

The Madison Survey

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Madison, Tennessee

VOL. II

JANUARY 7, 1920

No. 1

How the Christmas Spirit Manifested Itself

The Gift of Giving on the Part of Students

THE enlarged dining room in Kinne Hall had been cleared of tables and seated for the Christmas afternoon exercises. The family, old, young, and all between, with a number of visitors besides, were ready for the message Dr. Sutherland had for them. It is natural that the Doctor's mind should revert to experiences fifteen years ago when the original Madison company ate its first Christmas dinner in Old Plantation House, since torn down and replaced by Gotzian Home. Then there were fifteen; to-day there were over one hundred fifty, brought together, as he said, as the result of faith and love; an undying confidence on the part of the founders in certain educational principles, and a love for those principles from which they could not be swerved.

Madison does not give what is called a classical education; it may not stand for the highest literary attainments, but if it can inspire its students with a love for fundamental principles of Christian education, it will have done a great work.

Early Days

THE small group of workers who started the movement in favor of self-supporting schools over fifteen years ago were in spirit something like the Pilgrim fathers.

They put their all into the enterprise. When they left positions of responsibility in the North, they cut the ropes behind them; they came South without hope of a salary, and with a determination to demonstrate the possibility of conducting a school to which no young person should be refused admittance because he had not the price of tuition in cash. They determined to make it possible for any one to make school expenses while carrying class work, provided he was willing to work. That ambition has been attained, and for over fifteen years Madison has been sending workers into needy sections of the South to duplicate, on a smaller scale, perhaps, these same educational principles.

The founders must of necessity, put up with inconveniences and some hardships. School opened without a class room, and classes met in a bed room; the farm was old and the land was worn, but the slogan in those days was to stay by the job so long as there was corn bread to eat and water to drink. It was under such conditions that "union meetings" originated, that the problems of student self-support were worked out, and that the scheme of co-operative government was devised.

These methods met with some opposition, but they came to stay, and they are now no longer questioned. They are considered foundation stones in the Madison structure, and wherever the Madison spirit is found, there is to be found the outworkings of these principles.

Friends Give the Buildings

IN those early days friends were visited and donations solicited for the erection of buildings. God raised up friends, else this work never could have developed. For a while it was the custom to solicit twenty-five dollar donations. At a meeting in the West a friend gave twenty-five dollars, then turned to the speaker and asked, "What else can I do to help?" The question was such a surprise that he stopped to think, then told her of the need of a school build-

impossible to mention all the friends, but they all have a part in the growth of this enterprise.

An Honest Confession

WHEN the war upset business, and turned the world upside down, it affected the work of the School also, and since then it has been impossible to solicit donations. But the demand for buildings and equipment has not abated. The faculty has denied itself, has sacrificed salary, and in every way possible has attempted to meet the growing demand.

But if workers support themselves; that is, if they provide the necessities of life by their own efforts, they ought not to be required also to provide buildings and equipment for the training of workers. Self-support should not be interpreted to mean

OUR people are to give of their means to this work which is preparing students in a sensible and creditable way to go forth into neglected fields to proclaim the soon coming of Christ.

—*An Appeal for the Madison School.*

ing. She said, "I will build it for you. Now, what else can I do?" And the result was that she both built and furnished Phelps Building, used for class purposes until the family outgrew it, when it became headquarters for the printing department.

That experience made us bold to ask for larger gifts; and asking we received. Sister Gotzian built Gotzian Hall and, later, Gotzian Home; Sister Kinne put up Kinne Hall, the dining quarters; the original sanitarium building was the gift of three women, Sisters Gray, Gotzian, and Phelps; Brother Nis Hansen gave the dairy barn; Sister Scott built a student cottage and, later on, a patients' cottage at the Sanitarium. In fact, names on the cottages and buildings of the place indicate that most of them have been built by individuals, or families, or churches, interested in the development of self-supporting work in the South. It is

that people shall go bare-handed into a new missionary enterprise and, while caring for their own wants, at the same time make enough to put up buildings and provide equipment. To do that will commercialize the Lord's work. Madison has already done too much of this, and now confesses the error of its ways.

ORDINARILY, when a new enterprise is started, it is our custom as a church not only to furnish plant and equipment, but to guarantee operating expenses. This calls for a steady stream of money to be used as operating fund, and this is a heavy drain on the general treasury. Many, many institutions could be brought into existence if, after being started, the corps of workers were self-sustaining. Madison is training workers to support themselves. But to go to the extent of self-maintenance, and then beyond that, to extend and equip, calls for

too great a strain upon the workers. Madison, is therefore, returning to the original plan, and will give its friends an opportunity to share in this work. Those who can give themselves are accepted as students; those who are equally interested, but who cannot themselves come South, are often ready and willing to assist with their means.

We say, therefore, in the words of one of the first donors to the institution, "I am instructed to say to those who have means to spare: Help the work at Madison. Those who lend their means and their influence to help this work are aiding the cause of God."

We are now asking for assistance. The Madison family has outgrown its living quarters, and still people are knocking for admittance. The school offers a practical education for various activities, tuition free. Students, able to work, can make living expenses while in school, but Madison must have help in providing room for its students.

Together We Build

WHEN these things had been discussed, then appeared the Christmas spirit in that audience. Teachers and students said, "Let us put up the first cottage". And there

in that meeting was pledged the price of the first cottage, a gift of the students of 1919 and the teachers. Before any donations were taken, the teachers offered to give from their limited wage the balance needed to erect a cottage after the students had raised what they could. In one-half hour the price of a cottage was assured. That is the Christmas spirit, the spirit of the Master, the spirit of giving. May God bless the donors.

It is estimated that room to make students comfortable will cost approximately

For two	\$700.00
For four	\$1200.00
For six	\$1700.00
For eight	\$2100.00

These estimates provide for no luxuries; Madison does not ask for luxuries. All who have visited the place can testify to that.

There is opportunity for gifts of all sizes, and every donation will be appreciated. Do not hesitate because you cannot give a large amount. In the cottage donations of the students even the little children helped. Ever dollar counts, and helps prepare the way for more workers in the vineyard.

What may we expect in the way of help from you?

Notes from the City Workers' Meeting

THERE was a threatened advance of \$60.00 in the rent of cafeteria and treatment rooms in Nashville with the beginning of the new year, which the workers felt they could not meet. They began looking for new quarters, in the meantime making it a subject of earnest prayer. They called on the owner of the building, but were told by his secretary that the order to raise the price was irrevocable. Later the owner called to state that he had decided to let them have the two rooms at an advance of only fifteen dollars. There was rejoicing, for this was evidence that God interceded in their behalf. Thus ran the first report at

the monthly meeting of Nashville city workers, held at their country home.

The big oven at the country home has been repaired, and the cafeteria is furnished with whole wheat bread of their own baking. This bread is one of the characteristic features of the cafeteria, and the demand still exceeds their capacity as bakers. One gentleman fairly begs them to send bread each week to his mother in Memphis. Patrons state they are learning to live without meat, tea, and coffee.

FROM the treatment rooms came the report that several have decided to discard the use of flesh food as a result of the in-

struction they have received. The nurses are asked if giving treatments is part of their religion. There is decided advantage in having cafeteria and treatment rooms adjoining, as each serves to call attention to the other.

MISS Wheeler reported some interesting experiences with the family at the Florence Crittenden Home of which she is now matron. The young women do the work of the place. This includes housekeeping, laundering, sewing, the care of cattle and poultry, the dispensary, and the nursery, and all must be on an educational basis. Classes have been organized, a cooperative plan of work set in operation, and the young women are holding their own "union meetings", reporting department proceedings, and so forth.

When one leaves the Madison School filled with the spirit of cooperation, self-support, and similar principles, it is astonishing with what ease he introduces these principles into new places, and with what a hearty response efforts in this direction are received.

ENROLLMENT at the Settlement Sunday school is now sixty, and within the past few weeks every member has signed the temperance pledge which includes abstinence from coco-cola, chera-cola and similar beverages. Cooking and sewing classes are in operation. General community work is increasing, Mrs. Morgan reporting a number of interesting cases.

Friends may help with articles for the loan closet, and clothing that can be remade for children will be a very acceptable donation. Particulars will be given those who are interested in assisting this work. Address letters of inquiry to THE SURVEY.

SABBATH afternoon Brother Faye Little and the Misses Mabel and Gladys Robinson conducted the Young People's meeting. From Madison the city enterprises draw their workers, and many of the Madison students plan, after finishing a course here, to start a city unit.

Jews Seek Better Farming Methods The Federation of Jewish Farmers of America held its annual convention in the city of New York the first of December. Discussion developed the fact "that lack of knowledge of farming is the principal obstacle to the success of the Jew in agriculture", and the delegates voted to concentrate the efforts of the Federation upon an educational campaign, sending out skilled agriculturists to educate farmers how to make the most of their efforts on the soil.

The most extensive back-to-the-soil movement in history is recorded in the writings of Moses who describes the efforts of the Lord to make of His people, the children of Israel, an agricultural nation. For years they had been drawn away from the farm. They had passed through many vicissitudes, until finally the nation was in slavery to the Egyptians. Then it was that, by miraculous leadings, three million people were taken to a new country, and every man was settled on a farm which, according to law, remained permanently in the family.

The Jews have been known for centuries as a nation of traders. But for a number of years some in the United States have been developing agricultural interests, and this new step in the direction of agricultural education is an interesting move "Out of the cities" is a message for all.

Birmingham Cafeteria "I am glad to be here this morning," said Miss McKay at the Sunday morning chapel hour. "I want to thank the family for the *good letter they sent us. We were so overjoyed as we read it that we cried. You who are here have no idea how much we appreciate letters from home, especially when things are going hard. Everything in our place drops when we get the little SURVEY each week, for it is a letter from home.

"We have started a work in Birmingham that it takes more than human hands to ac-

*A "yard-long booster letter" had been sent by members of the Madison family.

comply. I never realized how great the responsibility would be. We went there strangers. We did not have Doctor Sutherland and Mother D within telephone call or a few minutes ride. We were away from the influence of the Sanitarium and the School. When I was in Nashville and visited business men, if I told them I was from the School, everything was open to me."

Relating the story of their search for a location and the repairs necessary to put the place in order, she said, "While at Madison I learned to use saw and plane, and the women in our company did some of this work. We could not do the plastering, but we were able to save about fifty dollars by doing the painting ourselves. We did not have money for table linen, so we ourselves fixed up the tables. Our courage is good, but we need more workers. We want a man and his wife to open treatment rooms in the same building. There are many calls for treatments. We have a farm of eight acres where garden truck will be raised for the cafeteria.

"We certainly appreciate Mr. Zilke who recently came from Madison. We call him our Christmas present. He will be our farmer.

"I used to read of missionaries in Africa having to make use of boxes for furniture. We Birmingham workers are glad for boxes, and for the box furniture we learned to make at Madison. We do not yet get any wages and will not for some time, but we are thankful that we are not in debt."

This is the spirit of the Medical Missionary Volunteer, and Miss McKay's report shows what it means to establish a city unit with country base on a self-supporting basis.

Medical Missionary Volunteers There is no question but the time has come for the spread of the medical missionary volunteer movement. It matters not what may be the local name taken by an organization of workers, the big thing is to see people set to work. Doctor Magan, dean

of Loma Linda Medical College, writes the secretary of the Volunteers:

I am heart and soul with you in your plan. We are in the throes of this same question ourselves and are just now planning the initial steps in an organization covering practically the same ground that you are.

The question with us is an exceedingly live one. For years the denomination has been letting its nurses drift. Had we only planned to do something of this kind years ago, we might now have hundreds, if not thousands, of medical missionary workers helping in a definitely organized manner instead of 'ho-boing' around the earth for thirty-five dollars or more per week.

There is a new leaflet explaining the Medical Missionary Volunteer movement. It can be had for the asking. Address the secretary, Madison, Tennessee.

The Christmas Spirit It was a two-mile walk for the Madison young people who attended the Christmas meeting of the Christian Endeavor Society of the Presbyterian church, but the spirit there repaid the effort. "At this season of the year," asked the leader, "shall we spend more on gifts for our friends, who in return will probably send gifts to us, or should we spend more on work for the Lord? We are told that if we do something for 'one of the least of these, my brethren, ye have done it unto Me'. When we give to those in need, we are giving to Christ." And the Society decided to raise \$50.00 for Armenian children.

The leader of the Endeavor Society wrote our young people a cordial letter of appreciation for the help they have given:

"I want to thank every one who helped us pray for the money for the Presbyterian Settlement Home, and every one who contributed to the fund. May the Lord bless you abundantly. . . . Our Christian fellowship with you has been very sweet."

Doctor Sutherland spent Sabbath and Sunday with the Hinsdale Sanitarium workers at the time of their mid-winter convention.

THE MADISON SURVEY

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vided for in section 1103, Act of October 3, 1917,
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Captain Lewis Wilson of New York spent a few days with his family at Madison, and immediately after Christmas he, Mrs. Wilson, and Miss Weiland left for their home near Knoxville, where a country base will be established. The Captain expressed himself as wonderfully well pleased with the selection of a place made by Sister Wilson and Brother Norman Wilson. It means something for a family, after years in a large city, to break all ties and establish new relations as self-supporting workers in the South. Were it not for the blessing of the Lord and His rich promises, who would dare undertake some of these things?

Short-course classes are well under way. Among others there is a cooking class made up largely of men. An unusually large number of men are interested in and look forward to cafeteria work. The cabinet class, made up of women who are eager to learn the use of tools, is so large that it is taught in two sections. The group of blacksmiths are enthusiastic because several have a definite job ahead and have come to Madison for mechanical training before accepting a call that requires skill. The first year nurses are making their uniforms, and they are a busy group.

Mrs. Druillard is "Mother D" to everybody at Madison, old and young, students, patients, faculty, visitors, and even Nashville Telephone Central. The children stole a march on her Christmas afternoon, and caused much merriment when she was led

unwittingly under a suspended bough of mistletoe, and a dozen or more little tots succeeded in kissing her even if they had to climb to her face.

Younger members of the Madison family are interested in the Reading Course. Walter Appleby, Emerson Zapata, Elmer Rocke, Floyd Bralliar, Jr., Mary Fry, Clara French, Ada Bralliar, Margaret Holst, and Martha Johnson have received certificates. Fifteen others are reading the books, *The Hand That Intervenes*, *On the Trail of Livingstone*, *Fruits from the Jungle*, and *Comrades from Other Lands*.

New students are reaching Madison even faster than rooms are vacated by others going out into the work. Were it not for the promise of a new cottage soon, some would have to be refused a place in the School. We live in crowded quarters rather than turn any away for lack of room. But we must build.

One fifteen-year-old was found with tears streaming down her cheeks on Christmas morning. "Everybody has been so much better to me than I deserved," she sobbed.

To Our Readers

WITH this, the first issue of volume two, of the Survey, the publishers again announce the policy to send the paper to all interested readers, subscription free. We appreciate the courtesy of a line saying that you are pleased to receive it, and we cordially thank all who have assisted by donating to the publishing fund.

"I am anxious to keep in touch with the work in the South through the Survey. \$2.50 enclosed to help the publishers."

"I found your little sheet on the table of a friend. Please add my name to the mailing list. I am sending my mite (\$2.00) to help bear expenses."

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JANUARY 14, 1920

No. 2

The Gift of Another Student Cottage

The David Paulson Memorial

OVER twenty years ago Doctor David Paulson and Doctor Sutherland were attending a Michigan state meeting, the one in the interest of students for the Battle Creek College, the other in search of prospective nurses. Over and again young people expressed a longing to take the training, but had not the money to meet the requirements. So promising were some of these applicants and so pathetic was their story, that the two men retired to a solitary place where the matter was made the subject of special prayer.

At that time Doctor Sutherland said to his companion, "If the Lord gives me strength, I shall yet start a school to which every worthy young man and woman seeking Christian training shall gain admittance regardless of lack of finances, provided only that he is willing to work for an education."

"Do that," said Doctor David, "and you will have wrought a lasting benefit to the young people. That will mean more for an institution than a large endowment fund."

Battle Creek College was moved to Berrien Springs as the first step toward the accomplishment of that object. And then Madison was established to more fully demonstrate the feasibility of the plan. About the same time Doctor David Paulson

and his wife, Doctor Mary, laid the foundation for Hinsdale Sanitarium near Chicago, an institution that has done a wonderful work for the sick and for the unfortunate, and in the training of Christian workers.

DURING the remainder of Doctor David's life there was the closest spirit of cooperation between Hinsdale and Madison. He was a familiar figure at the annual meeting of rural workers as they gathered at the parent institution. Doctor Paulson's lectures to rural workers were always inspirational, and the trio, Doctor David Paulson, Doctor Magan, and Doctor Sutherland have together solved many perplexing educational problems. And when, by what seemed an untimely death, Doctor Paulson was taken from the work, Madison felt keenly the loss of a most devoted man.

HINSDALE Sanitarium and Madison School have had many things in common; each has been endeavoring to give a practical training for every day duties of life, a training that will make each student a blessing to humanity. The city problem has been a common one, although the opening of city cafeterias and treatment rooms in the South, operated from a country base, is a movement of later origin than the city welfare work centering at Hinsdale.

When, therefore, Madison teachers and students raised the price of a student cottage to help meet the demand for enlarged quarters for those seeking training, the thought came that Madison should have a David Paulson Memorial Cottage. What more fitting tribute could there be here than a cottage filled continuously with students in training for the work so dear to his heart, and for which he was willing to sacrifice his life!

At the mid-winter conference at Hinsdale this matter was proposed. It met with an enthusiastic response, and the workers raised a good sum among themselves. It is their plan to give the hundreds of friends of Doctor David an opportunity to assist them in the erection of this memorial to his name on the Madison School grounds.

ONE evidence that this memorial cottage will meet with the approval of Doctor Paulson's friends came at the Hinsdale

meeting. Miss Lucy Page Gaston, founder of the Anti-Cigarette League, a mutual friend of Doctor Paulson's work and of Madison, attended the meeting at Hinsdale, and at once responded with the words, "Of course I want a part in the David Paulson Memorial Cottage. You may put my name down for one hundred dollars."

This four-room cottage should shelter eight students-in-training who should develop the same spirit of sacrifice, prayer, faith, and devotion that characterized the Doctor. Those who wish a part in the building of this little cottage may send donations to the Nashville Agricultural Normal Institute, Madison, Tennessee, from which they will receive a receipt direct; or, they may send the money to Mrs. Caroline Clough, Hinsdale Sanitarium, Hinsdale, Illinois. Be the gift large or small, our thanks will be cordial.

The Annual Board Meetings

THE Madison School is chartered under the General Welfare Act of the State of Tennessee, and, according to its constitution, the organization calls for a board of incorporators and constituents; a board of trustees, which holds the property and safeguards it for the purpose for which the charter is granted; the patrons, persons who in one way or another have contributed twenty-five dollars or more to the upbuilding of the institution; and a board of management, appointed by the patrons, to whom the property is leased by the trustees, and whose duty it is to outline the work of the School, elect the faculty, and so forth.

The annual meeting of the patrons, and constituents, and the semiannual meeting of the board of management were held on the thirtieth of December. The activities of the past year were reviewed and plans laid for future work.

From the farm came the crop report:

360 bushels of wheat
 15 bushels of rye
 80 bushels of barley
 270 bushels of oats
 80 bushels of soy beans
 20 bushels of buckwheat
 400 bushels of corn
 100 gallons of sorghum
 5 bushels of cane seed
 60 tons of alfalfa hay
 3 tons of Sudan grass hay
 90 tons of ensilage
 10 tons of straw

The dairy reported 6696 quarts of cream and 9535 quarts of whole milk which was used by the School and Sanitarium. The institution pays a low wage to its students, so a proportionately low price is charged for meals and for all food stuffs sold to the home market. Had the dairy products been sold at Nashville prices they would have brought approximately \$7000.00, whereas they were sold to the family for \$2500.00.

Reports were given concerning goats, bees, sheep, livestock, garden, fruit, building activities, new tools and machinery, etc. The food factory has done its first year's work for the public, and notwithstanding some heavy repairs, made necessary because of the worn condition of the machinery in the old food factory when it was taken over, it has cleared expenses. Food prices are higher than ever before, but it has been the purpose to keep prices of crackers, meat substitutes, and other products as low as possible.

Concerning the feeding of the School family, the faculty took action over a year ago to serve meals to the students at pre-war prices. This it has done although it has taken from the faculty money that otherwise would have gone to them as salary.

During the past year the Sanitarium has had a good patronage, its capacity being taxed most of the time. The Sanitarium furnishes a market for products of the orchard, garden, and dairy, and is the main source of cash income to the institution, as well as a strong educational element in the training of workers.

During the year, the teachers for the sake of advancing the work, voluntarily undertook certain activities that they knew would reduce their salary. To illustrate, they used in certain missionary activities, including city missionary work, charity cases at the Sanitarium, etc., approximately \$4000.00. This would have added materially to the salary they received.

It is sometimes questioned how people can live at such low cost at Madison. Several elements enter into the solution of the problem:

Life at Madison is very simple, and all there are learning to bind about their wants.

The family is away from the city temptations to spend for carfare, eatables and nicknacks.

Plain clothing is the fashion, and those who wear the nurses' uniform find that an economy.

Food is served for one-third, possibly one-fourth, what it costs in the city. This is made possible because the School raises a large part of its food, and because of the low wage scale.

Every member of the family may have remunerative work, thus reducing the burden of heads of families.

Students have received over \$15,000.00 in the form of wages, and, with this they have paid their way through school. This is at the rate of ten cents per hour. Multiply that sum by three or four to get an estimate of the work they have been doing and what it would have cost them had they been working where a higher scale prevails.

A large proportion of the students make the price of their board and room by working for the institution, and a good many do more than this. A dozen students, settled with recently, took out in cash over \$900.00, an average of over \$75.00 apiece, after paying their way for two years.

Madison works on the present basis for the sake of placing a training for missionary activities within the reach of any man or woman who desires it badly enough to work for it. It requires a spirit of sacrifice on the part of the teachers and students. That it has such a corps of workers, possessed of that spirit, is evident from the foregoing statement that their voluntary donations to the work reduced their salary practically one-half.

It is for these reasons that they have courage to ask friends to assist in the erection of buildings that will make possible a better and larger work.

Brother Albert Zilke, for over a year a student at Madison, has joined the Birmingham unit of self-supporting workers. He will act as gardener at the country base for the city work. One can not but admire the courage of the young people who dare undertake such enterprises with no promise of remuneration except as they make it.

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Sabbath Sermon by Our dear Elder Haskell

Elder Haskell was with us Sabbath,

January 3, the first time for a number of months; and, for the first time in all the years that he has been a frequent visitor, Sister Haskell was not with him. He is left to carry forward the work of the two after she has laid down life's burdens. The reason why is known only to the Father, but He doeth all things well.

Speaking of the times in which we are living, Elder Haskell stated that, if the end should come to-day, it would be found that everything foretold by the prophets has been fulfilled, or is being fulfilled somewhere in the world at the present time. We are living in the time of a crisis, and now, as in every crisis, God is doing wonders for His people. One evidence of this is the amazing progress of the gospel. Whole tribes of heathen are being converted. Such a movement the world never saw before. At the same time, Satan is putting forth every effort to blind the minds of men to these things, and some will live through the most wonderful manifestations of God and never see them.

Men do not form character at the time of a crisis; character is being formed before hand by the continued repetition of right acts; then, when the crisis is approached, men have the character that will carry them through the time of trouble without a Mediator. No one will be able to pass safely through the times just ahead of us who is not living up to all the truth he has received.

Cut Food Prices

Henry Field gives the following good advice as to the best and most reasonable way to reduce the high cost of living:

The one sure way to beat the 'high cost of living', is to raise your own living. It can be done easily; if not all of it, a big part of it. It costs no more to make a garden than it always did. There is no increase there. The garden will yield just as much and just as good stuff. With everything at the grocery store and the butcher shop about doubled in price and cut down in quality, it is time to declare your independence and grow your own vegetables.

Elder I. M. Martin, President of the Tennessee River Conference, addressed the School family, Sabbath morning, December 27. He stressed the thought that every church member should play some active part in the work. "Many of us are merely marking time. There is as much difference between mere head religion and the activity called for to-day as there is between the soldiers in the army who mark time and those who go over the top. We need men to go over the top."

Why You Get the Survey

" It keeps people in touch with the work in a remarkably effective way."

" We are much interested in the South, and the Survey increases that interest."

" The Survey is seldom in the house an hour before it is read through."

From far off Natal, South Africa, "I am much interested in the Survey. I always read it as soon as it comes."

And from Venezuela, "Having enjoyed the Survey, we do not want to miss a single number."

" We are sending \$2.00 to show our appreciation of the Survey."

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Misfortunes May be Blessings in Disguise

How Shall We Meet the Loss of a Cottage

WEDNESDAY, January seven, Gray Cottage, commonly known as Cottage Number Fourteen, burned to the ground. Fortunately the fire occurred in the daytime, and no lives were lost. Almost the first thought was, "Where is the Hirst baby?" Not an hour before the mother had gone to class, leaving her baby in the cottage. But the baby and all other roomers were out when the fire started.

The cry of fire came too late for the fire engines to extinguish the blaze, and every thing went up in smoke.

Already so hard pressed for room that we hardly knew how to care for the family, this loss of a cottage came at a most unfortunate time, but steps will be taken at once to build again on the same foundation. According to the estimates given last week, it will cost \$2100.00 to put up a cottage that will house eight students. We are taking the first steps by faith, believing that friends of Madison will rally to the help of the School with means for this building. After doing what we have already done in the way of building on our own resources, this is the only way open to us.

THEN there is the matter of student losses. "You may have my bed, and I will sleep on the floor," was the spirit of the

hour. Immediately the needs of people, left with nothing but the clothes on their backs, were met in a most generous fashion. Donations of wearing apparel and bedding were brought in; the family together made comforters, gowns, and underclothes. But this is only the first step. Some of the young people will receive help from home, but there are others who have no home folks. What about them? Imagine yourself in the same position as these burned-out ones. With four children in mind, ages eighteen months to seven years, you will recognize an opportunity to fill a barrel with clothing that can be remodeled.

As soon as possible after the fire, the family held a meeting at which donations were called for. The most urgent needs ran about like this: two dozen sheets, six dozen towels, twelve quilts, twelve blankets, stockings for twelve, rubbers for twelve, twelve pillows, handkerchiefs, underclothing, night-gowns, etc., etc.

It was interesting to watch the responses. People who had little more than the bare necessities themselves divided their supply with the unfortunate ones. As article after article was called for, one would offer a towel, another a pillow, another the price of a quilt, and so on until bedding was supplied and a change of clothing for the coming Sabbath.

The student body had just raised a purse to help re-fit a family in the community that by fire had suffered the loss of everything it owned, when this calamity overtook us. We believe that this loss will be made good to the losers through the kindness of our friends as soon as they learn of the needs. Class work has been postponed for

a few days, and as this issue of the SURVEY goes to press, women are sewing and men are hurrying through with other work in order to begin rebuilding the cottage.

This is a time when we shall appreciate hearing from distant friends. Address communications and donations to Dr. E. A. Sutherland, Madison, Tennessee.

In the Interest of Textile Arts

IT is a significant fact that while some writers of note are advocating a movement which they call "forward to machinery", there are groups of workers equally as earnest who are doing all they can to revive the lost art of hand work.

Education in the truest sense of the word is a preparation for those things that are coming. The difference between the foolish and the wise virgins, pictured by Matthew, is that while one group was ready for what was coming the other group was unprepared. To-day there are the prepared and the unprepared.

The time is not far ahead when we shall be able neither to buy nor to sell. Some may say that because of the soaring prices of material, we have about reached that condition already. But in a more serious sense, the time is coming when we must be prepared to care for ourselves in a more complete way than ever before.

THE Bible gives inside light on this time, and then teaches how to meet the condition. The tendency of both capital and labor is toward autocracy. Conditions will arise that it will be impossible to meet without the sacrifice of principle. If we buy and sell, it will be at the price of liberty of conscience.

The last war, and the more recent struggles between capital and labor, force recognition of the fact that the better prepared we are to care for ourselves, so far as food and clothing are concerned, the greater freedom we shall enjoy.

THE plan of cooperation followed in the Madison School permits groups of workers to go farther than they might otherwise go in matters of providing for their temporal wants. Madison has been solving some of these problems such as raising its own food, erecting its own buildings, and so forth. But heretofore it has been impossible to find men and women willing to dedicate themselves to the solution of the problem of making wearing apparel. We have had dressmakers, but the time has come to develop further the art of dressmaking, and to stress weaving as well as sewing, shoe making as well as cobbling.

We reap the benefits of low cost of food because we have our own farm and raise what we eat. We are to that extent free from the high cost of the city. But in buying clothing we are caught by the high prices of labor and material. Steps have now been taken to add to the School curriculum three new departments: the production of material as well as the making of women's clothing; the making of men's clothing; and the preparation of leather and the making of shoes. A number of persons have dedicated themselves to the development of these enterprises, and Mrs. Lida F. Scott has pledged the money for the erection of a building to house these new crafts.

Thus is marked a new era in the work at Madison. To some it may seem as strange as the building of the ark by Noah. But when the flood came men ceased to laugh at Noah.

The Spirit and Mission of Berea

IN response to President Frost's invitation, Dr. Sutherland spent several days at Berea, speaking a number of times to the students. On his return he outlined for the Sanitarium family, the history and work of this remarkable institution.

Berea College is a child of Oberlin College, and of Oberlin and its work all ought to know. John Oberlin, whose name is perpetuated by the Ohio institution, did his work in the Vosges Mountains of France in the days of the French Revolution. He located in a destitute country, established schools, and taught things needed in the daily life of the people. The trend of popular thought was changed and environments were altered as new methods of agriculture were introduced, better buildings erected, better diet taught, better roads made.

In all these reforms John Oberlin took the initiative, and, although a minister by profession and a university educated teacher, he became an expert blacksmith. Then during the Revolution, when the preacher was forbidden to assemble his people, Oberlin, the blacksmith, carried forward his religious work and held his people together.

BEREA College was established in the fifties, by men from Oberlin College, for the purpose of helping the mountaineers. When the Civil War was over, the freedmen called for a practical education, and, for a number of years, in fact until the Kentucky legislature took action to the contrary, both races were admitted to Berea. When the separation came, money was raised and a school for the colored students was established at Louisville. President Frost bore this burden, and also raised a large endowment fund to enlarge Berea's work in the interests of the mountain boys and girls.

It is Berea's purpose to so train its students that they will be kept from the large cities of the North and will return to their mountain homes with the principles of bet-

ter housing, better feeding, better clothing, a higher appreciation of good literature, and an ambition to better the roads and schools of the mountain districts.

BEREA has a model log house, fitted with work rooms, where the girls are taught to spin, to weave, and then to make their own clothing. They are taught the household arts, that when they go back to their mountain homes they may not only make the family more comfortable, but may be able to earn money.

Model homes are conducted by Berea teachers and groups of students, the group doing all the cooking, washing, laundry work, mending, and other duties incident to a well-kept home.

It is an interesting fact that among 2000 students and 125 faculty members at Berea, not one uses tobacco in any form. No bad language is heard on the place. There is a marked Christian spirit on the part of teachers and students, a spirit of sacrifice and devotion to humanity.

Work is provided so that, with a small sum of money, students can meet their expenses. Everything possible is done to enable worthy young people to gain an education. Berea has a large farm and fine buildings with modern equipment.

Dr. Frost has given forty-two years of his life to this work, twelve of this time to Oberlin College and the last thirty to Berea. No sum of money can serve as remuneration for such a life of service, but who can estimate the results of the effort when two thousand students each year imbibe the spirit of Berea, and return to their mountain homes as teachers and community workers, to reproduce there the Berea spirit of love and sacrifice.

Professor Spaulding's book, "Men of the Mountains", contains an interesting chapter on Berea College and its work. Southern Publishing Association, Nashville, Tenn., paper cover 50 cents; cloth binding \$1.00.

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An Appealing There came a letter from a
Appeal friend, parts of which we pass
on to you.

Last summer while in South Carolina I learned from a school teacher of "the Mid-summer Drive against Illiteracy" and determined to have a part in the work. Miss Smith had a car so she went to the country, but I started for the cotton-mill district. I secured ten pupils, which was the rule for a class, hastened to the county superintendent's office where I secured, free of charge, copies of Country Life Readers, Camp Arithmetics, and material for a blackboard. The principal of the regular school taught the night classes in the school house, so I took the mothers who could not attend at night.

Three women came from nine-thirty to eleven in the morning. Then all work stopped, while they got dinner for the mill hands. Then I had other classes until half past five in the afternoon, when I had what should have been my mid-day meal. After supper I taught a class of men who felt too backward to go to the regular night school.

Perhaps you think it was child's play, this teaching men and women to read and write. I myself thought it would be fun, but I found it was different. I could not eat and I lost sleep, but I stuck to my job, and the results were highly gratifying. The board of education gave me fifty-two dollars, but the most satisfactory thing was the improvement I could see in the lives of the people. Women looked at each other with tears in their eyes and said, "Just think! twelve days ago we did not know *anything*, and now we are actually reading and writing, and we have learned a heap o' things, besides."

So writes Sister Walter Fee, of Liberty, South Carolina, and she adds, "I have written you this to show our great need. Our

greatest need is a nursery and a kindergarten. If you could see these poor little neglected children with no training to fit them for life's duties and hardships, I believe you would attempt to rally workers. We do not need college graduates; we need women with a heart and a will to work. There is need of treatment rooms and nurses, a school of health for the older ones, a sewing room, and a carpenter shop for the growing boys, and—well—everything."

A Place "The world needs people who
For You can do team work, and I am so glad to see you in training for such work," said Dr. G. R. Harding, who, with his son, spent a little time at Madison and addressed the young people in a Sabbath afternoon service. Dr. Harding is superintendent of Columbus Rural Rest Home in Ohio, and he confesses the same difficulty as other institutions in finding consecrated help, willing to sacrifice personal interests for the upbuilding of a cause. The Medical Missionary Volunteer movement is an effort to encourage that team work. "We need a cook and dietitian who is full of enthusiasm, who has the power of leadership, and who can see a great missionary field in preparing wholesome food for others. Our great difficulty has been to find people who are willing to work together unselfishly, and willing to cooperate in carrying forward an enterprise."

The David Paulson Memorial Cottage During the week a letter was received from Mrs. Caroline Clough, Hinsdale Sanitarium, Hinsdale, Illinois, stating that friends are responding to the call for means to erect at Madison a memorial cottage to Doctor David Paulson. As the word is passed around and the Doctor's friends learn of this plan, we are confident that many will want to have a part in putting up this building which will house eight students in training along the practical lines of education so dear to the Doctor's heart. President Frost of Berea, when he heard of the plan to erect a cottage in Doctor Paulson's memory, stated that he, too, wanted to have a part-

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Associate Yourselves and Ye Shall be Broken

What Then Shall We Do

THE sermon Sabbath forenoon was preached by Elder S. E. Wight, president of the Southern Union Conference. The text is found in the eighth chapter of the Book of Isaiah, verses nine to fourteen. In these days of multiplying unions, both working-men and capitalists question how to meet the situation without becoming members of some organization. Attempts are being made on both sides to better conditions, but Christians should keep free from these entanglements. The Bible teaches a better way. We need not antagonize those who see in these organizations the only way to hold their own in the world struggle, but it is our privilege to follow the instruction of Isaiah: "Sanctify the Lord of hosts Himself; and let Him be your fear and let Him be your dread. He shall be for a sanctuary."

In the days of Israel, when a man was in trouble, he was instructed to flee to the tabernacle and lay hold upon the horns of the altar; there no enemy had right to attack him. God is to be our sanctuary; and, in the midst of world disturbances, we are to find refuge in Him.

THE sermon suggested conditions and problems that were met and solved in the days of John Oberlin. And in view of

similar conditions, Madison is planning to provide additional means of support and work for its family. In matters of diet it has solved the problem. Students pay ten cents for food that in the city costs fifty cents. This is made possible by the cooperative method of work in the institution. While the gardener, working for a small wage, raises the food, the cook is preparing it for the table at the same low cost; the gardener's washing is done by students working on the same wage scale, and so on in all the departments of the institution.

THE problem that now confronts the School is the development, to a greater degree, of the ability to prepare wearing apparel. We can raise our own food, cook, manufacture foods for the market, build our own shelter, care for the sick, educate children and train workers, all on the cooperative plan. Now there is the problem of greater efficiency in the making of wearing materials and garments.

To develop in a body of students the ability to do all these things is a wonderful education in itself. When that training is combined with literary, scientific and spiritual education, it produces workers who have no trouble to find standing room in any land.

It was such an educational system that enabled John Oberlin, through the period of the French Revolution, to carry forward his work as a preacher of the gospel, when other ministers were either killed or im-

prisoned. It is the true way in education; it is the Master's way, and we want more and more of this ability.

Elder Wight's discourse was a real inspiration to add zeal along this line.

COTTAGE FOURTEEN burned, leaving a dozen students without rooms. The School was already over-crowded, and it is necessary to rebuild at once. We are depending upon friends of self-supporting missionary work, and upon the friends of students-in-training who make their expenses by work, to furnish the money. If a large number will each contribute a moderate sum, the amount will soon be raised. What are you willing to do?

Address or send donations to Dr. E. A. Sutherland, Madison, Tenn.

The Short Course Exhibit

ONE must attend an exhibit in order to appreciate it, for verily it is a unique form of entertainment. For seven years Madison has offered short course work, until now it is recognized as one characteristic feature of the institution. In "ye olden days" it was the custom for mechanics to learn their trade on the apprenticeship plan, spending long years in the mastery of a subject. But learning-by-doing has advanced by leaps and bounds, and especially since the great war taught the necessity of preparedness.

Thursday evening there was held one of the most profitable short course exhibits in the history of the School. "Both young men and young women should be taught how to cook." That is not only theory, but practice at Madison. The class this term consisted of ten young men, and it made mouths water to see the display of fine loaves of bread, the buns, the cinnamon rolls, and the salads, and to hear those young men describe the making of these, as well as what they call "Madison Laxa Bars", a product of this particular cooking class.

While Mrs. Sutherland was teaching young men some of the simple processes of cooking, Brother Howell had eight women in tool work. They turned out six

tables for students' rooms and eighteen stools for use at the Sanitarium. People who had never before used hammer or plane had reason to be proud of this effort. It does a woman as much good to know how to use tools as it does a man to learn the secrets of the kitchen.

Brother Rimmer and his class of seven men work on the basis that it is a disgrace for a man not to be able to sharpen his own tools, repair his own machinery, and so forth. The class built a forge, made chisels, tongs, and hammer heads, and studied the mechanism of the gasoline engine.

The operating room drill, conducted by the second-year nurses, was a pleasing demonstration, and the young ladies of the first-year class who appeared in new uniforms, right up to the standard, and made by themselves, were as happy as any one on the program.

"I do not hope to contribute anything to these splendid exercises," said Mr. E. W. Thompson, Secretary of the Board of Trustees of Travecca College, and a guest at the Sanitarium. "I feel like the Queen of Sheba when she came to look over Solomon's greatness. She was completely overcome, and I feel that way when I look into your work. You are making

men and women; you are developing character. You are doing some things no one else is doing in this country. I feel thankful that I am out here to get health and to learn how to live, how to eat, and how to take care of myself. Although I came in search of health, I also am getting a short course training. I know that the influence

and the effect of this short course will remain with me throughout life. I am getting better physically, and more than that I am getting a vision. It is a great privilege to me to attend your school. The work you are carrying on is wonderful. I do not know anything to compare with it. I want to bid you God-speed."

The Medical Missionary Volunteers Meet a Hearty Response

OVER twenty years ago when Doctor Sutherland first visited the city of Nashville, Brother L. A. Hansen and wife were operating treatment rooms on Deaderick Street. They spent many years as medical missionaries and in handling health foods. They were pioneer workers who made many friends, and planted seeds of truth in many hearts. To-day we are reaping where these early workers sowed. The Medical Missionary Volunteer Band has a purpose to encourage nurses and medical workers to dedicate their lives to the Lord's work in the same self-sacrificing manner as did Brother Hansen and his co-laborers. Brother Hansen's response, therefore, to the Medical Missionary Volunteer movement is not a surprise. To the secretary he writes:

I have been greatly interested in the SURVEY, in the development of the health work in connection with other Madison interests, and in the Medical Missionary Volunteers. I cannot tell you, nor can you imagine, how much I appreciate seeing the various lines of health work going forward so well in the South. Perhaps you do not know that Mrs. Hansen and I were pioneers

there. Over twenty years ago we began work in Nashville, and for years worked very hard. Later, as Medical Secretary in that field, I had more extended responsibility. I know something of the needs of the field and of the difficulties in meeting these needs.

