to provide themselves with foods that will take the place of flesh-meat. Such a work will yet be done with consecrated zeal and energy."

This problem was the basis of the Sabbath afternoon faculty study conducted by Mrs. Druillard.

Brother and Sister A. E. Putnam, recently from Minden, Nebraska, are leaving the Madison School family to join the company of Nashville workers in their rural base near Gallatin Pike. It is a wonderful source of encouragement to Southern self-supporting workers when men and women of maturity and good judgment are willing to sacrifice personal interests, leave Northern homes, and cast their lot with the workers in this section of the country.

Mrs. Druillard and Mrs. Scott, two officers of Central Band of Medical Missionary Volunteers, made another trip to Birmingham to counsel with the cafeteria workers there. The value of the organization is evident when new enterprises are coming into existence, and the self-supporting workers are fortunate in having the sympathy and help of these two women of experience.

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How Are We Educating Our Men and Women?

I PICK up the *Outlook* for October 1, 1919, and I read from an address delivered before a company of teachers in Concord, Massachusetts, words that strike a chord in my heart that almost call forth an exclamation.

"I tell you, my friends", said Theodore H. Price, the speaker, "that unless I am much mistaken, the economic problems of the future are going to be more serious than those of the past, and men who are not qualified to deal with them in a practical way will be heavily handicapped in the struggle that probably awaits them."

With this we heartily agree. We are facing the most serious times this world has ever seen. And it is the preparation to meet this situation, as given by the speaker, that deserves our attention. He is talking to school people who have the burden of training men and women, and he says:

I have often thought if I were head master of a great school I would insist

Chapel Talk by Dr. Sutherland

MANY are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.

—*The Acts of the Apostles.*

that none of my boys should receive any allowances from their parents, and that I would set up some sort of money-earning organization within the school through whose operation the boys could be compensated for productive labor well performed, failing which, up to a certain specified minimum, they

would just as effectively be debarred from promotion or graduation as if they had flunked in algebra or Latin.

MR. PRICE, sees the necessity of an education that will make the boys and girls equal to the demands of the times. He outlines a system similar to that upon which Madison has been working.

We expect to see the time when people who stand for principles of truth will be denied the right to either buy or sell. Affairs will so shape themselves that those who do not join the great organizations of capital or labor will find it impossible to purchase food, clothing, or fuel.

FOR years the popular system of education has prepared the masses for the domination of labor unions. Instead of

making people loyal to principles of truth, independent, capable of caring for themselves, it has made them dependent, regardless of vital principles of truth, willing to sell truth for a mess of pottage. The theory of evolution, which destroys man's faith in the word of God, denies the divine origin of man and the philosophy of the fall and redemption of the race, has broken down the keen love for right principles of living. Such men will sacrifice anything for the indulgence of appetite or for the enjoyment of luxuries.

Education, as commonly given, has been leading us away from the simple, strong, true things of life, and for these it has substituted the complex, enervating, body, mind, and soul-destroying luxuries everywhere seen. Not far in the future the capital and labor troubles now agitating the world will be handled skillfully by that power that once received a deadly wound, but which is now regaining its position in the world. Changes are coming rapidly. People who want to be loyal to principles that they hold dear must soon be able to provide for themselves the simple necessities of life.

IF Madison cannot train students to meet this crisis in a practical way, then Madison is failing. If at that time we are not prepared to say to people, Come, we will show you how to live and preserve your manhood, your religion and your integrity, then we are not sounding the message that will later swell into the loud cry. When railroads no longer carry coal and food to the cities, and the city people cry out for help, Madison students should be able to lead them to the country, and there teach them how to care for themselves. If we are not able to do this, then our education is not what it should be.

"Out of the cities" is a part of our message. Is it not time that we look the situation in the face? Are we learning to provide ourselves with simple clothing, and can we feed ourselves? Are we able to teach others to do these things? Before we can say, "Come out," we must be able to care for those who respond to that call.

The time has come for students to arouse their friends to more fully realize the situation in the world. This year Madison must do a stronger work than ever before to prepare its students for the crisis ahead.

YOU, who read and enjoy The Survey, will you not kindly send us the names of people who likewise would appreciate having the paper. It is mailed without price, but it is true that we appreciate donations to the fund which helps meet the expense of publication.

We are Looking for City Workers

WHEN the Madison School was established about fifteen years ago it took faith to believe that, located ten miles from the heart of Nashville, we were not "one whit too far away" to carry forward profitably certain missionary activities in the city. Several years passed before the force of rural workers at Madison was strong enough to undertake any enterprises beyond their own borders. Last winter, how-

ever, a work was thrust upon the School, the story of which has already been told in THE SURVEY.

A large two-story building in one of the factory districts of North Nashville, owned and controlled by a company of women interested in working for the poor and needy, was offered to our people for the period of five years, rent free, as a center for medical and general missionary work.

We hesitated several weeks before accepting the responsibility that necessarily came with the acceptance of the proposition made by the ladies in charge. They considered Adventists a missionary people, and to be true to this reputation we felt that we could not refuse to cooperate with them in working for the needy of our city.

As you have already heard, it has been our plan to operate the Polk Street Settlement largely with nurses. One group of nurses work for cases able to pay a wage, while another group work for the poor and unfortunate who are unable to pay. All the money earned by the workers is put into a common fund, and from that fund all the Settlement workers share equally.

Winter is approaching and there will be more work than we can easily manage. As we face the situation we are led to believe that there are some nurses, possessed of a missionary spirit, who may be free to unite with these faithful few in the city. We want to correspond with those who feel drawn to this enterprise. If these lines come to the attention of any nurse who believes in, and wants to help carry out the plan outlined in the fifty-eighth chapter of Isaiah, verses 6-14, we ask that she please write us, for we can put her in touch with a splendid work.

The Fall Opening

ALTHOUGH Madison is an all-year school, the beginning of the fall term usually sees a greater influx of new students than at any other season. This fall is no exception. Practically every corner about the place is occupied, nevertheless when word comes that some one else wants to enter, it has always been the spirit of the students to crowd together a little closer. For, if the Lord is impressing some one to enter the self-supporting work of the South, who here dares say, There is no room for you.

SURVEY readers will be pleased to know that work on the paper now passes into the

hands of a new class in English and printing, correlated, Mr. McClure and Miss Noble carrying this work. Agricultural students have entomology with Professor Bralliar the first part of this term; in the Home Economics course Mrs. Sutherland is teaching the chemistry of foods, which will be followed by a class in cookery. Twenty-two students are enrolled for practical hydrotheraphy; the second year nurses are studying diseases and therapeutics; and the medical evangelistic class has laboratory work and diagnosis at present. There are classes in algebra, stenography, and Bible, and once each week the head of each manual-labor department meets the students of the department for an hour's class.

An interesting feature of the manual-labor class work is the department library recently started, open to all, and containing books and bulletins, the reading of which is required before grades are given for work in the departments. A heavy, but interesting program is outlined for the year, and the spirit of the family seems to be a determination to keep step.

Here and There

Reporting from Mississippi

BROTHER Chauncey Smith, Home Missionary Secretary for the state of Mississippi, writes to the Madison family of his present work. It is our pleasure to pass on to Brother Smith's friends at a distance, and to THE SURVEY readers in general, some paragraphs from his letter. He says:

Greetings to the Madison family: It is about two months since we left you, but it seems much longer. We are just beginning to feel at home, but I fear it will never be like Madison. Madison has more of the home feeling than any other place, even if things do not always move as smoothly as they might. It gives a good education and makes a fellow think for himself. It gives training that makes leaders. The big thing is to give each one his liberty,

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let God lead him, and not expect all others to think exactly as we do.

God has blessed us at every turn of the road. Many times things have seemed hedged in, but an unseen hand opens the way. In this time when changes are on every hand, one is helpless unless God does lead and teach. New conditions are fast arising which we little dreamed of. In the midst of scenes which make one fear for those things which are coming upon us, I can say our time is very, very short for work in this field. We are told that, "We must turn away from a thousand topics that invite our attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are too often given to comparatively insignificant things.

This state contains about two million people, and most of them know little of our message. There is much virgin territory, and I see many good openings for community work. We have just a handful of workers. There is not so much as a treatment room in the whole state. Our only monuments of truth are a few churches. We are praying that God will impress some of you to "come over and help us.

I believe the self-supporting worker can sustain himself better here than in any other place that I have seen. We have an abundance of nuts, fruits, and all kinds of vegetables and grains. There are many forests furnishing lumber for building and wood for fuel. At present these tracts can be purchased very cheap. Northern men are buying up the timber land fast, and if we do anything it must be done now.

God has marvelously blessed the colporteurs in Mississippi. The field is ready

for medical workers. It is ripe, and workers who come should reap a rich harvest of souls.

As fast as possible I am organizing the churches into bands for missionary work. I am trying to carry the work on a democratic basis, and this idea seems to touch the people. It would have done your hearts good, had you been in our missionary meeting last Sabbath, to see how the members were anxious to speak on the work. Many have expressed themselves as liking the spirit of freedom that has come into their meeting. We now have Christain help bands, literature bands, bands to work for foreign people, one for visiting the sick, and one for visiting the jails. The medical worker is welcome wherever he goes in this state, for the people are eager to learn. My prayer is that God will impress some of you to get your training and come this way.

The Tennessee suffered from a
Fall Garden drought in mid-summer, but it is redeeming the time by having a long warm fall and while some of our Northern friends are feeling the twinges of frost, the Madison family is still eating water-melons and cantaloupes the third week in October. In the way of greens it has seven-top turnips, mustard, rape, kale, and Swiss chard. It has green lima beans and green soy limas; and snap beans and green peas, both planted after the drought was broken the 30th of August; tomatoes, green onions, eggplant, radishes, and lettuce.

Brother Arthur A. Robey, a member of the Madison Faculty, spent a week with his wife and daughter at their former home in Indiana, returning for the opening of the fall term.

Miss Samantha E. Whiteis, matron at the sanitarium, instead of taking a well-earned vacation, spent two weeks at Protestant Hospital, Nashville, teaching massage to the nurses-in-training. She returned in time to begin class work with the opening of the fall term.

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Training for Law and Order

EVEN in this land of the free it has become necessary to organize Law and Order Leagues. A wave of lawlessness has been sweeping over the country, until the best men of different communities are gathering together to proclaim their loyalty to the government, and to organize for suppression of disorder and mob violence.

Men have so long lightly regarded the law of God, and especially the teachings of the fourth commandment, that they are beginning to manifest the same attitude toward civil law. There is a close connection also between the attitude men assume toward the laws of health and their attitude toward civil precepts. A man will use tobacco when he knows it is impairing his health. People continue to drink tea and coffee in the face of scientific instruction to the contrary; they go to excess in the use of meat; they indulge themselves in all manner of amusements, and they violate the laws of health and propriety in matters of dress.

From Doctor Sutherland's chapel talk.

Your Answer Please

For the most part everybody acts on the theory that the best place to live is in a city; the bigger the better. We have in some vital ways carried our admiration for Londons and New Yorks too far. Are they any more likely to be homes of healthy, happy, and virtuous populations than were Babylon and Rome?"

All this violation of common law tends to educate and develop the spirit of anarchy.

THESE thoughts were stressed in a recent law and order meeting held in Nashville and attended by some of the city's most influential citizens. Then it was stated that the greatest danger at present comes from the passive attitude of law-

abiding citizens toward crime and criminals. The bad element in society is marvelously active; the good element is idly passive.

One effort of Madison is to teach students to bear the government upon their shoulders. One who sees a wrong and does not proceed to have it corrected, is considered as guilty as the one committing the overt act, and the two merit the same punishment. As James tells us, "To him that knoweth to do good and doeth it not, to him it is sin".

AMERICA'S democratic organization will make the nation an easy prey to lawlessness unless the good element is

brought to see the necessity of active measures against wickedness. Civilization is hanging in the balance, and the United States holds the key to the law and order of the entire world. Everywhere men are looking to America, and America is looking to the South for leadership, because here is the home of democracy. It was a man from the South who drafted the Declaration of Independence. Many of the Northern and Eastern states are swarming with foreigners, while here in the South is found

the highest percentage of true Americans.

It is time that ministers and teachers put forth every effort to inculcate the principles of democracy. Our people must understand that the time for passive existence is passed. The weight of the government should be shared by us; it should rest upon our shoulders, and by close adherence to the principles of Christian living in diet, dress, and work, we should be prepared to exert a telling influence in behalf of law and order.

SELF-SUPPORTING missionaries are often very successful. . . . God calls for workers to enter the whitening harvest-field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you.—*White*.

Contrasts Drawn by Isaiah

The Righteous

"Lift up thy voice like a trumpet, and shew my people their transgression." Isa. 58: 1

Thy hands "deal thy bread to the hungry". Isa. 58: 7

"Thine health shall spring forth speedily." Isa. 58: 8

"When thou seest the naked, that thou cover him." Isa. 58: 7

"Then shall thy light rise in obscurity, and thy darkness be as the noon day." Isa. 58: 10

"The Lord shall guide thee continually, and satisfy thy soul." Isa. 58: 11

"Thou shalt delight thyself in the Lord." Isa. 58: 14

The Wicked

"Your lips have spoken lies, your tongue hath muttered perverseness." Isa. 59: 3

"Your hands are defiled with blood, and your fingers with iniquity." Isa. 59: 3

"He that eateth of their eggs dieth." Isa. 59: 5

Their garments are like a spider's web, and are not for covering, but for a snare. See Isa. 59: 5, 6

"We wait for light, but behold obscurity; for brightness, but we walk in darkness." Isa. 59: 9

"We grope for the wall like the blind, and we grope as if we had no eyes." Isa. 59: 10

"We roar all like bears, and mourn sore like doves." Isa. 59: 11

We may have our choice, but the experiences of Isaiah fifty-eight come only as a result of following the teachings and doing the works of that chapter.

The Self-supporting Workers' Wage

PAUL, the Apostle, was one of those in early days "who goeth a warfare at his own charges", and he was sometimes called in question as to the propriety of that method of labor. When asked why he followed and advocated that plan he answered, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

He was asked what then was his wage, and he replied, "What is my reward then? That when I preach the gospel, I may make the gospel of Christ without charge." Paul wanted all men to know that the gift of Christ is free to all, and to teach this he became a self-supporting missionary. "Though I be free from all, yet have I made myself servant unto all, that I might gain the more," and his wage, like that of his Master, was to see "the travail of his soul" and "be satisfied". When men were born into the kingdom as the result of his labors, he felt that he had been amply repaid.

The twentieth chapter of Matthew teaches that in the last days of the earth's history men will again be compelled to carry the gospel with no thought of material compensation. Filled with the Christ spirit, they will be satisfied to see souls saved. They rely on the promise, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you".