From what I have been able to gather concerning the principles of the Medical Missionary Volunteers, it seems to me the plan is one of the most effective that can be devised for supplying true medical missionary workers.

Be assured I will give my heartiest support to the principles of this organization. I do not know that I am entitled to active membership, but perhaps you have an honorary list. I am not located in the South, although my heart is there. Anyway, I am signing the membership slip, and I enclose a check for \$2.00, which I suppose you will count as a contribution, since you have no membership fee.

I will at once prepare an article for the *Review* covering some of the features of your work. I wish from time to time we might have reports from various parts of your field. I know of no better way to interest others than to tell what is being done. Good reports are going into the SURVEY, but we do not want to reprint them.

The Influence From a former student, who, **Lasts** when she came to Madison, was entirely unacquainted with its principles of life, and who has recently married, comes an interesting letter from which we quote: "We are both Madison-trained. Our program runs: to bed at 9:30, and up at 5:15 in the morning; graham bread instead of white; and corn meal mush, but no meat

"I shall never regret the time I spent at Madison although at the time I did not show my appreciation. Blame that to my stubborn nature, for in my heart I do appreciate all that the School has done for me. Some time I hope to visit you. I nursed a great many influenza cases, and was busy from October until the middle of March, when I had to give up because of overwork."

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vided for in section 1103, Act of October 3, 1917,
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A Significant Question A brother who has been helping Southern educational enterprises, and who is intensely interested in all self-supporting activities, writes, "Do those Southern schools let their farm implements stand out uncovered? We cannot afford that kind of management here."

Above all others no self-supporting enterprise can afford to be careless in the use of machinery and tools. And we hope that, as a group of workers, we are able to answer with one voice that we have learned this lesson in economy.

So far as Madison is concerned, those who have visited the place will remember that every machine has its stall, and every implement and tool its place. The head of each department is responsible for the care of all tools and machinery belonging to his department, and once in two weeks an inspector from outside the department checks up and reports all missing or misplaced tools. More than one student, not over-careful in his habits, has felt the sting in the law, and has thereby gained respect for the Madison system of caring for its tools and machinery.

The Reading Course Professor John Thompson, Educational Secretary of the Southern Union Conference, met the family Sabbath afternoon. He gave an interesting talk on the importance of having a definite aim in life. "Madison as a School has a definite purpose in the training of students, and I find that a large proportion of you students have a definite ambition." Referring to the number of reading course certificates issued to Madison students he said:

"It seems that every time I return to my office after a trip through the conference, I find a letter from the secretary of your soci-

ety asking for reading course certificates. Your society has received more certificates than any other society in the Tennessee River Conference; more even than any other in the Union. I am glad to see that you young people are reading a lot of books."

From the Kingfield School Brother G. Fayette Knapp has been assisting Sister E. R. Allen in class work in the Kingfield School near Franklin, Tennessee. Among other things he has been teaching music. During the holiday season he wrote, "We have no school this week, but six of the children come each day for music lessons. I now see more in the one-study plan than I ever did before." In this, he refers to Madison's plan of class work, each teacher spending a three-hour period daily with a group of students. Intensive farming by educated men brings results; likewise, intensive teaching by men and women properly trained for their work, produces results in the intellectual world.

Teaching That Lasts "You all have a powerful name for making folks learn, and I want to send my child to your school." This was the message that came from a mother as her little girl entered the Flat Rock School.

A lady went into an office in Atlanta and was waited upon by a young girl. Some points of faith were mentioned which the young girl explained fully. In answer to the surprised inquiry of the lady she said, "Well, I ought to know something about it. I attended an Adventist school at Douglasville for two years. I am just as much an Adventist as you are."

Send It to Friends

Send the names of your friends for the Survey mailing list. It will go to them free, as it goes to you.

"There is always so much good instruction in it," writes a reader.

"I have read each issue and then passed it on to others to read," writes a Professor in the State University.

The Madison Survey

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Training Students to Bear Responsibility

He that had received the five talents went and traded
with the same, and made other five talents. Matt. 25: 16

NOT how much a man knows, but how much use he can make of what he knows, is the test in life. The Lord Himself portions out the talents, one, two, or five, as the case may be. It is the purpose of the school to develop this natural ability, to direct in the use of the talents, until the one becomes two, and the five are increased to ten.

There are two methods of procedure, the information-gathering method and the developing method. In fattening geese, the packing, cramming method is followed, but skilful hands and active minds are made by the "learn-by-doing" method. And the battles of life will be won by students trained by this developing method.

Under the first of the two methods of education, students shirk responsibility; under the other they are in search of burdens and responsibilities. It is Madison's purpose in dealing with prospective workers to load on responsibility, to create a love for it, and to develop ability to carry the load.

WE are told that schools in these days should be entirely different from those of former years. The proper place to locate the school is on a farm, both for

the healthful atmosphere, and because farm duties are among the best in this world to develop the talents needed in Christian living and work for the Master.

The great thing in life is to know your job and to be able to do well that particular work. Then more work and greater responsibility will be added. The better we do our work, the more work will be turned our way. That is the divine plan, and we need not fear that we shall break physically when we follow it, for there is a promise which meets this particular situation. The promise is, that when God's ways are followed, health will spring forth speedily.

OF all people, the self-supporting worker should be looking for the hard job, for the difficult undertaking, for the work that has been neglected, overlooked, or cast aside. As we assume responsibility, as we get under the load in the Lord's appointed way, His spirit will be given to help us meet the situation. That is the meaning of the out-pouring of the latter rain,—ability to carry hard and perplexing lines of work for the Lord.

God wants more from us than our tithes and offerings. He wants us, and all there is of us, in active service in His vineyard.

Chapel talk by Dr. Sutherland

That is what He needs, and when we have committed ourselves to His plan, it is our privilege to be contented with our lot, to be happy and full of enthusiasm. When we have the same devotion to our work that one has for a person whom he loves, we

will not be heard to complain that the work is too hard. Our ability to bear burdens will increase. The two talents will become four, and the five will grow to ten. "Well done, good and faithful servant," will be reward enough.

Repairing the Fire Loss

MADISON lost one of its cottages by fire, and it will take \$2100.00 worth of material to rebuild.

"I am sorry to learn of your loss," writes a friend. "In it all there must be a lesson. This may be the best way to see how many friends the School has."

The teachers have given themselves without reserve to the training of self-supporting workers. They are making it possible for students to attend Madison without a tuition fee. And even better, students can earn, in large part, the remainder of their school expenses.

Madison depends upon friends of this kind of education to provide rooming accommodations for workers-in-training. We have never been disappointed by these friends in the past; we do not expect them to disappoint us now.

Madison was crowded before the fire; imagine conditions now. And still other students, promised admittance, are waiting for a place. We have begun to rebuild, relying upon your good faith and generosity.

The Needs

Foundation	\$ 65.00
Framing	440.00
Roofing	275.00
Flooring	215.00
8 windows	64.00
10 doors	85.00
Wall board	290.00
Paint	75.00
Screens	55.00
Porches	274.00
2 chimneys	90.00
Casings	172.00
Total	2100.00

Please Let Us Know

How many of these things

or

Which one of these things

or

Which part of one of these things

You are willing and able to provide for the new Student Cottage

Address Dr. E. A. Sutherland,
Madison, Tennessee.

We thank you cordially for

Cash or a pledge payable by the first of May.

Arise and Build

A Quick Response Which We Interpret
to Mean that Help is Forthcoming

THIS issue of the SURVEY was about a former student, whose heart is in the ready for the press when the mail Southern work although home duties keep brought a letter from Brother Earl Kutcher, him in Ohio. So hearty is the response, so

generous the spirit, that it almost makes the tears come. It was not written for the public, but we venture to pass it on.

"I have been very much interested in reading the home letters, as I call the SURVEY with its live messages. It is always read first when it comes. All last week I was planning on getting to Navarre, a town five miles from here, to raise my checking account, so as to send my bit toward the new cottage I read of in the previous issue. On account of cold weather and ice I could not go until Friday, when it got warmer and rained.

"This afternoon I ventured to our mailbox, about a mile distant, and found the SURVEY of January fourteen, which told of the fire and the loss of one of your best cottages. I felt bad to learn of such a loss in mid-winter, but I admire the spirit manifested by the family, each one willing to help the other person. It was at Madison that I first got my training to be of help to others without expecting something in return.

However badly the cottage was needed, I feel that the fire must be a blessing in disguise. I am glad to see that you are looking at it in that way. This morning I read in Professor Spaulding's book, "A Man of

Valor", the chapter entitled, "Not by Many, but by Few," and I marvel at the young man Jonathan and his faith in Jehovah; I see the same spirit in you at Madison, as by faith you take the first steps to rebuild the cottage. I believe means to put it up will soon come in, and yet more for other cottages. Surely the Lord's work must not be hindered, and young people must not be prevented from getting their training for needy fields by lack of cottages.

"How I would like to get into the work somewhere down there. When one gets the Madison spirit he never again can get very far away from it. Enclosed find check for \$25.00. In about two months you may count on me to help again on which ever building most needs help. My income is small because there are three of us to share it, but I will save all I can get hold of to assist you in making homes for students. It is not much, but I will do my mite."

This letter breathes the spirit Madison has so often met on the part of its friends. We believe it is the forerunner, the harbinger of good tidings to come from other quarters. God bids us "Arise and build". This we are doing, trusting in Him and you.

Two Methods of Discipline

DEMOCRACY means that all the people pull together, but according to that definition it is evident that the system of government in many schools is not democratic. It is very evident that students and teachers are on opposite sides, and sometimes in open combat.

Teachers make the rules, and teachers attempt to enforce these rules. Students do not recognize in many of these rules anything of vital importance. To break a teacher-made rule does not seem wrong to them. To avoid detection is their chief problem. The effect on character is not considered.

Chapel talk by Dr. Sutherland

The student works on the basis of the burglar who has no respect for the law itself. His chief concern is to dodge the officers.

The controversy between capital and labor, the disregard by each of the rights of the other, is encouraged by the spirit that exists between students and teachers in many schools.

MADISON'S rules are statements of principles, discovered in the course of the school's operation, or developed by the united study of students and teachers. This method of legislation brings the two elements of the school together instead of separating them. Teachers are amenable to the laws

of the School to the same degree as are the students, and both are alike subject to punishment in case of violation. This puts rules and regulations on a different basis, and makes obedience a moral obligation.

"Am I my brother's keeper," is answered in the affirmative. The burden of good government is laid on the body as a whole, and, if I see one of my fellows going wrong, and do not seek by proper methods to correct his error, I myself will suffer equally

with him when the matter comes to the light.

Both teachers and students need to learn to control their affairs instead of being controlled by circumstances. They need to learn to be punctual in meeting appointments. The best disciplinarian is he who has most completely learned the lesson of self control. There are hard times ahead, when will be needed all the powers of self-discipline we can possibly develop during student life.

A Glimpse of the Needs of Honduras

MADISON always seems like home to us because of our long acquaintance with teachers and the oneness of our purpose in work," said Brother Karl Snow at the Friday evening vesper service. After several months in the States, Brother Snow, his wife and baby are returning to their work in Honduras, and they gave Madison the pleasure of a brief visit.

Honduras is about the size of the state of Pennsylvania, and has a population approximating 600,000. The school site, near Siguatepeque, is about eighty miles from the end of the railroad, over the mountains and through the jungles, and is reached by going on mule-back. It is 3500 feet above sea level, and has a very delightful climate.

Several years ago Brother and Sister Snow established an English school for native children, in which is taught also carpentry, farming, blacksmithing, sewing, and drawing. Children of Catholic priests and of prominent officials have attended the school. The Government is willing and anxious to help such enterprises, and has assisted this school in a financial way. Brother and Sister Howard Loftin, and Brethren Murray and Schwerin have been connected with this school. Brother Murray and wife are now doing self-supporting missionary work in Salvador, and Brother Schwerin is a very successful canvasser in Honduras, Costa Rica, and Columbia.

Among many other interesting things Brother Snow said:

Do not get the idea that after you cross the water and get on to foreign soil a great transformation will come into your lives, and that you will be good there. In a foreign field you will be what you are here. If you cannot get along with those about you here, surely you cannot do it in a foreign country. Your hardships and disappointments here will better prepare you for the harder work outside.

I want to emphasize the importance of learning everything you can. Nothing of a practical nature will come amiss. You have to do *everything*, if you are a missionary. People expect you to do whatever comes along. When I was a boy, there were three things I declared I never would do; I would not teach, I would not doctor, and I would not preach. And I have had to do all these and many, many other things. When I went to Central America I knew but little about nursing and the care of the sick and injured, but I had "Home Hand Book", and I used it to good advantage. I have given medical help to hundreds of cases.

The cafeteria and treatment room work in Nashville is good, and I wish a similar work could be done in the cities of Latin America. What an advantage it would be to have a restaurant and treatment rooms in Tigucigalpa, in order to teach better ways of living, and to care for the sick.

We need schools of this kind in Central America. I am looking forward to the time when workers from here will start something of this kind. I am willing to help in every

way I can. You who are ready to locate, do not overlook Central America. But I want to assure you that you will find lots of hard things that will try your patience and your faith, and you will need to rely on God as you never have before.

The work may easily close in this country. The great unrest of Mexico is having its effect on other countries. Let us work while we can. One person alone cannot do much. Three or four families should unite to build up a work. They must cooperate and keep close to each other. We all expect to live together in heaven, and we should work together here.

What Shall From an anxious mother
The Answer Be comes a letter to this effect: "I have been urged to write to you about my boy, to see if you would be willing to accept him at Madison, and try to do something for him. He is wayward and disobedient; he smokes when he can get a chance. I have put him in the public school because the church school teacher could not handle him. I find that G—— is no place for him, and he is only receiving evil continually. He stays out nights, and I cannot persuade nor compel him to stay home. If we have no school that can help him, I will be obliged to place him in a Junior Republic. He is only fifteen years old, but he has the stature and strength of a boy of eighteen. I confess I am utterly at a loss to know what to do with him, and I am praying earnestly for the dear Lord to send me wisdom and help from some place."

To such letters it is necessary to reply that Madison does not offer class work for fifteen-year-old boys. It is a school for men and women, who, after brief training, are prepared for various self-supporting activities. But the question comes, What shall be done for this boy? If the little town of G—— is near the city, and the boy is being swept off his feet, should not this be warning enough for the parents to seek a home in the country, surround their children with natural environments, teach them

to love out-of-door activities, give them a part in the home work, and make them partners in the development of a home under natural conditions? No school can do for this fifteen-year-old boy what lies within the power of his own parents, provided they follow the Lord's instruction in regard to choosing a home.

Our advice is that father and mother locate near some one of our rural schools. They should be a help to the school in its community work, and the school will be a great blessing both to the boy and to his parents. The best way to break bad habits is to create an intense interest in doing good things. Interest in good acts has the same effect upon evil habits as warm sunshine on snow.

From Brother Brother Chauncey Smith,
Chauncey Smith Home Missionary Secretary of Mississippi, came early to the Union Conference meeting in Nashville, and he and his wife spent the Sabbath at Madison. At the young people's meeting in the afternoon, he told of his experiences in Mississippi, and of the need of families to settle in rural districts to live the truth before the people.

"I appreciate every thing I got at Madison," said Brother Smith. "It may some times seem hard here, but you will find it much harder when you get out. I am certainly glad to see so many getting the practical training offered here. There is a great field of usefulness ahead of you." Speaking of Mississippi where seventy-five per cent of the population is still rural, he said, "The call is for men who understand agriculture to come into the state and let their farms be an object lesson to the farmers. We need people who will settle down and be good neighbors and demonstrate the meaning of the Christian life. I know of no better way to reach the hearts of the people.

"In the cities there is need of ministers, Bible workers, nurses, cafeteria and treatment room workers. We have not a rural sanitarium in the state. As I read the SURVEY, I see how the work is growing. I wanted Brother Wilson's family to come to Missis-

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Mississippi, but they have settled elsewhere. But we must have workers. I believe that the best way to help our state is to start a small rural school for our own children. Then there is great need of a school for older people, where heads of families can get practical training in simple treatments, cooking, and other subjects."

Who Comes to Madison A young man visited Madison to look over the place, with the idea of entering the School. He stated that he wanted an education and that he was prepared to pay for it. He wanted to work as little as possible, and to spend most of his time in study. When asked if he expected to do his own washing, he replied that he would pay to have that done.

"What about your meals?" Surprised at the question he answered, "I will buy them at the school dining room."

"But there is not money enough to hire any of our women to cook and wash for boarders. Every one who lives at Madison is a member of the School family, and every member works. Each endeavors to

be a producer, and not merely a consumer. The girl who cooks the meals expects the man who eats them to provide the farm produce, to milk the cows, and to build the houses and roads. In the training of workers, Madison considers these duties as important as book study."

When the young man heard that saying, he went away sorrowful.

Medical Missionary Volunteers Those who have not yet learned of the workings of the Medical Missionary Volunteers are asked to send for literature. The Volunteers represent a movement that may interest you. We think it should. Concerning the Medical Missionary Volunteers, Dr. D. H. Kress, of Washington, D. C., writes

"I have carefully read the literature you forwarded to me. The work undertaken by your organization is a good one. It is a work that should have had attention long before this. Reforms seem to come as do the waves on the ocean. Occasionally there comes a great tidal wave, sweeping everything before it. At different times attempts have been made to start a movement of this kind, but for some reason each time it has failed to abide. I trust now that, with your splendid work behind it, and with a center at your command where workers can receive special training for this work, it may accomplish its purpose. It is a great honor to have a part as a co-worker with divine agencies in carrying out God's plans and work."

Swell the Number

SEVERAL hundred new names were added to the Survey mailing list last week. Twenty-five of these came from one reader. Another wrote to ask how many she might safely send. Send the names of your friends. We will gladly favor them with the paper. Its object is to interest people in self-supporting missionary work. When you feel that you can spare a little donation for the publishing fund, we appreciate that also.

The Madison Survey

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VOL. II

FEBRUARY 11, 1920

No. 6

Medical Missionary Activities in the South

ABOUT one year ago Doctor Sutherland was asked to act as Medical Secretary of the Southern Union Conference until some one could be found free to devote his entire time to the work. So large is the Union and so extensive the work that should be done, that one carrying the responsibilities of Doctor Sutherland can only touch the edges. At the recent meeting of the Union Conference in Nashville, Doctor Sutherland reported some of the activities along medical lines and the openings for medical missionary work.

Last summer the campmeetings of this Union were visited and health talks and medical instruction were given. Many of our people need medical attention, but they have access only to physicians administering drugs. They are begging for instruction on the subject of diet, home sanitation, healthful dress, and rational methods of treating the more common diseases.

Later the influenza leaflet was published, the home missionary secretaries were organized for a medical campaign in the churches, and a valuable work was done in a number of the larger congregations, some reports of this work having appeared in the SURVEY.

The Rural Sanitarium has been training nurses for medical missionary work in both

city and rural districts. There are three cafeterias and three treatment rooms in Southern cities, and besides Madison, seven small rural sanitariums are in operation.

THE people of every church should be educated to care for themselves and their neighbors. There are localities where it is still the theory that the night wind causes malaria, and that typhoid fever is due to deadening timber or the blue skum on water. Horse chestnuts are carried in the pocket to prevent rheumatism, and Black Draught is thought to be the panacea of all ills. People need instruction on preventive medicine. They need to understand the relation of flies, mosquitoes, and tainted water to common diseases; how to cure and how to prevent hookworm and amoebic dysentery; they should understand the result of adenoids, diseased tonsils, and abscessed teeth.

EVERY school child should pass a physical examination and receive treatment when it is necessary. A great campaign is needed for the physical salvation of our children. Much of this work could best be done by well trained nurses, and it was recommended that the Union employ a man and his wife, both nurses, who shall be

free to give their time to medical missionary work among the churches.

Forty per cent of the men and women, at the most productive period of life, are suffering some physical weakness as the result of neglect during childhood or youth. More than fifty per cent of the children of this Union are suffering from some physical defects, many of which could be remedied by attention at the proper time. We owe this to the church and its future workers. To save our youth will more than pay the expense of medical supervision. Proper instruction on health topics will go far to change the teaching of physiology in the schools from mere theory to a subject that bears directly on the life of the students.

The study of the subject shows the need of health literature and impresses one with the openings, all through this field, for well

trained nurses, willing to give themselves to soul saving as well as to the physical well being of the people.

Soda biscuits are everywhere.

Very little is known of balanced ration.

Much grease and fried foods are used.

There is a big field for health leaflets.

90 per cent of the bread is made of white flour.

In rural districts many people have no toilets.

In country districts screens are scarcely seen.

The people need instruction in simple treatments.

These are some of the suggestions given by those who have been active workers for the people. And it all goes to show that a good and a great work can be done by those qualified to give instruction and to demonstrate in their homes the better way of living. It calls for the self-supporting worker, the all-round Christian farmer with his family, each member fitted to carry a health message with the rest of the gospel.

How Shall We Rebuild

One friend wrote:

I am sure that the loss is keenly felt, but this may be the means of drawing to your work the attention of those who are well able to carry it forward. In God's own way the loss will be restored many fold.

Immediately steps were taken to rebuild, and such letters as these came:

May the Lord bless your endeavors with abundant fruitage. I am sending \$7.50 to be used in rebuilding the cottage.

Last week the Survey mentioned a David Paulson Memorial Cottage, and this week the loss by fire of a student cottage. I want to help make up that loss. Please find check for \$17.00.

Enclosed is a check for \$5.00 to help rebuild Gray cottage.

Concerning the cost of material, one friend may furnish the roof, or a part of it; another may put in the floor, or a part of it; and another may furnish the hardware.

We are told that when, as teachers, we have done all we can, God will raise up friends to help forward this work. Either cash or a pledge, payable by the first of May, will be acceptable, and we thank you.

Address Doctor E. A. Sutherland, Madison, Tennessee.

The Needs

Foundation	\$ 65.00
Framing	440.00
Roofing	275.00
Flooring	215.00
8 windows	64.00
10 doors	85.00
Wall board	290.00
Paint	75.00
Screens	55.00
Porches	274.00
2 chimneys	90.00
Casings	172.00
	<hr/>
	\$ 2100.00
Receipts	104.50
	<hr/>
	\$ 1995.00

Sister Gotzian told me of the loss by fire recently of one of your student cottages. I am sending \$50.00 toward a new building. It is not much, but doubtless others will help. May the Lord give you wisdom.

I wish to respond to the call for help given in the Survey which tells of the loss of a cottage. Enclosed find my check for \$10.00.

Stimulants and Narcotics

MAN, made in the image of God, has through the ages departed far from the original type. Struggling with disease and weakness, he is now prone to resort to certain drugs for the buoyant effect they produce. Tea and coffee are the two most common drinks used by people of our country for this purpose.

Tea and coffee are a stimulant because they contain theine and caffeine, both of which are drugs that stimulate and thus relieve the sense of fatigue. In one cup of strong tea there may be one and one-fifth grains of caffeine and four and one-tenth grains of tannin. A cup of coffee may contain two grains of caffeine and three and one-fourth grains of tannin.

Caffeine affects the blood vessels, and stimulates and raises blood pressure. It also stimulates the kidneys and the nerves. The tannin is a stringent that causes or aggravates constipation. The after-effect of both tea and coffee is depressing. Many a person suffers a nerve break-down because, through the stimulating effect of tea and coffee, he keeps himself ignorant of the true condition of his nervous system.

THE result of the first attempt to use tobacco proves that this plant contains a poison. Smoking is bad for the user, but chewing is worse. One pound of tobacco contains 3.8 grains of nicotine, one-tenth of a grain of which will kill a dog in three minutes. There is enough nicotine in one cigar to kill two men, and one pound of dry tobacco leaves contains enough to kill three hundred men. Out in the western desert one day three men ran across an immense rattle snake. One held its head with a forked stick while a second spit a mouthful of tobacco juice into the reptile's mouth. In five minutes the snake was dead.

The reason men do not immediately die from the use of tobacco is because the system is gradually accustomed to the poi-

son until immunity is set up. One of the wonderful facts about this body of ours is its ability to accommodate itself to all sorts of discomforts, and even diseases and poisons. If it were not so, few would live to reach maturity.

God has provided the human body with a great amount of life and resistance; but it is not right, because of that, to take poison directly into the system in the form of tobacco, tea, coffee, or liquor.

No tobacco user can be a long-distance runner, for tobacco affects the heart as well as the mucus membrane of the lungs and nerves. By lessening vital resistance, its use encourages tuberculosis. It is the cause of heart disease, indigestion, constipation, cancer, and paralysis. Its effects are not confined to the user, but are felt in the second generation. By robbing the parent of his vitality, it bequeaths to the child a constitution robbed of vigor, and subject to early death or a life of weakness.

The inhalation of tobacco smoke brings the poison directly to the blood which then carries it to every cell of the body. But the smoker is not the only sufferer. He polutes the air about him and poisons his neighbors as well as himself. Birds and small animals die if confined to the breath of a tobacco smoker, and women and non-users are often made sick by the fumes.

FORTY-FIVE states forbid the sale of tobacco to minors in recognition of the fact that tobacco not only injures the body, but it weakens the will, blunts the conscience, and undermines the constitution.

Tobacco can be cleaned out of the system in ten days' time by vigorous treatment and proper diet, but the evil effects of the drug cannot be disposed of so easily. One of the best cures for the tobacco habit is the use of fruit and fruit juices. The clean, pure, natural tonics of the Lord's own making are the natural remedy for the slave-producing poison of tobacco.

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Educational Reforms Needed Professor O. M. John from the Educational Department of the General Conference was in attendance at the meeting of the Southern Union Conference, and, at the Friday evening service, gave the family a very instructive talk. He emphasized the call to service of the young people of the denomination, and expressed thanks for the schools in our midst that offer training for this service. He told us that the world is taking a different view of education. A trend toward the practical is gripping our educators. The old aristocratic form of education was overtopped by the nations' recent war. The one who to-day meets the world's issues must be trained in head, heart, and hand.

Education that develops only the brain does not train men to cope with the problems of life. People are flooding the cities, and we must emphasize the teaching of agriculture in order to keep them on the farm. The recent war shows that many of our men lack the power of initiative; they are only able to follow.

Our schools must make leaders. Education must not relieve women of the responsibility of home life. The nation awoke to find that its home life was disintegrating because so many women were going into professional life. So there has been introduced into the schools such subjects as domestic science and home economics. True education fits both men and women to cope with life and its problems. We must not minimize the spiritual nor the intellectual in our schools,

but we must strengthen the industrial phase of education.

There followed a free discussion between speaker and audience of some reforms that, as people looking for the speedy return of the Savior, we stress in our schools. The need of a definite object toward which to work was emphasized, and a number of students told of the training they seek for medical missionary, rural school, treatment room, and cafeteria work.

Great Oaks From Little Acorns Grow Elder W. E. Videto was again with the family on Sabbath, January 24. Taking the parable of the mustard seed as a text, he gave an inspirational study on the value of little things, and the natural growth of God's work from small beginnings.

The grain of mustard seed is very small, but it makes strong growth. A mighty force is wrapped up in the tiny seed, and from the things about it, the air and the earth, it becomes a great plant. A great outlay of means and a big equipment is not necessary in order to start a work for God. The smaller the equipment and the means, the greater the faith required. God works through the weak things of this world, through the things that are despised. Often if we have a big beginning, we consider that faith is unnecessary.

The Lord grades our tasks; He does not give us the hardest task to start with. He gives us something we can do, and leads us on from hard to harder jobs. We have been told that if we will stand in our place and do not say the work is too hard, we can accomplish great things for God. Our work is to be a growing work.

All of this encourages us to find our place in the great harvest field, and there launch an enterprise for the Lord, beginning in a quiet, humble way, and trusting God to make the work grow.

Hymn Singing To learn to sing the old hymns well, is the aim of the students who gather each Friday night for an hour's practice under the able direction of Brethren J. G. Rimmer and Arthur Mills. They consider it a religious duty to memorize certain hymns each week.

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No. 7

Examine Yourselves Whether Ye be in the Faith

OF some people it is said that they have the form of godliness, but they deny the power thereof. There are schools having all the form of educational institutions, all the equipment necessary, big buildings, and the correct number of teachers, but yet do not have the spirit and power that the school of to-day should possess.

Twenty years ago Colonel Parker said, "There are two aims in education which may be traced in history. The one is education to prove a dogma, to establish a hierarchy, and to use the school as a means of making subjects. The other is education to set the human spirit free. Even in this new country of ours liberty seldom enters

the school room. . . . To put down a course of study and say that every teacher shall

Make School a Part of Life

MANY are 'turned aside by wrong methods of education. Cut off from the responsibilities of everyday life, students become absorbed in study, and often lose sight of its purpose. Upon graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared.—*From Education.*

follow it is tyranny. Manual training is the youngest child of our educational work. Shall we allow this tyranny to crush it?"

THE noted professor, Nicodemus, who came to the Savior by night to talk educational methods with Him, said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." It was the practical demonstration that accompanied Christ's teaching that proved His divinity. It will be the same in our day. The spirit of truth in the school room will make the pupils free, and will send them forth into the world as free men, free from that tyranny of which Colonel Parker speaks.

Are we bringing into our teaching the practical work which education of to-day

Methods of Teaching

NATURE presents an unending source of instruction and delight. So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open to him.

Geography—Instead of burdening their memories with an array of names and theories that have no bearing upon their lives, let them study all lands in the light of missionary effort.

Have an aim—He who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician. Watch for the indications of His providence,—these are rules that insure safe guidance in the choice of an occupation.—*Education.*

demands? Does class room instruction link up with the actual life of the farmer? Will the children leave us as producers in this world, or are we making slaves instead of thinkers and leaders?

THE United States Bureau of Education has recently issued a bulletin on the schools of Memphis, Tennessee, some statements from which indicate the direction of leading educational thought, and should be inspirational, and possibly corrective, to some of our teachers.

Speaking of the arithmetic classes this bulletin says:

"The course was good enough so far as arithmetical principles were concerned, but the problems themselves were apart from the child's activity and experience. There seemed to be an absolute refusal to use problems from the daily lives of the children. . . . The arithmetic in the Memphis schools would be much more stimulating if the children had courses in manual training, cooking, sewing, drawing, and gardening, in which the children could find practical application of the need for the arithmetical facts which they acquire."

If your schools were the object of a similar investigation, what would be the report concerning your methods of teaching arithmetic, and other subjects as well? It is time to consider. The bulletin continues:

"It is now taken for granted in progressive school systems over the country that such subjects as manual training, cooking, sewing, and gardening are as essential a part of a modern curriculum as history, geography, reading, writing, and arithmetic. But in the Memphis elementary schools there is practically no nature study or elementary science. Physiology, taught in the fourth grade, is the nearest approach to the subject. There are occasional topics more or less under the head of nature study, but no well-defined course of study, no laboratories, no concrete material. School gardening, poultry keeping, bird study, the care of house plants and animal pets, the study of chemistry and physics — none of these are found."

The spirit of scientific curiosity is "being starved instead of fed", says the report. How is it in your school? Send to the United States Bureau of Education for Bulletin 1919, No. 72, and read for yourselves, and then study the instruction given in the book *Education* and elsewhere, for the time is here for our schools to pass the test on methods of teaching.

"The Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

The Training That Gives Standing Room

AT the close of the Conference in Nashville, Brother C. V. Leach, Home Missionary Secretary of the General Conference, visited Madison. He reached the School at an hour when the weekly manual training classes were in session, and at the evening chapel hour, he said in part:

I enjoyed the classes this evening. It is a real pleasure to see young people studying the practical side of life as well as the theoretical. As I look back over my school days I find that it was the girls and boys who donned aprons and overalls who are doing things in the world to-day. One young man who scrubbed the floors is now Bible teacher in that same institution; one who

cleaned the windows is a missionary in China; another who, in order to make his way through school, worked long hours in the printing office, is now conducting a successful school in China. I might tell of many others. I thank God to-day that it was absolutely necessary for me to work my way through school. The education I received digging post holes and building fences meant as much to me as the book learning I gained.

I thank God for such a school as Madison. This evening I got a taste of what this school is, and I want more.

The problem before our young people to-day is the evangelization of the world. And it is because of this object that you are

gathered in such a school as this. Every man who has a knowledge of this message should have a part in its spread.

Brother Leach told of the progress of the work throughout the world. New missions, new schools, new publishing houses, are springing up everywhere. Calls are numerous from all parts of the world, and these calls must be answered by the young people in our schools. At least 75 per cent of

the mission calls are answered by such young people. Every member of the church must have a part in this movement, however, or he will fall by the way. We are bidden to "Arise and shine". This indicates that we have been asleep, and have not done the work God has for us. Elder Leach's visit was appreciated; and he made for himself a warm place in the hearts of the Madison family.

The People Build the Cottage

Old men and little children contribute

"As I was thinking where I might help the Cause," writes Brother Aaron Miller, now nearly ninety years of age, "I read in the Survey of the misfortune you had by fire, so please accept my check for \$100.00.

The Needs	
Foundation	\$ 65.00
Framing	440.00
Roofing	275.00
Flooring	215.00
8 windows	64.00
10 doors	85.00
Wall board	290.00
Paint	75.00
Screens	55.00
Porches	274.00
2 chimneys	90.00
Casings	172.00
	<hr/>
	\$ 2100.00
Receipts	285.50
	<hr/>
	\$ 1814.50

"I am sending check for \$2.00, which is money our two little girls earned. When the Survey comes, we always read it together. When we read the story of the fire, they wanted to send what they had. It will help even if it does not go very far in building."

Surely that spirit goes a long ways.

Father Wheeler, who has twice visited Madison, sends a check for \$10.00, "because he is so interested". And Sister Kate does the same, saying, "I have just this minute read the account of the fire, and hasten to send a check. My heart is in my throat for fear you had a room in that cottage."

And a writer for the *Ladies' Home Journal* says, "When I read in the Survey of the burning of Gray Cottage, I resolved to send a widow's mite. It is but a drop in the bucket, and I wish it were many times more."

Either cash, or pledges payable by the first of May, bring our cordial thanks.

Address Doctor E. A. Sutherland, Madison, Tennessee.

The Gospel Through Nature

It was an interesting time Professor Bralliar had when he took the vacation from which he recently returned. We were pleased to hear his report of Berea College, Kentucky, where he spent a week, giving seventeen lectures, two in the general chapel and the others to students and teachers in the vocational departments.

Berea's heads of departments hold monthly meetings which bring together cooks, farmers, gardeners, dairymen, and others, and this company gave Professor Bralliar a quiz on Madison's method of cooperation between departments. If farmers produce what cooks prepare for the table, there must be close cooperation between such

workless and ever since some of the members of Berea's faculty visited Madison, they have been interested in our cooperative scheme.

Then Professor Bralliar lectured at Tusculum College, located about two miles from Greenville, in east Tennessee. This, by the way, is said to be the first institution chartered for higher learning west of the Alleghany mountains. There is one building on the grounds that dates back to 1798. This is a Presbyterian school. Prof. Bralliar and the dean and history teacher became friends at Professor Calfee's summer school, in Asheville. At Tusculum, Professor Bralliar spoke at the Sunday evening church service on the gospel through nature, stressing God's purpose in the creation of man and the necessity of living close to God and nature. He continued the study with the students the next morning at their chapel hour.

The stay in the city of Washington was both interesting and profitable, much of the time being spent with men in the national Department of Agriculture. Those who are developing different varieties of sorghum are now growing two hybrid plants from Madison. The Government gave two pounds each of several varieties of sorghum seed which they want tested out here in Tennessee; seed from two new soy beans which the Department thinks are going to be unusually good hay producers, Laredo and and Wilson-Five; seed from a bush velvet bean which promises to be a wonder; and seed of the Victor cow pea.

The Department is anxious for the Madison School to carry on fruit breeding work for this section of the South, and will send

a collection of small berries when the spring opens. It was arranged also to send approximately two hundred varieties of iris to test their development in the South. Professor Bralliar was taught the Government process of making Tufu, the name given the new soy bean cheese.

While in Washington Professor Bralliar found time to give the students of Washington Missionary College one of his nature lectures. He and his son, Floyd Jr., were given a royal good time in Philadelphia where they were invited by Mr. Burpee, member of one of the biggest seed concern in the United States. Mr. Burpee is sending Madison sample seeds of every variety of peas grown by the firm. And as Mr. Burpee's guest, they visited Conard-Jones, the big rose growers, where they had a most interesting time. Mr. Kerr, editor of one of the departments of the *Country Gentlemen*, showed him through the Curtis Publishing Company's establishment. And at Funk and Wagnalls, New York, Professor Bralliar took time to make an index for "Knowing Insects through Stories", his nature study book, the third edition of which is about ready for the press.

The trip North ended at South Lancaster, Massachusetts, where on Sabbath morning the students were given a nature study. God created man to cultivate the soil. It is our privilege to raise our own food instead of buying what we eat. It is well to begin this plan now, for that is the method of living outlined for the new earth. On the way home the two travelers spent a short time at Mount Vernon Academy, where a nature lecture was given.

Who would not enjoy a trip like this?

Polk Street Settlement

POLK Street Settlement is the baby-in-the basket that was found on the door step of the School about one year ago. In other words it represents an enterprise that came without being asked for, but it has

opened new avenues for work, and has been legally adopted by the Madison family.

The year-end report rendered at a recent meeting of Settlement workers gave a number of favorable items.

The money for running expenses such as heat, light, gas, food for the resident members of the family, and kindred expenses was earned very largely by two nurses, the Misses Austin. These young women are as capable as any nurses of making thirty dollars or more per week, but they willingly pooled their interests with other workers, and shared the same as those who were doing home and community work that brought no financial returns.

In other words, during the past year these young people proved that it is possible for a small group of consecrated workers to do self-supporting medical missionary work. Donations to the amount of \$818.00 were received, but this money came for the most part to meet specific purposes such as equipping the operating room and nursery, for assembly room chairs, cooking-class equipment, etc., and it has been held sacred to such expenses.

The workers serve their meals on the cafeteria plan, pay for them with coupons, report the number of hours per day that they work, and all receive equal credit for their services, out of which they pay such running expenses as board, room, light, and heat.

The ladies who formerly conducted the Home held a board meeting at the Settlement recently. They expressed their appreciation of the well kept house and neat operating room, and the work being done in the community met with their hearty approval. This work, by the way, is increasing rapidly. The Sunday school is well attended, and the children are bright and active. Meetings are held for the grown-up people and classes for the children. There is a bright prospect for the work the coming year.

A Heart-to-Heart Talk Sabbath forenoon at the church hour, Professor C. A. Russell of Berrien Springs, Michigan, pictured graphically the story of Jesus in Gethsemane, His trial and crucifixion. His text, "He saved others", is found in the twenty-seventh of

Matthew. "There never was such a time as to-day, when God expects every man and every woman to do his duty. May God put it in the hearts of every one of our young people to devote themselves and all they have to winning souls for Him."

At the young people's meeting in the afternoon his subject was "Loyalty to Principle". This was Professor Russell's first visit to Madison, and in part he said:

"I want to express my appreciation of the privilege of coming to the Madison School. For years I have known about your work, and I have some very dear friends among the workers here. Doctor Sutherland was for years in my home state, Michigan. And he has often visited us in campmeeting since he came to Tennessee. I have asked him at these times to tell me about Tennessee and the work down here, and I have tried in my imagination to draw a picture of things. But some how when I came here, I found that the half had never been told. I am thoroughly in love with this place. I wish I could stay a week, a month, a year. I have been wandering around the farm this afternoon, and walked a good many miles. There is something about the stillness, the quietness, the retreat that speaks to the heart. It pays one to get away from the throng, and to have time to come close to nature's heart, and to commune with God through the earth. I do love this place. I had a picture of some old, wornout plantation with sand hills. I imagined that the wind blew the sand in your eyes, but all those things have been dispelled, and I am going back to Michigan to speak of the beauties of Madison. I thank God for this school and for what it is doing, and for the splendid young men and women here. I thank God for the courage of those who reared this memorial for God."

Then Professor Russell had what he called a heart-to-heart talk with the young people. "Once in a while the preachers put the manger so high that the lambs can not reach it. And I want to talk so that every child can understand." He gave many illustrations of young people who, during the recent war, were loyal to what they believed, and of some who are refusing offers from the world for fame, position, and

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money, in order that they may have a part in gospel work. His talk was very much appreciated by the young people, and he made them feel that he loved them.

Starting New Has the time come for us to **Industries** teach students to more fully care for themselves? One might think so from some of the letters that reach Madison concerning the step taken in this direction a few weeks ago. One writes:

"The SURVEY says that you are adding garment and shoe making to the courses of instruction. That is a fine idea. We are glad the School is growing, and pray that it may never outgrow the principles for which it stands. We hope to come South again."

From an active woman in a far western state come these words: "How I do enjoy that little SURVEY. It is next to having a letter from you (meaning one of the workers). If I do not find your name in it, I still know that you are a part of that whole. Sometimes as I read it I feel that I shall have to offer my poor little services, for there seems to be such a need. Then this number was telling of starting classes in weaving and making materials. How I

wish I might learn to weave and spin. God knows my heart, and He knows that I am willing to *go* or *do* or *stay* just where He wants me."

It is such a spirit that will carry this message through to the end. How we enjoy this sort of cooperation.

A letter from Brother E. E. M. M. V. Kurtz of Marietta, Ga., brings an urgent call for workers. He says, "My desire is that God may be pleased to use my property as an outpost center, from which the great city of Atlanta and other nearby towns and villages may be worked. We are praying that God will send us just the trained help we need.

"I am enclosing a check to apply on the Medical Missionary Volunteer publication fund. This is a very small amount, but I want to do something."

A former Madison student out in active service in a mountain district of North Carolina writes the School family, "How I envy you the privileges you have at Madison. My message is, Improve them while you may. You do not know how much you will need this training when you get on a place of your own. Never leave Madison without a thorough training along agricultural lines. You may have been a good farmer, but Northern and Southern farming are different experiences. Enclosed find a little offering to help the SURVEY swell the Macedonian cry, Come South and help us. I do not want to miss one copy." Mrs. Foster then tells of the family's experience in putting up a log cabin for which they sawed the logs and made the shingles; of her Sunday school work in the community, and of teaching fifty or sixty children in the day school.

Send the Names of Friends

I am still alive and well, but quite feeble. I can hardly navigate any more, and frequently fall, and cannot get up until I can get hold of something solid. But I could hardly expect anything else at 90. The rest of the folks are fairly well. Somebody has been so kind as to send me the Madison Survey. The last number is an extra good one. The time was that I put my mite in the Madison School to get it started. But I am now putting my shoulder to the wheel to get the work started in foreign fields where help is so much needed. My faith in the soon coming Savior is strong," writes Brother Aaron Miller.

Send the names of your friends for the mailing list. They, too, may appreciate it. For the asking anybody can have the Survey.

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VOL. II

FEBRUARY 25, 1920

No. 8

The Madison School and its Activities

THE early history of Madison is familiar to most of you, so it is unnecessary to do more than refer to a few incidents in its founding. The selection of the site was made by Sister White, as you have read in her own words. When we came South it was with the idea of

starting a rural school in some distant mountain region, but Sister White said, No, that is not God's plan for you. You should conduct a training school for workers, and the school should be near Nashville, near enough; that there may be a connection between the school and city work. In the

early days we could not see as much light in that instruction as we have seen since, and as we see in the light of recent developments.

The work of the institution is outlined in the words of Sister White when she speaks of Madison as "a training school for home and foreign missionaries". She says further:

Report given by Dr. Sutherland at the meeting of the Southern Union Conference, Nashville.

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. It would have been pleasing to God if, while the

Madison School has been doing its work, other such schools had been established in different parts of the Southern field.

The School began in a humble way, and, compared with many others, it is still a very small institution; but it has had a quiet, steady growth. It is the object of the workers to maintain the strictest economy,

and to teach the art of effective educational work with simple equipment. Foreseeing the times which we are entering, we are to-day more determined than ever to curtail our wants, and to adhere strictly to the system of education taught by the Spirit of prophecy.

We are told that we should reach the world with the truths of the third angel's

The Gospel According to You

You are writing a Gospel,
A chapter each day.
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true,
Say! What is the Gospel You
According to You

A clipping sent the Survey.

message, and that people will come to us. This has been demonstrated from the first years of the School, and is being demonstrated more and more as the work develops. The medical work brings several hundred people under our roof every year. Not only the treatments, but everything else about the place is a sermon to them. A man who is both an educator and a mission worker said recently:

You are making men and women; you are developing character. You are doing some things that no one else in this country is doing. I know that the influence of my stay out here will remain with me for the rest of my life. The work you are doing is wonderful, and I bid you Godspeed.

Its Place among Other Schools

THE influence of a school cannot be judged by the number in attendance, nevertheless, we are pleased to report that this year the Madison family is the largest in the history of the institution. We are feeding over one hundred fifty at the present time, twenty-five of whom are faculty members and commissioned workers.

We are working for a mature class of men and women, and endeavor to choose as wisely as possible. We refuse admittance to a good many who do not come up to the requirements. We want people who, with brief training, can be prepared for self-supporting missionary activities, primarily in the Southern field. Because at Madison students can work for their school expenses, others are attracted to the School, but we want those only who desire to be Southern workers, and that largely on a self-supporting basis.

In the words of the General Conference recommendation, Madison is recognized as a part of the denomination's educational system. Speaking of the Southern schools:

We recommend, That these schools be enlarged and strengthened, and that hereafter the Madison School and the efforts which have sprung or may spring from it, shall be considered a part of the regular work of the denomination as a training

Please do not Forget

GRAY Cottage burned and we are striving to rebuild. Pages are too crowded this week to reprint the cost of building material and to give the list of gifts. Look for that again a little later. Friends have been good and generous, but not enough has yet been received. Several good big donations will be appreciated, and a number of smaller ones, also. "Put me down for a pledge payable the first of May," writes a brother just out from under heavy hospital expenses.

Either cash or pledges payable the first of May will meet the need, and we thank you. Address Dr. E. A. Sutherland, Madison, Tennessee.

school for workers for rural schools in the mountain districts of the South.

Of these schools Elder Daniells says:

These schools are having an excellent influence, are raising the surrounding communities to a higher standard of life, and are gaining souls for the Lord. But there are not enough of them, and those that have been started are poorly supplied with necessary facilities. They are worthy of encouragement and assistance, for they are doing an important part in the giving of the last warning message in a difficult, yet fruitful field.

Professor Griggs, while standing at the head of the educational department, wrote:

Our people and our churches everywhere should recognize the responsibility which rests upon them to assist in the establishment and maintenance of these schools, and in embracing the many opportunities throughout the South for work of this character. We must not leave these workers to carry the load alone. We have many men, successful business men who, might shape their business affairs to take up this work. They themselves might not be able, personally, to conduct the school, but they could maintain the home and support a teacher, and thus establish a center from which would radiate the light for this hour.

Correlation a Characteristic Feature

SPEAKING of class work at Madison in the terms of other schools, we say that

would not come. I remember one young man who walked 20 miles to have me fix his gun. I gave him some literature, and in a few weeks he came back for more. He said that his father, a paralytic in bed for 25 years, wanted more such reading matter. I sent him all the Spanish literature I had. Finally we went 30 miles to visit the family. That old man died in the truth, and his son accepted it, and was baptized.

"Every missionary should know how to do practical things. In Honduras we either have to make things or send to the States for them, and then wait months before getting them.

"There are practically no manufacturing establishments in the country. Sheep can be raised, and cotton grows wild. A person with a missionary spirit could do great things in a simple way in textile work in Honduras. The people get all their cloth from the States. A worker ought to be able to make his own loom, tools, harness, and so forth. My advice to you people in training at Madison is that you get all the practical things possible. The more you know, and the more you are able to do along practical lines, the better missionaries you will be. We do not need specialists, we need all-round men. A missionary has no time to spend on studies that are only theoretical. Some knowledge of printing will be very useful; blacksmithing is essential, as is also carpentry, cabinet making, cooking, and above all some medical knowledge. You have a food factory here, and have splendid opportunity to learn how to make health foods. I wish I could stay for some more work along medical lines at the Sanitarium.

"It would also be well to know something about how to make shoes, and also how to tan leather. Learn to make women's clothes, and a knowledge of tailoring will be very valuable.

"My parting word as I go back to Honduras is this: Learn how to get along with

people, how to cooperate, how to give up your opinions when you are working with a crowd. Learn to do things in a simple way with a simple outfit. Learn how to fix your own clocks and watches. The silver-smith in our town in Honduras used to bring his watch to me for repair, although he did all such work for others. Above all else, get a thorough knowledge of the Bible."

Test Your This is the advice of Brother R.

Seeds B. King, head of the garden department. It is not always economy to purchase low price seeds. To pay 20 cents instead of 26 cents for seeds that are only 60 per cent pure or fertile is not economy. One method of testing is to separate from an ounce of seed all the weed seeds and foreign matter such as sand, stems, and sticks. To be accurate use a reading glass. Then to test the germinating power of the seed, put two inches of good soil in a box, and lay off in checks two inches square. If testing corn, put from three to six kernels in each square, selecting grains from opposite sides of the ear. Label the checks, keep the soil moist and warm, and in ten days it is easy to decide which ears you wish to use for seed corn.

The "rag doll method" is this: Mark squares on a piece of cotton cloth, roll, moisten, keep warm, and the sprouts will appear in five or six days.

A still quicker method is to soak the seeds over night, then place on a piece of moistened blotting paper on a plate, cover with another moist blotter and keep warm. A few days, according to variety, will serve to show what per cent of the seeds will germinate. It is much better to test seeds before planting, than to plant and be disappointed at the small returns. The State Department of Agriculture will test, free of charge, any seeds sent them.

Visitors Brother Roy Forney, not long home from France where he worked in the medical department of the army, and later had the privilege of spending three months in one of the French universities, paid Madison a visit last week. Under the direction of Dr. Hayward, he and other nurses are developing treatment rooms in Chattanooga, at the location formerly occupied by Dr. Hayward and his corps of

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workers who are now conducting the Reeves, Georgia, Sanitarium. Miss Ethel Forney and Miss Lucile Burton have joined the Chattanooga enterprise.

Brother and Sister C. M. Rasmussen of Jetmore, Kansas, spent Sabbath at Madison. They are interested in Southern self-supporting work, and want to see some things for themselves. They went on to North Carolina to visit Doctor Stokes and company at Fletcher.

Professor E. C. Jacobsen, teacher of agriculture and head of garden and fruit department of Oakwood Junior College, and his wife spent a few hours at Madison looking over the industrial departments.

Sabbath Among Sanitarium guests are **Sermons** Mr. and Mrs. W. E. Towson, who spent eighteen years as missionaries in Japan under the auspices of the Methodist church, and who plan soon to return to the same field. On Sabbath, February seven, Brother Towson gave the family an interesting discourse, based on text in the book of Romans, and told also some things concerning life in the Orient.

Elder Leslie Littell of Nashville gave the morning study last Sabbath, developing some good thoughts on the subject of creation and the law of God.

To Fields of Brother and Sister F. E. Worrell and family recently left Madison to take charge of treatment rooms at Louisville, Ky. It is their purpose to make a country home for young people doing the work in the city. Brother LeRoy Hunter is also a member of this company. The Louisville treatment rooms are well located and equipped for giving hydrotherapy treatments, massage, and electricity.

During the past week the Birmingham, Alabama, unit was strengthened by the addition of two workers from Madison, Miss Elizabeth Dean who works with Miss McKay in the cafeteria, and Mr. W. H. Buckles who will assist in the cafeteria and also at the country base.

North Carolina A meeting of the Board of **Enterprises** the Asheville Agricultural School and Mountain Sanitarium called Doctor Sutherland, Mrs. Scott, and Mrs. Druillard to Fletcher last week. Plans were perfected for the further development of this work which is located near Fletcher and about fifteen miles from the city of Asheville. From present prospects it is evident that Dr. and Mrs. Stokes, Elder and Mrs. Wilson, and their corps of workers will need to push building activities in order to keep ahead of their patronage.

The Asheville cafeteria is doing well under the direction of Brethren Fred Vaughan and L. E. Jarrett. Good progress is being made in the erection of treatment rooms, and it is the hope to open these in May.

Mrs. Druillard and Mrs. Scott stopped to pay Pisgah Industrial Institute at Candler a brief visit, and report a prosperous state of affairs there. The school is well attended by a promising class of students, and a spirit of courage and good will pervades the place.

Send the Names of Your Friends

ONE hundred twenty five names were added to the mailing list last week, and this is the way it happened: A reader in Idaho sends ten, a brother in the middle West sends an even dozen, and from another quarter come others.

"When I first received your 6x9 sheet," writes one man, "I wondered why anyone should send me so small a paper from away down in Tennessee. But I have found more in that little paper than in many larger publications, and it is an inspiration to me."

"I look forward with pleasure to the weekly arrival of the Survey. Please send it to the following friends."

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Have We Hold of the Cord of Faith

According to Your Faith Be it unto You

THE story of life's upward journey was given by the reading of the chapter entitled, "An Impressive Dream". The way is pictured as a climb up a steep mountain. At first the company travels easily, riding in two-horse wagons heavily loaded with earthly belongings. The road grows steeper, and the horses are unhitched from the wagons which are left behind. Gradually the road gets narrower, and some of the load has to be taken from the horses or they will be thrown over the precipice.

As the road winds upward, it is finally necessary to leave the horses and proceed on foot. Later, the travelers cannot walk with their shoes on, so the shoes are taken off in order to secure a firmer footing. On and on they go, clinging close to the narrow road with a steep precipice on one side. As the way gets harder and harder, the travelers are sustained by a cord let down from above. The farther they go along the dangerous road, the larger becomes the sustaining cord, and this cord represents faith. Finally that cord of faith is as large, possibly larger, than the traveler's body. Earth's attractions have been lost sight of, and the life of faith has taken the place of things once counted very dear.

THAT was the lesson. Then came the Scripture, found in Paul's letter to the Corinthians, "Examine yourselves, whether ye be in the faith". How large, indeed, is the cord by which we are controlled and sustained in our work and journey? Are we still heavily loaded with the things of this life, or have we cut loose from many of these things?

If, when asked about taking hold of a new enterprise, we say, "I am waiting for the way to open," then we are confessing that the cord is not yet very large. We need never expect to see very far ahead. It is part of the Christian life to step out by faith, and to trust God to lead the way when we are ready to follow.

When the children of Israel entered Caanan, the Lord left five tribes of Caananites to try their faith. These five nations were to be driven out little by little. In our life we have the five nations to prove our faith and allegiance to the Lord and his ways of working in the earth. We are told to establish schools on the farm. That is one test. With the school should be a sanitarium, a printing establishment, a blacksmith shop, and places for other industries. This is another of the five nations for us to meet and conquer. We are to solve the problem of self-support and self-government

healthful living, industrial education, the out-of-the-city movement, and other kindred problems.

It may be a hard job to whip out the Caananites, but the real, live Christian is looking for a hard job. Dr. Frank Crane puts it well when he says:

Fight! fight! fight! That is the law of life. Man is a fighting animal. He is also a

fighting soul. Only by incessant conflict is life possible. Peace is the precursor of death. . . . As we are more and more invaded by the hunger for comfort and rest and quiet, we settle down into the waiting arms of Death. . . . To live is to fight; to struggle no more is to die.

We must become good soldiers, willing to do hard things, willing to endure hardships for the cause we have espoused.

How Friends Respond

The Frame Work of Gray Cottage is Up

WE cannot forbear to give, in part at least, the story of the rebuilding of the cottage we lost by fire a few weeks ago as it comes to us in the letters of our friends.

"I was sorry to hear of the fire," writes an Ohio man, "but I want to assure you that through your friends God will help you rebuild. I want to pay for the front door and one front window. Enclosed is check for \$20.00. If that is not enough, kindly let me know."

A mother whose two children have just been restored to health writes, "Perhaps it is that the blessings of God may come to those who open their hearts and pocket books, that one of the cottages was allowed to burn. I am enclosing a wee thank offering. I feel that we are so much more indebted to Madison than this 'mite' amounts to, that I am almost ashamed to send it."

Along with a check for twenty dollars came this word:

"We were sorry to learn of the loss of one of your cottages by fire. Since we have

The Needs	
Foundation	\$ 65.00
Framing	440.00
Roofing	275.00
Flooring	215.00
8 windows	84.00
10 doors	85.00
Wall board	290.00
Paint	75.00
Screens	55.00
Porches	274.00
2 chimneys	60.00
Casings	172.00
	<hr/>
Receipts	\$ 2100.00
	603.25
	<hr/>
	\$ 1496.75

a son working among the Indians of South America, we have a very acute sympathy for those at work in the hard places of the earth. Accept this little mite with our best wishes for the work you are doing."

"Please find my check for \$100.00 to help erect the cottage to take the place of the one recently destroyed by fire.

For some time I had intended to send this amount. I am sorry you had the fire, and that so far as cottage room is concerned, this will but help place you where you were before the fire. I was hoping that the money might add to your equipment, but the Lord knows best. Please do not publish my name, but say that it came from a friend."

THE hearty good will that accompanies the gifts makes us doubly grateful. Either cash or a pledge payable the first of May will be agreeable, and in the mean time the builders are at work on the cottage, and members of the family patiently wait for a place in the new building. Address, Dr. E. A. Sutherland, Madison, Tennessee.

Farm Life Solves Social Unrest

THOSE men and women who are developing schools on the land and linking education in the class room with the every-day life of the people, are doing more

than they realize to help solve one of the world's great problems. It is possible to stand so close to an object that one loses the perspective. Then, it is well to see through the eyes of some one at a distance.

From a chapel talk by Dr. Sutherland

One speaker on social topics said recently that the solution of all social problems lies in a return to the simplicity of farm life. City life, according to this speaker, has robbed the home of the spirit of cooperation, and has thrown upon the man the entire burden of production, whereas life on the farm enables every member of the family to do his share. "City life has not only robbed the woman of the opportunity to assist her husband in the production of wealth, but it has imbued the whole family with the craze of extravagance."

With a school on the farm comes naturally the problem of self-government. Most of us have been educated to believe that the faculty should make the rules and the students should keep them. This reduces men to children. The better way, the divine way, is for the students to have a share in framing the rules they are asked to obey. Rules should represent the voice of the school. This system makes men.

TH**ERE** is true religion in rightly carrying on the work of farm and school. Rules once made should be enforced, and there is good religion in properly enforcing rules. At one time in the Savior's life He went into the temple with a whip in His hands to bring the backsliders into line. This may not be our idea of worship, but it was part of God's plan for Jesus, and therefore His religious duty. It takes more religion to keep a company of workers united in an enterprise, cooperating in the upbuilding of a work, than it does to preach from the pulpit.

The religion of common work, and the religion of enforcing good laws is new to some of us. But the Savior was just as much the Son of God when, as a carpenter, He was working for the support of the family, as when on the shores of Gennesaret He fed five thousand men. He says, "I came not to do mine own will, but the will of Him that sent me."

And Jesus came to point out the way for us.

From the Heart of The Kentucky Mountains If you have never read the story of Pine Mountain Settlement School, located in Harlan county, one of the most isolated sections of the state of Kentucky, as written in *The Notes* by Mrs. Ethel DeLong Zande, you should ask that your name be placed on the mailing list. For twenty-five years Miss Katherine Pettit, formerly of Lexington, has been connected with schools for the mountain boys and girls, first at Hindman and later on Pine Mountain.

And this week Miss Pettit favored Madison with a visit. Several years ago Dr. John Campbell, then secretary of the Southern Division of the Russell Sage Foundation, told Miss Pettit, so she says, that she should come to Madison to learn farming. Miss Pettit is intensely interested not only in Southern agricultural problems and farm life connected with the school, but she is enthusiastic over healthful dietary, and in the coordination of various industries in the education of the young people. What is more pleasing than a visit with people who are striving to solve problems similar to our own?

Such Neighborliness A recent meeting with the neighbors in the "Bend" is said to be the best one ever held. A good, strong spirit was manifested to study crop production. Plans were laid for the exhibits to be made at the community fair next fall, and a committee was appointed to fix up the school grounds, to provide poultry houses, and to make other arrangements looking toward the success of the fair. When these neighbors heard of the School's loss of a cottage by fire and that several of the students had lost everything except the clothes they were wearing, they took up a collection amounting to about twenty dollars to assist the sufferers. Such is the spirit of our friends.

A Little Help Needed You know the story of the Settlement Home in Nashville. These days of influenza in the city

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are taxing the time and strength of the workers, but besides that they are taxing the strength of the loan closet to the limit, and beyond. The loan closet should contain sheets, pillow cases, gowns for children, men, and women, towels, both Turkish and face, bed spreads, tray napkins, and baby clothes. Have you any of these articles that you can spare? When nurses are called into the homes of the poor, they must take with them some of these articles in order to make the sick ones comfortable. If you cannot visit the sick yourself, you may be able to share in this good Samaritan work by contributing articles to the Settlement loan closet. Send packages, boxes, or barrels addressed to M. B. DeGraw, in care of Polk Street Settlement, 1600-10th Ave., North, Nashville, Tennessee, and write us in order that we may thank you for the gifts.

Pioneer Work "I never was happier in my life," said Sister L. W. Wilson, speaking of the work her family is starting near Knoxville. They are clearing the grounds and renovating the farm house preparatory to starting spring cultivating at the rural base. "There is plenty of work ahead of us, and hard work, too, but when one has a vision of building up a work for the Lord, there is joy in it all."

That is the spirit that brings success to a group opening up a new enterprise. Already readers of the SURVEY have been told of the ambitions of this New Jersey family to have a rural base for city cafeteria

and treatment room work. The two daughters are taking the nurses' course at Madison, and brother Norman has just finished a short course in agriculture at the State University, Knoxville, where he worked by day with his studies and assisted on the farm between hours. This is an enterprise that absorbs the interest of father, mother, aunt, son, and daughters. Quite ideal, do you not think?

Donald, a boy of thirteen, who at one time lived at Madison with his mother and brother, is now by force of circumstances attending high school in a Southern city. A few days ago, a member of the Chamber of Commerce spoke at that school, and to each boy was handed a paper on which he was asked to state where he expected to live permanently; his choice of trade or profession; and his life work.

Donald filled out his paper as follows: "Future work, a medical missionary. Will finish my training at Madison, Tennessee."

Wednesday evening from seven to nine o'clock is an interesting period in the Madison program. The heads of industrial departments are in class with their workers. The dairy boys are with their chief, E. E. Brink, who has headed that department ever since there has been a Madison; the farmers are with W. F. Rocke, the gardeners with R. B. King, the fruit men with Professor Bralliar, the stock men with I. H. Sargent, the mechanics with James G. Rimmer, the fuel and light department with A. A. Robey, and the food factory force with Mrs. Druilard. Mrs. Sutherland has the housekeepers, Mrs. Sargent the cooks, Mrs. Bralliar the laundry workers, Miss Noble the printers, and Miss Frances Dittes has a class of twenty-five in sanitarium management.

"I spent too much time at Madison ever to forget the School or Southern self-supporting work. My wife and I plan to return next fall. Please remember us with the Survey. Enclosed is a small check (\$5.00) to help with the printing. I am a stray, but I bear the Madison brand."

The Madison Survey

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Madison, Tennessee

VOL. II

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No. 10

Madison's Mission and Methods

STUDENTS should be able to explain in detail the system of education which coming to Madison indicates that they have adopted. In certain features the institution differs from many others, and these features cause questions to be asked that should receive an intelligent answer.

A School of Small Buildings

REACHING the crest of the hill overlooking the campus, the visitor is apt to exclaim, What a little village of cottages! Groups of small buildings, thirty or more of them, may be seen among the trees, over a stretch of possibly three-quarters of a mile from the sanitarium on the left, to the barns and shops on the right.

The Sanitarium is built on the cottage plan, all rooms on the ground floor, and the cottages connected by porches or covered ways. Instead of living in dormitories, students are housed in two- or four-room cottages. There is a family atmosphere in keeping with the ideas of self-government and self-support.

It is believed that when students go into rural districts to build up community interests they should be able to erect their own houses and make a large part of the furniture. A neat simplicity and a rural atmosphere, with plenty of trees, flowers, and wide stretches of grassy lawns, characterize

the homes of the students while in training. There is personal responsibility for the upkeep, and a cooperative scheme which makes men out of boys and women from girls, according to which each has his share of the burdens, and is provoked to good works by teachers and inspectors, while wholly free from the "herding" of the dormitory system.

A Central Dining Room

IN Kinne Hall, the light, airy, first-floor dining room, the entire School family meets at meal time. There is quick service on the cafeteria plan, liberal orders of wholesome food, largely the product of farm, garden, dairy, and orchard, cooked and served by students under the direction of a member of the Faculty. This is a part of the cooperative scheme which saves time and labor of individual housekeeping, plays an active part in the education of workers, and is a part of a democracy which brings all to a common table. There is no favored class, students and teachers share alike, and individual preferences are second to the upbuilding of the institution and the education of the student body.

Everybody Works

THERE is not much satisfaction in living at Madison unless one is willing to do his share of the work and to carry his part

of the load. Not many rich come here, but once in a while some one gets in who prefers paying cash to milking or hoeing, or printing or baking, but he soon learns that it is not his money so much as his brain and muscle that is wanted here.

Students are able to earn their school expenses because all the activities of the place are open to them. Each department is headed by a teacher who works with the students assigned to the department, and in the course of his Madison life the student passes the rounds from department to department, contributing to the support and upkeep of the institution, which in turn feeds and educates him.

There is Book Work, Also

INDUSTRIAL education is sometimes criticised on the basis that it belittles class-room instruction. But that is an unjust criticism. While book work is not the all-absorbing feature, it yet has a big place in practical education. Industrial education is making head workers out of what have heretofore been very largely just "hands". The farmer used to hire harvest hands, but the up-to-date farmer wants men, whole men, heads, hands, feet, heart. And it is the mission of practical education to make, of men and women, masters instead of slaves of labor.

This all means that Madison students must learn to use books as well as tools. They must know the subject matter before they are accomplished nurses or agriculturists or mechanics or teachers or food manufacturers. In order to keep the industries from overstepping their legitimate bounds, and in order to safeguard study periods, Madison students have three hours daily devoted exclusively to class work. And to this should be added a period of equal length for study and preparation of lessons.

The daily program is something like the block system on the railroad. When class comes, no industrial duties are allowed to infringe on the time, and when work time

comes it is not cut into by frequent calls to short class recitations. When it is time for work the student works; when it is time for class he is free for book work. The two, book and practical work, are inseparably linked, for it is Madison's plan to put into the heads of students those things that can be worked out with their hands. Otherwise stated, education to be of value, so Madison says, must be applicable to the everyday life of the student.

School and Sanitarium on a Farm

MADISON is located on a farm in order to make rural-minded men and women. Agriculture is the backbone of the nation, and the world is in need of more backbone. Nations are starving, and the United States is groaning under the burden of high prices, because of the disturbance in the balance which producers of the country should maintain.

The School farm is the fundamental means of support. We are digging our living from the soil, feeding ourselves and some of our neighbors. But the Sanitarium is the avenue for serving others besides ourselves. It is man's first duty to provide for his own support, but he is not a rounded-out man until he is also serving others. The Master set the example of ministering unto the needs of others, and inasmuch as we are able to do for our brethren will it be counted that we are doing it unto Him.

It is a great item in the education of students to have the sick in their midst to be cared for, and so at Madison the Sanitarium does not stand off on a hill, alone and apart, but it is near by, an integral part of the institution which bears the name of a school. It is served by every other department. It must have first and best of everything,— orchard, garden, dairy products, everything even to the first and best of the man service. All this is part of the great Communion Service, symbolized by the Lord when He girded Himself and washed the feet of His disciples.

"I met a friend who told me of Madison and its work. It sounded good to me. Since then I have been reading that inspiring little paper, the Survey, and the pamphlets you sent me. Your school appeals to me because I want to work for souls rather than for money."

Give and It Shall Be Given You

THERE is a satisfaction in sowing beside all waters and watching for the returns in days of necessity. Madison has grown in spite of its effort to give itself away. Scarcely was the work of the parent school begun, when the spirit of its mission to reach the isolated parts of the South was caught by men who had a part in the establishment of the work at Madison.

The earliest out-schools were established by Professor C. Alden and Brother B. N. Mulford, men whose going out was keenly felt by the Madison faculty. But it was the policy to give the best we had for the starting of new centers. And so it has been all through the years of Madison history. Men trained for the work here have felt the call to needy places, and they have been sacrificed for the sake of establishing new enterprises. Instead of holding all together here, and building up one large educational and medical center, it has been the policy to contribute of our working force for the development of many small centers.

DURING the War and in the year following, it was impossible to build at Madison. Prices of material were prohibitive and workmen were not to be had. But there are many who want the training. Men and women are knocking at the doors, and it is necessary to enlarge living accommodations. We are calling, therefore, for a number of student carpenters who can assist in the building program, either taking class work at the same time or a little later. Three or four or five carpenters will be a decided help to the institution this spring.

This need will be better understood when one remembers that during the past few weeks a half score of workers have left Madison in answer to calls. Louisville, Birmingham, and Nashville have all drawn upon our student body. Other places are calling for help, and as fast as men and women feel that they are ready to go, they are released to answer these calls. This

means that there is a place for others here.

THERE are people waiting to be lodged from their present location. They know there is for them a life of greater Christian activity, but it is hard to take the first step. Our need of workers may be the means of helping some into this Southern work.

We need strong men and women who are willing to part with their own belongings and to relinquish their hold upon worldly ambitions for the sake of working for others. The time may soon come when we will no longer have these privileges. Who will be the first to write that he is coming? Definite information will be freely given.

The Wise and the Foolish

ACCORDING to the Savior's classification, good people belong to one of two classes. They are either wise or foolish. The difference between the two lies largely in the attitude each assumes to the work assigned by the Lord.

There are people in the church who, when a call comes, answer promptly, "I am ready to-day to go where the Master calls, and to do uncomplainingly whatever task He assigns. With me it is not a question of wage. I have learned to be content in whatsoever state I am, provided the Lord is leading the way. It is my joy to have the privilege of working for the master, and I rejoice if I am counted worthy of a place where responsibility must be borne. The wage I ask is to see something accomplished." These are the Wise.

THERE are others who believe the same saving truth as the Wise, but when it comes to activity they are willing that others shall do their share. When a call comes for laborers they put off their answer until tomorrow. They are full of excuses for not answering to-day. They may expect to do the work sometime, but not now. These

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people are discontented. They are sure the wage will not meet their necessities, and they are going to spend some time earning money so as to be better able to work for the Lord later on.

There are among these people those who growl and complain and knock. They are restless and discontented and ever ready to create dissatisfaction. Their joy of achievement is always in the future. These are the Foolish.

So far as outward appearances are concerned, the Wise and the Foolish look very

much alike. They walk side by side in the same church, make the same profession, and in some ways the Foolish may make a better appearance than the Wise. In fact the Wise are often the object of ridicule, because they dare to do things that the others only get far enough to talk about.

But the time comes when every man must stand or fall by the character he has previously formed. He who has been in the habit of *doing* will have the character of the doer; he who has been putting off the doing of things will be equally well fixed in his character. Some call or some proffered work will be the test that determines, for time and for eternity, whether one belongs to the class of the Wise, or whether he registers the fact that, with all his pretensions, he belongs to those whom the Lord calls the Foolish.

Everybody seems pleased with the new heating plant in Kinne Hall. When dining quarters were enlarged, a Round Oak pipeless furnace was installed. It is heating comfortably a building sixty by sixty-six feet.

Encouraged as We Rebuild

IN spite of unfavorable weather conditions and the presence of influenza, work on the cottage has not been inter-

rupted. Students need the room, and carpenters are hurrying to finish the cottage to take the place of the one destroyed by fire.

"We have heard about your school," writes a member of the editorial staff of a well-known magazine, "and of the work it is doing; that it is self-supporting, and that your students engage in industries such as printing, cooking, and shoemaking, as well as in studies, and that they are trained for community service. This scheme of education interests us. We want to know more."

Estimated cost of cottage . . .	\$2100.00
Donations	650.75
Needed to finish	1449.25

Cash or pledges payable the first
of May are very acceptable.

We were not surprised to hear from Sister Gotzian with a \$100.00 donation. She is looked upon always as a mother

by the Madison family, because of her long association and deep interest in the work here and throughout the South. "The SURVEY is an interesting little paper," she writes. "I circulate it among my friends, and a number have asked that it be mailed to them. I have been greatly interested in the health work in connection with other Madison activities, and also in the Medical Missionary Volunteers. May the Lord continue to bless your efforts."

We thank you for helping us rebuild. Please address,
Doctor E. A. Sutherland, Madison, Tennessee.

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Show Me Thy Faith By Thy Works

Education Should Be Accompanied by Hand Work

THE Apostle James, when he wrote his brief but classic letter, had been living in a world of educators and religionists who were fond of talking much and doing little. But he had also been associated with Christ, the divine Teacher, whose method was the reverse. Jesus taught His followers that the test of a teacher's ability lay in his power to reproduce in tangible shape the results of his instruction. James had mastered that lesson,

and so to his followers he wrote, "Shew me thy faith without thy works and I will shew you my faith by my works".

Today, the world demands a practical demonstration of the subject matter taught in the school room. It is safe to say that no movement will carry through to completion that is not able to translate itself into tangible form.

Where There is Life There is Work

THE history of numerous good movements shows that they started on this plan, but in time their leaders and advocates be-

came satisfied with writing and talking about the underlying principles. This was followed by the death of that movement and the birth of another effort to demon-

strate. For without demonstration there is no life.

The past is strewn with the wrecks of religious and educational reforms whose adherents found it easier to talk than to do what the reform called for. For instance, Luther and Zwingle established

schools and started a campaign of doing in the sixteenth century. But the men who followed them spent their time wrangling over theological problems until they lost the spirit to train teachers and establish schools. It was easy, therefore, for a counter movement, the movement of doing, led by Loyola, to neutralize the efforts of the reformers.

Today, the followers of Loyola have schools all over the world. They are not saying very much, but they are quietly working. At the same time Protestants are hav-

Take your position at your post of duty, and then stand firm for the right. Find your place. Christ is waiting to give you insight into heavenly things; waiting to quicken your spiritual pulse to renewed activity,

—Mrs. E. G. White

ing a hard time, because so much of their energy is consumed in upholding organizations that are satisfied with utterances from the pulpit and writings of the pen. These methods are good so far as they go, but if they go no further they are like the sterile plant, they bear no fruit, and the world is demanding fruit.

Born for Activity

THERE is but one excuse for the existence of Seventh-day Adventists as a denomination. About the middle of the nineteenth century a message was due the world that required activity, and the Protestant denominations were not willing to carry it. Some of the truths then due are the visible second coming of Christ, the seventh-day Sabbath, the call to leave the cities and establish centers of activity on the land, reform in diet, educational reform, scientific and rational methods of treating the sick.

On these matters, practically all of which had at some time been advocated by the religious bodies, they had become stereotyped or very conservative. Then it was that men and women who had a working belief in these truths withdrew and formed a new organization known as the Seventh-day Adventists.

It is now the privilege of this denomination to meet the needs of the world by the establishment of hundreds of rural sanitariums and schools, and by conducting, from rural bases near all our large centers, such efforts as vegetarian restaurants for education on diet questions, and treatment rooms for the care of the sick and afflicted. Every such effort should be a school, and every school a demonstration center.

Practical Education in the South

IT is an interesting fact that the South offers unparalleled opportunities for individual members of the church to put into practice what, for forty years, the denomination has been advocating. As one illustration of the open-minded condition of the

South, study the following words from Professor H. C. Weber, superintendent of the Nashville public schools. Professor Weber has made some sweeping reforms in the city schools, and, in explaining his policy, among other things, he is quoted as saying that he believes the modern system of education is too long drawn-out, and must be made more practical. He says :

I do not believe that twenty years put upon the head of a six-year-old child, devoted to the exclusive acquirement of knowledge, is ever made up in all the future of that life. The child should not be coddled until he is a man before being put on his own resources; but at the age of adolescence he should become self-supporting. I do not believe that the man who lives wholly upon somebody else for twenty-six years will ever become truly self-supporting; or, if he does, that he will ever earn enough to pay for what he has consumed.

Education is not information. It was, very largely, until the invention of the printing press. But . . . there is no longer any excuse for wasting the time of the child in cramming non-essentials. Teach him how to use the sources of information, how to work intelligently, and then set him to work.

Then, telling of his method of applying his theories of education, Superintendent Weber stated that the Nashville city schools "teach everything from horseshoeing to Sanskrit." It is the endeavor to give every pupil "just the character of practical instruction which will best fit him for the duties of his life station." The classes for older pupils are so arranged "that they need devote only a part of the day to their studies, leaving them spare time for some form of work by which they can earn their own maintenance."

That says in a good way what Madison is endeavoring to do, and in quoting Professor Weber, it is that you who want to become workers may see how ready is the South for what we may call educational reforms. If you are not *doing* something tangible for God, if you are merely thinking, come South and begin to do what now you are only dreaming or talking about.

A Word With Our Friends

Concerning the Building Policy

MADISON has no endowment; it has no specific territory and no conference from which to draw financial aid. The School gives its students an opportunity to earn their way while getting an education. This is made possible by the willingness of the teachers to sacrifice a large part of their salaries.

This plan of education was followed in the Schools of the Prophets, and Madison and its Faculty wish to do a similar work and do it in a similar way. The spirit of the Schools of the Prophets is wanted here to make of this work a success.

Since this is the policy of the local workers, we feel that friends of self-supporting educational and medical work will consider it both a privilege and a duty to provide housing facilities for students while in training. Teachers are giving the instruction free, and making it possible for students to earn their school expenses. We look to you to help us build.

Student expense in other schools averages about \$25.00 per month or \$250.00 for a ten months' term. For every one-hundred students who earn their way at Madison, the School is saving parents and students approximately \$25,000.00 per year. Were our students paying this sum in cash we would be able to do the building. We prefer, however, to give conscientious students the opportunity to work for their expenses and

trust to friends to assist in the housing of these students.

We find that the Government is more than willing to provide barracks for its soldiers in training. Likewise, soldiers for the cause of Christ should be provided for. If teachers make it possible for students to work while studying, our dear friends in the home churches should be willing to build the barracks, which with us are student cottages.

IN the month of January Madison lost one of its cottages by fire. There has been a hearty response to the request for money to rebuild. We realize that it took some time for the matter to reach our readers and, all things considered, the returns have been most gratifying. Letters accompanying donations have been inspiring. One brother writes this week of talking with a Jewish friend about the work at Madison and elsewhere. A few days later the man returned with a check for ten dollars to assist in rebuilding the cottage.

Over one-third of the estimated cost of replacing this cottage has been received, as you see by the figures. We hope to finish the campaign very soon. If you are not prepared to donate at once, we will gladly accept a pledge payable the first of May. For all your kindness we thank you cordially. Address, Dr. E. A. Sutherland, Madison, Tennessee.

The Needs

Foundation	\$ 65.00
Framing	440.00
Roofing	275.00
Flooring	215.00
8 windows	64.00
10 doors	85.00
Wall board	290.00
Paint	75.00
Screens	55.00
Porches	274.00
2 chimneys	90.00
Casings	172.00
	<u>\$ 2100.00</u>
Receipts	813.75
	<u>\$ 1286.25</u>

The Settlement

"I read in the SURVEY an appeal for donations for the loan closet at the Settlement Home. Please send me further information," writes one reader, and we hope others feel the same, for the Settlement workers need more wearing apparel, sheets, gowns, and

baby clothes in their work of mercy.