From a chapel talk by Dr. Sutherland

Here and There

Mississippi Needs Medical Missionaries "Medical missionary work is the shortest way to the human heart," said Elder W. R. Elliott, President of the Mississippi Conference, in his Sabbath talk at Madison. "I have been thinking ever since I went to Mississippi that I must spend a little time at Madison presenting the needs of this state. When I was

in Tennessee I did not come often to Madison, because I felt other places needed me more than you did. But Mississippi is the most needy field I have ever worked in, and I feel that, although you may not need me, I now need you, and need you badly. I want to tell you how you can help us, and make you understand that we need and will appreciate workers from this school".

He told of experiences of the workers in the Kingsfield School during the influenza epidemic, and how hearts were won to the Lord and later came into the church. Speaking to the students he said, "I am not a teacher, I am not a nurse, I am only a preacher, but I will cooperate with you in every way. The godly nurse can go into homes and reach people whom the minister cannot approach. It is consecrated, God-fearing men and women that we want. It is not preaching that we need so much as the close sympathetic touch with the people. Your object is to save men, and I came here because we need you to do medical missionary work in Mississippi."

Appreciates the Medical Missionary Volunteer "I tried to get this letter off last week, but press of work hindered, and now I am glad that I was delayed for THE SURVEY came yesterday, and I want to congratulate you on the new movement, the organization of the Medical Missionary Volunteers. I only wish I were young and better equipped so that I might become a member of the band. Nevertheless I shall do all in my power, and be thankful that in my seventy-fifth year I am as strong and well as I am."

So writes Sister D. A. Fitch, well known to many of us, from her home with her son and his wife in Porto Rico. The letter was written as they were packing to move to Venezuela, and she enclosed a check to help pay postage of THE SURVEY to their new address. The spirit of the Medical Mission-

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ary Volunteers is appealing, and there are places in waiting for all who want a part in this work.

Meeting The New Ones A pleasant hour was spent Saturday evening when the family already accustomed to Madison life welcomed the new ones into the home. Mrs. L. W. Wilson and her sister, Miss Weiland, were back from New Jersey, and Miss Ellen Nilsson from the same state is among the new students. Sidney Brownberger and Miss Magnenat are back after a few weeks in their homes. Brother John Peters and his wife, nee Gertie Mann, are again at Madison. Mr. Peters served in one of the western camps, then spent some time in Wisconsin, but the love of the Southland has brought him and his wife back for medical missionary work.

Farm Reports From twenty-two hives of bees came 377 pounds of extracted honey and sixty pounds of comb honey. A portion of this is elm honey made from the second bloom of the trees during the month of September. It is the clearest, lightest color of any honey taken this year, and is as light as the ordinary product of basswood or white clover. The prize honey, however, consists of two or three frames made from some mint, that is reported the best ever seen and as delicately flavored as a high grade confection. As the weather grows cooler, the granddaddy longlegs, usually considered the farmers' friend because they live on plant lice and other small

insects, have been attracted by the warmth of the hives, and observation shows that they eat the bees. There was almost continuous rain for two weeks following the middle of October which prevented work on the land. But rain, followed by spring-like weather, has made a good growth of grass, which is solving the feed problem for this community. Alfalfa is ready for the fifth cutting of the season. If the ground dries this will be made into hay, but if it remains wet it will be but into the silo for ensilage.

Polk Street Settlement With the opening of the public schools, the Wednesday afternoon classes with the children were discontinued. Instead, a Sunday-school was begun with an attendance of forty. The International Sunday-school lessons are used, and the work is carried by several teachers from the Nashville church. For a number of weeks Professor Bralliar gave the Sunday evening studies. The local workers have made a number of garments for needy children, as reported at a recent meeting of city workers, and fifty-two dollars free medical work had been done during the month.

This is the work to which attention was called last week, for it is felt that there are nurses looking for a field of activity similar to this, and with such we wish to correspond.

From Cuba Brother A. U. Cochran writes from San Claudio, Cuba, of the progress of their school work begun last February. They are beginning in a quiet way to work for the children of the community. They have several young people in their own home who work to meet their expenses, and this is a new experience for Cuban children. They have garden work, housework, fruit raising, and charcoal making. Brother Cochran says that, although their equipment is as yet very crude, they hope with the Lord's blessing to make a success of the work.

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A Medical Missionary Rally

ABOUT forty self-supporting missionaries and fifty others who are preparing to enter, or are in sympathy with the work and willing to enter when the Lord calls them, attended a meeting conducted by Doctor Sutherland in the Seventh-day Adventist church in Asheville, North Carolina, Friday evening, October 24, and the following Sabbath.

The speaker called attention to the importance of individual missionary work. The unrest felt everywhere shows the uncertainty of all temporal things. The eleventh hour is upon us, and there is no excuse for idleness on the part of any Christian. We cannot ease our conscience by giving money, for this is only half our duty. We must find our places, and do the work that God intends we should do. It takes the same faith for us to leave our business and get into self-supporting work as it did for the apostles to become fishers of men. But none of us are safe until we do step out, for a great work is before us.

Every church should be a center of Christian activity. The world should see

The Asheville Meetings were reported by Miss Coffin.

the life of Christ demonstrated by Christians who, like their Master, are going about doing good.

Asheville now has a vegetarian cafeteria, and arrangements have been made to open

The Laymen's Work
LONG has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability.

—Acts of the Apostles

hydrotherapy treatment rooms. These enterprises should interest every member of the church. Are the members of the church co-operating with

these workers? By cooperation many members of the church may learn to operate a vegetarian restaurant or hydrotherapy treatment room. There are several rural schools and rural sanitariums within reach of Asheville. In these, church members may receive a preparation to duplicate this work in other communities.

Before this great message can go in all of its fulness to every country, we must come into line with true education. This calls for schools on the soil, because only in a farm school can the training be given to meet the times that are upon us. Connected with every such school there should be a small sanitarium. Such institutions should get their food supply largely from their own farms. We should know how to

build our own homes and how to take care of ourselves. Labor and capital troubles are becoming so acute that it is an education of great value to know how to take care of the sick as well as ourselves, and to do these things without any great financial assistance. This is the education that we must have before the Lord can safely trust us with the great power now awaiting our demand. Harmony with such an education will prepare us for the loud cry, and for the latter rain which ripens the harvest.

We must make a stronger effort to connect medical missionary work with our other efforts. We must educate nurses and physicians to work on the same financial basis as other workers. There are nurses who feel that they cannot work for less than thirty-five, forty, or fifty dollars a week. What would we think of a minister who would not preach unless he received a salary of this kind? The Master, who was a preacher, a teacher, a doctor, and a nurse, has set us an example that we are to follow. He left His business and lived among us, working with His own hands, supporting Himself, in order that we may understand how God will work through men to-day if they will but consecrate themselves to His service.

Gleanings from Asheville Meeting

"We must find our place and fill it; then God will pour His spirit upon us," said Professor E. C. Waller of the Pisgah Industrial Institute, Candler, N. C. "The need of workers is great all over the South. North Carolina alone has sixteen mountain counties in which there are but few workers, and eleven in which there is not one. In thirty-three counties of North Carolina there lives not one Seventh-day Adventist. Think of the wonderful opportunities for self-supporting workers. It takes faith to get into this kind of work; it takes more to stay in it; but when you are once in you cannot back out."

"I am much interested in these principles. I know that they are from the Lord. He is making a special appeal for people to go where the work is hard," said Prof. Sidney Brownsberger of the Naples School and Sanitarium. "We as a people need the South more than the South needs us. For forty years our people have been asked to step out like Abraham. We must learn to work in groups. And until we are willing to do this, the work can never be finished."

"I am intensely interested in this kind of work, and this meeting has been an inspiration to me. I came South twenty-five years ago as a self-supporting worker. Like a great army, we must move forward rapidly. Everything in this world seems more nearly ready for this movement than are we ourselves." —M. H. Johnston

"I wish every county in my conference had self-supporting workers," said Elder A. W. Coon, president of the Cumberland Conference. "This is one of the ways the message can be closed. It cannot be done by ministers and Bible workers alone for there are not enough of them. This is the work of God. I will do all I can to cooperate and forward the work in this conference."

"I used to think self-supporting work was for the other fellow. But for some time I have been realizing that I, with all that I have, must work in this way. For some time my wife has insisted that the South is the place in which we should cast our lot," said Dr. R. L. Stokes.

"I am sure the Lord has led me to Asheville, and I have just signed up an agreement for the building of treatment rooms in the city." —Fred Vaughn

"I have been interested in self-supporting work for two years, but I feel that I am one of the least of these self-supporting workers," said Elder E. T. Wilson. "The Lord had to lead me a long way around in order to get me into this field. I now see

as I never did before that there is something for me to do, and I am glad of the privilege of connecting with this kind of work."

"To get the theory of the message is not sufficient. Christ had something to show. He healed the sick, and fed the hungry, and went about doing good. The medical missionary idea should be so much a part of every church member that he can demonstrate his religion through cafeteria, treatment room, or rural school. Then will we be ready for the next step, which is to lead people out of the cities into the country. It then becomes the duty of the rural school to teach people how to care for themselves on the land. Christ worked in this way and associated with him a number of people having means (Luke 8), and the multitudes followed him out of the city into the country. We must not only train our young people in the church to do medical missionary work, but we must give them an opportunity to practice in cafeterias and treatment rooms. For this reason we have organized the Medical Missionary Volunteers to look after these workers who have been trained, but not yet put to work. The Band of Volunteers will help them into openings and make it possible for them to establish new enterprises." — Mrs. Lida F. Scott

Elder H. L. Shoup: "I say to the rural teachers and other self-supporting workers, Stay by your work, and the Lord will help you. My heart is with you. I wish you success and God-speed."

"I have now been in this work nine years; my faith is growing, and I have great love for it. I want to stay in it until all the evil is taken out of me, and I can work both with and for others." — Mrs. E. C. Waller

"This is a work that has been on my heart for a long time. I have not been satisfied with what I have been doing. I want to dedicate my little farm to self-supporting work, and I want to be in such condition

that others can associate and share with me the responsibilities of a self-supporting enterprise." — E. E. Kurtz

A. L. Manous: "I am getting new light on education and self-supporting work. I and my family want to go to school and learn how to do things."

"We have encompassed the mountain long enough. Self-supporting work for every church member is a forward step. Hundreds of families should cut loose from their temporal affairs in the North and come South. This calls for sacrifice, but it rejoices my heart to see so many people as we have here who recognize the importance of this work. How it would rejoice Sister White could she attend this meeting. Years ago she told me that I should live to see this work a success." — Mrs. N. H. Druillard

Shall we Help the Cities

IN strikes and other labor troubles the city population is hit first and hardest. Many laboring people are not dissatisfied with either their wage or their employers, but they suffer the results of strike just the same. They have not been educated for independent work and they lack the power of initiative. They fall an easy prey to agitators and, terrorized into joining the strike, they are classed with the dissatisfied masses.

Once the wage is cut off, hunger stares these people in the face. Fuel and clothing are jeopardized, hardships and scant rations bring on sickness and foster disease.

Generally speaking the country dweller is differently situated. Labor troubles do not take the roof from over his head; usually he is not dependent upon others for fuel and food in the same way or to the same extent as the city man. His health is not affected to the same extent. He may be inconvenienced, but he does not suffer as does the city dweller.

Country people are coming to see the advantage of diversified farming, and those

who live up to their privileges in this respect are the real kings and queens of this world.

With all the light that we have had concerning the destruction threatening the cities and the troubles ahead, there is laid upon us a responsibility to carry to the people living in the cities a message of right living, of healthful dress and diet reform, of rational treatment of the sick, and a call to the country.

The last section of the fifty-eighth chapter of Isaiah warns us against presenting merely the theory of the truth, and bids us prepare for the outpouring of God's blessing by visiting the sick and afflicted, and by teaching them to live in harmony with the laws of health.

The Polk Street Settlement in the city of Nashville came to us as a babe on the doorstep. We awoke to find it committed to our care. It is now the School's city center for training workers to do the very things about which we have been speaking.

Nurses are better prepared than any others to do this work, and we desire to correspond with trained or practical nurses who desire to assist in this movement for the needy of our city. This is not a money-making institution, but it is conducted on a self-supporting basis, and we are confident that some who feel the call of the South can profitably take part in the work there.

It takes but a few minutes to write for particulars. Address THE SURVEY for further information.

Naples School and Sanitarium Incorporated At the close of the educational rally in Asheville, N. C., October 25, the Naples School held a meeting for the purpose of reorganizing. Steps were taken to incorporate the institution. Dr. R. L. Stokes, Mrs. Stokes, Elder and Mrs. E. T. Wilson, and several others united with the company already at Naples, which consists of Professor and Mrs. Brownsberger, Miss Ethel Browns-

berger, John Brownsberger, and Miss May Walling.

The Naples farm was purchased a number of years ago by Sister M. E. Rumbough of Asheville, and by her dedicated to self-supporting school and medical work. A small sanitarium has grown up, but it has been felt that God was holding the place for a larger work, and the recent re-enforcement of laborers is wonderfully encouraging alike to founders and friends.

Flatwoods Fair A Notable Success With this as headline the *Lawrenceburg Democrat* gives a column to the work of Flatwoods School, from which we quote :

"Rarely has the editor spent so delightful a day as he did on last Wednesday when he attended the Community Fair at Flatwoods. The exhibits of farm products, stock, native grasses, fruits, nuts, rugs, needlework and cabinet work from the industrial department of the school made a show that would have been a credit to any town or village. It was an interesting study to see the great variety of useful products, which the land grows under the skillful husbandry of the progressive people of this neighborhood. The community is largely made up of Seventh-day Adventists, and to the people of this faith is due the industrial education that is being given in connection with the school. In addition they have nearing completion a new sanitarium for treatment of convalescents and chronic diseases, similar to the famous Battle Creek institution of the Adventists. The sanitarium will be in charge of Mr. and Mrs. H. L. Reese. These good people nurse in almost every family in the neighborhood during the Flu epidemic of last fall and winter, and have the most remarkable record of not losing a patient by death.

"Dinner on the grounds for everybody was a feature and say, if you have never eaten "Soy Bean Meat", a delicious mix-

ture of soy beans, peanuts, and tomatoes, you have missed a treat.”