You would enjoy looking in on the workers in the Home and listening to Mrs. Morgan's recital of a day's activities. And it would please you to step into the assembly room where are evidences of the meetings with the children, the chart showing

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attendance at the Sunday school, the silver stars indicating donations, and the paraphernalia used by Bro. Wallace in stereopticon lectures. It is a busy place. Miss June Austin has recently returned from the care of a patient up state, and has since been nursing influenza patients in the city. Miss Zada Hibben, who is in charge of the Chicago city work of the Hinsdale Sanitarium, is spending a few days at Madison in order to become better acquainted with its methods of carrying on city work.

From a Pioneer

Were it possible we would give you the letter in the original as written by the hand of Elder J. N. Loughborough. There are others who, like him, want to share in building the David Paulson Memorial Cottage. Here is what Elder Loughborough says:

Sanitarium, California,
February 18, 1920.

Dear Dr. Sutherland,

I enclose a P. O. order for ten dollars (\$10.00) to apply on the Paulson Cottage at Madison. The last years of his life there was much correspondence between us. He was much help to me. I esteem it a pleasure to contribute to this appropriate memorial to that "man of faith."

The Lord bless you and the workers in your great work, is the prayer of

Your brother in Christ,
J. N. Loughborough.

Visitors

The Southern Conference of the Interchurch World Movement is bringing to Nashville representatives from many institutions. Professor Albert C. Holt, head of the history department of Tusculum

College, located at Greenville, Tennessee, an institution training ministers and other workers for the Presbyterian church, was representing his college, and before the session of the conference opened he paid Madison a little visit in return for the call at Tusculum made by Professor Bralliar a few weeks ago.

Mr. and Mrs. C. M. Rasmussen and Elder E. T. Wilson of the Asheville Agricultural School and Mountain Sanitarium, Fletcher, N. C., spent Sabbath and Sunday with the Madison family studying this school's plan of operation. Mrs. Wilson, who has been at Madison for several weeks, returned to Fletcher with Elder Wilson.

Brethren E. R. Allen and Harold Bee of Franklin, Tennessee, spent Sabbath with the School family. They report that the Kingfield School and other community activities are progressing. Brother Allen is interested in the Medical Missionary Volunteer movement. The community work will be strengthened by the arrival of Brother and Sister Lind, formerly of Wisconsin, who have purchased a farm adjoining the home of Brother Allen.

Professor W. S. Boynton writes from Douglasville, Georgia, concerning the Flat Rock School, "I think I can truthfully say that so far, considering all things, this has been one of the best school years I ever experienced. There has been a good spirit in the school, and a spirit of content and willingness to try to do right. There has been practically no need of discipline except for the little irregularities incident to a fairly large family of young people."

This is the usual testimony in regard to discipline where students carry the work of household and farm. Such training is bound to make healthy, strong minds. And busy hands, with busy mind, find little time for the foolishness and frivolities often found in schools which are not prepared to furnish profitable employment.

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My First Impressions

By Mrs. Lida F. Scott

IT was in August, six years ago, that I first came to Madison in person, but it was not the first time I had come here in heart. When those brave founders from Berrien Springs, accompanied by Mrs. E. G. White, settled in this stony land that their vision might become a reality, although I was not personally acquainted with one of them, my heart burned within me as it went with the company. From that time I read eagerly all that was published I was glad to know about the simple rural buildings; the unpretentious little school, so big in my estimation because the Lord's plan was adhered to; the division of work and study; the combination of school and sanitarium; the splendid spirit of sacrifice, and the growth of the out-schools. Was this the realization of my hope? Had a movement been started that would encourage laymen to scatter and settle in little farm centers and become lights for God?

Then came silence. For years I wondered why, through our publications, I heard nothing more of this unique enterprise. But God's Spirit bridged the chasm, and my determination was intensified to take the first opportunity to visit the work.

This opportunity came after I had experienced a great loss and was seeking for

something of absorbing interest to soften and sweeten the sorrow. Thus it happened that August, 1914 found me roaming the mountains with some of our rural school workers that I might become acquainted with the mountaineers and some of their problems. Following this I attended my first rural school convention at Madison.

Never will I forget the impression. These God-fearing men and women gathered in little groups on the Madison campus. Their mud-bespattered wagons spoke of miles traveled. One had to sell a heifer, another a colt, to pay expenses. None but God knew how great was the sacrifice.

Then the meetings. I sat spellbound as I listened to the prayers, the songs of praise, and the reports of the workers who told of the miracles God wrought in their behalf. The discussions that followed were filled with living interest. Often our eyes were filled with tears. Even now the tears come as I recall the impression of those spirit-filled meetings. I wish they could be revived.

THE modest cottage plan of the Sanitarium, hidden away in the woods, was no surprise to me, with the exception that I expected more woods. The student cottages appeared plain, almost faultily so, I thought, although inside there was warmth

and comfort. The simplicity everywhere was refreshing. I was glad some brave hearts dared the feat of putting into concrete form the dreams of advanced thinkers of all times.

The extensive pastures, the healthy stock, knowing nothing of cramped quarters, gave me a new sense of freedom, a new expansion of mind, an enlargement of heart. Unconsciously one takes a full breath where fence limitations are generous.

I had expected to find more cultivated flowers and vines, and confess that the unattractive approach to the grounds was a disappointment. The longer I remained, however, the better I understood the reasons for this lack. There was so much to do; there were so few burden bearers.

I FELT constrained to return again and again that I might peer more deeply into the very heart of this unique enterprise. Each time I was more and more charmed by a beauty that was infinitely better than any artificial arrangement of the premises. I saw a fulfilment of the Scripture, "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Yes, here the work of the *hand* is on equal footing with the work of the brain. That lion and lamb, capital and labor, are dwelling together in peace. Fellowship in labor plus Christianity, equals beauty of character. It is here that I found the formula that nations seek. Is it strange that I return?

Reminiscences

How Madison Seemed When First Seen by Some of the Family

We do not dwell very much upon first impressions. We do not have time at Madison. But it is interesting, once in a while, to hear the story of their introduction to this work, as told by some who have passed through the experience of leaving some more conservative institution of learning for life in a school that coordinates work and study. Mrs. Druillard, familiarly called Mother D by everybody from patients at the Sanitarium to Telephone Central in Nashville, was one of the first to see the Madison School farm in the days before it was a school farm. She sometimes tells new students how things looked to her in those days. And this is the way her story runs.

Through the Eyes of Our Mother

By Mrs. N. H. Druillard

MY first sight of Madison was on a very warm day in June, 1904. While the trees, the hills, and the sky were pleasing to the eye, the whole farm reminded me of a wilderness or desert. Nothing could I see but stones and buck brush. Hogs, ducks, chickens, and calves had taken the grass from the dooryard, roots and all. The rain had washed large or small gulleys here and there, in places leaving twenty feet of bare stone, reflecting the sun's rays and increasing the temperature. The ground looked hard and dry like broken brick bats. There were no flowers, no garden, no fit buildings, and as the darky said, "No nothing." An old log barn stood near the entrance, from which arose a peculiar odor and swarms of flies.

I asked Professor Magan if, for one minute, he thought we should locate in such

a place. He smiled, but with tears in his eyes said, "I don't know. Ask Ed." My whole being rebelled, and I did not fail to tell both Ed and Percy (otherwise known as Doctor Sutherland and Doctor Magan) that I thought neither of them had any gumption. Nor did I change my mind until I was told that, if I would give my time, my talent, and my means to help establish a school in this place and on this farm, God would give me the privilege of doing so, and that I should live to see the work a success.

I am here still. The washes and gulleys are fast disappearing, and the buck brush is nearly gone, and in its place are lawns and green pastures. The stones, after passing through the crusher, are used to sweeten the soil and to help make the old brick bat land a garden, or they appear in foundations for cottages, in the cement walks, or on the

roads. The offensive barn soon disappeared, and Gotzian Hall, from which hundreds have gone out to gather sheaves for the Master, stands near the old gate way.

Little schools, a score or more of them, are now conducted in different parts of the South. Cafeterias and treatment rooms are opening in our Southern cities, and as we see what is ahead, and think how this work began, we bow our heads and say, "What hath God wrought."

Reports from the North the East and the West

IT was about ten o'clock in the forenoon when I first saw Madison. Miss Noble showed us our room. As soon as she left we began planning how to arrange things to make it look home-like, and we soon felt there was no place like our little room.

Buildings are small and scattered at Madison, and we found ourselves living some distance from Kinne Hall, the family dining room. At first I did not like that, and thought it would be especially unpleasant in cold weather. But Tennessee has little cold weather, and I have learned to like our cottage life.

Many things at Madison differ from my former ideas of school life, but as I learn more of the principles underlying this work, I am beginning to feel there is really no better way. I am thankful for the opportunities I have here, and wish we had more self-supporting schools like Madison.

— *Florence Lambert*

ARRIVING at Madison on a bright autumn morning just in time for church and Sabbath school, I was impressed with the picturesque beauty and restful atmosphere of the place. When work began and I found myself in the laundry, I was rather pleasantly surprised at Madison's methods

of work. Here, surely, everyone is taught the dignity of labor.

Upon entering class I enjoyed the three-hour class period. I believe it is a most efficient way of teaching and the best way for a school which lays emphasis upon the industries. Madison will appeal to all who are interested in self-supporting missionary work.

— *Stella Peterson*

I FIRST caught sight of Madison in mid-winter, 1917. We arrived at the station to find the telephone out of commission, so six of us walked out to the farm, a distance of two and one half miles. The day we left the North it was cold and windy and snowing; here the sun was shining, the birds were singing, and the cedars looked very green. We liked it all, and enjoyed the walk.

Since our arrival was not announced, it took some scurrying about to get rooms ready for us, but all were pleasant and kind, and tried to make us feel that we were more than welcome to our new home. I was inclined to feel that we had reached a little heaven. The first thing that disturbed that thought was a meeting of the Cooperative Band. I found that all were not perfect even at Madison, and that Satan was doing "little stunts" here from time to time. We were taught, however, that each one must become a soldier and fight earnestly for the right, keeping so busy that evil could find no place among us. Then began my training for a nurse.

I have had many, many happy hours, and a few sad ones here. I love Madison and the work it upholds. The principles taught by precept and example are good and true. Life at Madison increases one's faith in God and His word, and inspires in one a desire to teach the great truths that are given us for this time.

— *Goldie Smith Conser*

WHEN I came to Madison my first impressions were good; when I had been here a year, they were very good; and now that I have been here nearly two years, they are exceedingly good. My regret is that I did not have the privileges which Madison offers when I was a young man. Madison gives both young and old a wonderful opportunity to prepare for self-supporting missionary work in home or foreign fields. The School is carried on according to the instruction given us, and I heartily recommend it to all who wish to prepare for the Lord's work and for His soon coming. — *J. C. Howell*

THE MADISON SURVEY

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AFTER a seemingly endless succession of concrete roads, clay roads, mountains, and rocks, our journey of fifteen hundred miles by auto from Boston to Madison was finished. We had been three weeks on the road when, in the twilight of a Sunday evening in beautiful Tennessee weather, we turned into the driveway on the School grounds. Simultaneously a cry of "Madison" came from my wife and the three oldest children, and a prayer of thanksgiving was in my heart.

At Gotzian Home we stopped, tired, dusty, and hungry. Then it seemed as if Pandora's box had been opened, only instead of troubles coming out, friends seemed to crowd about us eager to help, and how we appreciated friends in those first few hours. It seemed then, and, as I look back, it still seems that we were pilgrims coming home rather than wanderers in a new country. The words of the old English poem describe our feelings:

Home again,
Home again, from a foreign shore,
How our hearts beat high with joy
To greet our friends once more.

Do you want to share such friendship?
Come to Madison.

The next few days it seemed as if a dream child of mine had come to life. I was just from a city center. The busy activities of Madison, and above all the peaceful quietness and homelike atmosphere, made me feel that I had reached a haven of rest.

The simplicity of the low, rambling sanitarium buildings reminded me of the missionary methods of Christ. We wondered at the absence of large school buildings. Was this the place to receive a training for our part in the Master's work? We are learning that true education is dependent, not so

much upon elaborate equipment, as upon the close correlation of every day duties with our studies. Madison endeavors to stress essentials and to develop a strong spirit of cooperation. It has been built up by sacrifice, and the spirit of the founders has made possible an institution that gives an opportunity to be self-supporting while in training as Christian workers. —T. E. Hirst

The Results of a Visit

By Marguerite Coffin

USUALLY my impressions of places consist of mental pictures of things, but when I recall my first visit to Madison, now nearly five years ago, the mental picture is not of rolling fields, of stone roads bordered with neat cottages and sheltering trees, of cattle and goats grazing in the pastures, of Gotzian Hall with its class rooms, and of various other departmental buildings. Instead, I remember only the wonderful spirit of the people I met at the 1915 convention of rural school workers.

At that meeting I caught glimpses of their vision of a work to be done in the Southland. As I listened to experiences of those who were actually engaged in this work, heard of the deprivations they had undergone, and of the hardships they had encountered yet regarded as nothing compared to the happiness that comes to servants in the Master's vineyard, I recall the inspiration it gave me. Faces fairly beamed with joy and enthusiasm as these rural workers told of the results of their various efforts in behalf of mountain neighbors.

So vivid were the impressions of that first visit that they remained with me for many months, and, finally, three years later, led me to the South. And those first impressions have broadened and deepened into firm conviction during the past two years. Each day brings a wealth of fresh evidence that this is the place where God would have me labor, and opens to me the wonderful possibilities of work such as this.

When I seek a reason for the spirit of sacrifice manifested by those engaged in this work, I have decided it is the result of close adherence to the principles of cooperation. These principles, given to us by the divine Teacher, Madison is striving to inculcate in every student who accepts its hospitality.

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Train for Self-Government

IF frequent articles on the subject of democracy are any indication, the public mind is ready and waiting for the development of self-sustaining and self-governing groups of individuals and organizations. An article in a recent issue of *The Outlook* contains the following paragraph:

"The Public School is not a philanthropic enterprise conducted by the State for the benefit of the poor. It is the duty of the State to educate its princes and so prepare them to fulfil the duties

of kings. The boys and girls of America are its princes; in a few years they will be its kings. It is the duty of the State to prepare them to rule with wisdom and justice. For this purpose they must be trained to govern themselves; to subject their appetites, their passions, their prejudices, their self-interests to their reason, their conscience, and their will."

Slightly change the wording, and one has a reason for self-government in a school

such as Madison. Let the paragraph read:

"The Training School is not a philanthropic enterprise conducted by the Church for the benefit of the poor. It is the duty of the Church to educate all its children, and so prepare them to fulfil their duties as Christian workers. It is the duty of the

WE SHOW our imperfect faith in democracy in our treatment of children. We send them to schools which are little autocracies, ruled over by teachers who are imitation Kaisers and Von Hindenburgs, to train them for democracy! We say they must first be taught to obey, must have discipline and all that. We forget that there is something far more important; that is, that they learn how to govern themselves. It is infinitely more vital that they learn how to organize, how to master themselves, how to have team play, and how to be free yet orderly and cooperative, than that they learn how to bound Kamtchatka or work the Binomial Theorem"

—Dr. Frank Crane in *Red Cross Magazine*

Church to prepare the young people to rule with wisdom and justice. For this purpose they should be trained both to govern and to support themselves. They must learn to subject their

appetites, their prejudices, and their self-interest, to their reason, their conscience and their will, and be willing to work in cooperation with others for the advancement of the Cause they esteem dearer than life itself."

To this end, Madison in the training of workers lays emphasis upon what it considers two vital elements in education, — student self-government and student self-support.

Medical Missionary Work in The Churches

BROTHER O. R. Staines, Home Missionary Secretary of the Southern Union Conference, spent Friday, Sabbath, and Sunday with the Madison family, giving students the benefit of his book exhibit. Brother Staines, who is a nurse, has been holding health studies in connection with the colporteurs institutes, and has conducted schools of health in various large churches. Speaking to the family, he said:

The short period intervening between the two great world conflicts is a time given us in which to carry the last message to the people. Christian ministers, physicians, and teachers have a broader work to do than many recognize. We should teach the people how to minister to others. When a nurse goes into a home, it is not only her duty to care for the sick; she should instruct the inmates in right principles of living. She should not only give instruction, but she should live the truth. Truth that is not lived loses its healing virtue.

Every church should be a training school for Christian workers. Schools of health are to be held, and cooking schools and classes are to be organized for Christian help work. I am glad to say that in a number of our Southern churches this is being done. Classes have been organized for the study of simple treatments and for Bible study. Rarely do I find a church in which there is not some one able to give the instruction.

Lay members of the church should get into the work that the Lord says must be done. When laymen bestir themselves, when you and I carry this message of healing to the world, people will take their stand on one side or the other. We will help the people not only physically, but spiritually. When the Savior was on earth He first showed His sympathy for the people. He won their confidence by healing their infirmities, and then He bade them follow Him. This is the example He left us.

"I am sending more names for the Survey mailing list. Please find enclosed a check for \$4.00 to help in the work. We would like to have six or eight copies of the issue containing the article on tobacco."

Carpenters and Cooks

MADISON is striving to meet a world need. It is training men to better fill their station in life. But in turn it has some needs which SURVEY readers may supply.

If you knew the demand for vegetarian cooks and dietitians, you would search out the promising young people of your church, you would impress them with the opportunities ahead, and help them to Madison for training. Beginning in June a special six-months' course in cafeteria work will be organized. This includes class work at Madison and practical work in a city cafeteria.

"Centers of influence may be established in many places by the opening of health-food stores, hygienic restaurants, and treatment rooms." When such calls are given, some offer themselves as missionaries while others sit in silence. It is better to be active than passive. Better make a mistake in doing than to do nothing.

Then Madison has a building program which calls for carpenters. Young men, or men with small families, who wish to become self-supporting workers may help the School build, and at the same time be in training for their future work.

We invite correspondence with prospective cooks and present carpenters.

From A number of rural school **Flatwoods School** centers are finding it advisable to build treatment rooms. One of the most recently completed medical missionary centers is in connection with the Flatwoods School near Lawrenceburg, Tennessee, operated by Brother T. A. Graves and family, Brother H. L. Reese and family, and Brother and Sister Floyd Bechtel.

"Our little sanitarium is now ready for patients," writes Mrs. Bechtel. "One of our neighbors was here yesterday afternoon and for the first time pumped water into the tank which supplies the treatment room. He thinks it is wonderful. A family of eight children, all under sixteen, have moved

near us, and they seem so interested in the school. They like the wood-working class especially well."

Brother Reese writes, "Ever since we came here we have been going out in all kinds of weather to nurse the people. Now we have a neat little health home consisting of two rooms for patients and a treatment room. It will save much labor if the sick can come to us, although we shall still have to do some nursing in the homes of our neighbors."

Speaking of added facilities for self-support from the land, Brother Reese says, "We had always rented some land, but now, through the help of Brother W. F. Roche and Sister Lida Scott of Madison, and Brother Graves, we have a school farm of forty acres on which, by wise farming, we can raise the crops we need. Sister Bechtel has done a good share of our teaching this year, and we have had a successful school year. We are planning for greater things next year. As the work grows our needs multiply. Just now we need farm and garden seeds, some lumber, and a good strong farm wagon. We can make good use of clean papers and leaflets and clothing. Every member of one of our neighboring families is sick with the flu. They are poor and recently lost their two horses for lack of feed.

"We are of good courage. We all feel very thankful for a part in this Southern work, and want to express our thanks to all who helped us build and equip our health home."

The Survey will come to you subscription free so long as you care to have it. Your friends may have it, also, if you will send their names and addresses.

The Favored Few At the church service last Sabbath, Elder W. E. Videto gave some things we should think about. Christ's followers have always been few compared with the population of the world. If these few refuse to do what God has given them to do, the results are very

You'll Not Forget

WE feel sure you will not. You have heard of Madison's loss of a student cottage and the need of your help in rebuilding. We might think you were too far away to care were it not for some letters we receive. But they banish every shadow of doubt. We know your interest and willingness to help lift the load.

A Nebraska sister sends twenty dollars, "to help rebuild the cottage you lost by fire. Pardon my delay. I was waiting to know how I might help."

"Had I the money," writes a young lady, "I would rebuild that cottage all myself. I find that by careful planning I can spare ten dollars. I only wish I could send one hundred times as much, but I know all the little bits will help."

We must have \$1200.00 more to complete the cottage. Anything you can do to help us reach that figure will be very thankfully received. Send cash, or if you prefer, a pledge payable the first of May.

Address, Dr. E. A. Sutherland,
Madison, Tennessee.

far-reaching. When we fail to do our part, we fail not only for ourselves but for those whom the Lord desires to save through us. In proportion to our ability to reveal the truth to others are we held responsible. A few men guided by the Spirit of God can hold in check great forces of evil. One shall chase a thousand, and two shall put ten thousand to flight. Confusion results when the man God has chosen to do a certain work fails to do it.

Does your school have a catalog? If so, I shall be glad to have a copy, for the accounts I heard of Madison when I attended the Southern Mountain Workers' Conference made a great impression on me, and I am promising myself the pleasure of a visit to it some time. As I heard of it, it sounded like the reallest, Americanist, school within my ken. — *A University Professor.*

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Bits of Gossip

Brother W. F. Rocke spent Sabbath with the Flatwoods School people and reports the workers of good courage. Their little treatment room building is complete and furnished, and is said to be a very neat and attractive place for the care of the community sick.

A letter from Mrs. R. L. Stokes, Fletcher, North Carolina, brings an encouraging report: "We met a week ago Sabbath and formed ourselves into a Medical Missionary Volunteer unit. We plan to meet every second and forth Sabbath. Brother and Sister Rasmussen of Kansas have decided to join us, and for this we are indeed thankful. We bought a truck and a tractor, and hope to get the land in shape to produce something this year. We have decided to build the sanitarium on what is known as Cabin Hill."

A car load of cans arrived last week. The food factory is receiving many encouraging words from those who are using its products. A prominent physician of Nashville writes, "Your cereal drink is the best we have ever had, and the nut meats are simply fine. I hope you will be able to help many people give up the use of meat and coffee."

"This the is nicest nut butter I ever ate," said one patron recently.

"I would not eat flesh meat either, if I had access to such meat substitutes as you are making," said a traveling man, when introduced to the products of the factory.

Professor Bralliar spent two days at Southern Junior College, giving the student body one of his nature lessons. Ooltewah is an active place this season.

Louisville treatment room workers are happy in the fact that they have secured a country home,

Between six-thirty and seven o'clock on five mornings of the week, the truck toots its horn for the city workers. There are nurses for the treatment rooms and cooks and servers for the vegetarian cafeteria. After a long and strenuous day's work they return to the quiet of the country home for the night. At the present time Miss Mabel Robinson is in charge of the cafeteria and Misses Kinner, Runnells, and Lambert are her assistants. Mr. Bruce Hume is driver and man nurse. Miss Gladys Robinson is in charge of the treatment rooms and Miss Spear is her assistant. When in Nashville, call at 210 Sixth Avenue, North, for a good meal, or if sick let the nurses next door put you in shape.

The family has been wonderfully well pleased with the beaten biscuit and other forms of unleaven bread served the past few weeks, and when it comes to whole wheat bread and bran bread made in the school oven, Mrs. Noble comes in for her share of the praise. The Nashville cafeteria finds ready sale for all the bread it can furnish. People are coming to recognize the virtues of the coarser breads. This is one item in the educational work of a city cafeteria.

A letter has recently come from Brother and Sister John Meyers. She it was who in the early days of Madison was known as "Gentle Nellie". They have been out of the state for a number of months, but are again on their old place near Tullahoma and ready for work.

There is a certain tip-toeing about, for we have a new baby in the house. We sing,

"Not a dolly, not a toy,

But a laughing, crying— girl."

Little daughter of Mr. and Mrs. John R. Peters, born March eighteen.

One of our Faculty members has a friend in Iowa who showed his interest by sending a bushel of yellow corn for seed. We seldom see yellow corn in Tennessee. you know, so we appreciate his gift. And along with the letter came a check for the building fund. A good friend is he.

Eighteen March kids have been added to the milch goat flock at Madison.

"I am in sympathy with the spirit and plan of your work, and wish I might attend your school to fit myself for systematic service for the Master. I am sending names for the Survey mailing list."

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Organizing Groups for Missionary Activities

The M. M. V. Finds Precedents in History

ALL through this world's history the Lord has done great things through weak instrumentalities, through small groups of men and women. He Himself says that one shall chase a thousand and two shall put ten thousand to flight. Were the victory given to the crowds, they would boast of their numbers and their strength as did David when he asked Joab to number the fighting men of Israel. Then it was that God sent pestilence to reduce the numbers. He works through small things to accomplish great results.

But the few who do the great work must be closely united, for it is in unity their strength resides. Let us consider the story of Gideon. Israel was passing through trying times; the enemy was encroaching more and more on their rights. God asked Gideon to call upon Israel to help in the deliverance, but of the multitudes only thirty-two thousand men responded. But before organizing for battle, Gideon was told to inform those who were fearful, those whose hearts failed them, that they might return to their homes. Twenty-two thousand, over five-eighths, were willing to

leave the ranks and go home. Not very much use in keeping them in the army or depending upon them for service. The fighting men were better off without these fearful ones although their ranks seemed pretty thin when their brethren departed.

BUT the end was not yet. God knew there were still men in the company who could not be depended upon in time of stress. So He instructed Gideon to apply another test. Nine thousand seven hundred failed to pass the endurance test; a diminutive company of three hundred remained. They were the tried, the true. With this little band of volunteers Gideon conquered in the name of the Lord.

From the experience of Gideon's band the Medical Missionary Volunteers may take courage.

Jesus gathered a small band of people about him. He had His medical missionary band of volunteer members who were demonstrating to the world the principles advocated by their Master.

In the days of the apostle Paul not all church members were as active as they should have been, so he gathered together groups of workers, little bands that did what otherwise the whole church should

other in the work. I shall do all I can to encourage others to join.

There are now eleven units with a total membership of one hundred forty. Alabama

has two units, Georgia has one, Kentucky, one, North Carolina, three, Tennessee has four, and there are others in process of development.

Trained Nurses

Beautiful women who nurse the sick
In hospitals, studding our cities thick,
Are angels of mercy, are angels of grace,
They minister good to our suffering race.

No hirelings are they; they're called to their work,
As priest to his parish or elder to kirk,
Their touch is so gentle, their ways are so kind:
It shows that their training is more than of mind.

Their hearts are devoted to service; their call
Knows nothing of menial labor at all.
Soiled hands, and a muscular exercise, too,
Are as sacred and holy as things preachers do.

—*Lyman R Sweet.*

Calls from the Highways and Hedges

Mrs. Lida F. Scott

CAN you send us more workers?" Repeatedly comes this request from units who are demonstrating that they have both the vision and the willingness to work and to sacrifice. They need strong, earnest men and women to cooperate in a practical demonstration of the Gospel, following in the footsteps of Christ, who, according to Luke 8, had something to show as well as glad tidings to preach.

Within the last few weeks, in response to some of these calls, several Medical Missionary Volunteers have been sent to the Louisville treatment rooms, to the cafeteria in Birmingham, and to the Florence Crittenden Home in Nashville. The Kentucky Conference asked for a cook for their camp-meeting in June. A larger attendance than usual is expected, and it is the wish to make the dining room a model of hygienic cookery. The Madison unit voted to send two of its workers.

THE calls that remain unanswered are receiving earnest attention. It is the purpose of the M. M. V. to answer these calls as rapidly as possible. When local units are strong enough to become training centers, it will not be so difficult to meet the needs, but new units must necessarily be too deeply engrossed with their own

problems to give heed to calls from without. Hence, it is sometimes puzzling to know where to find workers who are prepared to go.

Practical men and women are in demand, people who believe there is "religion in a good loaf of bread", and that attention to common, every day duties is preaching the Gospel. Nurses who covet the power and joy of a life of self-renunciation, carpenters, farmers, stenographers, teachers, and those who have business ability,— all are needed to cooperate in building centers of influence.

ELEVEN distinct unanswered calls are before the Executive Committee. One is from a doctor who is desirous of building up a self-supporting center among the population outside the city of Mexico. Are there some who would like to enter training with a definite aim of uniting their interests with those who have already blazed the trail into Mexico or San Salvador? "To every man, and to every woman, God has given his work."

Craggie Hope, a summer home for orphans, near Nashville, is calling again for a nurse. The Tennessee Children's Home also begs for a nurse to care for its homeless babies. A prominent Southern woman, active along benevolent lines in the Presby-

terian church, proposes that the M. M. V. furnish workers capable of leading out in the establishment of a unit among the negroes to teach them, though treatment room and cafeteria work, how to care for their own sick, and to intelligently feed themselves. This she feels should be conducted from a country base.

"Who will attend to the highways? Who will go into the hedges? Who will enter the neglected portions of the vineyard?" Let those reply who have evidence that they are called.

Madison is prepared to offer definite courses of instruction to those who wish to enter any of the above lines of service.

Training Medical Missionaries

ONE of Madison's chief objects is the training of medical missionaries, that is, workers imbued with the spirit of Christ and willing to work as He worked, for the good of humanity, for the salvation of souls.

As time passes and opportunities multiply and demands increase, it becomes necessary for the School to confine its efforts more specifically to the training of men and women who have a settled purpose to become self-supporting missionaries. This is causing a revamping of courses, the elimination of those subjects that do not bear directly upon the work in hand, and the addition of other subjects needed by such workers-in-training.

A FEW years ago it was not necessary to train workers for city cafeterias and treatment rooms, because there were no such centers. But they are needed to-day, and Madison is prepared to meet the demand. More and more it becomes necessary for Madison to fit heads of families for places in mission fields. Families are to work as units. And as families respond to the call of the South, they feel the need of specialized instruction for the work they are about to take up.

They may not be able to spend a long period in study. The course ought not to be long, but it must be intensive. If city work and a country base are to be operated, there must be a well trained farmer to produce the food; a well trained mother in the rural base who can run the bakery, turning out bread that will speak for the truth, who can make butter and cottage cheese, prepare

vegetables for the market, and possibly, at times, take a hand in the down-town work. There must be trained nurses in the company, and scientific cooks and dietitians for the cafeteria. These people must be educated in head as well as in hand, for patrons want to know the why as well as the how. And with all there must be a business head.

Simple enough, isn't it? Yet most families or groups find it to their advantage to halt at Madison on the way to their future center of activity, in order to learn some things fundamental to success. Madison is a good place to study not only the problem of self-support, but to learn, first-hand, the secret of cooperation, team work. More people fail to succeed in self-supporting work because of inability to cooperate than from any other cause.

THERE are places without number for heads of families. The South has places of usefulness for many who have thought themselves unfitted for anything but to earn money to support others in missionary work. Come, do your own missionary work. Learn to use the ability God has given you. The Savior was a self-supporting missionary, and He has set an example which we ought to follow. Try it, and Madison will do its best to assist you.

There are places also for unmarried people. But whether alone or standing at the head of a family, those who make a success of self-supporting work must have consecration of heart, devotion to the cause, and stick-to-it-iveness.

Madison has a place for such people this summer. Begin now to help us answer some of the calls the M. M. V. are receiving. Your help is needed. Write for terms.

From East Brother Loyd Swallen writes Tennessee the following from St. Andrews, Tennessee: "We live on the edge of the mountain with about one thousand acres of woods surrounding us, our nearest neighbor living over one mile away. Our corps of workers is only three, and when two are called out it leaves only one to care for the place and look after the stock. Last week the lonely lot fell to me, for my wife was called to the valley to nurse a sick family, and Brother Smith had gone on his Bible reading tour through the cove. While I was all alone, another family on the mountain was taken sick with the flu, nine in that home having it at once. They came for help and begged me to go with them. The man who came would not take 'No' for an answer, and yet I had to be here in the morning and evening to care for the stock.

"Now what should be done in such a case? I promised to help them the next day. That day it rained as hard as any day this winter, but I fulfilled my promise, drove three miles through the rain in an open buggy, and spent the day with the family. One boy I treated is better, but his father and two others have pneumonia.

"The Lord has blessed us in giving treatments. One boy who was given up to die when they called my wife to nurse him, is now well and looking fine. While my wife was out on one case, a woman in the valley had typhoid fever and was expected to die. We have the reputation of helping people when their cases seem hopeless, so they called for us. Brother Smith agreed to stay by himself back here in the woods while I took care of the sick woman. As a result of the Lord's blessing, the woman got well. She does not know much about the truth, but she promised to live a Christian life. While nursing, I make it my business

to have family worship in the homes where I go, and I did in this home. I told the family that if they wanted their sick one to get well and wanted the Lord to answer our prayers, they must stop doing those things that are wrong, and I emphasized the evil of using tobacco. As a result the mother has given up her snuff.

"Last week when I was in the valley, one old man told me that the people in the cove learned more Bible during the one year that Brother Smith has been teaching them than they had learned in the past forty years. On the ridge, my wife and I take the little organ and attend Sunday school, and the people say they are unlearned and want us to teach them the Bible.

"Last year we trimmed and sprayed our trees and had a bumper crop of fruit. Spraying is something the people around here know nothing about, so this year they want us to trim and spray their trees for them. We are compelled to refuse because we have so much to do. However, some of them are going to watch us, take lessons, and then do their own spraying and trimming.

"We are of good courage and thank the Lord for a humble part in His work."

The Rural Base "Is there anything a man and wife with two children can do? We have some means, we have some property, and a home which we would be glad to sell and locate in the South, if you can use people of ordinary ability. We are instructed that a well-kept home and the life of Christ lived by the family will be lights in the community. From reading your paper I seem to have the idea that we can use our money for ourselves and the Lord's work at the same time, that we can get out of the cities and yet educate our children. How can this be done?

This question is put to Mrs. Scott, corresponding secretary of the M. M. V., and she says:

"How would it appeal to locate on a small farm outside some city, and furnish a

home for self-supporting workers of that city? Let the cafeteria and treatment rooms of the city and the country base form a unit. This enterprise can be put on a co-operative basis. A farmer connected with this company can raise produce for both the home in the country and for the cafeteria in the city. It would be advisable to have a teacher connected with the work and start a little neighborhood school, so while giving your own children the benefit of Christian training, you can be helping the children of the community. This is in harmony with a statement in the book, Ministry of Healing:

Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared. . . . The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master.

One is reminded of the words of Claude Kelley:

In the crowded press of the city street,
From the hovel of want in grim retreat,
In the lamp's red glare of pit and place
Where vice prints the mark of the beast on
the face;

By the clanging forge of flaring mills,
From the reeling product of demon stills,
In the Babel district of alien tongue,
There's a call, full as strong as alarm bells, rung
When the yellow legions of sinuous fire
Threatened a path of destruction dire.

For souls in the city are done to death,
And I hark to the summons with anxious
breath,—

The call of the Christ to me.

Yet Other Calls A Universalist minister writes the Asheville cafeteria workers the following earnest appeal for help:

I believe it would be as important a missionary project as could be put on foot to establish an eating place of your kind in our own home town. In the first place, we need a first class restaurant, and in the next, place the people here need to be helped out of the antebellum type of cookery which exhausts its knowledge in the preparation of corn pone, pork, and sweet potatoes. Every thing is cooked in pork fat. I very believe the eaters are ready for some-

Rebuild the Cottage

THERE is scarcely room to mention the cottage fund this week. But we must say a word, for that cottage is needed to house Medical Missionary Volunteers during their period of training. One way to become a medical missionary, in spirit at least, is to help those who are in training for active service.

There is need yet of a thousand dollars to meet building bills. How much can you help us? We want to finish this call by the first of May, so either cash or a pledge payable at that time will be very greatly appreciated.

Address, Dr. E. A. Sutherland,
Madison, Tennessee.

If a still small voice says, Give! Do it right away.

thing better, but the cooks do not know how to prepare it. I am sending forth to you an S. O. S., a Macedonian Cry, or whatever may pass for a desperate appeal, hoping it will interest you in seriously considering the plan of establishing one of your restaurants here.

The first letter received from Brother and Sister Karl Snow after they reached their home in Honduras contained these words:

We have three openings for schools with a several thousand acre tract given for one. The papers will be signed tomorrow. We also want treatment rooms here. I think I can get a suitable building. We want good, substantial people for these openings because they will deal with the very best people of the country.

Brother and Sister A. U. Cochran are almost alone in their work near San Claudio, Cuba, and they write:

The darkness and superstition are so dense that it is a slow process to bring in the light of the Gospel. These people cannot be reached by a series of meetings. The Christian life must be lived before them, and they must be taught daily before they begin to comprehend the truths of God's word. The burden of my letter is a cry for

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help. I long to be free to work for the women of the neighborhood. Most of them have large families. One woman could spend all her time visiting, holding readings, and teaching them how to live. I am dazed when I see so much to do.

What more can be said to touch the hearts of families in our Northern churches. "To-day, if ye hear His voice, harden not your hearts."

From Lake "Miss Zada Hibben returned Union Herald to Hinsdale Sanitarium from her trip to Nashville, Tenn., last week, and gave a splendid report to the young people's meeting, Friday evening. She told of the Polk Street Settlement work and of several of the other enterprises of the Medical Missionary Volunteers, all of which was very interesting and inspiring. The Madison School seems to be doing what many other institutions should be doing, encouraging workers to enter the cities for cafeteria and treatment room work."

Room Abroad for Brother R. E. Loasby, missionary in India, writes:

"We are interested in the medical missionary volunteer work you are promoting. Young people who have been connected with such a work ought to make the finest kind of missionaries. Do the young people look to foreign fields, or do they keep to the South?"

"We have made friends among the best class of people, and due to the excellent medical work of Mrs. Loasby, we are welcomed everywhere. People who formerly would not allow a Christian near their door, have invited us in, and are glad to listen to us. They have invited us to establish village schools, requesting Christian teachers. We need workers whose wives are consecrated, and who are willing to go hungry and lose

sleep and rest in order to give these people Christlike examples of helpfulness."

Appreciates A Nashville business man, a Good Bread patron of the city cafeteria, told the story:

I know that the cafeteria is a school of health, and, that among other things, it is teaching its patrons the value of whole wheat and graham bread. Many of us go there for our meals, because we feel that the cafeteria serves better food of this sort than most other places.

I was eating there the other day when two Seventh-day Adventists attracted my attention. I very often watch these people, because I know something of their teachings. These people had their trays before them, but I noticed that they were also eating something from a paper bag. They had passed by the bread I thought you people advocate, and had brought in white flour buns from some other shop. Imagine my surprise when I made this discovery.

Birmingham Cafeteria Swat the H. C. L. Receives Notice With Vegetables, Advice of Anti-Meat Crusader.

Following these headlines, one of the Birmingham dailies gives a half column description of the city cafeteria, and adds a number of recipes for vegetarian foods served. Among other things it says:

If you want to reduce the cost of living, put more vegetables on your table, if you want to deal a real knockout blow, be a regular vegetarian in the very broadest sense.

This is the recipe of Miss Margaret McKay. Miss McKay has it all figured up, and she's ready to prove that the peanut and soy bean contain more nutriment than any sort of juicy steak or other kind of meat you might purchase at the butcher's

"If women will go into their kitchens and experiment with the peanut and the soy bean," said Miss McKay, "they will find meat substitutes that average 90 per cent nutriment against the average of 30 per cent in meats of various kinds. The cost will be about one-third that of meats, and besides, one's health will be better."

The Survey is small, but it tells a lot, and I am in perfect harmony with the enterprises it represents. I'm a poor man, but please accept \$2.00 for your publishing fund.

The Madison Survey

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Madison, Tennessee

VOL. II

APRIL 14, 1920

No. 15

The Teaching Spirit

The Subject of Study and Discussion at a Recent Faculty Institute

It is a custom at Madison for the Faculty to set aside two days periodically for the study of matters affecting the operation of the School. The meetings are open to students and visitors, giving an opportunity to students, especially, to understand some of the problems that have to be solved by teachers in an institution that is training self-supporting missionaries and medical missionary volunteers. An inspirational meeting of this sort was held the first of April.

The Program

Bible Study on the Subject of Teaching

—Miss DeGraw

The Teaching Spirit should Permeate Every Class and Department of the School

—Dr. Sutherland

How can Faculty Members Cultivate the Teaching Spirit? —Mrs. Druillard,

Prof. Bralliar, Mrs. Sutherland

Our System of Education Advocates the Elimination of Non-essentials and the Stressing of Essentials —Reports of efforts along this line.

a. In the science department
—Prof. Bralliar

b. In the training of nurses
—Dr. Sutherland

c. In the teaching of English —Miss Noble

d. In the Sabbath School
—Mrs. Sutherland

Cultivating the Teaching Spirit in Manual Training Classes

—W. F. Roetze, Miss Peterson

Making Teachers of the Heads of Departments
—Miss Dittes, R. B. King

The Principles of the Normal Department Carried out in the Grade School

—Mrs. King

How Shall We Develop and Build up the Normal Department?

—Miss Coffin, Mrs. Scott, Dr. Sutherland.

The Foundation

THE Bible study developed the following principles:

1. Every Christian should have the teaching spirit, Matt. 28:19, 20. "Go ye therefore, and teach," is the Gospel commission, and it was the original plan that everybody should teach. Parents were to be the only teachers of their children.

2. Parents should be teachers all the time and everywhere, Deut. 11:18, 19.

When the truth gets into the heart of a man, it inspires him to teach, and it was only after men lost the teaching spirit that teachers as a class were called into existence. Teaching as a profession is a substitute for the real teaching spirit on the part of parents.

3. Christ came to restore the lost art of teaching, John 3:2.

Others knew that He was a teacher because He was full of the teaching spirit. He not only talked, but He demonstrated what He talked, and college professors, coming to Him, said they knew Him to be a divine teacher by the works that He did.

He drew students to Him.

He taught those students to do things.

He changed the thoughts of His students until they were willing to give up their ways of living and adopt His way.

This calls for intensity of thought. No teacher can be lazy in mind. The teacher

must be a doer, and must have faith enough in what he is doing to make others want to do the same thing.

4. The teaching spirit is not confined to a school room. Christ was equally a teacher whether at the well, in a boat, at the table of a friend, a guest at a gathering, by the bedside of the sick, on a journey, or in the temple pulpit.

WHO teacheth like God?" Job 36:22, was the opening text of Dr. Sutherland's presentation of the second subject on the program. The ruler of the universe is a wonderful teacher, and Christ, His son, represented the Father's methods of teaching during His life on earth.

Ordinarily, the idea of school calls for a house, a room, a teacher behind a desk, on a platform a little above the student body, who, with a tap, calls for order and says, "I am about to teach you something."

But the teaching spirit does not call for these things. It is an inspiration, an all-pervading atmosphere that manifests itself on all occasions. Many things are taught out of time because teachers dare not deviate from the schedule. They must maintain a set standard. But there is a time for every subject to be presented to the mind of a student, and it is the business of the teacher to so understand the mind of his pupils that he teaches in time. Of Jesus it is written that He knew men's minds. So must every successful teacher.

Character is formed by first thinking and then doing. Christ thought His Father's thoughts, then acted them out in His life. That made the Christ character.

Teachers at Madison must not confine their teaching only to the class room. The teacher of English should be responsible for the use of good language all about the place. The teaching spirit will lead to good fellowship and active instruction all the time as students and teachers are thrown together in work as well as in class.

Eliminating Non-essentials

FOR years there has been an effort to eliminate from the curriculum those subjects that have little or no bearing on the life activities of students. Often, when whole subjects cannot be eliminated, there are parts that can be. A keen vision of the work ahead of students is necessary in or-

der to arrange a curriculum adapted to the student body. As the needs of the world become more manifest and new lines of activity open to us, changes must be made in the curriculum. Our conservatism says, Standardize! But the active, advancing teacher is on the alert for new methods. The discussion led by heads of departments was an interesting one. Madison is striving to teach the most, and the most practical, in the briefest time; to prepare workers in the best and most thorough way for specific missionary activities.

The Teaching Spirit in Manual Training Classes and Departments

TO develop instructors, in manual labor departments, who are filled with the teaching spirit is one of Madison's problems. Many skilled workmen are woefully lacking in teaching ability. In fact, as Brother Rocke said in his paper, the apprenticeship system of the industrial world and the unions crush instead of fostering the teaching spirit, and many of our best workmen have been taught on the apprenticeship plan. The proper co-ordination of theory and practice, a strong teaching spirit on the part of heads of departments in manual training classes and in the field work is an educational development going on among members of the Faculty. It is impossible to give even a synopsis of the good things presented at the institute on these subjects, but the spirit of the presentation and the discussions is indicated in the paper read by Miss Peterson, a few paragraphs from which we quote:

IN order to have a pure and virtuous character, one must have the discipline of well regulated labor." "Systematic, well regulated labor is essential for the development of character." "In order to be successful in life, every student should have a practical knowledge of some trade."

— *Counsels to Teachers.*

From this same book I gather the following partial list of results of well directed manual labor as part of an educational system:— practical wisdom or common sense, executive ability, courage, perseverance, tact, skill, keen observation, independent thought, habits of accuracy and thoroughness, economy in time, masters of labor, ability to meet emergencies, balance of character, self-support, strong active minds, and noble characters.

As Miss DeGraw gave the qualifications of the real teacher, I found them the same as the elements of character that a manual labor student will acquire if rightly taught. There was tact, nobility, health, independence of thought, courage, activity, self-control, and so on. Therefore, a student rightly trained in the manual labor departments is receiving the very best kind of Normal School training. And if, in a manual department, the student is under a real teacher, he ought, in that department, to acquire all the essentials of a teacher; he should be a real teacher when he leaves the department.

DOCTOR Claxton has said, "You can't educate people unless you make them work, and you can't educate them much unless they work in the soil."

About ten years ago Madison began its short-course work in manual subjects. This was a forward step, a getting away from the old methods which left the practical outside of student life. We are glad for the persistence, the courage, the faith, and the vision of those who began that movement.

There is ahead of us a further development of this method of education. That is, we must make the work done by our students yet more educational. Teachers in manual departments should so plan and execute their work that students are constantly learning. If there is not this steady growth, the methods of these teachers need investigation.

The boy who works daily in the dairy, who feeds the cows, cares for them, milks them, ought, by associating with the teacher of that department for three months, to learn at least as much as the man who takes a three weeks' class. The three-months' practical work in a department ought to be more popular than a short course in the subject.

IN order to encourage and increase the teaching spirit in our manual labor departments, one hour a week is now set aside for heads of departments to meet with their student workers.

The dairyman should keep in touch with advanced ideas in dairying and study the dairyman's journal, just as a physician studies medical journals. The farmer must read farm journals and bulletins; the gardener must be equally alert for good ideas. We have a department library which teachers of these departments should build up.

Let us ask ourselves these questions:

1. Are we teaching our students to love the industries?

2. Are we instilling in them an ambition to do work in the best way possible; teaching them that work well done is honorable, and that a botch is an abomination in the sight of God?

3. Are we making our work so attractive that students want to work with us? Students will follow a real teacher.

4. Do we inspire in our students a vision, or are they working for a wage?

5. Is work in our department so attractive that students will decide to make this their life work?

MISSIONARIES should be trained to teach people how to labor. There is a call for skilled farmers who will be able to direct city people into country homes. There is a call for food manufacturers, gardeners, mechanics, shoemakers, painters, printers, typists, bookkeepers, carpenters, household scientists, cooks, dressmakers, weavers, bakers, and laundry workers. There is a call for missionaries who will teach people how to labor. "Useful labor is a part of the Gospel plan." Christ spent the greater part of His life in manual labor, and if, in order to do the greatest work ever done in this world, it was necessary to have twenty years of preparation in manual labor, surely manual labor has a big place in the true system of education.

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

In the Practice School

SPACE is so limited that we cannot give the good things advocated, for the children's classes, by Mrs. King, Miss Coffin, and Mrs. Scott, but the same spirit of practical teaching must come into the grade school, and there teachers-in-training for rural industrial schools of the South should learn methods to use when they are in schools of their own.

Building up the Normal Department

THE study of the institute was summarized by Miss Coffin and Dr. Sutherland. The Normal Department is not a thing

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with hard and fast bounds, but a pervading spirit which must be found in all departments of the School, characterizing the work of every teacher and the head of every manual training department. This is the goal toward which Madison teachers are aiming. There is a high standard, so high that some are inclined to say, How can we attain unto it?

And the answer comes, "Thine is the power."

The Summer School

Short but Intensive Training for Practical Activities

TEACHERS for rural schools are called for, and we cannot answer the calls. Cafeterias and treatment rooms are wanted in various cities, and we have not the trained workers.

Every city center should have a rural home, but where are the farmers and the farmers' wives to conduct them?

Here are four departments in which is keenly felt the dearth of trained and efficient help. There are many people who, with brief training along specific lines, could increase their usefulness in this world.

There are farmers who need to catch the spirit of the rural base that will uproot them from their present home and send them forth to fields of greater activity. It will give them the spirit of the missionary volunteer. They will sense the need of training; then they are ready for Madison.

During the coming summer special classes will be conducted for the "rural base" farmer. Let us tell you more about it.

IF you women knew the demands for people who can put up a scientifically prepared vegetarian meal, you would begin to appreciate your talents. When you awake to the fact that you can do something bigger

and broader than you are now doing, you will be ready for Madison.

Write for information concerning the cafeteria course beginning in June.

Cafeteria work is new to many of us, but it ought not to be a new idea. The gospel of feeding people is as old as the world. Christ broke bread, handed it to His disciples, and they passed it on to the multitudes. We should be His disciples. Let us cooperate in meeting this need.

There are yet two months in which to get ready for the summer term at Madison. Begin the preparation by writing for further information.

Arise and Build

"My heart reaches out to those students who love the Lord and His cause enough to work for an education that will fit them for His service. As I read the appeal for funds to rebuild the cottage that burned in January, I feel that I must help a little. So I arise from my sick bed to pledge five dollars to be paid in May."

Several years ago a Nashville surgeon brought to the Sanitarium a young lady, telling her that if there was any further help she would find it at Madison. She had not walked for months and her friends felt that she had not long to live. Gradually she responded to treatment and care, and when after weeks, her brothers came to take her home it was as though they were receiving her from the grave. Hearing of the loss of the cottage, this young lady writes:

"I am interested in everything that goes on in and about the Madison Sanitarium. Therefore I look forward to each copy of the Survey. I certainly am distressed over the loss of the cottage, and I do hope it will not be long before you have another in its place. Ten dollars seems very, very little for me to give, but I am going to pledge ten for the new cottage. Enclosed is five dollars, and some time in April I will send you another five. How I wish I could do more! Nothing would make me happier, but this little mite is given with a heart full of love for the Madison people. May the Lord bless each of you in your good work."

By faith we are building. Five dollars from one, ten from another, and fifty from another; it is in this way that the fund grows.

We need nine hundred fifty dollars to complete the cottage. What may we have from you?

Address, Doctor E. A. Sutherland, Madison, Tennessee.

The Madison Survey

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VOL. II

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No. 16

Making Teachers of Heads of Departments

THE industrial teachers of the Nashville Agricultural Normal Institute have a specific work to do, a certain goal to reach. If "Out of the Cities" is our message, we naturally are a rural people, and hand work should be emphasized.

"The greatest men of Israel were men of industrial pursuits." "The path of toil appointed to the dwellers on earth may be hard and wearisome, but it is honored by the footprints of the Redeemer, and the teacher is safe who follows in this sacred way." By precept and example he must dignify useful labor. Angels will attend the teacher who works side by side with his pupils, as the Master worked with His disciples.

The work of the industrial teacher is three-fold. First, he is responsible for the intellectual growth and development of the student. Second, he must safeguard the health of the student. Third, he is responsible for the work done by the student, and the financial success of the department.

One of the problems of the manual training teacher is to educate students to recognize a high standard of work. In the classroom the literary teacher usually has the

confidence and respect of the students, and is free to use the methods desired in teaching. The students have been educated to accept teaching methods without question. But when an industrial teacher wishes to have the dishes washed in a certain way, or to have the fires built according to his standard, John immediately resents the instruction because his mother's methods were different. We have to deal with life habits, the rough, careless ways, uncouth manners, and unkind words. These must be hewed and chiseled away, with as little irritation as possible.

How can we, as teachers, overcome these problems and place our industrial departments on an educational basis?

The teacher should not only love and enjoy the work of his department, but he must love his students. He should be enthusiastic and progressive, and always be in search of new suggestions and new methods for his work.

The teacher should give definite, clear instruction to the students, so that each one will know what is expected of him. They should realize that there is a standard to attain. When satisfactory work has been done, the teacher should commend and encourage the students for it.

From a paper read by Miss Frances Dittes at a recent Teachers' Institute.

The teacher should be willing to take suggestions made by the students. When the students and teacher discuss their spiritual experiences together, labor difficulties adjust themselves.

Good health is an essential qualification for a teacher. He should seek to build up a strong digestive system; for we can look for almost anything from a sour stomach.

The essential lesson of contented industry in the necessary duties of life is yet to

be learned by us. "It requires more grace, more stern discipline of character, to work for God in the capacity of a mechanic, merchant, lawyer, farmer, carrying the precepts of Christianity into the ordinary business life, than to labor as an acknowledged missionary in the open field." "It requires a strong spiritual nerve to bring religion into the workshop, sanctifying the details of everyday life, and ordering every transaction according to the standard of God's word. But this is what God requires."

The Summer School

ON June 16 there will begin at Madison a six months' course for those who desire to train for vegetarian cafeteria work; also at the same time a course will begin for those who wish to take up treatment room work. As far as we know, this is the first time that courses in these two lines have been offered in any school. Calls to enter cities as missionaries in either one of these capacities, are so numerous and urgent that we feel compelled to arise to meet the situation. The courses are so arranged that consecrated people of ability can receive the necessary theoretical training and, besides, will have the benefit of three months' actual practice during the course.

The Medical Missionary Volunteer Band stands ready to assist financially and in other ways those who show themselves qualified to carry forward city work on a true medical missionary basis. And with every city work there must be a country base. Our agricultural and domestic science departments are training men and women to take care of this phase of the city work. Thus a triangle is formed with a vegetarian cafeteria, a treatment room, and a rural work. All who are awake to the situation should be intensely interested in establishing, in every city, Christian enterprises. Then, from these centers, the workers can demonstrate the best kind of diet, the proper way to care for the sick, and the importance of living on the land.

The cities are the first places visited by the great troubles that are sweeping over this world. If we do not go into the cities with these vital principles of truth, so long neglected, God will raise up people to do this work, who have not had all the advantages of Seventh-day Adventists. Why put off the call any longer? You know that God has been urging you to get away from your easy fruitless life and go into the vineyard. Some day the work will be done. We are told that, at that time, those who have been urged repeatedly by the Spirit, and, who have as many times excused themselves, will attempt to obey; but the opportunity will be forever gone. If any one, reading this call, wishes to prepare for this work, and has the courage to step out and take the preparation, write for further information to Dr. E. A. Sutherland, Madison, Tennessee.

An interesting letter bearing on the cafeteria question has recently been received from Doctor Belle Wood-Comstock of California, from which we quote in part:

"Dr. Comstock and I have often spoken with regret that our cafeteria work seems almost a thing of the past. The Lord surely never wished it so, for it is one of the most important ways of reaching and teaching the people. Our cafeterias must reach the ideal in every way, including the proper food combinations, properly balanced rations, a complete diet as regards essential

food elements, mineral salts, vitamins, etc. Our workers in cafeterias should be educated along these lines so that they can teach the people the whole truth about eating instead of simply giving them the diet in a one-sided way. We are learning that the use of so much grease, cooking oils, and butter is wrong, and that food can be prepared in a dainty, appetizing way without being seasoned with extra fat.

"I am intensely interested, and I believe the Lord is going to work some things out for us in these last days. And your progressive work in the South is surely starting in the right way, beginning at the foundation of things. There will certainly be results.

"We are in need of more leaflets in regard to the important points in connection with foods. We are woefully lacking, as far as I know, in literature along this line."

Doctor Comstock has recently published a little book, "The Home Dietetic" which deals, in a practical way, with the fundamental principles of dietetics, and is so free from technical terms as to be easily understood by the ordinary person.

Young People's Society

A STRONG spirit of friendliness and cooperation was felt when twenty-five or thirty young people from the Madison Christian Endeavor Society and also neighbors from the "Bend" attended a meeting of the Young People's Missionary Volun-

teer Society, Friday evening. For a number of years Madison students have felt it a privilege to attend the Sunday schools and churches of the community, and this union meeting of the young people strengthened the cords that bind them together.

The subject for the hour was "Faith". "Faith of our Our Fathers," a song that the young people have memorized, was an appropriate song for the opening of the service. Lessons of faith drawn from the Bible were presented by Mr. John Peters, and Miss Thelma O'Connor gave lessons of faith from the lives of modern men of God.

Professor Bralliar drew lessons of faith that are manifest in nature. Christ instructed us to have faith as a grain of mustard seed. To most people the figure has no practical application. Professor Bralliar told of a plot of ground that at one time was a field of mustard; and then was plowed under, and the seed buried too deeply for it to take root. Ten, twenty, and forty years passed. Then a plowman made the furrow deep, and

the mustard seed, which had been lying dormant for more than forty years, having been brought near the surface again, sprang into life. In a few weeks the field was a mass of mustard. It may be in the plan of God that we should wait years to see the fruit of our labor, but our faith must not die during this waiting period. If success in God's work is measured by the tangible results seen, we walk by sight, not by faith

Our Friends Respond

IT is a pleasure to enclose a check for \$10.00 from the Chestnut Hill Farm school. We are glad to help in the rebuilding, for we were greatly blessed by the Lord when our little fire took our place."

"I felt the loss of the cottage very much, and have wanted to have a part in replacing it. I have been contemplating a trip South for some time, but as I cannot go now I will send ahead a little to help rebuild the cottage." (A fifty dollar check was enclosed.)

"I certainly want the privilege of driving a few nails into the new building. I was sorry to hear of your loss, but after all, fire cannot destroy principles, though it often tests them. Enclosed find check for \$10.00."

Some of us have great faith that our friends will not fail us in building this cottage for students who are preparing for service. If young men and women are willing to give their time to be trained and to earn their own expenses while in training, we feel sure that friends of this kind of education will come forward to help provide shelter for them. If you have been planning to help, and have not yet sent in the money or your pledge, we will appreciate it if you do so at once.

Address Dr. E. A. Sutherland, Madison, Tennessee.

We must be willing to work without visible fruit of our labor, if God so bids us; and in God's own time the plow will some day go deeply, and the natural eye will see what was formerly seen only by faith.

Arbor Day

IN making a model school, the Lord planted a garden in Eden, and from the ground the Lord made to grow every tree that is pleasant to the sight and good for food. God loves the beautiful. In the 20th chapter of Deuteronomy the children of Israel were instructed to have great respect for trees. When we can see the beautiful things of nature, the trees, the shrubs, and the flowers, with their wonderful color schemes and shade, we are charmed by these messengers of God's love. Our minds are lifted from the things that are seen to the things that are unseen. This is one way by which we can direct attention to things that mean more than we eat and what we wear.

It is the plan of the Madison family, once every year, to spend some time in beautifying the grounds. We call it our arbor day. The purpose is to impress upon the minds of the students that well-kept and beautiful surroundings have an important place in the Gospel message.

Preceding the arbor day, the children gave an interesting program, singing songs of nature, and giving readings and papers on different phases of tree life. The exercise was pleasing, and created a real interest and inspiration in nature and tree life.

On the morning of arbor day, wagons were seen returning from the woods where the boys had been gathering trees — box elders, black locust, maples, redwood, and dogwood. At the noon hour, in the dining room, eight girls sang a call to the out-of-doors to plant trees, and this invitation was answered in song with spirit and enthusiasm by eight boys.

After dinner the family gathered at the chapel where Professor Bralliar gave instruction in regard to planting trees. And

then, following the old lumber wagon laden with trees, the family, old, young, and little ones, walked up the road that leads to the main pike. On either side of the highway a hundred or more trees were planted. Interest and enthusiasm ran high, and everyone felt that an Arbor day was a vital part of life.

"If it were possible for every person to own a tree and to care for it, the good results would be beyond estimation."

—*L. H. Bailey.*

"From the Land of Sinim" The School at Madison was favored on the 29th of March with a visit of eight educational men from China. These gentlemen were sent out by the Government of China to study a number of representative educational institutions in the United States, and they are especially interested in rural education. The Secretary of the Commission stated that, before leaving China, they had heard of Madison, and had been urged to visit the school. Also, in this country they had been directed by the United States Commissioner of Education to visit the place. After spending some time in examining the school, they met with some of the teachers, asking many questions in regard to the plan that enabled teachers to support themselves by the operation of the industries. They felt that the plan on which this school is conducted could be adopted with profit by many schools in China.

Inquiries were also made concerning the method of self-government and cooperation in the school; and they asked if Madison could supply teachers to establish such schools in China. Upon request, literature, explaining the educational work done here and our religious views, was presented to them.

From what these gentlemen said, it is evident that China is looking for the kind of educational work that Madison is doing. If our people would open up such schools in that country, they would find many

opportunities to come in contact with the great live problems of China in a way that would make a most favorable impression for the truth.

A Visit from Elder S. N. Haskell recently spent several days at the sanitarium. At Madison he is not regarded as a mere visitor. Brother and Sister Haskell were closely associated with the early experiences of this work. When many regarded the effort here as only an experiment, Brother Haskell was strong in encouraging the workers to build on the great principles of Christian education. He is an educational seer. So when he addressed the family, at the chapel service, he spent considerable time in calling attention to men of faith in Bible times, such as Abraham, Moses, Daniel, and others, who followed the Lord even when many of their own people were indifferent to the messages that they bore.

He rehearsed the story of the early founding of Battle Creek College, and told how the promoters of the school were urged to place that institution on a large farm, and, connected with it, were to be shops and various other activities that would enable the students to get a practical education and support themselves. The faith of the founders, however, was short; and they established the school in the city. But, after years of educational wandering, the school was taken to a beautiful farm where the college began its work over again. He said, "I have never known of a single instance where a person has been true to the instruction of God, and there has been no compromise, but what great success and prosperity resulted."

"It is truly wonderful how the Lord has prospered this school since its organization. This institution is carrying out God's plan for a school. It has tried to introduce everything that has been told should be in connection with a school that is training workers.

"I understand that a short time ago there came a delegation of educators from China, and among the schools mentioned by the leading men in China who sent them over to this country, the Madison school was named. And these men became very enthusiastic over the plan and management of the school. If all of our schools had adopted the plan that this school has adopted, it seems to me that we would really be the light of the world on educational principles. I understand the last message of mercy given to this world will be reformatory, to lead the people back, not only to the ten commandments, but to every principle that has been lost sight of since the fall of man."

M. M. V. The Birmingham unit of Medical Missionary Volunteers reports progress in its work. Miss McKay writes, "The people are finding us out, and we are having a satisfied, growing patronage. It seems that the Lord is sending those who most need our food. There are calls for health talks and cooking classes, and we are constantly handing out recipes for foods. We need one more worker, — a young lady who wishes to make this her life work. Then, we need treatment rooms in connection with the cafeteria. This city is calling for workers, and we shall be glad to correspond with any who are interested in vegetarian cafeteria or treatment room work." (Address Birmingham Welfare Workers, 117 1-2 North 21st St., Birmingham, Alabama.)

Miss Mary Hubbell, one of our graduate nurses who is at present taking a vacation at her home in Florida, writes, "I could be kept busy doing private nursing here because there are so few nurses. The people come after me, and I dislike to refuse. But I feel anxious to get into the medical missionary work. I know the Lord has called me to that work, and I wish to help develop it. I cannot forget the training and the principles taught me at Madison. I feel that

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if I do not get into active medical missionary work soon, the temptation to do private nursing may become so strong that I will be led away from my ideal. But I propose very soon to answer the call of the Lord."

Brother Harvey Bean, who is connected with the Louisville unit of the M. M. V., writes encouragingly of the work at the treatment rooms and at the rural base. The experiences that this company is passing through tend to develop strength and courage in the workers. He writes, "We have just passed through a remarkable experience. We were in need of \$30.00 at once for our license to conduct the treatment rooms, but we had no funds. Then a patient came in and bought three tickets for treatments at \$10.00 each, which was an immediate answer to prayer. We have many experiences of this nature, and we recognize that it is the fulfillment of the promises made to those who will go and do what God directs.

"I am so anxious to see this unit continue to be actually self-supporting, and our prospects are bright for the future."

Miss Marie Worrell, who is a member of the Louisville unit, has returned to her work there, after a few days' visit at Madison.

Brother A. L. Manous, who has recently joined the company of workers at Fletcher, N. C., writes of the activities of that place. "There are more than twenty of us here now, but there is enough work for many more. There are more applications for boarding students than we have room for at present, but we hope to soon get a few cottages built. Everyone is of good courage."

Brother I. E. Seibert, who opened the vegetarian cafeteria at Asheville, and since

transferred his interests to Brethren Vaughan and Jarrett of Asheville, has been spending the winter in Miami, Florida. He is now planning to re-enter the cafeteria work, and is interested in Chattanooga. Brother Seibert is competent in this line of work, and we need his services.

The School was favored recently with a visit from Elder J. I. Taylor, President of the Arkansas Conference. This was Elder Taylor's first visit to Madison, and he met here a number of young people from his home state. In speaking to the family at the chapel hour, Elder Taylor said in part:

"I understand that the purpose of this school is to press into active service every idle Seventh-day Adventist. That is a wonderful object toward which to work. You are doing a kind of service that is being neglected on the part of the rest of us. We are told that the work of God on this earth will never be finished until every man and woman, who is a follower of Christ, is pressed into service."

Evangelist E. W. Wolf and his wife, from Chattanooga, spent two days with the school visiting at the home of Prof. and Mrs. Floyd Bralliar. Elder Wolf is on his way to Kansas, and Mrs. Wolf will remain here for a time.

On Sabbath, Elder A. W. Coon, president of the Cumberland Conference, visited Madison for the first time. He is interested in practical education, and is doing much to aid the rural school work and the cafeteria and treatment room work in North Carolina. Elder Coon is a real friend of the self-supporting work.

Miss M. Bessie DeGraw is attending the annual conference of Southern Mountain Workers at Knoxville. She writes that the sessions are alive with interest. The meeting is attended by progressive, active people whose message is "The Gospel of Service." After the conference, Miss DeGraw will visit the rural base near Knoxville which is being developed by Sister Wilson's family, formerly of Madison. She also plans to visit the workers at Asheville, Fletcher, Hendersonville, and Candler before her return.

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Preaching the Gospel by Example

THROUGH the Word, written or preached, many men learn of God and accept of salvation through Christ. Others there are who read little in the Word, and who hear little from the pulpit. Such, however, are not to be left in darkness. Through outward contact with the lives of godly men they have the privilege of receiving the light. And so Christ commissions His disciples to so live that their lives will be like lamps, sending streams of light into the darkness.

God expects His people to be a spectacle unto the world, unto angels, and unto men. Paul pictures them as actors on a stage with the world for an audience.

ISRAEL, as a nation, was instructed to so live out the law of God that surrounding nations would come to them for light. On spiritual matters? Yes, and on material matters also; such things as government, diet, soil cultivation, laws of health and sanitation, all, in fact, of the fundamental laws of human existence.

In times of stress and perplexity the world should be able to find enlightenment from the followers of Christ. We are living in such a time. And, therefore, to us comes Isaiah's message, "Arise, shine, [or be enlightened] for thy Light cometh". Isa. 60 : 1,

From a Chapel talk by Dr. Sutherland

margin. Christ, the world's light, is soon coming. His people now have, possibly, the greatest opportunity the world ever offered to present everlasting truth through right living.

The fifty-eighth chapter of Isaiah gives a word picture of two conditions as they are found to exist in the Christian church. The first five verses of the chapter describe one experience. As you read these verses, you will see that the experience consists very largely of an effort to inculcate truth by means of discussion and debate. This method has its place, but, if depended upon to too great an extent, it creates a spirit of controversy that militates against cooperation, or team work, on the part of individual members.

TO present truth only in the abstract, by precept alone, will not develop the class of reformers called for before the second appearing of Christ. Before the great crisis that many now recognize is just ahead of us, methods of evangelization will change. Theory will be put into practice; adherence to God's laws will lead to a practical demonstration. Christians will teach people how better to feed themselves, how to care for the sick, how to relieve the afflicted.

When each member of the church is ready to devote his energies to some prac-

tical Christian activity, then, according to Isaiah 58: 7, 8, shall their light break forth, and their health shall spring forth speedily. If, therefore, the time has come to arise and shine, it is time also for us to enter upon some of these activities. Soon, circumstances may be such that these activities will be impossible.

AS we near the climax of the world's history, God will work through humble instrumentalities, leading the minds of men who consecrate their services to Him. A mighty work is to be accomplished by men of faith and prayer. There will be less argument, more demonstration of the Spirit's working.

One reader of the Survey has sent over 150 names for the mailing list. The paper goes subscription free to all who care to read it. We are thankful to receive the names of friends, and again thankful to those who donate to the publishing fund.

Summer School at Madison

New Courses to Meet New Needs

VERY pressing are the demands for cafeterias in many of our Southern cities. Equally urgent are the calls for treatment rooms. And since this city work should be operated from a country base, the opening of each city center makes it necessary to have a farmer and his wife qualified to take charge of the rural home. Here then, are three groups of workers who need special preparation. This work is new, and some time should be spent in the study of underlying principles and in the study of basic sciences. Cafeteria workers must be educated cooks and dietitians. Treatment rooms must be in charge of trained workers, capable not only of giving treatments, but mentally equipped to educate people along lines of healthful dress, diet, and daily activities.

In order to meet the situation, Madison is offering special courses this summer. This is a departure from the regular work of the institution, a digression to meet a new need. You, in your homes, are called to

Consider these new avenues for Christian help work. You are asked to decide if these openings are calls for you. Have you the fundamental qualifications for work in a cafeteria, a treatment room, or a country base? Having answered the question in the affirmative, then we advise that you arrange to take one of the specific courses beginning the middle of June. Particulars and student application blanks will be sent upon request.

With Relatives

MY trip into east Tennessee and North Carolina gave opportunity for a visit with the home folks," said Miss DeGraw, when she related to the family the proceedings of the conference of Southern Mountain Workers held at Knoxville, and told of her visit to various rural school centers.

One hundred fifty mountain workers and educators of mountain workers attended the eighth annual conference. This was an enthusiastic body of medical and educational men and women, people who are throwing their life forces into the betterment of rural communities. Schools, all-year schools, are needed where teachers live with their neighbors, solve the farm problems with the mountain farmers, care for the sick, and help neighboring housewives to better their homes. That was one call.

THEN the call for community health workers was given in no uncertain tones. The United States Government had its representatives at the conference. Presbyterians, Baptists, Methodists, and Adventists, all recognize the needs and are striving to fill them. The Red Cross is doing its part in public health service and education; and the extension departments of the state universities are aiding the movement for mountain betterment.

The activities reported at the conference, and the earnest appeals, spur one on to greater zeal in this work for the Master. Hundreds of families, consecrated and trained for service, might find in the Southern mountains a wonderful field of usefulness.

IT seemed good to spend a little time with Doctors John and Linnie Black, formerly

members of the Madison Faculty, now medical workers at Maryville, Tennessee.

Brother and Sister R. A. Lovell have their days full in caring for two treatment rooms in Knoxville, and often their work goes far into the night. Dinner with Mother Wilson, Norman, and Auntie, at the newly developing rural base, nine miles from Knoxville, gave one an insight into the struggles of an eastern family to meet conditions in the South in their effort to labor for others.

Mrs. Waller and Mrs. Jasperson, both Faculty members at Pisgah Industrial Institute, attended the conference at Knoxville, and naturally Pisgah was the next point visited. The institution is located in a beautiful mountain cove, facing Mt. Pisgah. It is about nine miles from the city of Asheville, and there, on the school farm, Professor and Mrs. Waller, Professor and Mrs. Jasperson, Brother and Sister Wm. Steinman, and Miss Kate Macey, in this ideal mountain location, are developing both school and sanitarium interests. They already have treatment rooms, several guest cottages, and patients also, and land is being cleared on the hill beyond the school building for a new sanitarium.

IN Asheville, Brother Fred Vaughan and company are conducting a very successful vegetarian cafeteria, and the new building for treatment rooms, located on Patton Avenue, is nearing completion.

The Mountain Sanitarium is on a large farm near Fletcher, a station some fifteen miles from Asheville. Shut in by the everlasting hills, blessed with an abundance of soft mountain water, this little sanitarium is certainly a haven for the sick. Professor Brownsberger and family brought the institution to its present state of development, and now Doctor and Mrs. R. L. Stokes, Elder and Mrs. E. T. Wilson, Brother and Sister C. M. Rasmussen and family, with nurses and students are developing a combined educational and medical work. One needs to see these places to fully realize the opportunities they afford.

MISS IDA and Miss Ruby Owen are with their father and mother in a most delightful spot near Hendersonville N. C. From the hill above the house, is a perpetual water-fall, coming from a spring which divides at the top, one side furnishing the water supply for Hendersonville, and the

The Cottage Fund

MANY of you are acquainted with Elder J. N. Loughborough.

The spirit which prompts him to assist in building the cottage is similar to that of many other friends of Southern self-supporting work. He writes:

I notice the call for help to rebuild the cottage that was burned. I am sending a postal order for \$10.00. I wish it were more, but this will help a little, possibly buy glass for a window or something of the kind."

Faith in such friends leads us to believe that they will rebuild this student cottage. When young men and women give their time and earn school expenses by work while they are in training, we know that friends of this educational system will provide for them a sheltering roof.

Your early response is most certainly appreciated. Address Dr. E. A. Sutherland,

Madison, Tennessee.

other tumbling into the creek at their very door.

It is nine o'clock at night and a knock at the door. A neighbor begs that they come over and do something for his wife. Together they go over the hills. The sick woman is surrounded by her friends, eight or ten of them sitting by the fire-place. These community workers, whose reputation has gone out for miles, apply their fomentations and otherwise care for the sick in the presence of the crowd. There is more than one way to teach a class in simple treatments.

One room in Miss Owen's house is fitted up for loom work. The ladies themselves have built the loom. An old fashioned spinning wheel stands by the fire place. Wool is carded, spun, and woven. This is only one of the handicrafts being developed here.

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TRREATMENT room work on McCallie avenue, in Chattanooga, has been resumed within the last few months by Brother Roy Forney and a corps of nurses. The work is growing and they are full of courage. Doctor Hayward of the Reeves Sanitarium is the physician.

Most of the young people referred to have, at one time or another, been members of the Madison family, and a trip to their centers of activity is a real visit with relatives. One appreciates what must have been in Paul's mind when he wrote of Timothy as his own son in the faith.

In the Science Department Professor Bralliar was telling of his visit to the science departments of various institutions in which he was shown the collection of jelly fish, sea urchins, pickled star fish, sea cucumbers, and sea-water mollusks.

"Do your students expect to deal with these animals in their life work?" he asked the science teacher. "Why do you not send your students out for grasshoppers and snails and grubs? Why not study insect life in your own bee hives, and learn to control the insect pests on your own school farm?" The teacher admitted that he knew better how to teach the science of pickled sea animals than the life in the world about him.

There is a demonstration bee hive in the present biology class, and they are raising queens for the out-of-door hives. Two hatched yesterday, and another comes off tomorrow. The nearby pond furnishes microscopic specimens. The incubator is

robbed to teach embryology. The orchard and garden afford material for cross breeding and the study of plant embryology.

Seventy seedling raspberries produced in last year's class, were set in the open field last week. It is interesting to note, also, that seedling strawberries produced on the Madison farm, by cross breeding done in previous science classes, passed through the summer's drouth and produced scores of new plants, while the majority of the plants of standard varieties produced elsewhere, set out on the same day and given the same cultivation, not only failed to produce new plants, but many of them died.

The Out-of-Doors One field planted to seven-top turnips is serving a two fold purpose by furnishing feed for the bees and seed for the wholesale dealer. That field today rivals the historic Field of the Cloth of Gold.

The air is heavy with the fragrance of the lilac. Tulips are in bloom, and the masses of daffodils and narcissus which waved and nodded in the breezes of early April days are just developing seed. Tennessee has a wealth of flowering bulbs.

Unfavorable weather conditions caused delay in the construction of the green house, but tomato plants are ready for the open field. 2500 cabbage plants have been set out. Peppers, egg plants, and other things are coming.

Some Truth in it A former student who is now living in a rural community center sends the following clipping from the *Southern Agriculturist*:

"Well, son, what I'm talkin' may sound like a fairy tale to you, but it's just every day horse sense. I don't see how a man can go to church every Sunday, sit in the Amen corner, an' think he's God-fearin' or on the big high-road to salvation, an' have a run down farm at home, an' fields sick an' all wore out. It seems to me that if more of the farmers'd farm religiously, the world would be a lot finer place to live in, all right. What do you think, son?"

I read and enjoy the Survey as a letter from home. With others, I can say that I love Madison and the work it upholds.

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The Need of Men is Greater Than the Need of Money

SURELY there was nothing in the wildest frenzies of ancient Rome to surpass the mad spending of America in this year of grace 1920! What will the harvest be?

THIS paragraph appears in one of the popular periodicals, and the echo is, "What will the harvest be? Let Christians answer, for Christians as well as men and women of the world, are now in danger of being swept off their feet, caught in the mad whirlpool. It is alarming to see how strong is the temptation, especially for the young. What can safeguard them except to become absorbed in some wholesome, Christian activity?"

But why be surprised that the young people yielded to the calls of the world when fathers and mothers, who have long known the truths due this world, are still so closely linked to their worldly business that calls for Christian workers pass them unheeded? Are we blind? Do we not see that a crisis is upon us?

From a Chapel talk by Dr. Sutherland

As the periodical quoted above puts it, "A reign of luxury side by side with a reign of horror!"

A spending craze has taken hold of the country, and men and women, even Christian men and women, are no longer satisfied with simple food and clothing, which is the only wage that the Master offers His follow-

ers. Many Christians are demanding the wage of the world because they want to spend like the world. They demand the world's wage, then ease their conscience by giving a little money for the support of the Gos-

THE lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently,—toiling, praying, working economically, as laborers of God's appointment. The situation calls for personal, untiring, united effort. — *Instruction to Workers.*

pel. "Thy money perish with thee!"

In our own little corner of the world the calls for consecrated workers are so urgent that our most perplexing problem is to find men and women qualified to fill the demands.

Much is said of the high cost of living. It may seem hard to get money to carry forward the Lord's work, but it is easier to get money than it is to get men. Qualified Christian men and women are as precious as the golden wedge of Ophir.

How can we pretend to preach the last message of warning concerning the soon coming of the Messiah and still resist the calls for demonstrators of this belief? Never were there so many opportunities for godly men and women to live out the truths they profess. Shall our men and women continue to go into the world for the wage the world pays, and make it necessary for others to do the work for this world that we are called to do?

Shall our fathers and mothers hear these calls again and again, and let them pass unheeded until it is too late to save their families? It is possible to ride on the edge of a precipice just a little too long. Lot remained in the city, grieving over the condition of things about him, until the fate of his family was sealed.

"Remember Lot's wife."

"Just a line to let you know how I enjoy reading the Survey. I wish it were my privilege to have a larger part in the extension of the Lord's work." This comes with a donation of \$5.00 to the publishing fund.

A Peculiar People— Zealous of good Works

CHRISTIANS should be different from the world, and the farther the world departs for God's law, the more striking should be the distinction. And that difference should be an active, rather than a passive experience.

This is illustrated by the epdearing terms used by Bible writers in describing God's relation to those who espouse His cause. Speaking under inspiration, Peter says,

Ye are a chosen generation,
A royal priesthood,
An holy nation,
A peculiar people.

Moses, also writing under the movings of the Spirit, describes the Lord's followers:

Thou art an holy people unto the
Lord thy God;
The Lord hath chosen thee to be a
special people unto Himself;

The Lord hath chosen thee to be a
peculiar people unto Himself;
The Lord hath avouched thee this
day to be His peculiar people.

So often are they called a *peculiar* people that one begins to look for an interpretation of the term. Moses says, "Israel shall be a peculiar treasure above all people," a treasure "which Thou hast purchased." The price He paid was the life of His Son, and they, in turn, are to show that they are the purchase of God by their zeal for good works, as Paul wrote his son Titus.