From South Africa Sister Eva Miller-Hankins, well-known to many readers of *THE SURVEY* because of her long experience in Battle Creek College and later in Emmanuel Missionary College, writes from Plumstead, Cape Town, of the work that she and Elder Hankins are doing in South Africa. Sister Hankins took an active part in editorial work when *The Advocate* was published at Berrien Springs. Educational reforms are dear to her heart. She was one of the prime movers in the establishment of the industrial academy of Indiana, and although she has been out of the States for several years she maintains the keenest interest in all phases of practical education. She and Elder Hankins visited Madison a number of years ago when the work of this place was in its infancy. Through *THE SURVEY* they keep in touch with the development of the self-supporting work in the South. In a recent letter Sister Hankins says, “Last Sabbath I had the service in the Cape Town church, and as there were a number of young people present I gave them a description of the Madison work and some of its results. Thank you for *THE SURVEY*.”

Building Activities A four-room cottage for Sanitarium patients has been completed, and the carpenters are now working on an addition to the School dining quarters. The cafeteria plan of serving meals was introduced several years ago with no alteration in the dining room. Now the family has so far outgrown present facilities that dining room, serving room, and kitchen are being enlarged by an extension to the north.

Another Friend Gone Elder and Sister S. N. Haskell were among the earliest friends of the Madison School, and during the dark days of its infancy, they stood by

the work as though it belonged to them, for they had faith in the principles underlying the establishment of the institution. Both have been members of the Board, and their cooperation has been relied upon as a source of strength. It is with the deepest sorrow that we learn of the death of Sister Haskell after an illness of several weeks at Melrose, Massachusetts. She died with a bright hope, but were it not for a faith that pierces the darkest clouds, Elder Haskell, left alone in his later years, would be overwhelmed with grief. We cannot sorrow as those having no hope.

Because of her interest in medical missionary activities carried on at Madison, Dr. Caroline Marsh-Wikle of Cresson, Pennsylvania, has recently connected with the work at this place.

Health Studies The Sabbath afternoon Faculty study was on the subject of diet, the restraint of appetite necessary in these days, and the proper combination of foods for the health of the family. This study was conducted by Mrs. Druillard.

Dr. Sutherland has been giving the students a series of studies on the necessity of caring for the health. Health should be as sacredly guarded as the character, and in our institutions, work should be so conducted that members of the student body are in better physical condition at the end of the year than when they entered upon the work. This calls for a proper balance of work and study, for care in matters of diet, regular habits in eating, sleeping, exercise, and properly ventilated sleeping quarters. Since constipation is so frequently a cause of serious trouble, special attention should be given to bowel conditions, laxative foods should be eaten, and regularity of habits should be maintained. Better know how to keep well than to know how to recover lost health. Many should be nurses; more should understand how to prevent disease.

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City Work The Nashville Cafeteria reports having the largest patronage in the history of its work, serving something over two-hundred dinners on Tuesday. Thursday evening Misses Stout and Robinson of the cafeteria force assisted in a food demonstration at the tent in North Nashville, and there has come to us a neat folder containing sample menus, recipes, and suggestive food combinations given to the public at this demonstration.

Neely's Bend Community Work The monthly meeting of farmers and others in Neely's Bend last Monday evening was an interesting affair. Mr. Grady Bullock, of the Farmers' Department of the American National Bank of Nashville, gave an interesting and instructive lecture on dairy stock and up-to-date farm machinery, illustrating with stereopticon views. The close cooperation between city and rural people is demonstrated by the attitude of Mr. Bullock and others toward these efforts for better community conditions advocated by Mr. Rocke, farm manager of the Madison school and his corps of helpers who have been leading the "Bend" meetings for several years. Plans are now on foot to hold bimonthly meetings instead of monthly meetings. One gathering will be of a social nature, and at the other meeting an educational program will be given. Mr. Bullock offers his services and stereopticon any time.

Mrs. Bralliar and Mrs. King represented the Madison School family at a meeting held last Wednesday afternoon, which indi-

cates a general wakening in the "Bend". Mrs. Eugene Crutcher, president of the Nashville Parent-Teacher Association, organized a local association with headquarters at the "Bend" school house. Doctor Olin West, secretary of the State Board of Health, will give every child attending that school a physical examination. A temperance program will be given at the school house soon.

Visitors The family had the pleasure of a short visit from Elders I. M. Martin and J. F. Wright, presidents of the Tennessee River and Alabama conferences, and Elder T. G. Bunch. Elder Bunch spoke at the chapel hour Tuesday evening. During the week Elder S. B. White of Birmingham spent several days with his wife at Madison, and gave instruction on a meatless diet.

Food Factory The old boiler that came with the food factory as purchased by the School proved to be worthless, and a new one has been installed. This caused delay in filling some orders, but the factory is again in operation, and orders now receive prompt attention. On account of advance in cost of materials, it has been necessary to raise the price of foods. It is our purpose to make healthful foods, and since this is not a money-making enterprise, prices will be kept as low as possible.

It Comes for the Asking

"I cannot tell you how much my husband and I enjoy The Survey," writes a California friend. "We read every word of it, and after loaning the paper, we file every copy for future reference. It has brought light to us, and we are walking in it. I am sending a small donation to the publishing fund. I wish we could make it fifty dollars."

If you wish the paper continued to your address, tell the publishers so.

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City Work from a Rural Base

Topic for the Faculty Institute

SCHOOLS should deal with life's problems. Students should be given instruction that can be applied in their own work as they leave the school room. Such an institution is something of a revolution in the educational world. But it is called for everywhere, by nations and by religious denominations, and in its attempt to be a school of applied knowledge, Madison is but answering the call of the hour.

Chemistry, physiology, Bible, physics, mathematics, all subjects, in fact, are taught with the idea that they will be helpful in solving the problem of the student's chosen life work. Subjects that cannot be so taught are weeded from the curriculum.

Madison is a training ground for its own faculty members as well as for the student body. For this reason it has been found profitable to conduct, once each quarter, an institute, the subject of which is some one

of the live problems with which the institution is called to grapple.

ORIGINALLY, Madison confined its efforts to the training of workers for rural districts, but the sphere of its activities has broadened to include city work. As a people, we have long carried forward city efforts, but that work has centered in the city, has been subject to the influence of the city, and in many instances has succumbed to the pressure. We have been told that our city workers should not spend their nights in the city; that like Enoch of old, they should retire to some place of seclusion in order to maintain physical and spiritual vigor. How to carry out this instruction has long been a problem, and it is one that Madison is now endeavoring to meet. This, therefore, was the subject of a recent two-days' study.

Madison a Training Center for Workers

Co-ordinating Rural and City Missionary Enterprises

DURING the Middle Ages the idea prevailed that in order to be a Christian it was necessary to withdraw from the people and live in seclusion. But Christ, in

Dr. Sutherland at the Sabbath morning service

those words recorded in the seventeenth of John said, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil". And talking to his disciples a short time before

His death He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world".

Christ lived in the world, worked for sinners of this world, and yet was not overcome by the evil in the world. That is the example He set for us. Like Him, we should be so filled with truth and with love for humanity that there is no time for evil to gain dominion over us.

WHEN Madison was established, now nearly sixteen years ago, it was the purpose of the founders to select an out-of-the-way place in some rural community, and there develop a small work. But Nashville was pointed out as an educational center, near which a rural school should be developed. When the School was established and the time came to plan for a sanitarium, some thought that Madison was too far from the city. We had to see a change in methods of transportation, and the introduction of good roads, before we could realize why it was said that Madison is not "one whit too far from the city".

The first object of the School was to train workers for rural districts, and many from Madison have established centers in remote rural communities. As the work grows it becomes evident that Madison has a yet broader field of usefulness. It is of this time in which we are living that the prophet says, "The cities of the nations fell". The cities are threatened by a plague of crime, and people must be led out and onto land. There they must be taught to care for themselves.

FROM the days of Noah we may judge of things about to happen, and may learn what is expected of us. Noah was a preacher of righteousness whose "preaching was work and whose work was preaching". He was a carpenter, and the work of his hands proclaimed his faith in the message that the end of time was at hand. He put everything he possessed into the work; he received no check at the end of the week for

the work he was doing. We, to-day, must learn to work without a wage.

We should have more schools in which students can make their expenses by labor. This in itself is an education needed to make workers capable of meeting the situation. The world will not often stop in its mad course to listen to preaching. Its ear can best be caught when it sees some demonstration of the message spoken.

MANY times the farmer is not especially attractive to city dwellers. This is due partly to the fact that many are coarse and unkept in appearance and uncouth in action. But the farmer is coming to see that, as it is profitable to put his products on the market in an attractive form, so it is to his advantage to appear in public clean-shaven, and tidy in dress. This goes far to dignify the work of the farm, and to gain for his calling the respect of city people.

City ideals are penetrating the remotest rural districts. Not long ago the automobile was a luxury of the city; it could travel only on city roads. But the country man has improved the country roads until the auto now carries him to the city. Will it make him "city-minded", or will it be one means of developing a love of the country in the hearts of city people?

It is the privilege of the country man to make use of all modern inventions, and if they are used for the betterment of the farm rather than for amusement, they will be to his profit. We no longer cross the continent in an ox cart; we are not confined to horses and mules on the farm. While we use a truck to haul coal and a tractor to plow the land, yet we must teach our students how to handle horses and how to use the more simple methods of agriculture, in order that they may be prepared for things we expect to meet in the near future when transportation is interrupted by labor troubles.

THE time is near when we must be able to care for ourselves. It will then be easier for a group of people working in

close cooperation to meet the situation than for a family to meet it single-handed. For that reason, we encourage several families to unite in the development of a rural work, or of a city work from a rural base. As the school is a vital element in the work of the denomination, so cooperative community work is a vital factor in self-supporting enterprises.

Why Have a Rural Base for City Work

THE first session of the conference was held at the beginning of the Sabbath, November 7. City workers, representing cafeteria, treatment rooms, and the Settlement were in attendance, and the study was conducted by Misses Mabel and Gladys Robinson and Brother Faye Littell.

Since the opening of the Nashville cafeteria, the problem of having a rural base has been before the city workers, but it is only recently that the city interests were united, a farm purchased, and all the workers moved to the new country home about six miles from the city. It was fitting that the study should be opened by those who have actual experience in conducting self-supporting city work and who, from personal experience, know the value of the country base. The spirit of the message given by these young people may be gained from the following quotations presented by them.

TO give the message of health reform should be the object of cafeteria workers. The enterprises must be on a purely missionary basis, and conducted only by unselfish people. We read:

Let schools and sanitariums be established in many places in the Southern states. Let centers of influence be made in many of the Southern cities by the opening of food stores and vegetarian restaurants. Let there also be facilities for the manufacture of simple, inexpensive health foods. But let not selfish, worldly policy be brought into this work; for God forbids this. Let unselfish men take hold of this work in the fear of God, and with love for their fellow-men.

There are many, many cities in the South in which nothing has been done. Centers of influence may be established in many places by opening up health food stores, hygienic restaurants, and treatment rooms. Every hygienic restaurant should be a school. The workers connected with it should be constantly studying and experimenting, that they may make improvements in the preparation of healthful foods.

THE Nashville cafeteria carries a line of health foods. Its workers are studying to make meat substitutes and other healthful foods appetizing and acceptable to their patrons. At the outset there was comparatively little demand for these foods, but now the calls are numerous. Many who take their meals at the cafeteria expect the ladies behind the counter to prescribe their diet and assist them in choosing proper combinations. These workers are teaching the simple preparation of foods and the great art of keeping well.

One of the principle reasons why hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire the reasons for the difference in business methods, and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time.

COMMENTING on the close of the Nashville cafeteria on the Sabbath, one lady said, "I now fast two days in the week and eat at the cafeteria the other five". Literature on diet and other problems is read by patrons who often ask for more than they find in the free reading rack.

It has been found that "in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can cooperate in upholding right principles. These establishments will serve as feeders for sanitariums *located in the country.*"

Patients from the Madison Rural Sanitarium are glad to find a place in the city where they can continue treatments, and where they can get the food that has been prescribed for them at the Sanitarium.

The city treatment rooms not only relieve physical ills, but they open the way to human hearts. Looking over the books on the table in the waiting room, a patient remarked that he knew, when he saw such literature ("Steps to Christ", "The Desire of Ages", Health periodicals, etc.) that he was in good hands.

It is not God's purpose that His people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amidst the beautiful sights and the attractive sounds of nature, and these sights and sounds He desires men to rejoice in to-day."

"Out of the Cities," should be our message, for the cities of our world are to be swept away "by the besom of destruction". We are to carry forward our city work in rented buildings, and "we are not to center our work in the cities," but in the country. "God would have none of us like Lot who chose a home in a place where he and his family were brought into constant contact with evil." Lot left the country, presumably to work for the city, but he was swallowed up by the city. He should have remained in his country home, working the city from that rural base. His life was finally saved by his former partner, Abram, who was working from an out-post center.

The Nashville city workers, operating from a rural center, are solving a problem that belongs to the denomination. So long as we go into the cities to help other people and send our children to city schools, we may know that the effort will result as did the work of Lot, whose righteous soul was vexed by the iniquity of the city in which he preached, but who stayed in the midst of that iniquity until his family was destroyed.

The Problem of Training Workers

WITH this live problem before it, Madison has an added responsibility in the training of workers. There must be point to all instruction given; every move must tell in the turning out of a finished product. Treatment rooms call for efficient nurses, and for the training of these Madison offers a strong course. The rural base of every city work must be manned with a well-trained farmer, and by women trained for scientific cooking, baking, canning, and general house work. Business ability is required, for wisdom must be shown in buying for the cafeteria, and there must be a bookkeeper. Can students at Madison get this all-round training?

One session of the institute was devoted to the study of the men's side of this work, and the relation of the farm and agricultural training to the rural-city problem. Brother Rocke gave an interesting talk on laws of soil cultivation, Professor Bralliar represented fruit and orchard interests, and Brother R. B. King spoke of gardening and the part it must play in furnishing cafeteria foods.

In this combined city and rural work, no one man can carry all the responsibility. The farmers must stand ready to assist in the cafeteria and treatment rooms. This calls for farmers trained also as nurses and cooks. The cafeteria workers and nurses must assist in the out-of-door work, such as the raising and preparation of vegetables, fruits, and dairy products. Every individual in the combination must be equally interested in all phases of the work and willing to spend time and thought for the development of the whole. This is cooperation, without which there can be no success.

The training which Madison offers women was discussed by Miss Dittes, who spoke for the dietitians, and by Mrs. Wheeler, who stressed the nurses' work. Mrs. Sutherland emphasized the importance of an understanding of the chemistry of foods, of physics

applied to housekeeping, and of neatness, order and sanitation, all of which should be mastered if city workers are able to conduct centers of influence which will bear inspection and represent the truth.