WHEN Christ lived His earth life, a man among men yet the Son of God, He proved in the sight of the world what it meant to be the purchased of the Father. He was a peculiar treasure, and His peculiarity consisted largely in doing those things that others of His day were merely talking about.

As a teacher, Christ made workers of His students. His own divinity was established by His works. As he once said, "Through ye believe not me, believe the works." And Nicodemus said, "We know that thou art a teacher sent of God; for no man can do these miracles (or miraculous works) that thou doest except God be with him."

And so out of His own work-filled life He trained others to work. Were He dealing with a farmer by trade. He made his convert a better farmer. If he dealt with a soldier, Christ made him a better, kinder soldier. Men were either to convert their present occupation into Christian help work, or exchange their occupation for one in which their whole time would be devoted to Christian work.

CHRIST was a most powerful preacher, but he did not confine Himself to the presentation of truth by word of mouth. He was a doer, and so forcibly did He impress this upon the minds of His disciples, that James, who was one of them, repeats in his letter to the churches, the lesson he learned in the Master's school. In those days, righteousness by faith was being presented vigorously by Paul, and James instructed the converts concerning the relation of that doctrine to the acts of life. James said, "Shew me thy faith without thy works, and I will shew you my faith by my works." According to James, *doing* His will is the only way to fulfil the royal law.

One manifestation of this faith that works is given by those who feed people in the name of the Lord, and by those who teach people how better to feed themselves. James tells us this, and we know that the Savior used the same method of demonstration, for we have record of His preparing food for thousands.

In our sanitariums and cafeterias we should demonstrate in a right royal manner our faith in the royal law. Every sanitarium should be a school of health, and no cafeteria is complete until it, also, is such a school.

Two men sat at a table in the city cafeteria, one a physician, the other his patient, a man suffering from nephritis. The dinner plate of each was supplied with equally plain and wholesome food. Kale greens from the Madison School farm, boiled onions, raw cabbage, whole wheat bread, also from the Madison bakery,— this was

Funds for the Cottage

How Friends Meet the Emergency

"The misfortune of losing a cottage by fire may prove a blessing in disguise," writes a friend who accompanies his letter with a \$25.00 check.

The husband of a former Sanitarium patient sends \$50.00 with the words, "Enclosed please find small check to help rebuild the cottage destroyed by fire."

And another letter which contained a \$50.00 check reads:

I feel it a privilege to again offer a little assistance to help in the completion of the cottage lost in the fire. I have watched with much interest the progress being made in supplying funds, and I know that some of the friends of this cause must lift a little harder or the work cannot be finished on schedule time. I only wish I could send you ten times as much. Some time I hope to visit the Madison School and Sanitarium to see with my own eyes what God hath wrought.

When we hear from just a few more such friends the fund will be completed. We cannot say much, but they know that we appreciate this spirit of cooperation which means success in any endeavor.

Please address,
Dr. E. A. Sutherland, Madison, Tennessee

the diet prescribed for the patient. And the doctor's meal was similar, with the addition of pinto beans and a dessert.

Conversation ran like this:

The patient: "I asked for some of that meat substitute, but the server reminded me that I was to have very little protein. I can't get by those ladies with anything I ought not to eat. Not more than one dessert for me during the week, I understand."

Doctor (to another man at the table): "My friend, Smith, is on a special diet here. They prepare for him the food he needs, and he leaves the selection of his food entirely to the servers. He is getting better, too. He tells me they will supervise the diet of anybody who needs to be especially careful about what he eats."

And then the conversation drifted into the need of such places for getting good food at moderate prices, well cooked, well served, showing the opportunities for many with the gift of preparing and serving meals to do a wonderful service for the world in harmony with the Savior's example of feeding people.

"These people ought to have larger quarters or open another cafeteria," said the doctor. "Yesterday we were so crowded in here that the waiting line almost reached out into the street. They are not able to accommodate all who want to come. We need more such places."

"One thing I don't have to do here," added the third party at the table, "and that is to quarrel with the waiters over the price of a beefsteak. Food here is better cooked and more reasonable in price than any place I know of."

"This is the only place where I have found real wholewheat bread," said the doctor. "This is bread."

"I told my wife yesterday," said the patient, "that I want her to come with me next week to get some ideas on the way these ladies cook food. I never knew before that onions could be boiled in a way that I could like them. You want to try some next time, Doctor."

WE have every opportunity now to show our faith in the great laws of healthful living by preparing foods for the public and by teaching others how properly to prepare food for their families. Here is a call for those whose peculiarity is their zeal for good works.

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Present Needs— Please send us a man and
Your Opportunity his wife. I have an eighty-
acre farm that ought to become the center of
community activity, but I cannot do the
work alone."

Another writes:

"It is our purpose to start a school, but
we must have help. There are children
all about us who would be glad to come.
They are so far from the district school
that they cannot attend more than half the
time. We are praying that some good,
strong young couple will become interested
in this little corner of the field. We should
have medical help as well as teachers. Mis-
souri needs rural workers as badly as any
Southern state."

These are but samples of the calls that
reach us nearly every week. Madison is
straining every nerve to supply workers for
city cafeterias and treatment rooms, as well
as rural workers. It has weakened its own
force of workers until right now it needs
more students to do the work of the season.

When these urgent calls come, what can
the School do but answer them if it has
any in its midst who are at all qualified
to fill the demand? It does this by faith.
"There is that withholdeth more than is
meet, but it tendeth to poverty." And there
is a law that by giving, we prepare ourselves
to receive more. This is the policy adopted
at Madison. There is room, therefore, for
a number who want special preparation for
self-supporting missionary enterprises. Farm-
ers, carpenters, mechanics, nurses, food
servers, — these are some who can find
work here to pay expenses while in prepa-
ration for future missionary activities.

Write for information concerning special
courses beginning the middle of June. They
may be just what you want. Short, intensive

training for city cafeterias; just what is
needed for conducting treatment rooms; a
special training for workers at the rural
base; training for rural schools. Let us
work together this summer that we may
fill some of these calls next fall.

An Orchard In spite of late frosts the
Spray fruit man ventures the proph-
ecy of a third of a crop of peaches. The
orchard was sprayed last week with a mix-
ture of self boiled lime-sulfur and arsenate
of lead. The spray was made by slacking
eight pounds of stone lime in sufficient
water to cover. As the lime is slacking, stir
in eight pounds of flour of sulfur, the
heat of slacking putting the sulfur in solu-
tion. This forms a pasty mass to which
should be added a small quantity of water
and two pounds of dry arsenate of lead.
Then add enough water to make 50 gallons
of the mixture, strain, and it is ready for use.
This spray prevents worms and all insects
as well as rot. It should be applied just after
the blossoms have fallen.

Special Here are extracts from a
Summer Courses letter giving some things
that we want you to think about.

Dear Friends at Madison:

The SURVEY of April 14 tells of the sum-
mer school beginning in June, and of the
courses for training cafeteria and treat-
ment rooms, and workers for the rural base.
Please give us full information.

There are a number of young people here
who finish twelfth grade this spring who
ought to enter Madison to prepare for
self-supporting work in some needy field.
They need a little encouragement, and they
want to know more about the preparation
you give for carrying responsibility in differ-
ent lines of work.

We will not be accused of exaggeration
when we say that there are hundreds of
young people who should be in training
during the coming months. There is just
one thing for our young people to decide.
"If God be God, follow Him." Consecra-
tion should be followed by consecration to
a cause. And consecration means having the
hands full of the Lord's work. 1 Chron. 29:
5. Let us find our job. Madison summer
school may help you into your place.

The Madison Survey

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VOL. II

MAY 12, 1920

No. 19

The Peace that Passeth Understanding

When men are saying, "Peace, peace," and there is no peace.

Peace of Mind. Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. Isa. 26:3, 4.

The Savior's peace, not the world's peace. Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.

Right doing brings peace. The work of righteousness (right doing) shall be peace; and the effect of righteousness, quietness and assurance forever. Isa. 38:17.

MEN'S hearts are troubled. They admit it. What is ahead? A World War ended, but European nations starving. Laborers strike; prices of necessities mount higher and higher; disease and pestilence are stalking through the land; unrest and uncertainty are everywhere.

People who see these things are not calamity-howlers; they but recognize conditions about them. Many are wondering how to meet the future. It is a time when Christian fortitude and activity alone bring relief.

From a chapel talk by Dr. Sutherland

GOD has a program for His people which will enable them to pass through these trying experiences with peace of mind. This program calls for consecration and a willingness to sacrifice. One cannot cling to the world and at the same time follow the Lord's program. An attempt to do so brings anything but peace.

A Call to Service

THE truth is to go forth as a lamp that burneth. Young men and women should be selected to bear responsibilities. Let them make every effort to qualify themselves. God calls for earnest, whole-souled workers. There are hundreds of God's servants who must respond to this call.—*Counsels to Ministers.*

Isaiah, in the fifty-eighth chapter, tells what the followers of Christ will be doing in the world as we near the end of time. It is a very practical course, consisting of feeding the

hungry, clothing the naked, healing the sick, comforting the distressed, in other words, devoting one's self to the needs of suffering mankind. "Then shalt thou call upon the Lord and He will answer; thou shalt cry, and He shall say, Here am I." And that is what we need,—to know that the Lord is close by our side.

WE are commissioned to take up the very work that Christ did when He was on earth, and to carry forward the line of ministry that He carried forward. There are opportunities on every side, and we are

bidden to press into every providential opening.

Preaching alone will not accomplish what the world needs; money lent or given will not accomplish it. "By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."

The world is upset, and so long as men's hearts are filled with pride, covetousness, and strife there can be no peace for the man of the world. Until Christians find their place in the Lord's work and are willing to sacrifice personal ease, pressing into every providential opening they, too, will lack peace. The Seventh-day Adventist who answers the Lord's call to the marriage supper by making excuses, by saying that he is not yet ready to come, may pray, he

may attend meetings, he may give of his money, but something stands between him and God, and he will not have peace of heart. Peace comes when we get into our place and are ready to do the Lord's bidding with no complaint that the work is too hard.

If we have lost our first love, let us repent and begin again the first works. Christ Himself could not do His work on this earth by proxy; neither can we. In the midst of the most trying experiences the Savior carried with Him a peace of mind, the result of doing His Father's will. Likewise His followers will have peace to the degree that they carry out their part in the great program mapped out for believers. "Great peace have they which love thy law, and nothing shall offend them."

Special Courses this Summer

SO pressing are the calls for trained workers that Madison offers special class work beginning the middle of June. Cafeteria and treatment room workers will be provided for, and a course is offered to prepare men and women for rural bases in connection with city activities.

IN the midst of the present breaking up of supposedly permanent organizations, and of the strikes that are seriously affecting transportation and all the affairs of life, there are two classes of people who see signs of the near approach of the world's Redeemer. One class looks up with rejoicing, because their redemption draweth nigh.

They have foreseen present conditions; they have learned to bind about their wants, and to accommodate themselves to adverse circumstances, making the most of what they know concerning right methods of living, and under trying circumstances they can be happy. They are not tempted to compromise principle or to relinquish their hold on God by joining the confeder-

acies. In their hearts they are saying, "Come, Lord Jesus, come quickly."

BUT there is another class. As trouble comes in the industrial and social world, as they see things which they have considered essential to happiness slipping away from them, and they realize that they have not learned to bind about their needs, they look forward with fear and trembling. When the call came to give up the artificial and the superficial things of life, they have been in the habit of asking the Lord to excuse them, at least for the time being. When calls have come for workers, they have asked to be excused. They have wanted a little more time. They profess to want to work for the Lord, but they are looking for a time when they can do so with less sacrifice of personal ease. This class says, My Lord, delay your coming; I am not yet ready. My property is not in shape to be used in the Lord's work. I have been so busy looking after my own affairs that I could not take the training necessary to make me an efficient worker.

And the Lord will say, Let them alone; they are joined to their idols. When they had opportunity to take training, they put it off for a more convenient season. If they were given a thousand years they would continue to procrastinate. They have become inseparably joined to these things of earth.

We are determining, today, to which class we belong. Members of class one are ready to cut all the ties that bind. They will take the step before necessity compels it. They are ready to make a covenant with God by sacrifice. They are saying, "Here am I, Lord, send me!"

The coming summer school is for those who wish to be counted members of this first class.

Medical Missionary Convention Madison, May 21-23

A CALL to study medical-evangelistic problems is certainly in harmony with the divine plan since "workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each." It is in harmony with this instruction that a convention is called for May 21-23, in which will be discussed problems of vital interest to cafeteria, treatment room, and sanitarium workers.

Among topics for discussion are the following:

The meaning of medical missionary work to the denomination.

Instruction concerning the importance of health work in rural sanitariums, city treatment rooms, and vegetarian health restaurants. Interesting church members in these activities.

Good results from treatment rooms, cafeterias, and sanitariums,— reports of workers.

Relation of cafeteria and treatment rooms to the rural base.

How to make treatment rooms, cafeterias, sanitariums and the rural base educational factors in preparing workers and in teaching the gospel of health to patrons.

Applying the principles of Christian democracy and cooperation in associated city and rural centers. Cafeteria, treatment room, and rural base

workers equal owners of the unit's property. The need of suitable literature and how to obtain it.

There will be ample time for the study of the problems belonging to each section of work represented in the convention. Come prepared to report ways and means you have discovered for the solution of problems. The conference will be a clearing ground for the free exchange of ideas.

Those who wish to attend this convention are asked to write at once, addressing Mrs Lida F. Scott, Madison, Tennessee.

The True Spirit

YOU will recall the request for articles for the loan closet to be used by Nashville Settlement workers. Here is one response:

I read of your loan closet, and I want to help, lending being my principal way of helping folks any way, though a "closet" wouldn't be anything. I have to lend everything from an egg to a wagon; an envelope to a half dozen quilts; a darning needle to a loaf of bread; and it gives me a great deal of pleasure. So I am sending you a half dozen "nightsies". The big ones were given to me, and I made the little ones. If you and I lived nearer together I might send more, but postage is high. May the Lord bless all of you in your work of mercy.

There are some who live nearer, and some who might gladly help pay postage. Is this not the truth?

"Survey reports certainly are inspiring and make me long to have a part in the work again" writes a former Southern worker who was compelled to go north because of ill health. "I am sending a donation to help with the publishing work."

Medical Missionary Institute

TWO years ago the influenza epidemic set people of the Southern Union Conference to thinking. Doctor Sutherland, medical secretary, Elder O. R. Staines, home missionary secretary, and others started a campaign among the churches which made it possible for church members to receive some training for the care of the sick. The influenza leaflet was widely cir-

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culated, giving instruction concerning
treatments and preventive measures.

At the meeting of the Southern Union
Conference in January, plans were laid for
a more extensive medical missionary cam-
paign. The Madison School offered to as-
sist to the extent of free board and room
and teachers' time for a three weeks' in-
stitute beginning May 2, for home and medi-
cal missionary secretaries of this Union,
qualifying them to act as instructors in the
coming church meetings. Among those in
attendance are O. R. Staines of the South-
ern Union, C. T. Burroughs of Alabama,
Frank E. Thompson of Kentucky, L. E.
Christman of Louisiana, Chauncey E. Smith
of Mississippi, I. R. Sheirich of the Ten-
nessee River Conference, and Kenneth
Haughey of Georgia.

Instruction is given in the form of lec-
tures, class recitations, and round-table
study, covering such topics as the funda-
mental principles of circulation, digestion,
respiration, elimination, common diseases
and treatments, simple treatments, accidents
and emergencies, hygiene, sanitation, diet,
foods and food preparation, with some
physical diagnosis and simple laboratory
tests.

Dr. and Mrs. Sutherland, Mrs. Wheeler,
Mr. Lewis, and Miss Whiteis are largely re-
sponsible for the instruction.

Professor Bralliar is giving a series of
nature lessons illustrated with stereopticon
slides at the Polk Street Settlement, Nash-
ville, each Sunday evening.

Elder and Mrs. Dorris Robinson, Elder
O. R. Staines, his wife and mother, Mr. and
Mrs. I. R. Sheirich of Nashville, Mrs.
C.N. Martin, Miss Ruth Martin, and Mr. G.
G. Jenkins of Bon Aqua, Tennessee, were
Sabbath visitors at Madison.

Younger members of the family were re-
sponsible for an interesting program Sab-
bath afternoon, the study dealing with the
mountain section of the South and the need
of workers in this field.

In the Nashville cafeteria window is a
sign: Goats' Milk for Babies. This comes
from the Madison flock of Swiss milch
goats, eleven of which are now being milked.
The milch goat is a very domestic animal
yielding readily to training. It is an inter-
esting sight to see each mother take her
place on the platform and put her head
through the stanchion at the milking hour.

We Work Together

And so the fund increases for
rebuilding the cottage

This is one way

"I am interested in the work and success
of the school at Madison, and I am send-
ing a small check to assist in rebuilding the
cottage. I 'soldiered' all around Nashville in
the 60's, and I know the situation pretty
well."

Another Way

"Enclosed find \$15.50 to help rebuild the
cottage. This comes from our Dorcas so-
ciety. It is a small sum, but we hope it will
do some good."

Another six hundred and the cottage
will be paid for. You believe students
should be helped to help themselves, and
this is one way to assist them. We thank
you for your cooperation. Some body may
be moved to send a check for \$500.00 and
then a few small donations will finish the
job in a hurry.

Please address Dr. E. A. Sutherland,
Madison, Tennessee

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Setting the Church to Work

THERE is a certain prejudice against private enterprises for two reasons. In the first place, we have been educated to feel that it is the duty of the organization to superintend all missionary activities, and as a second reason, we have to confess to the weakness of many private attempts to carry forward a successful effort. We are awakening to the fact, after much delay, that by some force individual members of the church must be set to work.

As one well-known writer says:

"A certain round of duties has been performed, but this is not enough. Step out of the common channel. If you

cannot reach the members of the church, do not become discouraged. Take the work into the highways, and if the self-righteousness of those for whom you labor will not be penetrated by the leaven of truth, go out of the usual round into the byways, and there do your missionary work."

The purpose of the church is to bind together people of like minds, having the gos-

From an institute study by Dr. Sutherland

pel in their hearts and lives, and by organization enable them to do more for the good of others than they could do single-handed. The church should not consider its duty merely to look after the spiritual needs of its own members. Encourage the weak members to do something, and as they exert

themselves they will gain in strength.

Select People for Training

IF our church members were awake, they would multiply their resources. They would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. . . . A great work is being done in medical missionary lines, and its necessities are constantly making themselves felt. If rightly managed, medical missionary work may be made largely self-supporting.

—*An Appeal for Missions*

PEOPLE sometimes question the activities of Madison. These activities are the result of cooperation on the part of the members of the Madison church. This is not a private enterprise, but a church, alive to the possibilities of an active member-

ship. Its activities are similar to those within the reach of the average church organization.

People come to Madison to learn how to work. They are willing to cast their lot with a company of workers. They offer their time and their talents, because they are assured that they may remain as long as they wish. So long as they are willing to cooperate in the work of the institution, they are a part

of it, and Madison becomes their home and the center of their interests.

Every church should be organized to carry forward a number of activities that will bring the church members in touch with people. Preaching and the distribution of literature have their place in the promulgation of truth, but those are only two out of many activities that the church should develop.

IN many churches those are the only points of contact. But church members, believing that there is religion in a good loaf of bread, should be making whole wheat bread for people who want such bread. They should be making nut meats and other health foods. Every church, if its members only thought so, could conduct a bakery producing these foods.

They should feed these health products to other people through vegetarian restaurants, and in these restaurants or cafeterias they should be giving scientific instruction on the home preparation of foods. People want the instruction, and the health restaurant is the normal place to meet these people. This will lead to cottage meetings and lectures in the church or school house. People want to meet Christians who are living their religion.

Some of the pent-up energy of the church should be used in the treatment of the sick. Church members may go to the homes of the sick and there care for them, not as regular nurses, but as Christians, knowing simple methods of caring for the sick and possessed of the spirit of the Master.

In connection with the larger city churches there may be several restaurants and cafeterias, food stores and treatment rooms, and these will give standing to the churches. When church members become active along these lines, they will begin to think more of the necessity of getting out into God's open country, close to the soil, where they can raise their own foods, and help provide fresh fruits and vegetables for the city cafeteria.

Church members who adopt such a course of activity will be building for themselves an ark of safety for the times ahead. Such preaching of practical, life-filled sermons resembles the work of Noah and Jesus and Paul. When this is the experience of church members, what wonderful testimony meetings they will have. What spirit there will be in the prayer service, and how the Sabbath school will grow. To such a church people will come as doves to the windows. Then will be fulfilled the latter half of the fifty-eighth chapter of Isaiah, and then will be seen the light spoken of in the sixtieth chapter of the same book.

"Please find check for \$2.00, donation to the Survey publishing fund. I am a poor man, but I want to help a little."

Our Duty to Teach Right Living

SET your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life. And through this thing ye shall prolong your days in the land.—Deut. 32: 46, 47.

It is time for us to consider that disease is the result of physical sin, and if we expect effectually to teach others the commandments of God, we must first put our minds in harmony with His great laws of health. We are entering upon a program that promises to be so strenuous, that it can be endured by those only who are filled with an abundance of life.

Health teaching, backed by healthful living, should be our procedure. When Christ healed disease, He warned many of the afflicted ones, "Sin no more, lest a worse thing come unto thee."

In our medical missionary activities, we have the privilege of following this instruction:

The physician should teach his patients that they are to cooperate with God in the work of restoration. He knows that the laws of nature, as truly as the precepts of

the decalogue, are divine, and that only in obedience to them can health be recovered or preserved. He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of mankind. When a physician sees a patient suffering from disease caused by improper eating and drinking or other wrong habits, yet neglects to tell him of this, he is doing his fellow-being an injury.

This spirit to teach the laws of health is the active principle in the present medical missionary, institute and in the special courses offered during the summer for the training of city cafeteria and treatment room workers. Are you ready to meet the calls for trained workers, or should you take this summer course? Let us give you more definite information.

Why Have a Summer School

THE call for workers exceeds anything we have ever before met, and in some way or other these calls must be answered. The summer term, beginning the middle of June, is an effort to meet the situation. Briefly stated, "There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about. We need to make use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task."

Write for a student application blank, and let us advise that you do it soon, as it is time now to make definite plans

"We are getting ready to come South as fast as we can. You should see how eager we are for the Survey. Dinner and everything else drops until it is read. We need all the training we can get for we want to be qualified for good work when we leave the School," writes a prospective student, the head of a family.

Institute Notes

IT is a happy plan, this one that we are working on, which brings the home and medical secretaries of the Southern conferences and the Madison School family together for a period of three weeks. Those attending the institute are kept pretty busy, having three sessions each day, yet there are opportunities for the family to meet these men who come direct from the field, and from them students are gaining some things of great value in their own training for fields of usefulness.

Vesper Service

BROTHER Frank E. Thompson of Louisville, Ky., gave an inspiring talk at the vesper service May seven. Personal acquaintance with God and positive knowledge of answer to prayer was his theme. He related some of his own experiences in the army camp when God wonderfully preserved him, and helped him to live true to principle. As Christians we should be able to say that we know God answers our prayers. Then comes the problem of personal obligation to the Lord and His work. "Take my yoke upon you," is a command that we should esteem the greatest privilege. The yoke is a symbol of labor, but if the yoke fits properly it is not galling, and there is no danger of chafing.

The study called forth a hearty response in the social meeting that followed, the spirit of which is in the following quotation given by Brother L. E. Christman of Louisiana:

"No prayer, no power;
Little prayer, little power;
Much prayer, much power."

The Sabbath Service

ELDER O. R. Staines, who had charge of the Sabbath morning service, arranged for each speaker to tell of the specific needs of the section of the field from which he comes. Brother C. T. Burroughs of Alabama said that from many places in his conference come calls for instruction in simple

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treatments. In many places sanitary conditions are not what they should be, and the people want to be taught how to live right. Many realize that we are approaching a crisis, and there is a growing desire for each one to be qualified to act his part in teaching truth. He told of one church in which twenty people signified a willingness to do medical missionary work, but there was not one in the church qualified to lead and teach them.

Brother Staines, in introducing one of the speakers, said that it is his ambition to see every member of the church engaged in some missionary activity.

Brother Frank Thompson spoke for the needs of Kentucky where the harvest is great and the laborers are few. Louisville has a treatment room where good work is being done, but lessons in the simple treatment of disease and in sanitation are needed everywhere. The state has churches located from fourteen to fifty-eight miles from a railroad. School facilities are limited, and in these places both teachers and medical workers are called for. "We need men with a self-sacrificing spirit, to go into these places with a willingness to spend their lives there for the good of the people."

Brother L. E. Christman spoke of the need of workers in Louisiana. "We are living in the eleventh hour and the Master of the vineyard is about to return. In our state there are openings everywhere. We need training in medical missionary lines. Should any of you be willing to come to Louisiana

for either city or rural work, you will receive a hearty welcome and have our co-operation."

Brother Chauncey Smith spoke of Mississippi as the center of the American Africa, and of the needs among both the white population, and the black, of medical missionary activities. "Come over and help us," was his call.

Brother I. R. Sheirich illustrated the influence of consecrated workers by the story of a teacher in a little school up in the mountains, to whom the people come for medical help because they know him to be a man of God. "We need leaders in medical missionary activities," said Brother Sheirich. And Brother Staines added, "A leader is one who knows the way, can keep ahead, and can induce others to follow."

Not one of the speakers said, We have enough workers; do not come our way; we need you not. On the contrary the message of all was, Get ready for service, a bigger, wider service than ever before. Let us show our love for God by our service to man. And while we serve others we ourselves will grow in grace.

Institute Classes

WHEN asked concerning the nature of the institute and the class work, one in attendance said, "We are studying concentrated methods of presenting health principles to the churches." In the laboratory they are studying some of the common diseases such as hook worm, pellagra, and malaria; how to make tests for parasites, and so forth, and how to handle such cases.

"Today," said a member of the dietetics class, "we had one of the most logical and scientific talks against the use of poisonous drugs and a flesh meat diet that I have ever heard. This is the finest thing I have ever struck on the subject of dietetics."

You will not forget the Madison student cottage fund, will you, even though we say nothing further about it this week. We still need a little more help before the bills are all paid.

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To Every Man His Work

"It is a mystery that there are not hundreds at work where now there is but one

IT is a grave mistake to think that while we earn the money, others can do our missionary work for us. God wants every man to have the blessing that comes from living his religious convictions before the world. We cannot do our spiritual work by proxy; we die when we attempt it.

In the church organization every member should be a burden-bearer. This lays upon leaders the responsibility of organizing for new activities. People say, What can we do? They have known but two or three forms of missionary work, two or three points of contact. Other methods of operations must be started.

THE strength of any army lies not so much in the general as in the ranks. In this army of ours every soldier should be thoroughly equipped and on full duty. We are told to visit the sick and the suffering, to show a kindly interest in them, and if we are trained to care for the sick we can often do something to make them more comfortable. Christ works with us when we do this.

There is a place for the farmer, for the builder, and for the housewife, as well as for the nurse. "Let farmers, financiers, builders, and those skilled in various other crafts, go

to neglected fields, to improve the land, to establish industries," and as the result of the vision they carry in their minds of the Master and His methods of work among the people of His home town, let them teach their faith in God and a risen Savior while at their daily work. Such work breaks down barriers; it brings neighbors close together, and on common ground. The Savior spent years doing such work.

THERE is danger that we drop into a rut; that we expect the minister to do our work for us, while we content ourselves by helping with our money. God wants the man more than his money. This cause calls for progressive work. Every church should be the center of activity. There was a time when the church school was looked upon with distrust. Some parents argued that it called for too much expense. They had grown to mature years without a church school; why spend money for a school building? Why hire a teacher? But times have changed, and, today, every church recognizes the necessity of educating its children.

Up to that time, all the young people of the denomination who had ability to teach found their work in the public schools. Now,

From a chapel talk by Dr. Sutherland

the demand for trained teachers is so great within the bounds of the church, that there is a place for every qualified teacher.

WE have made radical changes in methods of teaching and in the training of teachers. A similar change is coming into our medical work. AS SURELY AS EVERY CHURCH NOW HAS A SCHOOL FOR THE CHILDREN, THE TIME WILL COME WHEN EVERY WIDE-AWAKE CHURCH WILL HAVE SOME CENTER FOR ITS MEDICAL ACTIVITIES. At present most of the medical missionary work is done by a few individuals. Cooperation is needed; it is coming. Churches in large cities will have treatment rooms, they will conduct vegetarian restaurants or cafeterias, and they will make and sell health foods. The church that cannot carry on a bakery for the production of wholesome food will be questioned.

No church organization holds its services in a private house longer than absolutely necessary. No church school is long left without some provision in the way of room and equipment. The next step is to provide headquarters for medical missionary activities, such as treatment rooms for the sick, and cafeterias for feeding the sick and those who desire health foods. In the near future, we will question the objector to such church activities as we now question the one who opposes the tithing system.

We face a series of changes in medical work. Ministers, as well as laymembers, should be qualified to care for the sick. Those who distribute literature should have this training. Time is here for a more far-reaching medical missionary campaign. Our

physicians and nurses will have to decide whether to work for the world's wage, or whether to work for the Master's wage. There is a difference. And as ministers qualify for medical work, medical men must give more time and attention to evangelistic work.

A trained nurse from one of our institutions was talking with me. He said, "I was drawing fifty to sixty dollars a week, and at times went as high as seventy-five dollars for twelve hours' work a day. I found my interest in religion getting weak; I knew from various indications that I was slipping. I was having too many pleasures; money came too easily. I said, 'This will not do. I must get into something that will bring me closer to the Lord'. That is the reason I came South."

A Christian has no more excuse for using his medical knowledge for commercial purposes than has the minister to commercialize his ability. We are facing a crisis in the world. To meet it, we need the united efforts of every church member in all forms of missionary activity. And a more important fact is, that the church members themselves need all they can get from having a part in such cooperative activities carried on by the church of which they are members.

There will be added opportunity in the near future for intensive training of workers. Speedy preparation is the demand, as it was in army circles when the world faced the Great War. "Let little companies go forth to do the work to which Christ appointed His disciples."

The Wage Question

AT the head of Solomon's company of workmen was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the God of this world,—mammon. The very fibers of his being were inwrought with the principles of selfishness.

Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principle that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them. . . The result was a demand for higher wages. . . The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom.

The Captivity and Restoration of Israel

Short Courses at Madison this Summer

I read the Survey, and I am interested in the rural base for city workers," writes a New Jersey man. "I am a farmer and well acquainted with the practical side of life. What training do I need?" This response to the call for self-supporting workers in the South shows what is in the minds of some people. Others are asking, What training do I need?

A spirit of love and self-sacrifice is perhaps the first requisite for success in developing any movement. The pioneers of the Seventh-day Adventist church were filled with that spirit. They were willing to go anywhere, do anything, put up with all manner of inconvenience, and thank the Lord for the privilege of a part in the work, with no question in mind as to wage. The joy of service for the Master, the privilege of sacrifice for Him, was all the reward they asked. That attitude of mind brought success.

FOR the closing of this world's work even heavier demands are being made upon the followers of the Lord. In the early days of the country; pioneers moved to the borders of civilization, they lived in sod houses, traveled with ox teams, worked with the crudest facilities, sacrificed homes of ease and association with friends, all for the hope of worldly wealth. It takes a similar abandonment of ease, a whole-souled plunge into the cause of God, to make a success of His work today. But the reward is worth all it costs.

Many Christians today are being drawn into the world by the offer of a large wage. Like the descendants of Aholiab and Bez. eleel, those men divinely endowed with mechanical skill in the days of Moses, men, today, are prostituting their God-given ability, are forsaking the work to which they are called, because they are unable to resist the temptation of big salary. "Our divine Master has

given us an example of how His disciples are to work. . . He offered no stated sum as a reward for their services. They were to share with Him in self-denial and sacrifice."

THERE are openings on every hand for city cafeterias, treatment rooms, rural schools, and rural bases for city workers. Can this work be done by hirelings, or will it go forward on a self-supporting basis? Now, if ever in the history of the world, is the spirit of the pioneer needed. Our men are doing a good work in the regular lines, but there is a big work for lay members of the church. As we are told, "The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways as they can, *without being salaried.*"

The short courses offered this summer are for those who feel the call to self-supporting, pioneer work in a needy field, and who are willing to take an intensive training. This training consists of technical preparation for the chosen vocation, and study and experience in the principles of cooperative missionary activities.

This is a call for people of consecration, people with the spirit of the pioneer; those who are willing to go into the vineyard at the eleventh hour, receiving from the Master that which He considers right. Read the twentieth chapter of Matthew, and see if you are in the class set to work at this time. The test is being applied. Those who really believe will cut the ties that bind them, while others will make all manner of excuses. Truly, it is a shaking time.

The unusual demand for trained workers leads Madison to offer special work during the summer. The term opens the middle of June. Application blanks will be sent upon request.

"Work in any capacity, work where God leads you, in the line best suited to your talents, and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power and adaptability."

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Items of News

Preparations are being made for the Medical Missionary Convention which closes the three-weeks' medical institute, May 21 to 23.

Brother E. F. Hackman, home missionary secretary of the Southeastern Union Conference, joined the institute classes last week. He conducted the Sabbath evening vesper service, his subject being the power of clean thought, and the conquest of evil thought through faith in Christ. Testimonies that followed indicated a hearty response to the speaker's lesson:

Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny.

Elder C. T. Burroughs of Birmingham, at Madison for the medical missionary institute, addressed the family at the church hour Sabbath morning. He emphasized the importance of making a right decision, and then showing forth the principles of the gospel in the daily life.

Mrs. Druillard and Miss Whiteis attended the dedicatory services of the new building at the Columbus Rural Rest Home, Columbus, Ohio. Mother D. reports a pleasant and profitable visit. It was of necessity a brief one, because of her many duties at Madison. Miss Whiteis is remaining a little longer with her brother, U. E. Whiteis of Columbus.

Elder B. F. Kneeland, president of the Cumberland Conference, spent a day at Madison on his way to his new home in Knoxville. Elder S. E. Wight, who is leaving Nashville for College View, Nebraska, was at Madison Sabbath in company with Mr. G. F. Curtis. Brethren J. S. James, field secretary of the Sabbath School Department of the General Conference, and Earl Hudson, educational secretary of the Tennessee River Conference, were out for a few hours.

Representatives of the Ladies' Board of the Seventeenth Avenue Day Home in Nashville visited Madison in quest of a nurse and dietitian for the children. This is one of the calls that it is hard to refuse, and arrangements were made for Miss June Austin, one of the original company of workers at our own Polk Street Settlement, Nashville, to spend some time at the Day Home.

I. E. Seibert and wife who have been in Miami, Florida, for a number of weeks, reached Madison on the tenth. They are attending the medical missionary institute, and will remain for the convention. It is their purpose to open a city cafeteria in the near future.

The Cottage Fund

Over ninety separate donations have been received. Amounts range from one dollar to one hundred, many small donations from many friends. This is the thing that pleases us. A Sanitarium patient writes:

You will be a little surprised to hear from me, but as I think of the good people and the kind nurses of Madison, I cannot help sending a little to help on the cottage, for one of the greatest missionary efforts I have ever known is carried on at Madison.

Just a few more such, and we will have reached the end. We thank you most cordially for the assistance. Address, Dr. E. A. Sutherland, Madison, Tennessee,

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The Medical Missionary Convention

SOME things have a deeper significance than the mere fact that they exist, and it is the opinion of many who attended the recent medical missionary convention that this conference marks an epoch in medical missionary activities in the South. The words of Dr. A. B. Olsen, spoken near the hour of adjournment, voice the sentiment of others. Dr. Olsen said:

"I want to express my gratitude to God for making it possible for me to be here. I cannot tell you how much I have enjoyed these meetings. It has been one continual feast with the Lord, from the time I came on the grounds until the present moment,—one continual joy of mingling with God's own people. It has been a great inspiration to come here, and I go back to Columbus with greater determination to make our work count for the kingdom of God, to work for souls, and win them for the kingdom."

How It Happened

THERE has been considerable medical activity among self-supporting workers of the South for a number of years. Madison Sanitarium began in a very humble way nearly twelve years ago, and it has steadily grown in size and in the number of related activities. There are eight other rural medical missionary centers, varying in size from a simple treatment room with two rest rooms for patients to fully equipped sanitariums. There are three groups conducting city treatment rooms, three city cafeterias, and the Polk Street Settlement in Nashville. It requires a force of over one hundred twenty-five doctors, nurses, cooks, and helpers, to

carry forward the activities in these seven city and nine rural centers. These people have many problems in common, and there has been a feeling that there should be opportunity for an exchange of ideas and for the study of underlying principles.

Last fall another step was taken to strengthen medical missionary activities in the South. Dr. Sutherland, medical secretary of the Southern Union Conference, and Elder O. R. Staines, home missionary secretary of the same Union, arranged for the home missionary secretaries of the local conferences in this Union to add medical activities to their previous program of duties. This group was especially active in preparation, among the churches, for the influenza epidemic. Out of that experience came the desire for further medical instruction. At the spring meeting of the Southern Union Conference permission was granted for these secretaries to spend three weeks in study. The Madison Faculty invited the company here for their institute, and gave the time of its teachers for the instruction.

With this strong medical missionary spirit in the air, it seemed wise to call the workers from other centers here for the conference they had been asking. Surely it was the proper thing to do, and the spirit of the home missionary secretaries was no small factor in the success of the convention.

Familiar Faces

MEMBERS of the institute,—the home missionary secretary of the Southern Union Conference, and the home missionary secretaries of the local conferences of the Southern Union, and the secretary of the

Southeastern Union Conference with one of his local secretaries,—these men had made themselves so much a part of the family that by convention time they were called "home folks", and on them fell part of the burden of entertaining the delegates. From Columbus, Ohio, came Doctor A. B. Olsen, for twenty-five years a medical worker in this country and England, Brother W. E. Whiteis, and Mrs. Cobban, matron of the Columbus Rural Rest Home. There was Elder B.W. Spire of Atlanta, president of the Georgia Conference, who has always been deeply interested in all lines of educational and medical work, and from the same section came Professor E. C. Waller, Mr. Steinman and Miss Kate Macey of the Pisgah Industrial Institute, Candler, N. C.; Professor and Mrs. A. A. Jaspersen, Mr. Fred Vaughen and several nurses from Asheville treatment rooms and cafeteria. There was Elder J. F. Wright, president of the Alabama Conference, and Miss Margaret McKay and Mr. Zilke from the Birmingham cafeteria and country base. Brother and Sister B. N. Mulford brought an auto load from Fountain Head Health Retreat. Mrs. Floyd Bechtel represented the newly-opened rural treatment rooms at the Lawrenceburg School; Mr. and Mrs. I. E. Seibert, formerly cafeteria workers at Asheville, N. C., were here. There were nurses, teachers, and other rural community workers, Elder and Mrs. D. E. Robinson, Professor and Mrs. Spalding, and, Sabbath afternoon, the Southern Publishing House truck brought a load of friends from Nashville.

The Program

SOME one was heard to say, when the conference was over, "Did you notice that every trumpet struck the same chord? There were a number of ministers on the program, and they talked of combining evangelical and medical work; and the doctors explained how we can strengthen the evangelical side of the medical work." It was indeed, a medical missionary conference from first to last.

"Christ has commissioned us to carry forward the medical missionary work which He began." This was the keynote of the conference, given by Dr. Sutherland in a paper presented at the opening session, the subject of which was, "Medical missionary work, Its place in the message now due the world."

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried."

It is the *door* through which to enter the large cities; it is one of the most successful means of reaching all classes of people; it is the right hand of the Gospel.

Sanitariums are to care for the sick without the use of poisonous drugs. They are to bring to sin-sick souls the leaves of the tree of life. They are to be schools, teaching people how to live.

THERE was an early morning prayer service led by Elder Staines, the trend of the study being revealed in these words from *Ministry of Healing*:

"Christ's method alone will give true success in reaching people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then he bade them, 'Follow Me!'"

"Christ lived the life of a genuine medical missionary. We should learn to labor as He labored."

SABBATH forenoon, Evangelist McComas of Nashville led in the presentation of the subject, "How make medical work more strongly evangelical". He was followed by Elder Spire and Brother Chauncey Smith. Elder McComas said, "The world is on the move; God's people must move equally fast. The world is consolidating its interests for the sake of making money. Let us consolidate our forces for the winning of souls."