Consecration to Self-supporting Work

THE Sabbath afternoon session of the conference opened with a study of the experience of Saul when called by the Lord to a place in His work. As a farmer he had been working as other farmers, but when he answered the call and placed his feet on the right road, his heart was changed, and he became a new man. Every student who comes to Madison, by so doing says that he has started upon the road that leads to the work God has for him. When this resolve is made, the Spirit of the Lord should come upon him, changing him into a new being, making him like Saul, a son of the prophets, willing to carry out the teachings of the Spirit of prophecy. From those who spoke, we cull the following statements:

"When I became willing to enter the self-supporting work," said Dr. Sutherland, "I found that it made a new man of me. Problems that before had intimidated me, were solved in a miraculous way. I had depended upon a wage for my support, but I learned to trust God as never before, and to believe that if I followed His directions He would assure my support. This has made me dare to do things that otherwise I could not undertake. We have now planted our feet in the road that leads to city work from a rural base, and we have recently organized the Medical Missionary Volunteers in order to encourage medical workers to operate on the same financial basis as others. We are making these two moves for the sake of freeing our people from the entanglements of the city. This makes possible a stronger work than can be done by workers living in the city, or by rural workers isolated from the city."

"Five years ago we purchased a piece of land and built with the idea that the property would be a rural base for city work. To-day it is serving that purpose, and I am thankful to be in a company that is endeavoring to solve this problem. I pray God to keep us in harmony that we may finish the work He has given us." —Faye Littell

"I heard of Madison many years ago, and I felt a desire to come here. I did not make up my mind as to the particular line of work I would choose until reaching here. I am now preparing for cafeteria work."

—W. H. Buckles

"I came South ten years ago, and my chief interest has been in rural school work," said Arthur Jasperson, member of the faculty of Pisgah Industria! Institute, which is a natural rural base for Asheville, N. C., "but I am interested in city work, and my help and moral support will be given to it."

"Before I came South I was a faithless man, I depended altogether on my weekly check. I have been here now three years, and the Lord is doing great things for me. We want to help start a small sanitarium."

—Bruce Hume

"The thing that impresses me most is that I know this is where the Lord wants me. It was hard to get here, but when the devil knows you are headed in the right direction, he is going to do everything in his power to keep you from getting there. His way is broad and easy to travel; but I found some straight and narrow places while coming here I am formulating some plans that, as a family, we want to carry out. I am in search now of a country location from which to operate a co-ordinated rural-city work."

—Norman Wilson

"My experience in coming to Madison was remarkable and exciting. Soon after accepting the Sabbath, I read of things the Lord wants His people to do, and that He wants all of us engaged in some line of work for Him. I took this instruction ser-

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iously. My attention was called to Madison by Chauncey Smith who gave me some leaflets. I read the call of the South for workers, and of this school which seemed like a common sense place, a school endeavoring to follow the testimonies. I am here to get an all-round training, and later the Lord will show me what to do when I leave here. There is one thing I would like to see done; I would like to see some of the good people in Northern churches quarried out for the South."

—James G. Rimmer

"Some time ago I read in the *Review and Herald* that what we do we must do quickly. For five years I have wanted to come to Madison. I realized that I needed more education, and that the Lord had a work for me to do. I want to train for nursing, and to study how to prepare foods for the sick and to teach health reform."

—Mrs. E. E. Newsome

"The Lord led me to Madison. I felt that I ought to be engaged in His work, and I prayed that if it were His will for me to come South, He would open the way, and the way opened. I am not able to take studies at the present time, but I am getting a training while I am working here. I want to dedicate my life to self-supporting work.

—A. E. Goodman

"When I became a Seventh-day Adventist, the desire was strong to do something for the Lord. My father died, and I became the main support of the family. As I worked,

I prayed the Lord to open the way for me to do a more definite work for Him. When my brother came to Madison, I wanted to come also, for this work appealed to me. As a family we want a part in it. I have in mind treatment rooms and cafeteria work combined."

• —Ellen Nilsson

"For some time I felt that I should give up my position and be more active in the spread of the message. I knew the instruction in Isaiah to "arise and shine" called for more than I was doing. A number of brethren with whom I counseled advised me to stay by my work, at least while wages were high, and later enter into active service for the Lord. But conditions in the world told me I should not delay. I am glad to be here. I am headed for cafeteria work.

—Amelia Kinner

"When my niece, Miss Robinson from the Nashville cafeteria, came North on a vacation, she talked to us of Madison and the South. Later I corresponded with the School and we decided to come South. And we are glad to be here," said Brother A. E. Putnam who is now a member of the group of workers operating the Nashville cafeteria and treatment rooms from a rural base.

Brother G. F. Knapp who came in from California as the Institute opened said, "I have been interested in this work for several years, and I have been trying to interest others and get them here. I have two friends who plan to come soon, and they will make fine workers. I am here to do anything I can for this work, and I am a booster for the South when away. I want to say, Send out THE SURVEY. This is what helps."

"I am a representative here of a number of people who plan to come South to establish a community center. Our plan is to start a rural school. I have been a public school teacher for five years, and I feel I can use some of this experience in the Lord's work. I am glad to get the preparation I need."

—Stella Peterson

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Preparing for the Crisis

MEN work in one of two ways, Christian men, we mean. One class takes God into account in what they call the big affairs of life, but in smaller matters they reason that they are able to manage their own business. "And," they say, "for what have minds been given us, if not to be used?" In other words, What are minds for if not to do our own way?

The second class of men has learned to work as partners of the Lord in all the small as well as in the larger things of life. They counsel with this Senior Partner in all matters that concern them, whether it be in the day's duties, in family purchases, in case of sickness, in case of health, in matters of travel, — in all life's activities.

To this latter class belonged the man David, king-in-training for the people of Israel. One sees the idea in his writings. He looked upon the growing fields of corn, and saw there the work of God; he looked into the starry sky, and exclaimed, "The heavens declare the glory of God". In his tasks, he was working first-hand for his Lord.

Dr. Sutherland's lesson at the Sabbath vesper service.

DAVID was a shepherd lad, and in his care for the flocks he had often to defend them from the attack of wild animals. But when he did this, it was always

Practical Christianity

IT requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's word.

—*Counsels to Teachers*

with the thought that victory was his because God was by his side and gave him strength to overcome the foe, be it lion or bear. It is the privilege of every Christian to realize that "the skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God." That always was

David's frame of mind.

The same mental attitude characterized the Savior in His work. "When He went forth to contribute to the support of the family by His daily toil, He possessed the same power as when, on the shores of Galilee, He fed five thousand hungry souls with five loaves and two fishes." He worked at the common tasks in the home, at the carpenter's bench, or wherever he was needed, with the realization that He was working for and with God. That made Him a master mechanic; that made him a Savior at the work-bench as well as in the schoolroom, in

the pulpit, or by the side of the dead and the dying.

AS a child and as a young man, David learned to work hand-in-hand with the Lord. One day in his youth, he visited the camp of Israel where he heard Goliath, the Philistine giant, defy the army of Israel and its God. The giant insolently challenged the people of God, and there was not a man in the ranks that dared accept the challenge. And why? They were Christians. Where was their faith? They cringed before the enemy, and as a result were facing slavery.

When David heard the boasts of the Philistine, he recognized the importance of meeting the situation at once. He was willing to meet the challenge himself, although from point of physical size and vigor it seemed a rash thing to do.

The spirit of God had been calling others in the army of Israel to meet the Philistine, but they had not been accustomed to take God into their daily dealings. They had divorced God from the everyday duties of life, and so in this crisis they stood trembling. David gave God credit for feeding the birds, for making the farm crops grow, for giving him strength and wisdom to do his work as a shepherd; and this mental attitude made him dare to do what to others seemed impossible, or an act of presumption.

EVERY one of us will some day be called upon to do some hard task. That task may be the turning point in our lives. Our success in meeting this crisis will depend very largely upon the experience we have had in taking God into our counsel in our daily work. Many have killed their bears and lions; but they did this in their own strength. They are in danger of attempting the critical work in their own strength also, and that means failure. Or, recognizing that they are face to face with a problem that is too big for them, they will tremble like the men before Goliath.

THE place for a school is on a farm. There, students learn to wrestle with actual problems; there, they meet bears and lions that must be overcome. If the school teaches them to conquer these daily difficulties in the strength of God, they will be prepared to meet the greater problems of the future in the strength of that same power. "It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field."

Our schools on the soil, linked with a sanitarium where students come in personal touch with people having different interests, or with farm and food factory which are solving the problem of feeding multitudes, should teach students to so unite the spiritual with the material that they are equal to the big demands that this world will make upon them.

Are You on the Farm

THE book of Genesis teaches that the place of all places for man to live is on a farm. God's plan for the race is to keep close to the soil, and all great reforms in this world's history have sent the people back to the land. At one time God led three million men and women to Palestine, where He placed every family on a farm which they were forbidden to sell. City property could be sold, but the farm belonged to a man or his posterity for all time.

These are Bible teachings, but not all read the Bible to know its teachings. Some gain their information largely from the daily press. For them, also, there is a call to the country, as indicated by the following clipping from a recent issue of one of Chicago's largest dailies. Here is the editor's advice:

The boy who sits on the top of the world these days is the farmer. He is there. He can go to his dairy for his milk, and the kids

can gather the eggs. His potatoes are in the bins. His salt pork is in brine and hams are in the smokehouse. He can carry his own wheat to the mill. He is a going concern if the world suspends. Sell your factory and buy a farm. The worst walkout is that of the cattle from the field into the corn. The worst lockout is that of forgetting the key. There is nothing in the West but bolsheviks, and nothing East but labor conferences. Young man, stick on the farm.

Health Hints for the Home

A Foul Breath

A FOUL breath is a symptom of sufficient seriousness to start a search for the cause. We would consider it an insult should the foul odor and the infection often breathed into our faces emanate from any other part of the body. Do we tolerate the bad breath because of its frequent occurrence?

In case of bad breath, the condition of the teeth should be investigated. Decayed teeth and ulcers are often very offensive. Inflamed gums may indicate the presence of the disease known as pyorrhea, and this taints the breath. If the source of infection is in the teeth, have them attended to at once.

Look well to the condition of the tonsils. They may become abscessed, and pus may escape into the mouth or directly into the blood stream. Chronic catarrh of the nose or throat will defile the breath. An abscessed lung will do the same, but this is such a serious condition that the sufferer is not apt to meet you at the table.

The most common cause of a foul breath is a stomach containing decayed food, or a sluggish colon which retains its contents long after it should be discharged. Food should pass through the digestive tract in from sixteen to twenty-four hours. If it remains longer than this, it putrefies and be-

comes a hot bed for poison germs which multiply with great rapidity. These germs throw off poisons known as toxins.

The retention of food in the colon weakens the lining membrane of the colon until it allows the poisons to pass through the walls direct to the blood stream. The only way, then, for these poisons to be eliminated is through the kidneys, the lungs, and the skin. We find these poisons in the urine, showing that an added burden has been given the kidneys. A small per cent will be thrown off through the skin as indicated by offensive perspiration. But the larger part must be taken out of the system by way of the lungs, and, as a result, this foul, fecal matter that originated in the colon is sent out through the breath.

Clean, sensitive people are nauseated by the idea. It must be that ignorance of the cause is the reason why bad breaths are tolerated. We should consider that our friends are doing us a favor if they call attention to the fact that our breath is not sweet. Then let us look for the cause of the trouble.

One bowel movement only in twenty-four hours is an indication of constipation, to a degree at least. A foul breath is the natural result. In order to determine the degree of sluggishness in digestion, take a heaping teaspoonful of carmine in water after breakfast, and watch for the first appearance of the color in the feces. Note also the time of the last appearance, and you have data to determine the length of time required for the food to pass through the alimentary tract.

Here and There

City Workers Meet The monthly meeting of city and rural workers was held at the country home, Gallatin pike, about one and one half miles from Madison, Saturday evening, November 15, and was attended by Misses Laura Stout, Mabel and Gladys Robinson, Eckenroth, Burton, McKenzie,

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Mrs. Dodson, Mr. and Mrs. A. E. Putnam,
Mr. and Mrs. Faye Littell, Doctor Suther-
land, Miss DeGraw, and Miss Peterson.

Encouraging reports were given concern-
ing cafeteria, treatment rooms, and farm.
A stranger, who came to the cafeteria for
supper, seemed so pleased to find a vegetar-
ian restaurant in the city and predicts
that it will not be long until such eating
places are found in all our large cities. A
patron of the Nashville cafeteria was going
to Birmingham and inquired where to find
the cafe in that city. A man from Asheville
stated that when there he always takes his
meals at the cafeteria conducted by Brother
Seibert.

"I always know where to go when in
physical trouble," said a teacher in the
Nashville schools who is a patron of the
city treatment rooms. "This is one place
where I feel that a person gets his money's
worth," said another patient.

One patient at the treatment rooms asked
to be taught how to give simple treatments
because she wants to use them with her
mother who cannot get to the treatment
rooms. Another patient calls the treatment
rooms her "cure-all".

From the farm came the report of sweet
potatoes canned on shares, and the grow-
ing in the greenhouse, of lettuce, radishes,
and onions for the cafeteria.

Several months ago Brother A. C. Gay-
lord donated a number of cross-cut saw
blades to self-supporting schools in the
South. These were sent out from Madison,

and, in return, come such replies as the fol-
lowing: "We received the saw blade and
hope to make good use of it. It will be a
great help, as we have to provide our own
fuel." This word came from Brother Loyd
Swallen who is a member of a company doing
community work near St. Andrews, Ten-
nessee. Brother Swallen adds, "We are
making a coffee-substitute from grains and
sweet potatoes, and one of our neighbors
was just saying that if she can have this
she will be able to get along without store
coffee."

Professor Bralliar spent two days with
Oakwood Junior College, Huntsville, Ala-
bama. This school is putting out an orchard
of apples and peaches, a grape vineyard,
and is setting raspberries, dewberries and
strawberries. There is a growing interest in
farm work, and Professor Bralliar answered
an invitation to speak to the students on
agricultural subjects.

The family has so far outgrown its dining
room capacity that it became necessary to
enlarge. An addition twenty-four by fifty
feet is being constructed on the north side
of Kinne Hall.

If You Want It, Say So

"I am getting the little paper, The Sur-
vey," writes Prof. J. G. Lamson, "and I en-
joy reading it although I must admit that
sometimes statements are made that I am
not quite ready to follow. However the re-
ports of chapel talks frequently bring me
back to old days, and I am glad that princi-
ples everlastingly remain the same. With re-
gard to getting out of the cities and into the
country, so often spoken of in the paper, I
most heartily say 'Amen', and then I
preach the same gospel."

"Enclosed find \$2.00 to help the Survey
publishing work. I hope to send a larger
sum a little later. I am very much interested
in the principles advocated, and, if I were
younger, I would offer my services as a
self-supporting worker," says a New York
friend.