Then followed the subject, "How to make evangelical work more strongly medical." Dr. Olsen presented this, and Dr. A. J. Harris of Nashville led the discussion.

AT the opening of the afternoon session, Dr. E. M. Sanders, one of Nashville's leading surgeons, was present. Dr. Sanders has been closely associated with Madison workers, and has done much to help Madison Rural Sanitarium. His touch with the world's suffering has given him a comprehension of the value of missionary activities which he expressed in such words as these:

"You must show people your religion by your daily life. You may think you have enough magnetism to draw men to you by preaching, but I say, serve people, feed them, and once you have eased their pains,

you have them for keeps. And it looks to me, from the standpoint of the down-town man, that this is the the only way you can do it. Patients I send to the Sanitarium come away with a changed mental attitude, and I am convinced that your efficiency lies in service."

A host of good things were given by rural sanitarium, cafeteria, and treatment room workers in the two hours that followed, ringing testimonies concerning the opportunities to reach men's souls through ministry to physical necessities.

Miss McKay led, and Mrs. Sutherland followed in the presentation of the subject, "The cafeteria, treatment room and rural base as factors in the education of, first, workers, and second, their patrons." The city center or the rural base that is not a school of health, bringing people nearer the ideal on both the physical and the spiritual plane, is a failure. The province of the cafeteria is not so much the feeding of people, as teaching people what to eat and how to prepare the food. The real province of the treatment room is to teach people how to keep well. Many people do not want to know how to live until health is lost, so the treatment room and the sanitarium find the way to mind and heart when the sick come to them for physical relief.

THE rural base is a new idea to many people, this idea of having a rural home for city workers. But Southern self-supporting city workers are alive to the truth that they should help swell the call, "Come out of the city." And the way to give the message is to live it. The rural base should raise the grains, vegetables, and fruits for the city cafeteria; it should make the wholewheat flour, and, in many cases, bake the bread for the city customers. The rural base should be in the hands of a competent farmer and his wife, she to make a home for the city workers, and to cooperate with them in their work. The rural base should have a school for the children and a rest retreat for the sick. It is to be in reality a base, a foundation, good and strong, for city medical missionary activities. This subject was presented by Mrs. Lida Scott, and a discussion followed.

ON the second day of the conference, the following subjects were studied:

The financial problem of city-rural work
— Elders Spire and Staines.

Organizing health clubs, or medical missionary bands — Mrs. Sutherland.

The production of health literature for circulation by city centers — Mrs. Scott, Professor A. W. Spalding, and I. E. Seibert.

Cooperation and Christian Democracy worked out in city-rural centers — Dr. Sutherland, W. F. Roewe.

Cafeteria, treatment room, and rural base workers, and others interested, which included practically the entire conference, held three sessions for the study of such distinctive problems as securing workers, the number of meals to serve, locations, health lectures and cooking classes, prices of foods, simple equipment, special diets for specific diseases, and so forth.

The days were brim full of good things. The conference was an inspiration to better work, to more devoted service of the Master. There were numerous resolves to adhere more strictly, to hue more closely, to the message of health, — that part of the law of God which, to violate, is as truly sin as to break any other of His laws. And men, leaving the conference, felt to dedicate their lives more fully to the Savior's method of work. Here am I, Lord, send me out among my neighbors, that like Him, I may be known as one who goes about doing good.

I have been acquainted with your work at a distance for a good many years, and I have felt that I wanted to come down and see you. I am more than delighted with what I have seen and heard.

I would not for anything have missed the talk we heard from Doctor Sanders. I have often heard things said about institutions, sanitarium, and school, and about other forms of medical missionary work, but I have never heard such a handsome testimony as Dr. Sanders gave this afternoon. I never heard such a beautiful eulogy. As I listened, I could not but feel proud of the work you are doing here, proud of you workers, and delighted with the magnitude of the work. It has been a great education to me. I have thoroughly enjoyed it. It made me feel that we ought to come together more often, to get the same sweet, kindly spirit that holds here, the same ideals, the same vision of the medical missionary work that you have. I recognize that God is here.

— Dr. A. B. Olsen.

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The Summer School

A special line of work beginning June 15, 1920

NOTHING has so emphasized the need of qualified workers, well trained workers, as the recent medical missionary conference,—nothing unless it is the public press in the description it gives of world conditions. "Where are the workers? Send us workers. If Madison cannot furnish us help for the cafeteria, or for the treatment rooms, for the rural school or for the sanitarium, or for the rural base, where shall we find it?" This was the way one delegate after another talked. And why not? Madison should be able to furnish the trained workers, But—

It cannot do so without your cooperation.

The workers for these enterprises are, many of them, still in their homes; or they are working for some firm in the business world. There are many who, with a comparatively brief training, may become competent workers in some self-supporting center.

In many cases our previous education has been at fault. We are told this by men of the world who say that our schools have been exalting intellectual training to the neglect of the practical, until today, the world is staggering over the problem of food production.

Some of our biggest periodicals are running as head lines, *The Famine in Farm Hands—The Hired Hand Almost Extinct—Citizens Alarmed—Back to One-Man Farming.* It is the same cry every where. Where are the workers?

For those who believe the signs of the time, all these things are significant. Our schools should now be turning out a large class of practical workers, prepared, many of them, to carry forward the work of the Lord, such

work as the Medical Missionary convention made clear to our minds. This means that a school like Madison must have a continuous stream of incoming students to fill the vacancies made by those called out into other rural or city centers. With all its activities, Madison needs a corps of consecrated men and women. This is not the place to send boys and girls of the family for the reason that Madison students are given an opportunity to work for school expenses. Madison gets too many who are sent for that reason, and then in time of pressure, when the cold of winter is over, and the work of summer is upon us, they are called home by loving parents. Madison wants as students men and women who are ready to leave worldly pursuits, and ready to enter soul-saving work. Madison is a soldiers' camp. The warfare is on, and "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier".

There is a very general feeling, one that was frequently expressed at the conference, that if our people do not soon respond to the calls to place the truths that the world wants before the people of the world in a concrete way, by demonstration rather than by theory, by doing rather than by talking, that others will be brought in, some from the highways, some from the byways, to carry this message to completion.

This is a layman's movement. Name on the church books does not save. There is a work to be done that calls for faith, for meekness, and for consecration. Madison wants to help those who are aroused to get their preparation in the quickest and most thorough manner.

For this reason the summer school should interest you. Send for calendar and application blanks.

Still a Chance to Help

One family has sent for the third time a donation to the cottage fund. That shows a spirit of cooperation. Have you remembered to send even your first donation? Just a little more lifting, and the cottage will be paid for. Address Dr. E. A. Sutherland, Madison, Tennessee.

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Gleanings from the Medical Missionary Convention

MORE than one said, "The convention was one of the most inspiring meetings I ever attended. It gave me a new vision of life and of the work I ought to do." Were it possible, the SURVEY would print each paper presented. The best it can do is to add to the report of last week by giving, in this issue, a resume of the discussions.

Medical Missionary Work, Its Place in the Message

FOLLOWING Dr. Sutherland's paper on this subject, Dr. A. B. Olsen spoke in part as follows:

I am deeply interested in this medical missionary convention. I was pleased to receive an invitation, and I am glad to know that the people at Madison have sufficient love for medical missionary work to make room for a medical missionary convention. We have suffered because we have been so slow to accept the privileges that God intended us as a people to have.

I feel ashamed when I think of the position we might have occupied years ago had we moved out by faith, following the instruction that God gave us. Had we put this into practice, we might have been leaders, where now we are not. Scientists have gone ahead of us. We must go to them for instruction, when God intended us to be the leaders.

The thing for us to do is to lay hold of God's word in faith. Had we faith in the instruction that God has given us in regard to the treatment of the sick, we would not resort to drugs as many are doing today. There are just two forces in the world. One

is the healing, enlightening force, a force that gives life, a force direct from God. The other is a deadening, destroying force. God wishes us to relieve pain by healing. Satan's method is to relieve pain by deadening, by destroying. These deadening drugs, given to relieve pain, do not make people more susceptible to the Spirit of God. They serve to drive people from God, rather than to draw them to God.

If we believe that this message of health reform is an integral part, a living part, of our message, and we put it into practice, people from all sides will come to us. They will recognize us as leaders. Shall we be faithful in carrying out these principles, making the gospel what God intended it to be, a gospel of healing,—the healing of body and mind and soul?

When a man is sick and in distress, all barriers are broken down. Pride goes, bigotry is forgotten. When a man is sick, he thinks about his soul. We then have a far better chance of leading that soul to Christ than at any other time. When we can be channels of healing and light from God, we will see people saved in the kingdom of God in large numbers.

The Inter-relation of Medical and Evangelical Work

I believe that every minister should be a medical missionary, and that every medical missionary should do the work of the minister. Unless we unite these activities in the individual, we shall repeat the mistakes of the past. Too often we preach about Jesus Christ. What we need, today, is to preach

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Jesus Christ. Jesus came to seek and to save the lost. He spent more time healing world is the same today as in Christ's time, and it is longing for the gospel demonstrated the sick than He spent in preaching. The in active, loving ministry to those who are in need.

Every one of us ought to be a medical missionary. As I go from church to church I find that people are anxious to do something, but they need leadership. The work of the medical missionary is to break down prejudice, to establish confidence. When people see that we are demonstrating the gospel by helping them, then they will not have so much trouble in believing other things that we must teach them from the word of God. —ELDER B. W. SPIRE, PRESIDENT, GEORGA CONFERENCE

A long training is not necessary, but every Seventh-day Adventist, every Bible worker, minister and colporteur, should be qualified to do efficient medical missionary work. We must endeavor to arouse our people to this. We begin to comprehend that medical missionary work is an entering wedge, and some advanced steps have been taken during the past few months. When we use this part of the message as God would have us use it, far greater results will follow. —ELDER O. R. STAINES, HOME MISSIONARY SECRETARY, SOUTHERN UNION CONFERENCE.

WE have begun to realize that medical and evangelical work cannot be separated. The time has come for every man, woman, and child to be a medical missionary.

—DR. A. J. HARRIS

Personal Testimonies

I AM especially thankful for this opportunity to stand in the Madison School chapel. I have been greatly blessed by my visit here. I appreciate the kindness, the hospitality, and the untiring interest of the teachers who made personal sacrifice in order to give our institute classes special attention.

I have had my eyes open to truth. I have a very warm place in my heart for Madison. I leave here with a new determination in my life, and with a new view of the work.

—C. T. BOURROUGHS, HOME MISSIONARY SECRETARY, ALABAMA.

TEN years ago the Lord called me to this field. I often think that our experiences in the South are more to us than all that we can do for this field. As I look back on my ambitions ten years ago, I find that they were selfish. They were the worldly Seventh-day Adventist ambitions, so common everywhere among us. God had to put me through some experiences to get these worldly ambitions out of my life. I am thankful I had the privilege of spending three years at Madison; I am glad for the inspiration I got here. During the last seven years I have been getting a yet broader vision of self-supporting work in this field. There are great, unentered fields about us, two hundred counties not far from Pisgah. These counties are a challenge to us. The only way this work will be done is for the power of God to take hold of our lives.—E. C. Waller, PRESIDENT, PISGAH INDUSTRIAL INSTITUTE, CANDLER N. C.

I count it among the many providences of my life to have been in the Southland. You heard yesterday how the Lord saved my life here at Madison. I am thankful for the ministrations of these people. I know that the time must surely come when God's program for medical missionary work will be carried out. Because of our slowness, His plan has been delayed. But I am thankful that notwithstanding our tardiness, there is "the sound of a going in the tops of the mulberry trees." With my family I am going to Africa, and I am praying that God will help me to know how to use the light that has come as the result of my connection with this institution and during this convention.

—ELDER D. F. ROBINSON, ASSOCIATE EDITOR, WATCHMAN MAGAZINE.

I HEAR individuals express their surprise over what they see here at Madison. I believe that Madison has a surprise for every one who visits here. It certainly behooves us to take some things with us when we leave in order to tell other people about the place. It takes nerve to do the work carried on here, and I know that it will take some backbone in us to stand for the principles we have been studying here.

—L. W. THOMPSON.

I have been a part of the Madison movement ever since it started. I know this work is of the Lord. We must not lose sight of the fact that this work is under the leadership of the Spirit of God. This is a place where God is demonstrating some things.

—ELDER B. W. SPIRE.

THEY say an honest confession is good for the soul. I have now been at Madison for three weeks. I used to live in the North, and I was somewhat prejudiced against this place. It was not entirely my fault, for I drew my conclusion from the words of others who have never been here and who knew nothing about it. I came, determined to be on guard, and not to take in everything that came along. I thought I would pass by what I did not think was right. Like Brother Thompson, I received a surprise. I have spent three weeks of the best part of my life in this place. I never enjoyed anything as I have the three weeks spent here under these teachers. It has been a real treat to me. And I wish to express my appreciation to the students and Faculty for their kindness. As I go to my field it is my purpose to uphold the school, and what it stands for, and to encourage people to come here and receive training for this line of the Master's service.

—L. E. CHRISTMAN, HOME MISSIONARY SECRETARY, LOUISIANA.

I HEARD a little about Madison before, but when I came I found that the half has never been told. It has been a great opening of my eyes. I knew you were doing

a good work here, but I never realized the magnitude of the work. I wish you God speed. I know God is with you, and that you will succeed, and that this movement will grow until this Madison spirit reaches the limit of our work throughout the whole world. When this is accomplished, and this spirit permeates our ranks, when every Seventh-day Adventist is a medical missionary, then the Lord will come.

—DR. A. B. OLSEN.

The Influence of Medical Missionary Activities

IT is unfortunate that the columns of this little sheet cannot be stretched to receive the reports given by workers in various city centers. A few statements, gathered here and there, will serve to show the spirit of the work and the influence that radiates from it. Speaking of the Nashville cafeteria, Miss Mabel Robinson said:

Month by month I am more impressed with the importance of cafeteria work. I begin to see the possibilities of reaching hearts through this work. Some of the very best people of our city eat with us. Our neighbors are watching us. We find that our patrons have great confidence in what we tell them, and ask us to teach them what is a suitable diet for them. We have a number of patrons on special diet, and they are improving in health.

A doctor came in the other day, a temperance lecturer from Chicago. He said he had heard of our work and determined to look us up. He does not believe in the use of tea or coffee, and said that, besides being interested in our health work, he is also deeply interested in our religion.

A number of people take literature from the reading rack, and ask questions daily in regard to health matters.

We continually hear it said, "If you want to have a clear mind and good digestion, you want to eat this kind of food. This is the only place where we eat, are satisfied, and have no ill effects afterwards."

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That we are closed on Sabbath, calls the attention of every one to the fact that we are Sabbath keepers. And there are very few who do not understand why this is done. They come and ask us about it. One man became so interested that he asked in regard to religious meetings we hold on Sabbath. He wanted to attend, and we referred him to the city church.

The more one is in this work, the more interesting it becomes, and the more you see what can be done this way. To those who have not been in the work and studied the matter, it sometimes looks like expense and time for nothing, but I know the Lord has said we should conduct such restaurants, and I know from experience that the results are good

I KNOW what Miss Robinson says is true. Every day I hear such expressions as this, "What would we do without this institution?" "Can't it be enlarged?" "I wish they would open another in some other place." Patrons are always talking about it. As you eat, you hear it all around you, from lawyers, bankers, business men and doctors. I tell you the influence of that cafeteria is far reaching, and we want to pray for it and the workers.—Dr. A. J. HARRIS, NASHVILLE.

AS I have listened to reports by different ones who are doing this work, I think, What a blessing it would be to us if a similar work had been done years and years ago, not only in the South, not only in Tennessee, but in Iowa, Michigan, and everywhere. As we preachers come into this ter-

itory, we find that preaching the message has been made easy for us. A wonderful influence has gone out over this community. I meet it when I answer calls twenty-five and thirty miles from the city. All the calls, I believe, are coming as the result of the work of men and women who have established these little places, and who have stayed by their work. —EVANGELIST J. W. McCOMAS, NASHVILLE.

Intensive Training of Workers

THE good things developed at the medical missionary convention but emphasize the importance of training men and women to fill efficiently the numerous calls for workers. The summer school at Madison, beginning the middle of June, is planned especially to meet this very need.

The subject, as studied at the Sabbath afternoon Faculty meeting, under the direction of Professor Bralliar, showed that "God is not dependent upon men of perfect education. His work is not to wait while His servants go through such lengthy, elaborate preparations as some of our schools are planning to give . . . There are many who are thirsting for the knowledge they should get in a few months. One or two years would be considered a great blessing." This from "Counsels to Teachers".

And again, "Give students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work."

If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field . . . Let workers enter the field without going through many preliminaries."

How can Madison do otherwise than offer intensive courses of instruction for the prospective medical missionary, especially to mature men and women who desire to exchange their present business or occupation for a life of greater usefulness in some self-supporting activity? Several such courses begin the fifteenth of June, and those who have not already arranged to take these are invited to write for application blanks.

The Madison Survey

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No. 24

Doctor Magan Addresses the Family

IF WE settle two or three of the important moves of our lives in the right way, everything else will line up automatically. The greatest decision we can make in life is to give ourselves to a cause. The man or woman who has done that, has done the greatest thing he can ever do in this world.

All really great men have been devoted to some cause. Benjamin Franklin, one of the greatest characters of Revolutionary days, was great because of his devotion to a cause. Lincoln was great for the same reason. Christ, with his power to heal, might have made a mint of money, but at His death He left no property to probate; there were no stocks and bonds to divide among His relatives. A little pile of travel-worn clothes was all the earthly possessions left as He hung on the cross. But His life work is going on and on because He was devoted to a cause.

IN THE beginning of White Memorial Hospital at Los Angeles, the nucleus of our workers were men and women from Madison and Hinsdale, people trained under hard circumstances, and brought up not to demand everything in the way of conveniences. These people are still the backbone of our hospital corps. We need people who are not afraid to work amongst the poor. Early and late these folks are at their post, attending to business. It is peo-

ple who eternally stay by the job who make a success.

When all is said and done, the work here at Madison is years ahead of the work at Los Angeles. We can still learn a great deal more from Madison than Madison can learn from us. You have been here sixteen years; we have been there only three. It takes time to do things. There is a tremendous advantage in pioneering, in sticking to a set of principles that have become part and parcel of the life of a place.

One of the greatest things in life is to stick to the game you have started until the Lord comes. That does not necessarily mean to stay always in one place, but stick to a cause, and do not let anybody knock you out. Learn to keep your head, and not to get mad when everybody is after you. Stay with your work, remembering that the great thing in life is to put your game over. If you who are now students had started here in the early days, you would realize more than you do now the struggles we had to go through in order that this child might grow into a husky youngster.

TO BE able to keep a crowd together is a very vital thing. It is far greater to make a change *in* men than to make a change *of* men. The great thing is to put a work over, to have something that is "heating up the whole neighborhood." If you do

what is right, and work with the folks God gives you, He will bless the effort. The tribe of Ephraim was eternally fighting; Levi made a good deal of trouble, but of Asher we read that "he dipped his feet in oil." There is no mention of Asher having trouble with his brethren. Learn to dip your feet in oil. Learn to be acceptable to your brethren.

In the eleventh chapter of Romans we are told that Elijah's prayers to God were "against Israel". Once in a while you and I get a burden to straighten up some one else, but let us eliminate from our lives the making of prayers *against* Israel. I am learning that to make any kind of work go, you must give the other fellow a little bit nicer work than you do yourself. If you are going to be the leader in an enterprise, you should be willing to do the thing that nobody else wants to do. Then God will see that you have your reward. You can never have success independent of other people. You must work with, be dependent upon, hosts of other people.

OUR hospital work necessitates that we live in "Jericho", and in Jericho, you know, there is danger that you fall among thieves. The fact that at Madison you are located in the country saves you a world of trouble that we, who live in Jericho, have to meet. Your decision to come to this kind of a school automatically cuts from your lives a number of things such as the struggle with the high rents in the cities, and the high cost of food and everything else.

Why Adventists want to live in the cities, why they enjoy city life and do not seem to see the danger they are in, is more than I can understand. The feeding proposition in these big cities is terrific. Men everywhere know that we are facing one of two things, either a panic or a revolution. The slumping of prices has begun, and men predict that after the election will come the real panic. Then we shall see the most abject misery and poverty that this world has ever known. We have come to a time when

no one will work. The real problem is whether we are going to get enough to feed ourselves next winter. Farmers cannot get help, and the decrease in crop acreage this year is tremendous.

In Los Angeles we face the problem of rooming our students. The building of a dormitory was agitated, but I hope we will never come to that. We are buying tiny bungalows, built in such a way as to make use of every inch of space. We want this cottage plan because it is more homelike, and it is the best thing we can do since we cannot live in the country and have a country base.

Doctor Magan related numerous incidents showing providential leadings in the development of dispensary and hospital work for the students of Loma Linda College of Medical Evangelists, of the opening of British fields to our physicians through the acceptance of Loma Linda graduates at Edinburgh, and he read letters explaining the work of former Loma Linda students who are now medical missionaries among the Indians of Peru.

Industrial Workers for India

Elder M. D. Wood

KNOWLEDGE of practical things is absolutely essential in the life of a foreign missionary. It must be a part of the training, not only of the men, but of the women. All this practical training you get here at Madison is the foundation for work in a foreign field. The successful man in such a field as India is the one who is able to make his way in the open country with hoe and pick and ax. He must be willing to put off his starched collar and pressed clothes, and work and sweat. This is the man who will be able to surmount difficulties, and do a tremendous amount of good. I do not want to criticise, but many people do not like hard work. They do not want to meet difficulties.

I am in sympathy with the Madison School because it gives a practical training. I have heard about your school for some time, and I was told to come to Madison for ideas on school work that can be developed in a foreign field. We find that students who had to economize during their school days, who had to struggle to make their way, make our best workers.

OUR biggest difficulty is to keep our converts after we get them, because they have no way to make a living. We will have to settle them on large tracts of land, and teach them to make a living from the soil. Our missionaries should be able to handle such propositions. India has missionaries who would not know what to do if we sent them out on the land. They would become discouraged, and would go back to the city where they have modern conveniences. They are to be pitied. They have not the right vision and as a result we are losing converts every year.

A missionary who only preaches cannot make a success of mission work in India. We have been there twenty-five years, and today have only about one thousand converts. We must do something to remedy the situation. We must get large tracts of land, and teach the natives to put up small cottages and to farm. When I go back to India this time, it will be my mission to help solve this problem. That is why I came here to see your work.

In order to meet the situation we must depend upon such workers as you train here. For leaders, we must look to those that stress the things essential for missionaries to know. We are looking for men to take charge of this kind of work who have the spirit I find here. You ought to be ready to go to foreign fields, if the Lord

calls you. Missionaries to India must learn to be content with simple food and raiment and shelter. They must have a vision, and be able to inspire India's youth with that same vision. They must be willing to deny self, and must be able to teach our boys and girls that such training as this will fit them for a place in the Lord's work. We have some young people with us who will not be sold for money, who cannot be bought. When we have teachers who can do things, the Government recognizes our work and comes to us for advice.

Not many weeks ago Madison was visited by a delegation from China, eight educators, members of the commission of sixteen, sent to the United States by the government of China. These men say that China is ready for such schools as Madison.

Elder M. D. Wood, twenty-seven years a missionary in India, seventeen years as a Methodist and ten as

a Seventh-day Adventist, described the work he and his wife, who is a physician, are doing at Kalyan, India.

Elder Wood, while in training in the D. L. Moody School, worked for his room and board. "We were taught to make roads, to plant corn, to build houses, and many other practical things. That school did more for me than all my other training for foreign missionary work. When I went to India I learned to appreciate that education in practical lines, for I was compelled to train our native boys and girls in these things."

He told of the purchase of land on which he established a school, a hospital, a dispensary, a church, and homes for the teachers and students. He told also of the work in the dispensary. In one year 23,000

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. —*An Appeal for the Madison School.*

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patients received help. He is conducting a school. The Government is interested in his work, and has sent representatives to inspect it. Members of Parliament have been patients at the hospital and have given assistance.

Convention Notes

A PLEASING and profitable finish for the medical missionary institute held at Madison during the month of May, was a visit to the operating room of the Protestant Hospital, and to a number of city hospitals where the care of infectious diseases was explained. The company then selected a kit of instruments for use in their field work as medical missionary secretaries. The institute closed with a two-days' convention, during which the secretaries expressed themselves formally as having enjoyed their association with the teachers and students, and as having received a broader vision of the opportunities that lie before home and medical secretaries.

MISS Kate Macey of Pisgah Industrial Institute, Candler, North Carolina, gave her experience, and emphasized the value of simply equipped rural sanitariums. She said, in part:

I had it in mind to come South sixteen years ago at the time Dr. Sutherland and Dr. Magan came, but institutional work in the North held me. I knew that large numbers of our people ought to come South and develop the work.

I am now in the South to stay, if the

Lord so wills. I hope to have a part in demonstrating that this is one of the ways that the message should go. We do not need expensive equipment. I have felt for many years that we need many places where simple treatments can be given. At Candler we have had opportunity to demonstrate, in some ways, what I have always felt the Lord wanted us to do. The Lord has blessed very much in the work at Candler. I know that if our nurses would go into these unentered places and do a self-supporting work for the Lord, many seeds of truth would be sown. Before the end, the gospel is to be preached by living. I have great confidence in rural sanitarium work, and am in it whole-heartedly.

THE workers of the Asheville Agricultural School and Mountain Sanitarium and the workers of the Asheville cafeteria and treatment rooms have united, forming one good, strong company. The farm at Fletcher will form the country base, and while furnishing a home for the city workers, will supply the cafeteria with fresh fruit and vegetables. We were glad to welcome four delegates from Fletcher to the convention. By error this was omitted from our report of delegates given in the SURVEY. God is surely calling men and women to develop the work at Fletcher which has for so long been struggling with many difficulties. The Lord has said this work should have success. No doubt Satan will work with all his power to defeat this. Let our united prayers help the work at Fletcher and Asheville.

Mr. T. R. Treece, former member of the Madison family, now located near Ooltewah, Tennessee, spent a few hours at Madison. He is looking for a teacher to assist in school room and community work in connection with his own family.

When you receive the Survey for a number of weeks, free,—for it has no subscription,—it pleases the publishers to receive from you a word of recognition, and the addresses of your friends for the mailing list, and, in case you can afford it, a donation to the publishing fund.

The Madison Survey

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How to Win Hearts

MY RELIGION is in my hands, and with my hands I find opportunity to work sixteen hours every day on people who need it. My Sundays are like yours, I work all day, and I am happy in working. I never have found pleasure or happiness in what is usually called pleasure trips, for my greatest pleasure in life comes in my work. I am the most keenly happy at the close of my biggest day."

Doctor E. M. Sanders, surgeon of Nashville, was addressing delegates at the recent medical missionary convention. He had taken a particular interest in the young men who attended the institute preceding the convention, and it was an unexpected pleasure to have him at a session of the conference. He has known the Madison School and Sanitarium for a good many years. Doctors Magan and Sutherland, in the days of their medical education, were taught by Doctor Sanders, and personal as well as professional ties have made for a clear understanding on his part of the standards of the institution. He said that he wanted to answer the question, How Madison looks to the outside man. And on this and other topics he spoke in part:

Ministers as Medical Missionaries

LET our ministers who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists.

—Instruction to Emmanuel Missionary College

I DO NOT know as I ought to say how Madison looks to the outside man, for I am prejudiced in your favor. I know you better than the average men and women know you. I hear a good deal. I say sometimes to a patient, 'I think you ought to go out to the Madison Sanitarium and stay a little while, get a change in diet and sur-

roundings and mental attitude and religious outlook.' And she replies, 'Go out there to those nuts, and live on that fodder?' It will do you good to hear this, even though it does make you mad. It

does me good to have people tell me they feel that way about me. But there is another side to it. I urge that patient to come out, and she finally consents. And when I see her later, she tells me of her change of mind.

I stopped on the porch at the Sanitarium this afternoon, and was greeted by one of my former patients. She is enthusiastic over the place here, and said, 'Oh, the willingness with which the nurses wait on me here.' That is the other side of it.

YOU cannot do much by talking and reading to people. That will make you only about ten per cent efficient. But if you

can get your hands on them, and rub them [referring to massage], then you have them. If you can do something for their aches and pain, you have these people. If you want to get their hearts and souls, if you want to touch their religious bump, do something for them.

You must show people your religion by your service. Serve them, feed them, ease their pains, and you have them for keeps. And this is the only way you can do it. That is the way it looks to me. You may think you have enough magnetism to draw people to you, and that does help. Your preaching may start them, or it may finish them, but, from the standpoint of the man down town, it will not go all the way. Patients I send to this institution come away with a changed mental attitude which convinces me that you are ninety per cent efficient in service.

WE ARE now trying to reach nurses for our hospital in the city. We find that one of the best ways to get them is for nurses already in the institution to write their friends, not mentioning the money they get, or the picnics and the frolics they can attend, but by telling them of the great privilege it is to nurse, to care for the sick. You must win people by showing them that you have something they want, something they need, and then they will come all the way across.

You at Madison have something that other people do not have. You have something that I do not have. I haven't the patience that you have in working for sick people; I have not developed the fortitude; I have not the faith that holds on to a little ray of hope; I have not the meekness in my life that you have. Those things you have developed far in excess of the average man and woman. Such things you cannot put on paper; you cannot write them out. If you tried to, we would not believe you. But if a man can see these things in your lives, see that you actually do have these things, he

is ready to embrace what makes your lives strong. The satisfaction that comes from having done a certain thing well, is the satisfaction that passeth all understanding. When you get close to the man who lacks that, and he has opportunity to see, to realize, and to feel it in your lives, then you have a chance at his heart, and you have very little chance any other way.

MANY people have asked why the Sanitarium is set a way out here in the woods. Why not bring it in town, within easy access of the people? I tell them that if the people at your Sanitarium lived down with us, you would be just like us and no better. We city people have our picture shows, our club suppers; it is to bed at midnight, and then rush through the next day's work. Civilization has become so complicated that we do not do anything well.

You people have done some great things in this community. You have set your mark on it. And the work is going to stay and grow. You have been able to concentrate your efforts and bring about some results. You have made an impression on many people all over this country; they have come out here, and gone back with the teachings, the impressions, and with the religion. And they will keep what they received, because it is better than what they had before.

I MIGHT tell you some of the things we are going to do at the Protestant Hospital. But I am no more interested in the Protestant Hospital than in the Madison Sanitarium. I wish that the Protestant Hospital might have a corps of nurses as consecrated to their work as are the nurses in this institution. I wish we could have a group of corporators and patrons as firmly fixed in their faith as you are. I wish we could get the religion, the same ambition to do something for sick people, that you have, and could send our patients from the institution not only well physically, but happy, with a new outlook on life, a new hope, and with the vision with which your patients leave your institution.

THIS institution has the best outlook on the world, the best attitude toward life, the most powerful influence on the sick of any institution I know. I am more than willing to cooperate with your missionary spirit. But you cannot carry religion into the hearts of modern men and women by talking to them. You never could convince me of anything by talking to me. I first became interested in this institution by having two middle-age men in my classes. I realized that there was something in their lives that I did not have, and that our other students did not have. I came to see some things in life that I did not see before. I grew to know the people out here. I worked with them, but they did not say a word to me about their religion; they did not give me any tracts to read. They lived and worked with me, and they delivered the goods, and I have it. I had to get it; there was no way to escape.

In missionary work, you do not have to make an effort to carry the goodness of your life into the life of somebody else. Live that life and others will get it. So my only message to you, a message from a man on the outside, is, Live the medical missionary life before the patient, with the patient, and for the patient, and then you will win the patient.

Laymen as Medical Missionaries

BROTHER B. N. MULFORD, Principal of the Fountain Head Industrial School with which is connected the Rural Retreat, told convention delegates some interesting experiences, and then said in part:

During the thirteen years we have been at Fountain Head we have endeavored to prove that the basis of our work is service, faith, and love. In the life of Jesus Christ we find every line of service that God requires, and it should be our one object to show forth the love of Christ.

If we can work in harmony, gathering about us a group of people with varying talents, some strong in one point, some in an-

other, the unity with which we work will be a demonstration of Christ's life to the community. Some of our experiences show us that the Lord wants us to get close to people, to help them physically, and that many people are open to more truth. I have come to the conclusion that, for the time being at least, it may be my part in God's work to go back into the wilderness and keep quiet, and let God do things. We are glad for our little sanitarium up in the hills, for every day we have opportunity to meet people and to help them physically, mentally, and spiritually.

I want to say this, that the things we are doing at Fountain Head can be done by any Seventh-day Adventist who has medical missionary work at heart. We are not doctors or preachers; we are laymen, pure and simple.

We live in a time when medical missionary work should be done by every one who stands for these principles. What a changed condition we would see, if every man who represents these principles were alive to the situation, and responded to the call."

MRS MULFORD, among other things, told of combining prayer with the giving of rational treatments, and of the change in body and mind of patients.

I would much rather take you up to our little rural sanitarium than to tell you of it. It is not large; we can only accommodate about twelve patients, but the Lord is blessing our work. The simple ways that the Lord has told us to treat diseases appeal to people.

We are located about forty miles from Nashville, yet we get a number of patients from that city. When we first built our little sanitarium about six years ago, we were told that we could not get city patients, but they come. City people, when tired and worn, and sick, want country life, while if we were in the city there would be no inducement to come to our simple little place. We put them out on the porches to sleep, or under the trees, close to nature, and give them wholesome food.

A patient goes home satisfied and tells some one else who needs the same treatment, and so others come. Some of the doctors of the city are sending their patients out to us. One doctor sent three last week. And this is a work that laymen can do.

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Here and There

GOOD reports reach Madison of the efficient work of Mrs. Sutherland and Mrs. I. H. Sargent of the Madison Faculty, and I. E. Seibert, formerly manager of the Asheville, N. C., cafeteria, at the Louisville, Ky., campmeeting, where a special effort was made to combine instruction and demonstration of healthful food service during the recent campmeeting. "Properly conducted, the campmeeting is a school," and of the lessons for today, none seem to be more desired than proper methods of home living, which includes not only food preparation, but dress and kindred subjects. Mrs. Sutherland had a class daily in the subject of dietetics.

DOCTOR E. A. SUTHERLAND, Medical Secretary of the Southern Union Conference, spent June eight at the Kentucky campground, speaking twice on health and medical topics and meeting professionally over fifty patients.

MR MOULTER, landscape gardener for the city parks, kindly furnished plants for Polk Street Settlement flower boxes and grounds. He has our thanks.

THE family was pleased to have Elder W. E. Videto occupy the pulpit Sabbath, June 12. He gave an interesting study, drawing some strong lessons from the life of David.

BROTHER E. R. ALLEN writes from Franklin, Tennessee, "In behalf of the workers here I wish to express our appre-

ciation of the assistance given us last Sabbath by the orchestra from Madison. The music was greatly enjoyed by a house full of people. Brother Rimmer's talk on liquor, tobacco, and coffee was very timely, and we secured a large number of total abstinence pledges. Some who signed are men for whom we have worked for a long time. The good will not stop with this meeting."

A VISITOR at Madison read as follows from a letter received while he was here:

I am glad to hear from you such an excellent report of the School and students at Madison. Everything I hear from that institution has a true ring. That trumpet certainly gives no uncertain sound. All cannot work in exactly the same way. All have not the same gifts. I like to see originality, provided it is according to truth. I expect great things of Madison. My heart beats fast whenever I hear of the work being done there.

REPORTING for the Birmingham cafeteria at the recent convention, Miss McKay said, "Our special need is for added help, in order that we may have time to answer the questions asked by our patrons. We are too busy to take time to answer the many questions in regard to health and diet. People are anxious to know more about the foods we serve. Then there are calls for treatments in the homes, and we ought to have a nurse in our company."

Rebuilding the Burned Cottage

The largest donation to the cottage fund came from a friend on the Pacific Coast. Very little was written. There was just a "thank you" for the Survey and a check for \$150.00

But before that note went to press another friend, this one from the East, sent his check for \$150.00. We most certainly appreciate the kindness of all who have come to our assistance. In another week the fund for this cottage ought to be complete. Over one hundred people have had part in the building. It is dedicated to the training of workers for the Master, and each donor has a right to feel that he has a share in this.

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Annual Meeting of Medical Missionary Volunteers

Object of the Organization

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 churches."

IT WAS about one year ago that a group of workers, doctors, nurses, teachers and others, accepted these words as their motto, and arousing their associates, organized for doing, and encouraging others to do, a more aggressive medical missionary work than can ordinarily be carried forward by the individual nurse, teacher or doctor. This organization, known as the Medical Mission-

ary Volunteer Band, held its first annual conference at Madison on the twenty-third of May.

So strong is the tendency for every man to become absorbed in the pursuit of his own affairs that any effort to bring together the scattered medical missionary workers will be blessed of the Lord, and will be looked upon with favor by all genuine

THE best help ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. . . . And let all be taught *how* to work. . . . Teach the people that they can act as God's helping hand, by cooperating with the Master-worker in restoring physical and spiritual health.

—*Methods of Labor*

Christians who long to see a work done in this world that the world itself is calling for.

THE latent medical missionary talent among Seventh-day Adventists reminds one of the unharnessed water power of some great stream. The stream may be doing a good work as a passageway for boats, but it may do all that and vastly more if a dam is thrown across its course and its power utilized for the running of electrical machinery. City and rural districts of the South are asking for the full force of the stream, and already it has been demonstrated that the united efforts of laymen, properly directed, may accomplish a world of good in this section of the country.

The Medical Missionary Volunteers have had the pleasure of assisting some new enter-

prises into existence. They have lent a helping hand as several memorials for God have been opened in the cities of the South. And what they have done is but a beginning of what they hope to see accomplished in many other places, for their work will not be finished until there is some center of light, such as a treatment room or a vegetarian cafeteria or a health food bakery in every city; a rural base nearby with its school, health retreat, and farm; and schools and community centers in many, many isolated rural districts.

INSTEAD of working for selfish interests we want to see every Seventh-day Adventist layman using his powers to the limit for the progress of the work of God in the world. The Volunteers have discovered a real desire on the part of many to combine their forces for the accomplishment of a greater good than can be done by the single-handed worker. The secretary's report showed that during the past year fourteen centers have either been started outright or strengthened by the M. M. V. It has been the plan of the organization to advance money to groups of workers in need of financial help, until such times as the group, or unit, was financially in condition to return the money; then that same money was used to assist another center. Perhaps no way has been devised for the use of funds that enables a dollar to do as much as it does on this plan. Each sum of money is used again and again.

Thirty railroad trips were made during the year by representatives of the executive committee, twenty-seven workers had been sent out, and when the report was read, there were at least fifteen unanswered calls on the list.

Activities of the Year

CONCERNING the use of funds, Mrs. Lida Scott, corresponding secretary, reported:

In case of contributions, donors often specify the institution they desire to help,

and further stipulate that, as soon as possible, the money be returned and become a part of a circulating loan fund to be successively used for similar needs. When money is loaned, the recipient signs an agreement that it will be returned to this operating fund when his work reaches a self-supporting basis.

The first call for help came from Flat Rock Industrial School of Georgia, for assistance to enlarge their sanitarium. The field and corresponding secretaries looked over the situation, and the loan was made. Since then the money has been returned to the M. M. V. operating fund.

BEFORE the opening of cafeteria work in Birmingham, Miss McKay was assisted in her search for a location in Atlanta, but the city was overcrowded and rents were prohibitive. Then Birmingham was visited, and after much perplexity, much prayer, and a drain on the operating fund, a location was secured on a second floor in the business portion of the city. The place was not altogether satisfactory, but the experience in both Atlanta and Birmingham forced upon us the fact that what we failed to do in years gone by when the way was much easier, we must now do under most trying circumstances. A rural base, three and one-half miles from the city, was purchased by Mrs. Holst, and here a group of workers raise fruit and vegetables for the cafeteria.

An appeal was made to the M. M. V. to assist Mr. Norman Wilson and his mother in finding a suitable location for a country base near Knoxville. Doctor Sutherland made two trips which resulted in the selection of a farm at Newberts, about ten miles out of Knoxville.