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Teaching Students to Take the Initiative

THE world consists of two classes: the few who lead, and the many who are led. The great demand of the world is for trained leaders, and that is the crying need in the work of the church. It is the plan of God that all who accept the principles of Christianity shall be leaders. His word will make of them a nation of kings and priests; that is, leaders of men. That is the power of the gospel; that is what Christianity has meant to the world. That is what Christian education means to the church. Until as schools we are able to turn out men and women capable of leading in all right movements, taking the initiative in reforms, we may question whether or not we have struck the key note of Christian education.

The Bible outlines for us the work of certain schools that came into existence when the children of Israel were on the decline, and which served to stem the down-

Sabbath sermon by Dr. Sutherland

ward trend of the nation. These were known as schools of the prophets. Elijah was a great teacher in these schools, and he was succeeded by Elisha who, before he came to the head, was himself for years an assistant and under-teacher.

Elisha had some striking experiences, written for the benefit of school men and students in these days.

ELISHA was teaching in a school on the land, and the season was a hard one. They suffered drouth, and crops were short. The fourth chapter of the second book of Kings tells of the stu-

dents as they gathered greens or garden vegetables for the students' table, of the cooking problems shared by teacher and students, and of the way Elisha met the emergency when by mistake a poisonous plant was served.

Student quarters were cramped, and we read in the sixth chapter of the same book that the students asked the privilege of going out after building material, and that

Giving Students a Vision

I come to Madison every time I get a chance. We must all join hands in this rural school work. You cannot get a dream like this in the city; you cannot get the inspiration there. And I tell you that when our students see this thing, and see God's hand in it all, they will stay by this work. It gives them a new vision of life.

—President H. A. Morgan,
University of Tennessee.

teachers and students erected the new building. Those students were thinkers, and their plans and their cooperation were accepted by the teachers in the school. There was nothing passive about that. Those students were not grumbling over conditions, and threatening to leave; they were willing to help the school enlarge its capacity. A good lesson in cooperation, surely.

THE medical phase of the work connected with these schools is revealed by the story of Naaman, the Syrian nobleman, who came to Israel for healing. When approached by Naaman, the king threw up

But Elisha was clear sighted. He recognized that real success depended upon simplicity of equipment, and upon student cooperation and self-support. He knew that he and his teachers were strong in proportion to their ability to lead, and to inspire in students the ability to take the initiative.

APPARENTLY not all on the faculty in the school of Elisha had the same clear ideas on this subject for we read of Gehazi, a man closely associated with the head of the school, who took the first opportunity to tell Naaman how much they were in need of money. Gehazi went further and

Are You on a Strike?

STRIKING coal miners are willing that people should starve or freeze to death because they are not getting the wage they want. But there are people sitting in the market place, having no part in carrying the truth to the world, all because they have not been hired to do that work. They also are on strike for a wage.

his hands and said, This man is seeking occasion for a fight. But some one with keener insight showed the Syrian to the school and sanitarium under the leadership of Elisha. A simple treatment was prescribed by the teacher-physician; so simple, in fact, that the patient at first refused to take it. Naaman yielded, however, to the better judgment of one of his attendants, followed the prescription, and as a result was restored to health. Spiritual enlightenment accompanied his physical restoration, and he recognized the power of the God of Elisha.

So thankful was the man Naaman that he was willing to pay any price asked by his physician. He offered a large sum of money. Elisha refused to accept any pay or any endowment for his school. Here was an opportunity for the principal of that school to lift his institution out of its simple, straight-forward ways into what the world would have called a prosperous, richly-endowed school through the wealth and influence of Naaman. What a temptation.

took from the patient part of the offering that Elisha had refused.

The Lord revealed to Elisha what Gehazi was doing because, in so doing, Gehazi was striking a fatal blow at one of the fundamental principles of the school and the system of education of which it was a part. Naaman's leprosy came upon Gehazi, a symbol of his spiritual weakness.

Gehazi looked upon education in one way; Elisha viewed it from another angle. Elisha recognized the force of labor in the training of the young. Simple equipment, student self-support, and kindred methods were by him deemed essential elements which no amount of money could replace.

Elisha asked for hard and strenuous times rather than for an easy time. When Elijah was about to leave the school, Elisha asked for a "double portion of Elijah's spirit" to meet the doubly hard times ahead of him.

IN those days, as in our own, students needed training to resist evil. Ordinarily this does not come with the multiplying of

facilities and luxuries. Teachers in Israel needed the lesson that comes from trusting God implicitly for support and protection. Elisha dared not accept of gifts that would weaken this element in his school.

To sit at the table with his students; to eat with them the food picked from the school garden, and prepared by their own hands; to share privations with students, made it possible for these teachers to put something into their students that never would have been a part of the training had the teachers lived separate and apart from the student body, enjoying privileges that were refused the students.

No amount of money can take the place in character development of the discipline that comes as a result of meeting the daily struggles with life's problems as worked out in that school. Gehazi might make a good business manager for some modern school, but he did not fit into the educational system of the schools of the prophets.

Healing Power in the Blood

IN the law according to Moses one finds a statement of a therapeutic principle which apparently is beginning to appeal to the medical profession with renewed force. Many, many cases of disease recover themselves without what we call any outside aid; that is, without any form of treatment and without the administration of medicine in any form. What, in such cases, causes the cure? There must be in the body itself some power to overcome the attack of enemy germs or bacteria. It is the consideration of this wonderful recuperative power placed within the human organism that causes one to exclaim, "We are fearfully and wonderfully made."

This principle as stated by Moses reads, "The life of the flesh is in the blood." The Old Testament writer repeats, "The life of *all* flesh is the blood thereof." When medical writers speak of "the remedial impulse of Nature," they refer to that same force

Dr. Sutherland in a Sanitarium lecture.

which Moses tells us the Lord placed in the blood. Doctor Lerch says, "It is a force that works through the blood. The blood represents it. It carries nourishment to every cell of the body to select from for its own proper use, and in return carries away waste matter to be excreted by way of lungs, kidneys, and skin. It contains the means of defense against an invasion of micro-organisms and toxins, and when injury is done, it carries the means of repair wherever they are needed."

As the sun shines alike on the just and on the unjust, so the God of heaven has made the bodies of all men, those who respect Him not, as well as those who acknowledge His law, capable of resisting disease, and has put within the blood a power to rebuild itself. This is one way in which the law of God is written in every human being. It becomes the duty, as well as the privilege, of all who desire health to study the causes of disease, and learn how to build up body resistance through the manufacture of good blood, blood up to par both in quality and in quantity.

Another truism is expressed thus: "Perfect health depends upon perfect circulation." With this, place the words of Dr. Lerch: "Pure blood and a perfect circulation remove danger to life, stop pain, and restore an injured organ to healthy function, if that is still possible. Blood knits the broken bones, heals the wound, and repairs injury to organs and tissues."

Articles of diet that add to the impurities of the blood are, therefore, imposing a burden upon the system and laying the foundation for disease. All methods of treatment should look directly to the improvement of the life stream.

At Vesper Service Following the lesson of the hour, a number of people spoke at the Friday evening service, among them Brother E. E. Kurtz, of Marietta, Georgia. "I have enjoyed listening to those who have spoken tonight. You have all said

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that you are thankful to be here at Madison. I, too, am thankful to be here. But I am also thankful that the Lord does not want you to *stay* here, for I came here for help. I want some of you to join me in my work in Georgia.

"I have greatly enjoyed my visit. I have been deeply impressed with what I have seen and heard. Surely, this is a place where God is training people for a special work. As I sat here, I could not help thinking what a grand and awful future is ahead of a company like this. This is a great work. One thing has greatly impressed me, and that is how, with a company like this, you can keep everything going so well. Everything goes so smoothly, and everything is in order. Even at the barn I found the plows arranged in straight lines and well cared for. I am convinced this is a good training for young people. Old as I am, I wish I could take a training here, for I need it."

Sabbath Afternoon Service "I would like to inspire you to grip tighter the purpose you have in your work here," said Elder J. W. McComas, in his stirring talk to the School family Sabbath afternoon. Elder McComas is conducting meetings in the city, and frequently meets the influence of the School and Sanitarium. For instance, when applying for permission to erect a tabernacle for meetings, the permit was granted without further word because of acquaintance on the part of the authorities with the work at Madison and the city cafeteria and treatment rooms.

In introducing Elder McComas, Elder I. M. Martin stated that as soon as he himself is located permanently in Nashville, he plans to spend some time with Madison as he wants to draw workers from the School family. It was a pleasure, also, to have with us on this same Sabbath Elder Harry Gray and his wife, Mrs. McComas, Brother O. R. Staines and his wife and mother, Brother Charles Franz, and Brother and Sister Joseph Shasky.

"God wants us to keep our health. It is as much a sin to go contrary to God's law in regard to health as to disregard other points of His law," said Doctor A. J. Harris who addressed the Madison family at the morning service, November 15. The world is sick and afflicted with sin and wickedness, and as these increase, sickness and affliction will increase. We scarcely find a healthy face appearing on the street in the city. Trials, perplexities, and anxieties are stamped on the people we meet. But Christians, acquainted with God, and knowing God's plan of living, need not appear afflicted. Truth is not a system to believe about. Neither knowledge nor feeling is enough. The all important question is, Does our Christianity work?"

Every Little Helps

"We have not forgotten Madison, and we appreciate the Survey very much."

"I am anxious that my friend get every issue of the Survey. Please place his name on the mailing list at once."

"I am arranging to come South. Continue sending the Survey."

"I am heartily in sympathy with the movement the Survey teaches. I am a poor man, but want to help your publishing fund."

Such are the words that accompany donations, and we appreciate them every one. The mailing list will be revised the first of January and you who wish the paper, and have not already said so, should send us that word. Please do so now.

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We Have Reasons for Being Thankful

By Elder W. C. White

GOD has given us many things for which to be thankful. I am thankful for the prosperity attending His work; for the soldier boys who have come home; for the cessation of war activities; and for the desire on the part of our statesmen to secure peace.

We have every reason to be thankful for the prosperity that has attended the Madison School. I see new buildings; I see the addition to the dining room; I see the factory plant built and already doing things. I see the Rural Sanitarium full. Well do I remember the day when the call was made to build a sanitarium. The difficulties stood mountain high. There were no finances, but the workers felt that they must have a sanitarium in order to rightly develop the educational work.

HOW little we then knew what a sanitarium would mean to the School. We did not foresee Doctors Sutherland and Magan taking a medical course and standing high in the medical department of our denomination, doing and swinging great things in medical lines. We thought of the sanitarium as a small place where our teachers-in-training might learn to do some nursing. It has been that, and a great deal more; it has helped the School here, and the work in many other places. How thankful we are that God's blessing has been upon this work. It stands now as a praise to the earth.

Not long ago a physician, speaking of some of his patients, said to me, "We give them one kind of medicine, then another, and when we do not know what else to do, we bring them out to the Rural Sanitarium. Doctor Sutherland studies with them, prays with them, and gives them simple treatments, and they get well." I speak of this because that is typical of the way our medical work stands in the eyes of the people.

I AM thankful for the little centers scattered throughout this field. I often compare the work in the South to a hen with a brood of chickens. The old hen is here at Madison, and scattered all about in the hill country are the little chickens, all doing a glorious work.

I am especially thankful that, as I come here this time, I can jump off the train and go to the Nashville cafeteria for a good breakfast; that I can peep into the city treatment rooms, and can visit the Settlement Home. I am glad you have groups of people forming units for service.

I have a conviction in my heart that what the Lord wants us as a people to do is to organize units of service. In these units there should be a farmer, a teacher, a nurse, a linguist, a printer. Let such units go into war-stricken countries of Europe, establish themselves, and farm, nurse, teach, print, and distribute literature. Farmers should be connected with the work in order that the company may raise its own food. We need many small

printing plants, for we shall have to use this kind some day.

I WAS so pleased when I entered your printing office to find you working out a scheme for correlating English and printing that for years I have been preaching and pleading for. I am glad you are doing this. I want to say to the students here, if you have a chance to get the A, B, C of printing, get it.

I WAS talking with a friend from Russia. Not long ago he said to me, "Brother White, we have been working in Russia for thirty years. The Russians are backward in education, and their only educational opportunity, so far as our work is concerned, has been from German teachers. The bitterness between Russians and Germans is keen. As you tell me of the Madison School and other

rural schools associated with it, I see how we might have had schools in Russia all these thirty years. Our workers have been brought from the outside, and they are few. According to this Madison plan, we might have had schools from the beginning. We might have established companies on a farm, built up the printing work, hired apprentices, and held class work with them in the evenings. In this way we might have trained our own workers."

Such schools as Madison are needed in Russia, in Persia, and in other countries. How many of you are preparing yourselves for work in these fields? Improve every opportunity, no matter in what department you work. Pray God to help you to get from the experiences here the things you need, for there are harder things ahead of you out in the field.

A Day of Thankfulness

The Morning Service

THE Thanksgiving morning service, held in Gotzian Hall, was led by Elder W. C. White, who was spending a few days with the family after an absence of eighteen months. Elder White is considered a member of the family, although much of the time he is an absent member, but his interest is felt always to be with the School.

Following Elder White's encouraging words, Doctor Sutherland enumerated some of the things for which, as a family, we should be especially thankful. "We should be thankful," said the Doctor, "that we are no longer in the war; that so many countries are now open to the teaching of the truth; that the influenza epidemic has been held in check; that our people are awaking to their responsibility, and that many are willing to work on a self-supporting basis.

"We are thankful for bountiful crops; that the food factory work has been launched; that several cottages have been erected; for the Settlement Home in Nashville; for the union of city workers who have cast their lot together and are working from a country base; for development in the work at Naples, North Carolina; for the opening of the cafeteria in Birmingham; for prospective treatment rooms in Asheville and Louisville.

"We are thankful for the growth of our own community work; for the students that come to us, and the willingness of many to cast themselves without reserve into this work.

"We are thankful that the *Survey* is being published." To which Elder White responded, "You would be much more thankful were you out where you could see the people reading it."

"We are thankful," said the Doctor, "that the Medical Missionary Volunteer movement has been launched." And Elder White added, "Good! That is going to mean much to us. It will be a great thing for our people to group themselves together for field work for the Lord."

THEN came many hearty responses from members of the student body such as. I am thankful

"For this opportunity for a brief practical training."

"That I am learning to better care for my body."

"That my children are in such a school."

"That within the past year my wife has joined me in this work."

"For the lessons I am learning at Madison."

"For rules and regulations of the School and what they do in character-building."

Thanksgiving Dinner

THE workmen hustled to get the addition to Kinne Hall in shape on Thanksgiving day. What difference if the permanent floor was not yet laid? The tables were spread, three long rows of them, full length of the enlarged dining room, and about them gathered a family of one hundred fifty. The potatoes and other vegetables were home-grown; the roast was made from a food factory product; the delicious

whole-wheat bread was made from home-grown wheat which had been ground in the School mill; and those monstrous slices of cake, (everybody knew they came from the hand of Mother D, for they measured in size with her heart) had been sweetened with home-made sorghum. There was plenty to eat, but none to waste; the meal was bountiful, but not extravagant. This was a company of self-supporting workers whose first lesson must be one of economy.

The Evolution of Self-supporting Workers

IN the evening the family was given, in an interesting and entertaining way, the contrast between theoretical and practical education. "The Evolution of Self-supporting Workers" was presented in five epochs.

From many places far and wide,
 In all this country o'er,
 We've gathered here at Madison;
 And others come, and more,
 Till we have scarcely room enough.
 We're crowded to the line
 With farmers, bakers, boys, and girls,
 In varied states of mind.
 A motley crowd, 'tis very sure,
 But what of that, we pray?
 It takes all kinds to make the world,
 And this work, too, we say.
 Our thoughts and ways, our jobs and plans,
 Are vastly different;
 But hearts and aims are all alike,
 On mission work intent.
 And so, tonight, we want to show
 The stages we pass through;
 How all our corners are worn down,
 Our prejudices, too:
 How our cold hearts in Northern towns
 Are touched by God's own word.
 The message warms our very souls;
 Their inmost depths are stirred.
 The flame is fanned until the fire
 Consumes all prejudice,
 Until we Southward turn our steps
 To such a place as this.
 To us the self-supporting plan
 Is new and quite untried.
 We strike some snags, we get some bumps,
 We lose a little pride.
 But though the way is hard, indeed,
 We count the cost but small;
 And thank the Lord we're here to stay;
 Determined are we all.

Epoch One

THE audience was introduced to a student's room in some popular school. The walls were draped with penants, tennis rackets, and framed diplomas. There were pictures of students in caps and gowns; a chafing dish sat on the table, and the clock indicated a quarter of an hour before midnight.

Two young ladies enter the room, their arms piled high with books. They were just in from the library where one had been collecting data for a thesis entitled, "Did Bacon Write Shakespeare?" The other was a student of Greek. About midnight two other young women came in, wearing high heels and low cut gowns. They told of the glorious voice of Caruso to whom they had just listened. "My head is splitting," said one, and she took a dose of calomel and went to bed. The other three ate a midnight meal, talked of ball games, tennis, and so forth, and finally retired, the two industrious members of the group to awake at three in the morning in order to get their lessons; the two butterflies to sleep until class time. To them class work was a secondary matter.

Epoch Two

THE four young women are in the same room. They have just attended a lecture on the Southern work and the Madison School. They have a stack of books and pamphlets. They read aloud from "Men of the Mountains," "An Appeal for the Madison School," and others.

"This sounds practical to me," said one of the young women. "There is at least something tangible about what they offer," said another. "I wonder why we never heard of this school before?" Then followed a hunt for the testimonies, copies of which were finally discovered, dusted, and

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searched through for instruction on the subject of education. As they are studying, the door opens, and a friend from Madison enters, to show a few photographs of the School before taking a train for the South.

"Show us the college building," said one. "Where is the gymnasium?" asked the athlete of the crowd. "I want to see the library building," said the student of Shakespeare. And the Greek student wondered if she might secure a position as teacher should she venture South.

Half convinced that they were on the right road, yet not fully comprehending the meaning of the step, the young women planned a vacation on the Cumberland river, and talked of continuing their work in one of the Southern universities. But South they came.

Epoch Three

THIS was called "Pump Handle Troubles" because at Madison, "grumble corner," to which troubled or "disgruntled" students repair, is near the school well.

One man stood at the pump when McClure appeared, growling over the sulphur water; because he had to come so far for water at all; and because water was not piped to students' rooms. Rimmer grumbled about the food. "Too plain; can't stand it unless I get something from home."

"Oh, dear," said a feminine voice, "I don't like this supervision of dress. Why can't a girl wear high heel shoes if she wants to, and corsets, too, if she pleases?" "There are too many rules on the place to suit me. Let me stay here awhile and some of them will be changed," echoed from the darkness.

About that time a student of longer residence at Madison appeared, coming in from

the dairy where he had just finished the evening chores. He warned the flock of newcomers that it was time they were in bed. "We answer for our irregularities, you know," said he. And off in the darkness came the sound, "Ah, those irregularities!"

Epoch Four

A class-room at the School; a group of enthusiastic students, some in nurses' uniforms. It is executive session of the Medical Missionary Volunteers. Letters were read from Volunteers in Cuba, and there were calls for added workers. One of these letters was from a young man who, in student days at Madison, had been reluctant to become a Volunteer, but he told of the need of such workers as he sees conditions out in active service. The young people were the same we met in Epoch One; there was the same enthusiastic view of life, the same buoyant spirits, but this time there was no mention of tennis or ball games; all the conversation ran on self-supporting activities.

Epoch Five

THE setting changed. The surroundings were tropical. The day was warm, the young people were dressed in summer attire, and, seated on the ground in Cuba, they were holding an annual meeting of self-supporting workers. Present were representatives from a number of far-away fields. Most interesting reports were read, and interspersed were reminiscences of the days at Madison, of the growth of the Medical Missionary Volunteer idea, and of the individual development of character as a result of yielding to the call for self-supporting workers.

Recalling the efforts made to memorize hymns at Madison, the company closed its session on foreign soil by singing, "Faith of our Fathers", one of the hymns learned during Madison student-life.

THE entertainment was a spontaneous production on the part of a group of students. Among the speakers were Misses Peterson, Noble, Coffin, Elizabeth and Ethel Wilson, and Messrs. Rimmer, McClure, Sargent, and Brownsberger. No time was given to rehearsal for, as they said when asked how they found time for preparation, "It needed no preparation; we simply told our own experiences."

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Medical Missionary Volunteer Activities

AN executive committee meeting of Medical Missionary Volunteers, held in Gotzian Hall Saturday evening, December 6, was attended by members from Nashville, from the City Welfare Workers' Home, and from the School.

This movement, organized a few months ago, now has a membership approaching closely the one-hundred mark, and they are to be found in the East and the West, in the North and the South. The Band has met with a very gratifying reception. As an illustration, the chaplin of a large institution writes, "I shall do everything in my power to bring this movement to the attention of the students in our school". And the superintendent of nurses in a training school sends a list of names for literature of prospective recruits. Those who are in touch with nurses-in-training seem more than pleased that some means has been devised to place medical workers in positions where their ability will tell for the truth they profess.

SINCE the former meeting of the Volunteers, the Naples School has reorganized. Several workers have been added to the faculty and Board. Doctor R. L. Stokes is already on the place, and plans are on foot to enlarge the sanitarium work. Brother John Brownsberger reported:

We started our work small, but patients have come to us until it was necessary to

strengthen our force of workers and enlarge our facilities. We hope to see Naples a light to that country as Madison has been to other sections. In order to do that, we must have the Madison spirit of cooperation, — a willingness to go forward without thought of financial gain.

Brother Norman Wilson and his mother have secured a farm of 84 acres near Knoxville, Tennessee, the beginning of a rural base for work in that city.

A GROUP of workers, including Miss McKay, formerly a member of the Madison faculty, has opened a cafeteria in Birmingham, Alabama. Their card reads:

Health Foods Home Cooking
VEGETARIAN CAFETERIA
Number 3

117 1-2 N 21st St. Birmingham, Ala.

This group has purchased a farm as a rural base for city work.

Brother Fred Vaughan is superintending the construction of treatment rooms in Asheville, North Carolina. He and Brother L. E. Jarrett have purchased the cafeteria from Brother I. E. Seibert, thus placing treatment rooms and cafeteria under the same management, and releasing Brother Seibert to open a cafeteria elsewhere. Atlanta is the city in view.

THE Board of the Florence Crittenden Home in Nashville made a strong appeal to Madison for a matron, and it was finally

decided to release Miss Eva Wheeler from the faculty to answer the call. In making the call the ladies on the Board said, "We want an Adventist from Madison because there people are trained to do things. They know how to work, and how to instill in others a love of work. We want a matron who will uphold the dignity of labor. Our girls have been taught that work is a disgrace. You people are trained to do everything, and we will not take 'No' for an answer."

That is why Madison gave up one of its workers, even though everybody connected with the School has more than he can well carry. Miss Wheeler becomes a member of the Polk Street Settlement unit, and her wage is turned into the common fund at the Home. This is the spirit that makes for the success of the Volunteers.

There were reports from Nashville treatment rooms and cafeteria which are omitted in this article, because readers are already acquainted with these activities and space is limited.

IT was necessary to consider some of the calls for workers now in the hands of the executive committee of the Volunteers. Dr. Sutherland told of the call from the Louisville, Kentucky, church for assistance in equipping treatment rooms in that city. He and Brother F. E. Worrell visited Louisville, and in a church meeting several hundred dollars were raised to put the enterprise on its feet. Brother Worrell remained in Louisville to assist Brother A. A. Hendrickson financially and in the preparation of the rooms for patients.

The Birmingham cafeteria company has

IF you have not a copy of the constitution of the Medical Missionary Volunteers, the Corresponding Secretary will be glad to furnish you with one. Address Mrs. Lida F. Scott, Madison, Tennessee.

MRS. LELA MORGAN reported for the Settlement work in Nashville. Brother and Sister W. C. Wallace have recently connected with the Home. Mrs. Wallace devotes her time to the Home, while Brother Wallace is general man of the place between his regular work hours with the Southern Publishing Association, taking an active part in Sunday school and other community activities. Misses Lola Spear and Ena Bralliar are new members of the Home company. Experiences as community nurse were related by Sister Morgan, showing how the medical worker finds access to hearts.

Speaking of the loan closet, Mrs. Morgan said, "Everything in it has been out again and again. It has even been necessary for me to loan personal articles of wearing apparel." This is an appeal for donations for the loan closet.

sent in a call for a farmer for their rural base, "a man," say they, "who has the spirit of the self-supporting work". That means a willingness to work without a wage, if there is no money coming in.

Sister J. H. Krum made a call for workers in Arkansas which was seconded by Miss Butler.

FOR sometime there has been a demand for health tracts and other literature for use by the cafeterias. The Volunteers voted to assume the responsibility of publishing such literature. Action was taken, also, providing for the publication of a leaflet explaining the work of the Volunteers, as so many questions are asked by interested people that this will facilitate the work of the secretaries.

Elder D. E. Robinson spoke of the influenza leaflet, written by Dr. Sutherland several months ago, and of the use that has been made of this. And Mrs. Robinson

stated that both she and her father, Elder W. C. White, can make use of leaflets giving information on health subjects.

IN view of the numerous openings for workers, before the meeting closed the Volunteers put themselves on record to make every effort in their power to fill the calls that come, especially from sources outside our own institutions. The field is ripe for the harvest; others must help us find the laborers.

A Call for Workers in Georgia

THIS is my first visit to Madison, and I cannot tell you how much it has meant to me, for I cannot express it myself. I wish I might stay a month. Especially do I wish this when I think of all I have learned in twenty-four hours.

A few weeks ago I met Doctor Sutherland at the Naples meeting in North Carolina. When I told him of a work I would like to see in Georgia, he invited me to come to Madison to tell you what I want down there. He said that, possibly, I could get help from you. I shall tell you a little, and then trust the Lord to impress you with our needs.

I read that there *should be* many such schools as Madison. There are not many such schools, so we know others are to be started. It is the object of this school to train men to conduct other such schools. You are here at Madison for that training; that is why I have come here for help.

I have a farm of 80 acres four miles from Marietta, Georgia, a town of 9,000, and about 20 miles from Atlanta. We are connected with Atlanta by trolley and a good auto road. I now have opportunity to buy 100 acres adjoining my farm. I feel that we need just the work you are starting in Nashville. Atlanta should have treatment rooms and a cafeteria, and these should work in connection with a country base having a rural sanitarium and a rural school.

E. E. Kurtz of Marietta, Ga., speaks before the Young People's Society.

We have pure, soft, spring water. The stream that runs through this land will develop from six to ten horse power. Fifty acres of land are under cultivation. On the adjoining 100 acres there is a sawmill and about 30,000 feet of saw timber. There are 200 small apple trees, and 62 bushels of sweet potatoes were raised on less than one-fourth acre. I am willing to turn my farm over to a company who will develop a work like this. In a little while this work will be finished, and I am as responsible to God for the use I make of my farm as for the use I make of my money or my time.

We have a small rural school of sixteen members on my place, and the conference has promised to help us build a school house.

A few weeks ago, without any solicitation on our part, Brother Wheeler and his wife came to Georgia, looking for a location with school privileges for their children. Sister Wheeler is a graduate nurse, and Brother Wheeler is a plumber and electrician by trade. They are living in a tent-house on my place. You see we have already the nucleus for a working company. Who will answer the call and come to our assistance?

Central America From time to time we **Sends a Call** have published interesting items from the pen of Brother W. W. Murray and his wife who are self-supporting workers in Salvador. That their efforts are appreciated, and that others are needed in that section of the South is shown by the following words recently received from Elder Carlos F. Staben:

A school may be judged by the students it sends out. Brother and Sister Murray have been doing self-supporting work in our midst for over a year, and I hope Madison will be able to send out hundreds more like them. May the Lord add to your means and blessings.

I have read a number of copies of the SURVEY. I enjoy and appreciate the little paper, and wish my name on the permanent mailing list. I want to know more

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about the Madison School and its methods of operation. I have read that other such schools should be established in many lands. We need a manual training school in this Republic. It would have to be self-supporting and so conducted that the students can work for their expenses. I will appreciate any advice or information.

From Cuba Since the death of Sister Ida Fischer-Carnahan of the Colegio "Estrada Palma", her daughter and assistant, Miss Ina Fischer, has been taking work in one of the Havana hospitals. In a recent letter, Miss Fischer, who spent some months at Madison last year, writes:

The physician in charge of the hospital where I am working is a vegetarian, so I am not obliged to eat meat. But I want to learn more about diet and how to use Nature's remedies, so I will have to go to Madison where I know I can get these things. I hope to go in the spring. I feel the need of a better preparation before I set out to do something on my own initiative here. I must have more training. My aim is to work among Spanish-speaking people. I belong in some one of these countries.

Mississippi From Brother Chauncey **Needs Workers** E. Smith, of Jackson, Mississippi, who is working in different parts of the state in the interests of home and medical missionary work, come letters which breathe a spirit of enthusiasm and at the same time make earnest calls for workers in Mississippi. He sends a dozen or more names for the SURVEY mailing list saying, "These are all fine people, big hearted, and ready for such a message as the SURVEY will give them". He writes of a Mississippi

man and his wife "who would like to take some work at Madison, making their way, so far as possible, by labor. I hope you may give them a vision of what Madison is doing. The prosperity of Madison rejoices my heart, and we want to do our part in Mississippi to supply the School with good, practical people who, after their return, will duplicate the Madison work here."

Several young people from the Madison School attended the morning Thanksgiving service at the Presbyterian church conducted by the Christian Endeavor Society. The Society has been raising funds for the Presbyterian Settlement Home in North Nashville. Miss Rosser, the leader, has demonstrated the Society's ability to raise its quota, and more, without resorting to bazaar and entertainment methods. In appreciation of this spirit, our young people contributed \$7.00 to help Miss Rosser and her co-laborers.

As soon as papers could be secured, class work was laid aside and, so far as possible, other activities of the place ceased while the Madison family took part in the Harvest Ingathering campaign. Many interesting experiences were related at the evening service, and the donations reported amounted to more than two hundred dollars.

A health program was given at the Sunday evening meeting of the Christian Endeavor Society of the Madison Presbyterian church. The subject was handled under three divisions: Health as a religious duty; Jesus the great Medical Missionary; Health in our schools. Brother George McClure had charge of the service.

To You, Dear Reader

THE purpose of the Survey is to interest people in certain missionary activities. It is sent to you free until word comes that it is no longer wanted. May that day be far distant. One reader writes: "I want to tell you what an inspiration the Survey is to me. Every issue is filled with truth." With a donation of five dollars as a Thanksgiving offering, one writes, "Among my blessings I count the Survey."

The Madison Survey

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Madison, Tennessee

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DECEMBER 24, 1919

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Energizing Power For Service

Ability to cooperate with others is the test
of one's preparation for added power.

THERE are no short-cuts to the reservoir of spiritual power. That gift is a blessing that comes as a result of living in harmony with all the laws of God, His physical, mental, and spiritual laws. The farmer, after planting seed, must await the development of nature's laws before he reaps his harvest. And our minds are directed to that very process as illustrative of the workings of God in the hearts of men.

The missionary who wants quick returns from his efforts can expect them no more than the farmer or the physician. The sick man who swallows a dose of medicine for the sake of recovering his health is in danger of two things; he may prolong nature's curative processes, and may also bring upon himself other ills. Patience is developed through sickness; that is one recompense of suffering.

Dr. Sutherland in a chapel talk during the Week of Prayer.

When we force a soul to believe as we do, to join the church because of arguments we may present, instead of waiting for the workings of the Spirit of God, we have made a proselyte, not a convert, and the Scripture tells us that such a product is tenfold worse than he was before we began our labors.

THE object of the Week of Prayer is to give us opportunity to get into right relations with God; time to better understand

His ways of working in the earth, and time to attain the right mental attitude toward His ways. Once in this position, we are ready for the power which he has promised will attend the work of His disciples.

We are apt to be overanxious for what we call the outpouring of the Spirit. The apostles had been with the Savior over three years, but when the

IT is a sin for one who knows the truth of God to fold his hands and leave his work for another to do. When the Lord favors any of His servants with worldly advantages, it is that they may use those advantages to benefit others. We are to learn to be content with simple food and clothing, that we may save much means to invest in the work of the gospel.

—*Appeal for the Madison School*

crowning experience was approached, they had to spend a number of days adjusting personal differences. They had not learned to work together in harmony. Peter still had the habit of running away from hard jobs. John, good as he was, still had a desire to hold a position above that of his brethren. And this made him forsake the Savior in His hour of trial.

So long as those men could not cooperate in the work of the Lord, they could not receive the power of the Master for that work. When they were ready to work with other men, even though those other men had faults, then they received a power for work that stirred the whole city of Jerusalem, and men were converted by the thousands.

TO our students, Madison is a testing ground. They have come here for preparation for various enterprises. The Spirit of the Lord will group people together for community work, but before they can make a success of that work they must have learned to cooperate. They cannot expect the power of the Holy Spirit in their work until they have learned to carry life's burdens together.

This school may be compared to the tumbling barrel in a large foundry. All the castings are thrown into this tumbling barrel, and in the tumbling process they are trimmed and scoured and polished. As students pass from one department to another,

and come in contact with one group of workers after another, they find that they are being trimmed and scoured of their faults. They are being prepared for the day when a new machine, or self-supporting enterprise, will be assembled. Then, if all parts "work true", it will be safe to turn on the powerful current, the Spirit of God.

One reason why many are not blessed with more of this spiritual current is because they are attempting to work alone. They have not found their place. They are like a cog, all alone, outside of a machine. If the power hits that cog, all it can do is to whirl. But let that cog fit into its place in connection with other wheels, and small as it may be, it is possible for it to control the operation of the entire machine. Then, when the power is applied, there is no breaking of machinery, no disaster; there is efficiency in work.

Our students should have an experience which will enable them to say that the work to which they are called is not too hard for them. This means that they must have power. It means, also, that they must be polished cogs, properly adjusted to the machine of which they are a part.

COOPERATION should be the law of the school; likewise, it must be the law of all self-supporting enterprises. And ability to cooperate for the carrying forward of the Lord's work is the test of preparedness for the application of the power of the Spirit.

Make Friends by Good Deeds

MORDECAI, the Jew, awoke one morning to find that his head was endangered. A man of his acquaintance, standing high in court circles, had without due reason become mortally offended, and had determined upon the speedy removal of the Jew. A gallows was constructed and the hour of his execution drew near, when the king had his attention called to certain notations in the royal records which changed the whole outlook.

Upon investigation it was discovered that, nine years before this Mordecai had saved the life of the king from enemies in the court. He had but done his duty. The deed had been forgotten by men, but not by the Lord. In a dream, the thing was brought afresh to the mind of the king. He had the records searched, and as a result, because of that friendly deed, Mordecai was saved, and through him his people also were preserved.

Today, there are men at work to overthrow our government. They are making it necessary to frame laws for the deportation of undesirable or dangerous citizens. With this we agree, but some day, through prejudice, some men of the Haman type may use these very laws against those whose religious faith places them in a position similar to that of Mordecai. Then should investigation reveal the fact that our religion has

been more than a theoretical exposition. We have no mission in this world, if not to demonstrate the practical workings of the gospel, and let come what may, there should be laid up against each one a list of good deeds. Children should be taught; the hungry should be fed; the poor and the sick should find refuge and healing under our roofs. Ours to lift the heavy burdens, and to help the oppressed go free.

WE added one-hundred-fifty names to the mailing list since the last issue of the Survey. Do not hesitate to send in the names of your friends. If you are interested in the South and the work advocated, give others a chance to read the paper. We thank you for your cooperation.

Some Simple Rules of Hygiene

TO the ordinary person, the skin is recognized as the covering of the body. This is true only in part, for the student of physiology recognizes the body as a tube, having the skin for a covering on one side and the mucous membrane on the other. The mucous membrane of the mouth and digestive tract is but a continuation of the skin, the two meeting at the lips and at the anus.

With this idea of body construction in mind, one is prepared to understand the statement of Dr. Lerch when he says that "before commencing treatment, it is necessary to thoroughly clean mucous membrane and skin, 'the covering of the body proper'. Both are important organs, which prevent recovery and cause disease if not kept clean."

WE have already learned that decayed teeth, diseased gums, and infected tonsils may pour pus into the blood stream and cause severe illness. A coated tongue is a symptom of trouble that should be traced to its source. We are ready, therefore, for Dr. Lerch to tell us how to care for the mouth. He says:

A good mouth wash and gargle should be employed, and tooth brush and powder

freely used after each meal. Nose, gums, and teeth should be attended to, and the tongue cleaned with an aluminum scraper or the index finger, cotton wrapped around it and dipped in a mild antiseptic solution, care being taken not to cause injury.

Are the children in the family being brought up to follow this simple law of hygiene? Some school teachers call for a daily report on the subject, an indication that they are connecting more closely school-room instruction and home life.

THE beginning of an infectious disease is often accompanied by nausea and vomiting, and often in chronic diseases nature helps get rid of the trouble by influencing the stomach to empty itself. Such efforts should be assisted by washing the stomach and by giving a cleansing enema, "For" says Dr. Lerch, "the colon is an organ of absorption as well as a waste pipe". Many disorders are traceable to constipation; in fact, constipation is recognized as a national trouble, due to carelessness in childhood and youth and lack of instruction by parents. Two bowel movements daily should be the rule, and three is a better habit. Avoid the use of cathartics; eat

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laxative foods, fruits, vegetables, and whole wheat bread, and encourage habits of regularity.

From St. Andrews Brother Loyd Swallen spent a night at Madison recently and was found to be bubbling over with enthusiasm for the work in the hill country. He and his co-workers are located near the University of the South. They are raising vegetables and selling them. It was a common saying that watermelons would not grow on the mountain, but Brother Swallen has raised what the people say are "the sweetest ones we ever ate", and the prize melon this season was thirty-four inches in circumference. He raises first-class vegetables, puts them up in first-class shape, and finds access to first-class homes. He is demonstrating some things a Christian farmer can do in the highlands, and his adherence to right principles of soil cultivation and healthful living for both soul and body, is making friends for him and his work.

The Milk Goat has Come to Stay This is the statement of President Voorhees as recorded in a recent issue of the *Goat World*. The School's flock has attracted considerable attention, and many questions are asked concerning the development of a flock from common goats crossed with a thoroughbred buck. Mr. Voorhees will not commit himself as to which strain has the preference, but describes Toggenbergs, Saanens, and Nubians, each of which is represented on the School

farm. Those who are interested should read Dr. Carl G. Wilson on "Goats' milk for Infant Feeding".

Dr. Louis G. Knox says that reports from infant sanitariums and hospitals, both in Europe and America, "Make me strongly advise the breeding of the goat, and the utilizing of the milk, as it is the most perfect nourishment for the infant, the child, the invalid and the aged. It provides the only prophylactic, uninfectious food for man from his earliest infancy, furnishing those chemical elements of nutrition identical with human milk, so necessary to build up the foundation of a robust and healthy constitution, which is the greatest blessing of life."

Following the Bee-keepers' convention in Nashville, Mr. Dadant, editor and owner of the *American Bee Journal*, visited the School and went over the bees, pronouncing them in good condition. We want to thank Mr. Dadant for entering the name of the institution on the mailing list for a complimentary subscription to the *Journal*.

Brother G. Fayette Knapp, after a brief visit at Madison, went to the Kingfield School where help was much needed. He has been deeply interested in this community work from the beginning of the effort, and is a friend whom any self-supporting work would welcome.

Brother L. A. Overstreet of Montvale, Virginia spent the Sabbath at Madison. He is interested in self-supporting enterprises, had visited Brother E. R. Allen and company at the Kingfield School, and is desirous of seeing similar efforts started in Virginia.

Brother A. L. Manous and wife of Marietta, Georgia, have entered the School for some special training preparatory to connecting with the growing enterprise at Naples, North Carolina.

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To Every Man His Work

NO well organized concern keeps idle men about. In the Lord's work there is no room for the unemployed. Yet we have been educated in our church work to hold the leaders responsible for the greater part of the spiritual activity. Instead of taking individual responsibility, a large part of the congregation feels that its work can be done by proxy. But the right doing of the church can not better the character of a spiritually idle laymember even though he may have made some gifts to God's cause.

It is right that he should contribute of his means for the advancement of the cause, but it is a mistake to feel that with the donation, individual responsibility ceases, and that he himself need not go into the vineyard.

This attitude toward spiritual activity on the part of the masses caused the break in the great Protestant denominations about the year 1844, and made it impossible for them to accept the message due to the world. That work was picked up by a class of men who recognized the responsibility of the individual members of an organization. These men cooperated in a great movement. They formed an organization which was the outgrowth of the cooperation of a group of individuals, each standing in his

Chapel talk by Doctor Sutherland.

place, doing his God-appointed work. This, in fact, is the logical way for an organization to develop.

BELIEVERS in Christ when He was here on earth grouped themselves in several circles. There were in the outer circle those represented by the "five hundred brethren," who had seen the Savior. They had heard His words and believed, but were not active in His work.

Within this wide circle was a smaller group, represented by the seventy whom He sent out, two by two, to do things. Compared with the circle of believers, these numbered one to seven; one worker to seven indifferent members of the church.

The third group was composed of twelve men, the chosen ones, the apostles, who willingly left their boats, or their business of some other sort, to sit at the feet of the Master. These did not go out occasionally as did the seventy, but their entire time belonged to the Lord. They were being taught to work without thought of remuneration, but sometimes found it hard to do this; and it was only as they came into still closer relationship that their stability was assured.

Some stepped into this fourth group. Peter, James, and John were often with Jesus; they accompanied the Savior to the

Mount of Transfiguration; they were with Him in Gethsemane. They had a closer view of His life than any in the outer groups. He was able to talk with them of things that others could not comprehend.

BUT there was a still closer companionship between Christ and John than between Him and any of the other disciples. John clung to his Master; at table he "leaned on His bosom." When others wanted to know the Savior's mind, it was to John they appealed as the one to secure the information. John was the man of Patmos. He became a prophet to whom was opened the future history of the world. He represents those who go through to the end, and who at that time will be able to sing the song of Moses and the Lamb, that song of experience to be found on the lips of those only who have lived and walked with God.

THAT this closest of relationships can be shared by others besides those who were with Christ during His earth career, is illustrated by the experience of Paul, who was "not the least of the disciples;" whose

place in the inner circle was assured because he gloried in tribulation for the sake of Christ, took delight in hardships, was willing to sacrifice everything, and to count all loss but gain for this place beside his Lord. In a time of crisis, when called to decide on a future course, he chose to stay by his work on the earth rather than to leave it.

The work of God in the earth calls for just such devotion to-day. Of those who accept personal responsibility, who are not willing that their work shall be done by proxy, but who have found their place and are filling it, it is written, "In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God."

ARE we willing to place ourselves where we are obliged to depend absolutely upon the Lord for direction in regard to finances, education, and missionary enterprises? If we wish to stand near Him in the world to come, we must stand near Him in this world. This calls for individual responsibility; for a consecration to a work independent of popular approval.

Studying the Medical Missionary Movement

THE young people of the Madison School spent their Sabbath afternoon study hour in consideration of the Medical Missionary Volunteer and his work. So many reports are coming in of the acceptance of this plan in different parts of the country that Madison young people felt the need of a rally among their own numbers.

"I wonder," said Miss Ethel Wilson, "how we ever got along without the Medical Missionary Volunteer movement. If we follow the example of Christ, we shall all be medical missionary volunteers, for that is what He was. In organizing this work, we are but following His example of combining medical and soul-winning work. In the Volunteer movement there is an open field of usefulness for nurses and doctors.

THEN again we are told that laymembers of the church must do this same work. Every member of the church should act his part. We are instructed that medical missionary work is the entering wedge of gospel work; that it is the right hand of the message; and that it is the gospel in practice. We are told that we should carry this work forward with a zeal never before known; and that we should arouse our associates to work under some name whereby they may be organized to cooperate in harmonious action.

"Sanitariums, treatment rooms, and cafeterias should be established in many, many places. In every city there should be memorials for God, and the cities are to be worked from outpost centers. In view

of this instruction there was no other course for us than to organize for harmonious action. We need nurses, doctors, farmers, mechanics, cooks for the cafeterias, house-keepers for the country home, stenographers, bookkeepers, teachers, and even musicians. In fact there is no class of workers left out; every laymember of the church can have an active part.

"I know that the Lord is in this movement. It should grow and spread until every large city is entered by a strong body of Volunteers. We cannot endure to the end unless we have an individual part in the work. For all these reasons I am a Medical Missionary Volunteer."

IN Bible times," said Mr. McClure, in explaining the constitution of the Volunteers, "there was a Man, a mechanic by trade, an expert along practical lines, and also an expert medical worker. He gathered about Him a company of men, some fishermen, some business men, men from various walks of life. He organized them into a band of medical missionary volunteers. They had their officers. Jesus, himself was chairman, I do not doubt, and I know that they had a treasurer. That little company held meetings, discussed plans, and worked on a cooperative basis, the funds of the company being handled by one of their number, and all sharing equally from the common fund."

WHEN this is the spirit of the young people, it is little wonder that the band of Volunteers continues to enlarge. Among the testimonies given by those in the meeting were such words as these:

"I am in this work for all there is in me. For that reason I am a Medical Missionary Volunteer."

"I am in the Band because I want to be a medical missionary, not a commercial nurse."

"I realize that there is strength in combined effort; therefore, I am a Volunteer."

"I would not be in this school were I not in spirit a member of the Medical Missionary Volunteers."

"When we first organized the plan seemed wonderful to me. I felt that I was back in the time when men held all things in common, and worked for the Master without thought of remuneration. My mother and brother have found a location where we expect to start a unit. I am thankful I can be a Medical Missionary Volunteer."

"I did not at first understand much about the Medical Missionary Band, but we studied and prayed over it, and I am now a member because I believe it is a plan of the Lord. It is in harmony with the fifty-eighth chapter of Isaiah, and I am in it to stay."

Sabbath School The Sabbath school worthy **Convention** of the name will be a stirring educational factor, a feeder of the church. This was presented by Dr. Sutherland at the recent convention. Speaking of students who do not study the Sabbath school lesson, and of teachers who do not make it necessary for their students to study, the Doctor asked what would happen to the man who applied at a school of aviation, saying to his teachers, "You may pour it in, or cram it in, or stamp it in, but I do not intend to make any effort myself." Would that man learn to fly? The teacher in the Sabbath school should have something to teach that can be applied in life, and should not consider that he has accomplished his mission until he sees the students putting into practice the things he has taught.

The Bible should be the text, and the Bible should be studied, if the school is what it purports to be, — a Bible training ground. This thought was emphasized by Miss DeGraw. Brother Arthur Jasperson spoke of the value of the long class period compared with the short period so often allotted to the study in schools where classes are crowded together, and practically all pedagogical laws are violated.

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Brother Rocke emphasized the use of up-to-date facilities for teaching in the Sabbath school, as well as in the day school. The object of the study should be to make Bible students, and it is advisable to vary methods of teaching and recitation, and to introduce written lessons and tests from time to time. Punctuality, careful grading, the value of teachers' meetings, and daily study of the lessons were stressed by Mr. McClure.

Self-Supporting Workers in Mexico Doctor R. M. Smith writes the secretary of the Medical Missionary Volunteers of self-supporting medical missionary activities in Mexico:

At present I am establishing a practice in Mexico City to secure funds with which to start work in the Zapata country. Dr. Walter Lenker plans to come soon. Then he will take the work here in the city, and I shall go over the mountains into another valley. The work in Mexico City should be a paying work, but over there it will require the starting of a mission farm where expenses can be made by raising sheep and cattle. With two or three families, one to run the farm, one to conduct an industrial school, and with my help along medical lines, we should be able to do an excellent work and be entirely self-supporting. We shall need a teacher, one who can adapt himself to an entirely new mode of life. Please do not pick out one who has a large amount of noticeable religion, but who is poor in industrial lines. We need workers who can do physical as well as mental and spiritual work.

Both these young men are physicians from the Loma Linda Medical College, and one of them, Dr. Lenker, was for a number

of years a member of the Madison School family. May God bless them in their work in Mexico. We hope to assist them in their self-supporting mission efforts.

Woodlawn School We were pleased to receive a call from Mrs. Frank Artress, of Bon Aqua, Tennessee, although she was able to stay but a few hours. The new school house is finished, and the attendance is such that two teachers are required this winter. Sister Artress herself is assisting in the school room. Brother and Sister Artress lived in this community a number of years before the need of a school was voiced by the neighbors. Now there is a strong spirit of cooperation and Brother and Sister Artress have postponed their plans for taking medical training in order to meet the home situation.

Elder O. F. Gaylord, chaplain of the Madison, Wisconsin Sanitarium, who is visiting his sister Mrs. W. E. Videto and mother, gave the Madison School family an instructive lesson on the fourth of John at the Sabbath morning service hour.

Cooperation from Beyond

"I am sorry that the sum I am sending, an American bill that I found in my change today, is not much larger, for I know your work deserves all the support and cooperation we can offer you," writes a Canadian reader of the Survey.

"If you love me," writes a canvasser, "place my name on the mailing list of the Survey. I enjoy that paper as I enjoy letters from home."

"I am heartily in sympathy with the movement the Survey advocates," writes a Kansas reader. "You will find enclosed a check for \$2.00. I am a poor man, but if God gives me means I shall continue to donate to the publishing fund."

The Survey Supplement

Madison Summer School

1919

Term opens July sixteen

Term closes August sixteen

Characteristic Features

THE NASHVILLE AGRICULTURAL NORMAL INSTITUTE is a rural school, training men and women to conduct other rural schools. These smaller schools not only teach the common branches, but they enliven that curriculum by making a practical application to various enterprises centering about agriculture. During the summer, special attention is given to the preparation of teachers for these rural schools.

Students may meet school expenses by work. The institution offers remunerative work. Students who are physically fit have little difficulty in meeting running expenses while carrying class work. Teachers maintain themselves by the work of their hands, enabling the school to grant free tuition to the student body.

Christian democracy is the rule of the institution. The principles of democracy and co-operation applicable to rural community work, are taught by precept and by example. The law of co-operation, so essential to the success of any self-supporting work, is studied first hand. Student self-government is also a feature of the work at Madi-

son which makes a strong appeal to many.

A sanitarium is connected with the institution, demonstrating before students the practicability of uniting under one management sanitarium, school, and farm, as well as affording opportunity for instruction along medical lines. The food factory is a department of the institution, and students face such problems as the raising of their own gardens, cooking their own foods, and the

manufacture of health foods for the market.

There are three avenues through which the institution carries on city work, a vegetarian cafeteria which gives a well defined course

SCHOOLS like yours are doing a work that public schools of the United States have failed utterly to do in the past. I feel that the time has come for our educators to give a more thorough study to just your kind of school, because this is the only way to solve our rural school problems.

— Doctor H. W. Foght, Specialist in Rural School Practice, United States Bureau of Education.

of instruction, hydropathic treatment rooms, and the settlement work for those desiring experience along medical missionary lines.

The school is located on a farm, affording students an opportunity to study Southern soil and crop conditions, together with related agricultural interests. Emphasis is laid upon the value of rural life in education. Instruction in the class room finds expression in the activities of the place, and students are prepared in the most practical way for their future positions.

The institution raises its own stock feed, as well as a large part of its own food, and it grinds its own grain, demonstrating another important educational feature to be worked out in every self-supporting center. The school herd supplies school and sanitarium tables with dairy products. The care of cattle and stock is a part of the agricultural course.

Each student is given a physical examination, as well as an intellectual test, in order to determine his ability to work, and also in recognition of the fact that health should be as carefully guarded as the character.

Meals are served on the cafeteria plan. It is an economic principle that each student shall pay only for the food that he himself consumes. Members of the school family live in cottages in harmony with their rural surroundings, each group having its own lawn, flowers, and an abundant supply of sunshine and pure air. Out-of-door life is encouraged.

The curriculum includes a teachers' training course; a nurses' course with daily recitations and allotted time for intellectual work; an agricultural course; and a course in home economics. The course in home economics is attractive to many of mature years who may not have had the foundation work for school room duties. Students learn carpentry by building. They learn sewing by sewing, and cooking by cooking. They have opportunity to work in the shop, in the food factory, and on the land. A home- or kitchen-garden of ten acres is an educational feature. There are orchards and vineyards, and fruits to be cared for and canned. Many rural teachers should specialize on these subjects.

Class work is given on the intensive study plan of one long recitation period, enabling students to complete a definite amount of work each term. The standard maintained in intellectual departments has secured for the institution an A rating from

the State University, and from the University of the South. Short courses are a characteristic feature. These three-weeks' courses, strong in the industries, are offered four times during the year. Madison is the parent of a number of rural schools, each one the center of community activities. It is also the parent of a number of treatment rooms and small sanitariums.

The wholesome effect of simple life in the country is taught by precept and example. The institution stands for a movement to bring people out of the city, and to dignify labor on the soil.

Summer Course of Instruction

History of Education

| | | |
|--|----------------------|--------------|
| Psychology | Pedagogy | |
| Rural Sociology | Rural School Methods | |
| Review work in fundamentals | | |
| School Management, 3 hrs. per week | | |
| Home and Farm Management, 2 hrs. per week | | |
| Educational and medical subjects as chapel talks | | |
| Zoology | Astronomy | Bacteriology |
| Literature | Drawing | Music |
| Canning | Baking | Cooking |

Elementary Carpentry

Elementary Blacksmithing

Stock feeding for the farmers

Practical work on the farm, in the garden, shop, kitchen, laundry, food factory, printing office, and sanitarium.

Who Should Attend

THE SUMMER TERM offers special advantages to those who wish speedy preparation for rural school work in Southern communities. Prospective nurses, who wish to begin training in the fall, should spend the summer term in general work in the institution.

Those who enter the institution should be men and women who have a vision, who already have in their possession something which will better other people, and they come to Madison to secure a training. They should have been successful in some line of work previous to coming to Madison; that is, they should have been good farmers or good tradesmen, good house-

wives or good teachers. The South needs *masters of labor*.

Students should have good health. People are not invited South to regain lost health. They should not come to Madison in order to escape cold weather in some Northern state. Workers going out from Madison must be able to endure pioneer life.

While people with a liberal education can do a good work here, yet there are some whose education has been more limited who, with proper training, can do excellent work along various lines. Three of the biggest schools of the country now advertise that former literary tests for admission will no longer be required. Madison bids for people who want to become self-supporting workers; people who have heard the call of the South, and who, when they enter this field, will not complain that their lot is too hard. Those wanted are people in hearty sympathy with the principles of Christian education. This means that they seek an education that can be translated into useful activities, not an education based largely on memory work.

People who attend this summer school should be willing, when they settle in a

rural community, to learn from their neighbors those things that long years of experience in that community have taught. In other words, the successful rural worker must have great adaptability. People are wanted who have the ability to make other people satisfied with simple country life; who are able to take advantage of the natural resources of a country location; people who are able to stem the tide toward the city, and who are heart and soul in sympathy with the back-to-the-land movement. They recognize that "fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

Those who come to Madison should have a desire to teach some things besides mere theology. They should possess ability to live the Christ life, making Christianity attractive by their wholesome deeds.

A cordial invitation is extended to those now engaged in rural community work in the South. Their experience will be invaluable to new comers, and they in turn will find opportunity for study and recreation, and will gain new inspiration for their work by spending a few weeks at the summer school.

Student Expenses

ALL MEMBERS of the school family board in Kinne Hall where meals are served on the cafeteria plan and are paid for as served. An entrance fee of \$35.00 is required of those entering for a year. Those coming for the summer only are asked to deposit \$15.00. Meal tickets are issued on entrance.

| | |
|--|------------------|
| Board, two meals per day, per month averages | \$5.00 to \$7.00 |
| Room rent, per month, two in a room, each | \$2.00 |
| Library fee per month | .10 |
| Fuel and light, tax for general expense, per month | .35 |
| Fuel and light for private rooms according to use | |
| Laundry, charged for by the piece | |
| Piano or organ rent, per month, 40 hours | \$1.00 |
| Music or painting, per lesson | .50 |
| Transportation to or from Madison Station | .25 |
| Baggage, per piece | .25 |
| General physical examination | \$1.00 |

Work is assigned, and many make their running expenses by labor. Credit is given for all work above two hours per day at the rate of ten cents per hour, no cash being paid, but credit applying on school expenses. The cash deposit, or such part of it as remains, is refunded when the student leaves.

What to Bring

MEMBERS OF THE School family live in cottages. Their rooms are simply furnished, and students are expected to bring with them at least three bed sheets, a pillow and three pillow cases, a bed spread and bedding, a table spread, towels, table napkins and napkin ring, suitable work clothes, laundry bag, and such rugs, curtains, etc., as may be desired to make the room home-like. All articles that pass through the laundry must be plainly marked with the owners name in indelible ink.

Correspond Before Coming

THE SCHOOL is open to men and women who desire to live and work in the Southern States. It is wise to make definite arrangements with the faculty by cor-

respondence. Application blanks will be furnished upon request. Address all communications to E. A. Sutherland, Madison, Tennessee.

How to Reach the School

BUY YOUR TICKET to Madison, Tennessee, on the Louisville & Nashville Railroad if possible; otherwise, ticket to Nashville, Tennessee. Students coming by way of Nashville find it most economical to check baggage to Madison over the L. & N. The Gallatin Interurban railway connects Madison with the city. The school is about two and one-half miles from Madison station, and students desiring to be met should telephone, either before leaving Nashville, or from the Madison bank. Call Walnut 1789 R.

TRAINING FOR EFFICIENCY

"I AM OF THE OPINION," says Doctor Claxton, "that every rural school should be in session for forty-eight weeks in the year."

The Southland of the United States and the mission fields offer many opportunities for self-supporting school work; therefore,

We recommend,—

That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and that the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural Normal Institute.—*General Conference-1909.*

IN THE WORK being done at the training school for teachers at Madison, Tennessee, and in the small schools established by teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places.

—Ellen G. White.

AT MADISON and in your little schools you are making the work practical. You go into a community and stay there, and in the right sense make that community your home. You better it as a rural community." — *Prof. K. C. Davis, George Peabody College for Teachers.*



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