A request was received from the board of the Florence Crittenden Home in Nashville, that a matron be furnished from Madison. They said, "We want a Seventh-day Adventist, because they are trained to do things. They not only know how to do things, but they instill a love for work in others. We want a matron who will uphold the dignity of labor. The girls in the home have been taught that work is a disgrace. You people are trained to do everything, and we will not take 'No' for an answer." The executive committee of the M. M. V. recommended to the Madison Faculty that two of its members be released to serve in the

Crittenden Home. The request was granted, and these workers arranged for their salaries to be turned into the operating fund of the Settlement Home, and they share equally with other members of the Settlement family.

AS URGENT calls continued to come to the Medical Missionary Volunteers, the Madison School cooperated to the limit, and voted to stand ready to answer, if possible, every call that comes from the outside for workers, even to the point where it impoverishes its own departments. The Madison unit includes the Madison farm, school, sanitarium, food factory, and the Nashville treatment rooms, the vegetarian cafeteria, and Polk Street Settlement.

A call came from the pastor of the Louisville church for assistance in starting treatment rooms in Louisville Kentucky. Doctor Sutherland, representing the executive committee, conferred with the Kentucky Conference. \$262.00 was raised by the local church, to which Mr. Worrell from Madison added an amount sufficient for the equipment. Later, property for a rural base, three miles from the treatment room, was purchased by Mr. Worrell. The Madison unit furnished workers, and the M. M. V. rendered financial assistance approximating \$5000.00.

LAST FALL the Flatwoods Industrial School reorganized on a cooperative basis, transferring the ownership of the property to a board of trustees who in turn leased it to a board of managers. This arrangement, which makes all workers equal partners, was made possible by a donation

Sermons We See

A FRIEND sends the following as an expression of the teachings of Madison as he understands them by reading the SURVEY.

I'd rather see a sermon than hear one any day,

I'd rather one should walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear.

And the best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

I can soon learn to do it if you'll let me see it done,

I can watch your hands in action, but your tongue too fast may run,

And the lectures you deliver may be very wise and true,

But I'd rather get my lessons by observing what you do ;

For I may misunderstand you and the high advice you give,

But there's no misunderstanding how you act and how you live.

When I see a deed of kindness I am eager to be kind;

When a weaker brother stumbles, and a strong man stays behind

Just to see if he can help him, then the wish grows strong in me

To become as big and thoughtful as I know that friend to be;

And all travelers can witness that the best of guides today,

Is not the one who tells them, but the one who shows the way.

One good man teaches many, men believe what they behold,

One deed of kindness noticed is worth forty that are told.

Who stands with men of honor learns to hold his honor dear,

For right living speaks a language which to every one is clear;

Though an able speaker charms me with his eloquence, I say,

I'd rather see a sermon than to hear one any day.

—Edgar A. Guest

of land through the Medical Missionary Volunteers.

The Asheville cafeteria has been assisted by a loan of \$500.00. The Asheville Agricultural School and Mountain Sanitarium passed through a transition period, during which the executive committee of the M. M. V. was called on several times to give counsel and financial assistance. Pisgah Industrial Institute and Mountain Retreat, in planning to enlarge its sanitarium, has received some help from the circulating loan fund.

A request came from the Kentucky Conference for two cooks from Madison to take charge of cooking and serving meals at the campmeeting, in demonstration of the health principles of this demonstration. With the cooperation of the Madison Faculty, the M. M. V. was able to answer the call. Two Madison people gave their time.

How Others May Help

THE ACTIVITIES of the past year indicate, to a degree at least, what the

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organization may expect in the future. It is hoped that the experiences of this little band of workers in the South may encourage other groups in other sections of the country to organize for similar activities. What might have been done easily a few years ago, now requires much more faith and courage. Rent at the present time is often ten times what it was a few years ago. This is but one item in a long list of expenses that in some cases seem almost prohibitive. There are other obstacles. When a group desired to enter Atlanta it was impossible to find a suitable location. It takes a strong spirit of sacrifice and loyalty to a cause to carry forward this work, but there is a blessing to all who have the heart to undertake it.

There are many who have ability, latent talent, for just such enterprises as the Medical Missionary Volunteers have been assisting this past year. These should be encouraged to make the initial move. There are others who may not be able to carry a personal part in the conduct of such activities, who yet can share in the work by contributing of their means. Such are invited to assist. Mrs. N. H. Druillard, well known to many of you, is treasurer of the Volunteers, and all money should be sent to her. Her address is Madison, Tennessee. For information concerning the M. M. V., write the secretary, Mrs. Lida Scott, Madison, Tenn.

So urgent are the calls for trained workers that, by request of the Medical Missionary Volunteers, the Madison School is offering a number of short courses for the intensive training of cafeteria and treatment room workers. The next regular term begins the middle of October. Many should take advantage of these courses and prepare quickly for a place in the field.

Our Duty to Teach Right Living

SET YOUR hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life. And through this thing ye shall prolong your days in the land.—Deut. 32:46, 47.

It is time for us to consider that disease is the result of physical sin, and if we expect effectually to teach others the commandments of God, we must first put our minds in harmony with His great laws of health. We are entering upon a program that promises to be so strenuous that it can be endured by those only who are filled with an abundance of life.

Health teaching, backed by healthful living, should be our procedure. When Christ healed disease, He warned many of the afflicted ones, "Sin no more, lest a worse thing come unto thee."

In our medical missionary activities, we have the privilege of following this instruction:

"The physician should teach his patients that they are to cooperate with God in the work of restoration. He knows that the laws of nature, as truly as the precepts of the decalogue, are divine, and that only in obedience to them can health be recovered or preserved. He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of mankind. When a physician sees a patient suffering from disease caused by improper eating and drinking or other wrong habits, yet neglects to tell him of this, he is doing his fellow-being an injury."

This spirit to teach the laws of health is the active principle in the special courses offered during the summer for the training of city cafeteria and treatment room workers. Are you ready to answer the calls for trained workers?

From a chapel talk by Dr. Sutherland

Please find check for \$2.00, donation to the Survey publishing fund. I am a poor man, but I want to help a little.

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What Madison has Done for Me

THIS is the second time the SURVEY has issued a "Family Number". Madison is a school with a well-defined purpose, and that purpose is held steadily before the students until they in turn become filled with the idea that they have a definite work to do in the world. Madison has been called "a training school for home and foreign missionary teachers". It is preparing men and women to labor in lines indicated by the Savior's life, and largely on a self-supporting basis. The insert on this page states briefly the work prescribed for the institution in its early days and the lines to which it has endeavored to hew. Some of the young people have taken this opportunity to tell something of what their stay in the school has meant to them.

Training Men From the Common Walks of Life

I WANTED to be of some use in the world, but there were only a few things that I thought a Christian worker could do,—preaching, canvassing, Bible work, and medical work. With my limited education all these avenues seemed closed unless I spent years in preparation. I was a bit discouraged, for one

of our schools had refused to admit me for a nurses' course or for medical evangelistic training until I should have taken two years' preparatory work. Then a light fell across my path. It came from Madison.

My first months at Madison opened my mind to the unlimited opportunities for

THE school at Madison not only educates in a knowledge of the Scriptures, 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.

—Appeal for the Madison School

Christian service. I listened to the wonderful principles taught here; I was able to be self-supporting while in training for greater usefulness. I found that God is calling for farmers, mechanics, carpenters, cooks, housekeepers, and others from the more humble walks of life. Things that I had been calling common and unclean, I found, in the sight of God, are clean and honorable and a part of His work.

I awoke to the fact that the Master Himself spent thirty years of His life doing just these "common" things. He was the Christ while He did them, and His life experiences have dignified all such work done in His way.

As I look back on my former life it seems that my service was largely one of form, not love. Madison has taught me the real love of God, the source of all power and strength. And as these lessons have been dwelt upon here, like Peter and John I say, I cannot but speak the things I have seen and heard. And as I get this broader view of life and of the principles of the gospel, I have a deeper love for my brethren.

To exchange my life as a wage earner for that of a self-supporting worker called for some sacrifice, but the Lord has supplied all my needs, and for the seeming sacrifice has repaid me a hundred fold. The real value of my training will not be evident until we reach the place where all things can be viewed in the light of their eternal value.

—GEORGE B. MCCLURE

Getting a Vision

I BEGAN to think that the little education I had was all I was destined to have. I thought I was too old to go to school any more, but at Madison I found not a few older than myself, and in a short time I realized that they were receiving a training that I had known very little about.

I saw old and young going about their work and pursuing their studies with such earnestness that I felt like the man who, after visiting a great steel manufacturer said, "I always feel like rushing out of his office, rolling up my sleeves, and getting to work." In other words, I had caught the spirit.

Madison has helped me, first, to see as never before the great work to be done for humanity, and then to realize that God has called me to this work, and that it is possible for me to have a part in it. I am thankful for the training I am getting here. My wife and I have a definite work ahead of us which we expect to take up in a short time.

—J. T. WHEELER

Learning to be Doers

IT SEEMS a little strange that an Indiana farmer had to come to Madison to learn to put into practice principles of coopera-

tion and Christ's methods of dealing with a brother. But that was the case with me. We must learn to work together although we may not all see alike. We must be firm believers in the principle of cooperation; we must be doers of the Word, and not hearers only. As we learn to work in harmony and to do the Lord's work without saying that the job is too hard for us, we hasten His coming and the end of the world.

Meantime I have learned some other things. I needed a desk for my house. Prices of furniture are high, so instead of buying this piece of furniture, I learned to make it. I am especially proud of this piece of furniture, not because of the polish it shows, but because it is my first piece of home-made furniture. I have since made tables and chairs.

I had been taught that to make furniture was the other man's job. As a farmer I was supposed to raise corn and wheat and other crops and trade them to the furniture maker. But I am glad that at Madison we learn to make these things for ourselves. Christ, our example, was a carpenter, and it is well for us to be able to use tools.

Madison teaches us to love the small farm, to build our own houses, to raise our own food, even sorghum and honey for sweets; and after growing the grain, to grind the flour. And we learn to make our own clothing and our own furniture. Thus equipped, strikes will not affect us; "middle men" will not come nigh our doors; high cost of living will not be discussed at our tables. We will be ready to meet the decree that we shall neither buy nor sell. We feel thankful for these wonderful principles of education.

—ARTHUR A. ROBEY

I HAVE only praise for the principles taught at Madison. Among the most valuable lessons I have learned is to live on two meals a day. I am eating a vegetarian diet, and I have neither been sick nor lost a pound in weight.

—J. C. HOWELL

Putting Bible Truths into Practice

IN THE past year and a half at Madison, I have learned more about how to put into practice the teachings of the Bible concerning the body than I ever knew before. While I firmly believed in the Word before I came here, yet lessons in "the gospel in practice" were my greatest need.

For a number of years I had been in very poor health. Then the Lord healed my body, and out of gratitude to Him a longing filled my heart to spend the rest of my days in loving service for others, especially for the sick. My daily prayer was, "Lord, help me to know how to work for others."

When the way opened for me to come to Madison, I came with mind and heart open for all the instruction I could get. There seemed to be a holy atmosphere about the place. I was happy, for I knew I was where the Lord wanted me to be, and because I now had a chance to learn how to be of more use in the Master's vineyard.

I had a mental picture of what I thought a Christian training school should be, but I find that the real thing is some what different from my picture. There were defects in my character that I had no idea were there, and I have had to pass through some severe experiences to fit me for a place of usefulness.

While here I have learned that the health is to be as sacredly guarded as the character; that a mind beclouded by disease cannot rightly represent the Savior; and that to be of real service, I must recognize my body as the temple of the Holy Spirit, and seek for physical, mental and spiritual health.

Madison has taught me some wonderful things concerning health foods, healthful dress, and the care of the sick. I have learned that if we are kept well, we must walk in all the light we have concerning the care of the body.

One does not always fully appreciate Madison while under the roof of the School, but if that is the case, he needs only to go away for a short time. Then when he re-

turns, Mother D's welcome, and that of all the students, makes one feel that this is indeed a real home. A life of willing service and heartiest cooperation in carrying out the principles of Madison is the only way I can repay the debt I owe.

—MRS. ELIZABETH HANSON

Learning to Carry Responsibility

IHAD read of the rural schools and of self-supporting work. The idea was a new one to me and I wanted to become better acquainted with it. I wanted to learn how to become independent.

Dr. Sutherland tells us that in order to gain a position of responsibility, we must first be willing to do the little things well. Here at Madison we are learning to do the little things. It is wonderful to me to see how teachers and students work and study together, and how willing they are to help one another. I have a new vision of life and the work God has for me to do.

—HARRIET SHUTT

My Ideas Changed

IT SEEMED at first that all the teachings here were contrary to the things I had previously been taught. I took a short course in tool work, learned to use simple tools and to make some furniture. This gave me a taste of the practical side of education, and I wanted more.

Then followed a class in cooking. I studied food combinations, and how to make wholesome, palatable dishes without the use of soda, baking powder, and condiments.

Madison has taught me that education is more than the study of books; that it is the harmonious development of our mental, physical, and spiritual powers.

—ORPHA SMITH

Said at Young People's Meeting

IAM truly thankful I am here. I came as a direct answer to prayer, and I would not exchange the experiences through which I have passed and the training of the last few years for anything in the world. I am especially thankful that my brothers are

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here. The hardships and discouragements we pass through are just what each of us need.

—RUTH JOHNSON, A NURSE

BEFORE I came to Madison I had a distorted idea of what real missionary work is. I thought that unless I was out giving a Bible reading I was not doing anything in the Lord's work. I now see that we can carry His work into our every-day activities; that all we do may be missionary work; and that when I am feeding people a healthful dietary, I am as much a missionary as though I went to their homes and gave Bible readings. —MABEL ROBINSON, OF THE NASHVILLE CAFETERIA

IHAVE SPENT the best two years of my life at Madison. I am glad that here I learned how to study. I want to carry into my new work at Louisville the principles I have been taught here. I want to learn to stick to my job. —ROY HUNTER, OF LOUISVILLE TREATMENT ROOMS

TO ME, one of the big things we learn at Madison is to get along with one another. We learn to work with people who do not agree with us on every point. It is a great thing to learn to cooperate with people who do not see as we do, when there is no financial reward for so doing.

—J. G. RIMMER

BEFORE I knew Madison I was a wage earner, and depended upon my weekly pay for support. That system tends to destroy faith, and I believe that for that reason the Lord wanted me to live on a farm where it is necessary to exercise faith. On

the farm we must throw our money into the ground and wait for a crop. This requires patience and cultivates faith. When I first came to the School, about eleven years ago, we used to hear it said that some day cafeterias and treatment rooms must be started in the large cities of the South. Now we see the development of this work that then had to be taken by faith. Madison's great lesson to me has been this development of faith. —W. F. ROCKE, OF THE MADISON FACULTY

Bits of News

ELDER H. C. HARTWELL, president of the Eastern New York conference, is vitally interested in the development of a school on a farm near Utica, New York. He spent several hours at Madison this week, looking into this institution's methods of operation.

MARRIED, on June 23, Miss Elsie Peterson and Mr. John Brownsberger, members of the Madison Faculty. Miss Peterson has been connected with the School for over five years, first, as a student, and later, as a member of the Faculty. After a brief visit with relatives and friends in North Carolina and Alabama, Mr. and Mrs. Brownsberger will return to their work at the School. They have the congratulations and best wishes of many friends.

MISS ROSE ECKENROTH, Miss Winifred Godschalk, and Mr. and Mrs. John Peters, all nurses from the Madison School, are now connected with the work of the Columbus (Ohio) Rural Rest Home.

MR. AND MRS. ERNEST JOERG and Miss Ethel Wilson recently left Madison to connect with the newly started rural center at Newberts, near Knoxville, Tennessee. They are associated with Mr. and Mrs. L. W. Wilson, Miss Elizabeth and Mr. Norman Wilson formerly of New Jersey. Word comes that the work is progressing and that all are of good courage.

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Some of Madison's Activities

As reported at the recent meeting of the Board of Managers

MADISON is chartered under the General Welfare Act of the State of Tennessee. The property is held by a Board of Trustees which places it in the hands of the Board of Managers for the purposes of a school and sanitarium. The Board of Managers holds two regular sessions each year, and in the interim, the routine of institution business is carried on by its executive committee, composed of all members of the Board present and the Faculty.

At these semi-annual meetings of the Board, it is customary to review the activities of the place and to plan for future work. At the meeting held the 29th of June, it was a pleasure to have present Elder J. L. McElhany, who has recently moved to Nashville to take up the duties of president of the Southern Union Conference, and Elder I. M. Martin, president of the Tennessee River Conference, both members of the Board by virtue of their positions.

Elder McElhany told of plans for educating Bible workers in the city of Nashville, of the desire to give each of these workers some training in medical evangelistic lines, and of the desire to cooperate with Madison in this training.

Concerning the work of the place, Dr. Sutherland reported that the farm has just harvested wheat, rye, oats, and corn, a fairly good crop of each, and that the land is now

being plowed for second crops. This is not always as easily done as said. Tennessee soil hardens rapidly and must be worked speedily following a rain. For this the Samson tractor has been especially helpful this season. The season was late, causing some perplexities in the garden, but at present the output of vegetables is good. Tomatoes are ripening and promise a good crop. The green house, purchased about the time of the mid-winter meeting, was moved from the old Hillcrest farm, put on a good foundation, and is now being used. Because of the prolonged drouth of last summer, the fruit crop this season is a comparative failure.

Buildings

THE ADDITION to Kinne Hall, the student dining room, was completed in the early winter. A pipeless furnace was installed, the first on the place, and this proved a very acceptable method of heating.

In January one of the student cottages burned, the first serious loss the School has ever suffered by fire. Friends came to the rescue and the cottage was rebuilt, and is nearly paid for from donations. The cost was \$2100.00. Building material has been so expensive that it was decided to try out a cheaper type of cottage, and a two-room cottage has since been erected near the men's quarters, with roofing for the outside

wall. This makes a neat, comfortable dwelling for several members of the School family.

Four or five other cottages have been planned for, but lack of carpenters and the rush of other work has delayed building. Hinsdale Sanitarium has pledged the price of what is to be known as the David Paulson Memorial Cottage, and is depending upon Dr. David's friends for donations. Over one-half the amount has been pledged. Students and teachers raised the price of another student cottage, and two members of the Faculty plan to build.

Putting in Electricity

FOR some time Madison has planned to install an electric light plant, especially for therapeutic purposes at the Sanitarium. Machinery has been purchased, the Sanitarium has been wired, and the power house is under construction. This has been made possible by the generosity of Sister Lida Scott. A dream of the future, which we hope to see materialize in due time, is the erection of a new assembly room. The family is outgrowing present quarters, used since 1908. It is now planned to convert this building into headquarters for teaching the arts and crafts, and in this way to be able to meet the increasing demand for instruction in these lines. Mrs. Scott is the originator of this idea.

Outside Activities

CAFETERIA and treatment rooms in Nashville are prospering. Similar centers are conducted in Birmingham, Louisville, and Asheville. Madison students are enjoying some very interesting experiences in Sunday School work, Sunday services, and farmers' meetings in neighboring communities. Attention was called to the three-weeks' medical institute held at Madison during the month of May, attended by the home and medical secretaries of the Southern Union Conference and others, and followed by a two-days' medical missionary conference.

The Madison Faculty furnished two workers for the Kentucky campmeeting who, with Brother I. E. Seibert, had charge of the dining quarters and gave daily class work in dietetics and kindred subjects. This effort was so favorably received that arrangements have been made for a similar one at other campmeetings of the Union, and by the Atlanta church for a two-weeks' class for its members. The demand for cafeterias and treatment rooms in the larger cities of the South has led Madison to add to its curriculum two special courses of instruction, in order to prepare workers as quickly as possible to conduct these centers on a self-supporting basis.

Advance in Prices

MADISON'S greatest need is qualified workers. The School recognizes the fact that a shortage is felt everywhere, but the problem here is something like this: Madison offers students unusual opportunities for making school expenses by work. Many students make their entire way while in training. A good worker, and one who remains with the School for a period of two years, as does a member of the nurses' class, easily makes her way, and often she makes more than enough to meet running expenses. This fact has become so well known that students are tempted to enter the School for the financial advantages, and with little regard for the fact that these advantages are possible only because of the spirit of sacrifice on the part of permanent workers in the institution. These permanent workers do not begrudge the sacrifice, provided students enter the Lord's work in the South.

But when students come in for the fall and winter, when the expense of running the School is the highest, and they take advantage of the low rates, eating what the all-year students have raised, and then, when the busy season comes, these transients leave the heavy work for others, it is felt that they are not playing a fair game. In order for students to have the privileges of

low rates they should plan to remain with the School at least one full year. If they stay for a shorter time than this, they should pay a correspondingly higher price. And so the following action was taken by the Board:

After the first of September all students will be charged double the present price for board, room, and other running expenses of the School. When a student has been in the School twelve months, if he has worked enough to cover school expenses at present rates, he will be given a rebate to the amount of present prices. If he has worked less than enough to meet expenses at present rates, but more than one-half enough, he will be given a pro rata rebate. This makes it possible for those who desire the training Madison offers to receive full benefit of an education at the low cost, but it cuts off those who desire to come in for a short period only, and those who have no definite plan for the work of the South, and who now reap the benefit of low rates without giving just returns in the form of work during the seasons of greatest activity.

A similar concession of low rates will be made to students admitted for definite, short courses, when they have completed the course for which they entered. The same will be granted any student who may leave the School before the close of a year, provided he has been recommended to a position by the Faculty.

When patrons and friends consider that the Madison School has continued to supply the needs of its students at practically the same prices as before the war, they will see the wisdom and the justice of this late

The Real Giver

AGAIN a reader sends a clipping expressing a sentiment voiced by the SURVEY, and demonstrated by self-supporting workers.

The money gift is easy ; there are hundreds here to pay,
And settle back contented while the toilers work away.
Men will dig into their pockets for the gold the cause may need,
And then leave it for another to go out and do the deed.
But in every worthy struggle that shall help the race to climb,
The world is always seeking for the men who'll give their time.

The money gift is easy, but a better gift than pelf,
Is to dedicate to service not your money, but your-self.
For though gold and silver often are the things a cause demands,
No righteous dream can triumph without willing hearts and hands.
And in every field of service that is known to mortal ken,
You can hear the leader calling, not for money, but for men.

The money gift is easy ; many gladly pay the price
Who sit back in times of danger and refuse the sacrifice.
There are men who give their money for a purpose that is fine,
Who never share the burdens on the bitter fighting line.
But the man the world is seeking in the tasks it has to do,
Is the man who'll share the struggle and stay with it till its through.

—*Author Unknown*

ruling of the Board. It will work no injustice to the student of mature judgment who has decided to enter upon a definite line of work and who is willing to remain in the School for an uninterrupted period until he has completed his course of training.

Madison does not lengthen its courses ; it does not plan to hold students for a prolonged training ; but it desires to reserve its advantages for those who are in earnest, and for those who are willing to cooperate in making the privileges of the School bring the greatest returns in the form of qualified workers.

The Rural School Convention

IN COUNSEL with the president of the Southern Union Conference, it has been decided to hold the annual meeting of rural workers at Madison the first three days in October. This date follows the camp-meetings of the local conferences, precedes the fall opening at Madison, and is a time when, presumably, the weather will be favorable for such a gathering.

In the early days of the rural school movement, the conventions were attended

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by fathers and mothers and children, and often by neighbors and friends. We wish it were possible to make the invitation equally inclusive this year, but the size of Madison's permanent family and the increasing number of rural school workers makes this impossible. Each group or unit, is asked, therefore, to select one or two delegates.

These conferences have always been a source of inspiration and encouragement. We hope every rural center will early lay plans to attend. Subjects of vital importance will be presented by persons capable of speaking from experience, and there will be opportunity for free discussion. The program will be given later.

Organizing M. M. V. Units

MISS ELIZABETH WILSON writes a friend of the organization of the Newberts group as a Medical Missionary Volunteer unit. Life at Madison furnishes the type for the organization which these workers, who caught the inspiration while in training here, are now duplicating on a smaller scale. Miss Elizabeth writes:

Our organization meeting was an interesting one. We now have our different departments manned for operation. We have one cow, and, if you please, I am head of the dairy department. Mother is general manager, or in other words, the Mother D of our family. Mrs. Joerg heads garden and laundry departments; Mr. Joerg has the poultry, and the carpentry and repair departments; Norman has fuel and light, the auto and the water; and Ethel is house-keeper, teacher of music, and entertainer of company. Auntie has her own little cottage, so we laughingly call her matron of Weiland Cottage.

PROFESSOR WALLER, writing from Pisgah Industrial Institute, tells of the organization there of an M. M. V. unit:

The Faculty here voted that the M. M. V. would be identical in organization with our present institution plan. We have always worked in harmony with that plan.

We have at last begun actual work on the construction of the sanitarium building. It, of course, is to be one-story, but under the kitchen, parlor, and patients' rooms is to be a basement for laundry, store room, and heating plant. Most of our students are remaining with us during the summer to help with farm work and building. We have a number of patients at the present time.

JOSEPH DYE, who went from Madison to the army, now writes from Ellijay, Georgia:

We enjoy reading the SURVEY. After I was mustered out of the army I married, then canvassed until I made enough to buy a seventy-two-acre farm, paying one-half down. I have been successful in getting a family to move here from my home state, Kansas. We are eight miles out in the mountains. I am trying to live out what I learned at Madison. We expect to build a school house, and my wife will teach. We hope before many years to have a good rural school. If nothing happens we will have about three hundred bushels of apples for sale. We have no cow; what must we pay for a good milch goat?

JAMES LEWIS who has charge of laboratory work at the Sanitarium, is making a brief visit at the home of his parents in Albany, Wisconsin. From there he goes to Los Angeles for a few months' special work in White Memorial Hospital.

MISS BLANCHE NOBLE, for a number of years teacher of English in the Madison School, is taking some science work at Peabody College in Nashville, preparatory to entering the medical course at Loma Linda in the fall.

"Thank you very much for sending me the Survey. I am greatly interested in your work and read every word in the Survey. I know it costs something to get it printed, so I am sending a check to help out. May God bless you richly in your great work," writes a busy sanitarium physician.

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Preparation for the Last Great Work

THE SAVIOR did not leave this world until He had taught His disciples to work together. It was a mighty struggle through which most of them had to pass in order to learn that lesson of self-abnegation; learn to think of the rights of others before considering their own desires. But it was that ability to cooperate in carrying forward the Master's work that brought the Pentecostal showers, in other words, "the early rain". And that outpouring of the Spirit in the days of Peter, James, and John, was but a type of the greater outpouring of power from on high that will precede and accompany the closing work of God's people in the earth.

Thousands of Christians, many of them from the common walks of life, many from the byways and the hedges, but all animated by the Spirit, will work together in the closest harmony, *doing* what God says shall be done in the end of time, rather than theorizing about what should be done. "As the time comes for the message to be given with greatest power, the Lord will work through humble instruments." They will have learned to work together, each doing his part to make the whole a success. "Laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions."

EVERYTHING in the world about us shows that we are entering the time when such a powerful movement is due. The War closed and men talked peace, but there is no peace. While hoping for peace, these same statesmen predict that the world will soon be plunged into another terrific struggle. The present lull may be our last opportunity for preparation and work. It is well to take an inventory of the things we need to fit us to enter upon that experience which faces us.

In the first place, every Christian should make a covenant with God by sacrifice. Those who now cling to their possessions, be they property, ability, training, or time, are in danger of bringing their offerings when it will be told them that they have come too late.

Then again, every Christian must be prepared to withstand a mighty shaking concerning God's word and the Spirit of prophecy. This test will drop from that forward movement all who fail to receive that Spirit as their guide, similar to the pillar of cloud by day and the pillar of fire by night that led the children of Israel through the wilderness. That Spirit must illuminate our understanding of the Word. It must be the divine Teacher as the Word is presented to the world. It will be the guide as God's people endeavor to demonstrate, by their works,

From a chapel talk by Dr. Sutherland

what the Bible says should be enacted before the world.

STRENUOUS times are ahead of us. Those who have part in this progressive movement will find that it is then necessary to be able to care for themselves. They must have health, and they must know how to preserve health under most trying circumstances. They must know how to provide food for themselves and how to prepare it, at a time when it may be impossible to buy or sell without compromising principles.

This company of workers will be able to provide clothing and shelter for themselves. And as they see these things coming in the near future, they will now be preparing to meet the emergency. It is the wise man who makes his preparation today. It is the unbelieving element in the church, the foolish virgins, that put off the work of preparation until the storm breaks. When urged to take the necessary training, these are full of excuses.

Our schools should all be giving the training that will prepare for just such a time as we know we now face. Students should be taught to raise their own crops, to build their own houses, and to become self-supporting. "Training for medical missionary work is one of the grandest objects for which any school can be established." Those who have received an all-round education, who are able to do things for God and teach the gospel by daily living, "will have great advantage wherever they are". They will become "a spectacle to the world, to angels, and to men," and through them "the message will be quickly carried to every country".

IT TAKES real religion to work with people in little groups, to meet and master the differences that arise when a few people unite to carry forward an enterprise for the Lord. It takes the deepest love, first, for the work itself, and then for the people with

whom we cooperate. But this demonstration of the love of God, as seen in companies who are cooperating in building up an enterprise, teaches the on-lookers that the Spirit of God is the animating principle. The ability of a group of men and women to work in harmony, in the development of a self-supporting center, is a sign by which the world will know that they are the children of light and that they have the truth.

The writer of the Revelation saw four angels holding the winds of strife until God's people are ready for the final work in the world. There are some who believe these principles, but who are not yet ready to act. How long will Heaven wait for us?

Put these questions to yourself: Am I one of those of whom the Lord will say, Let him alone; he is joined to his idols?

Or does the Lord say, Give him my Spirit in full measure, for he has made with me a covenant by sacrifice?

Madison should do everything in its power to assist this latter class

in their preparation for a life of real usefulness.

How Shall We Get People Into The Country

A MINISTER in the middle West writes of plans he has which will appeal to readers of the SURVEY and to those who are active in the rural work. He says:

For several months I have been reading the SURVEY and I appreciate it very much. I am taking up pastoral work in a city. For a long time I have felt a burden to see our people get out of the city, and especially to see them start a good, strong school in the country. I have been wondering if we could not apply here the methods that Madison uses in working cities of the South. I would like to know more about those plans, and how you would advise beginning the work here.

I feel that first of all we should have a school. We have a fine lot of girls and boys growing to maturity, but in the past a large

SCHOOLS are to be established away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. . . . Let means be gathered for the establishment of such schools.

per cent of the young people have gone into the world. I feel that if we can save the boys and girls and at the same time train them for the work of the Master, the success of the work in general will be assured.

At present we are following the old method of tent meetings, bringing in new members at the front door, and losing our children out the back door. I long to see these parents out in the country with their children. I have encouraged several families to move out, but some of them became discouraged and moved back. I feel that I should go into the country myself, and solve the problem for myself and others. Many of the people are poor, and they do not know how to solve the problem alone. They need a leader. Perhaps it would be well to start a class in agriculture, and create an enthusiasm that will lead them to strike for the country.

A minister who will lead his flock to the country, assist in conducting a rural school, encourage agricultural pursuits by himself carrying on the work of a farm, and thus teach by example, has certainly caught the spirit of the Master and will meet with success. This letter reminds one of the experiences of John Oberlin, the teacher-preacher of French Revolutionary days, who, when times were hard, kept his flock together through schools and manual pursuits.

This minister says, "I want to know more about cafeterias and treatment rooms, and, in fact, anything that will be of help in our work. I hope some day to be able to visit Madison."

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.

—*A Missionary Education*

From Pine Mountain

NUT meats and crackers from the Madison food factory find their way into some interesting places. Miss Katherine Pettit, one of the prime movers in Pine Mountain Settlement School, located away up in the mountains of Harlan County, Kentucky, writing of the activities of the

place, shows some of the things the mountains of the South are waiting for. "This is a very busy time with us," writes Miss Pettit, "with all the garden work and the canning. I am now trying to find two trained nurses and a school teacher. One of the nurses is needed here, and the other nurse and the teacher are needed in the extension work. This summer we are going to build a new community house on Line Fork. The people down there are very enthusiastic about it, and are going to give the timber and will do most of the building. You know we already have a medical center. We hope some day to have ten of these in as many neighborhoods with several workers in each, a Bible instructor, a school teacher, an industrial teacher, and a trained nurse."

Then this worker for the mountain people adds, "I eat the foods from Madison every day, and you don't know how I like them." And the foods sent to Pine Mountain Settlement School have to be carried on horse back twenty miles from the nearest railroad station.

Medical Missionary Activities

DR. ALMA LARSON GOUDE, formerly a member of the Madison family and now is connected with Shyenne River Academy at Harvey, North Dakota, writes that she has recently been appointed medical secretary for that state. "The need along medical lines is great. Especially do the people need instruction in hygiene and sanitation. We enjoy the SURVEY so much, and I have gleaned some helpful suggestions from it, but this work is all so new to me that I shall be glad for further information concerning the medical evangelistic work you are doing in the South."

There is commendable activity in various Southern centers, and plans are being laid for teaching medical principles at the different state meetings. One conference president writes:

I am anxious that we have a medical day

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at the coming campmeeting, and we are planning to that end. We will have a tent fixed up for the medical secretary [who in this case is Dr. Sutherland], and will have a nurse on the grounds to assist the Doctor. We hope also to have studies in healthful cookery.

From another state the local secretary writes Dr. Sutherland, "I will see that you have a good, quiet tent, and we will do all in our power to make medical missionary day as pleasant and successful as possible."

By giving a day at the annual meeting to the study of health topics, the people can gain a fund of information, and an inspiration for further knowledge, that will go with them for many months. Then this should be followed by a medical missionary campaign in the church. Classes are organized and instruction is given in simple treatments, accidents and emergencies. People are eager for this instruction. In many places there is a nurse who, under the inspiration of a medical secretary, can do splendid work in the home church. City churches should go further, and provide headquarters for medical activities in the form of vegetarian restaurants and treatment rooms. The time is coming when men will look for these centers as they now call for the church building or the church school. And why not?

ON THE fifth of July Mr. and Mrs. E. S. Conser and Mr. and Mrs. Glenn Smith started for Colorado by auto. They will visit friends enroute. Mr. Conser has

had charge of carpentry work at the School, and Mrs. Conser has been Mrs. Druillard's assistant. They will be greatly missed by the Madison family.

AFTER spending several months in Florida, visiting parents and doing some nursing, Miss Mary Hubbell of the class of 1919 has returned to assist in medical missionary activities.

NEIGHBORS and friends from Madison and the Bend held their annual picnic in South Park, on the School property, last Thursday. The Fourth came on Sunday, so the housewives asked that they have Monday for their washing, and Tuesday for ironing, Wednesday for cooking, and Thursday for the picnic. There were games and contests for the children, music, a play contrasting city and rural life, and a generous basket dinner. These gatherings year by year are the outgrowth of a very pleasant association of School family and the neighbors living between the School and the river. Bend meetings continue to grow in interest. Among recent speakers are Dr. Buckner of the State Board of Health, Miss Foote, representing the Tennessee Anti tuberculosis Association, who gave an illustrated lecture on hygiene of the mouth and the care of teeth, and O. L. Farris, Davidson County demonstration agent. At the picnic Miss May Shadows, home demonstration agent, spoke in favor of canning clubs, and laid plans for state fair exhibit.

The Survey

THE SURVEY is published weekly, and is mailed without a subscription price to those who have asked for it themselves, or for whom friends may have put in a request. As a friend wrote recently, it costs something to publish even so small a sheet as this, but we sometimes think that the response received from friends makes it worth while. Nevertheless, the publishers appreciate those letters you sometimes write, and the occasional check sent. The paper is yours so long as you desire it. It is for your friends also, if you will kindly send their names and addresses. Publishing the Survey is a cooperative work, and we appreciate your good will and your assistance.

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Answer the Call Ye Brave Men

IT IS all very well to sing these words in our services, but what shall we do when the calls for workers come faster than we can find men and women qualified to fill them? The leader in a city cafeteria writes that unless help comes within the next few weeks, the place must close. People come for foods and for help on diet, and she cannot do what is demanded without more help. The cry is for *help* HELP. Where is the help?

Then there comes a letter, illustrative of others, which says:

Our county is one of the darkest mountain counties in all the state, but it has only recently awakened to this fact. Now it is awake and calling for help. We plan this fall to open a nine months' school. We have financial help to hire three teachers. We need a man capable, of teaching high school subjects as well as manual subjects, and a woman who can teach intermediate subjects and home economics. These people must be tactful, resourceful, patient, and democratic. The right people here could do a world of good, but they must be real community leaders, willing to take part in everything, the Sunday school, the prayer meeting, and every phase of community life. I understand, from a former Sanitarium patient, that your institution is training just such workers. Can we get one?

WHEN one reads such pleas, he better understands the feelings of the Master as He looked upon the multitudes with-

out a shepherd. Out of the sorrow of His heart He said, "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." And so we pray.

The Bible teaches that this work in the earth will not be done until the rank and file of the church surrender themselves to the direction of the Spirit of God, and go where He leads. Organization is necessary, but the laymembers have no right to let calls go unheeded, simply because the organization has not heard the call, or is unable to answer it. It is the object of the organization to encourage activity on the part of laymembers, many of whom are told to go "at their own charges". When members shrink from these openings; when they lack faith to step out on God's promise, trusting Him to supply their needs, their religion becomes stereotyped and their lives fruitless.

JESUS spent His life filling just such calls as are coming to us these days. He worked untiringly, allowing no human hand to restrict His activities, or to keep him from following the directions of His Father's will. He was a self-supporting missionary, relying absolutely upon God for His maintenance. At the same time He was loyal and true to the church organization, and He has shown how

one can do a layman's work as a self-supporting missionary, and still be loyal to the organization.

Looking forward to these times in which we are now living, the Savior saw that much of His work must be done by people willing to go at the direction of the Spirit of the Lord, working as unsalaried missionaries. In the parable of the vineyard, Matt. 20 : 1-16, the laborers in the early part of the day received a stipulated wage, but at the close of the day, when the demand for help was the greatest, many were compelled to enter, and no wage was stipulated. The Master said, Go, work, and what ever is right I will pay you. These were greatly blessed, because they did trust and obey. God is looking for men whose belief is sincere enough to trust Him for their maintenance.

In the days of that parable there arose a little feeling on the part of the early workers toward the irregulars who were pressed into service at the eleventh hour, but Christ tells His followers that there should be no such feeling in His church.

EVERYTHING shows that we are approaching the last hour. The General Conference has taken action, urging laymembers to arouse to the situation and prepare to meet present needs. We should rejoice

that steps are being taken to educate laymembers, and that the feeling is growing that every man should be ready to answer the call that comes to him individually. There was a time when some looked with suspicion upon the layman's movement, fearing that it had in it elements of disorganization and disruption. Many things now indicate that that feeling is passing away. Some must always work in what we call regular channels, but some must be willing to devote themselves to self-supporting activities, at the same time working in harmony with their brethren.

We are approaching a time when it will be very difficult to do much of the work we feel should be done. There should be a determined effort to consecrate ourselves to the Master's service. Then will we be ready to take the training that will fit us to fill such calls as are coming almost daily. It is time now to seek a place where we can work in connection with others, either in conducting a vegetarian cafeteria to educate people in lines of healthful dietary; or in treatment rooms where people are educated to care for their bodies; or in some rural school and community work; or somewhere else. God knows where each one can best serve Him and humanity.

Keeping the Wheels in Motion

MADISON had a visitor not long ago, a professor from a college which is training ministers. He outlined his daily program by saying that he arrived at the school at nine o'clock in the morning, taught for three hours, and had the rest of the day to himself.

But the program of a teacher in a self-supporting rural school is different. His work begins in the early morning, sometimes before the light of day, and it continues until nine at night, and sometimes later. He is not working by the hour. It is his to remain by the work until it is done,

and be ready, in addition, to meet any number of emergencies. Then he cannot work for nine months and "vacate" for three. His is an all-year school, and a job that holds him for thirteen months at a stretch, and then another thirteen. But it is a joy, not a hardship, for it brings results.

WE ARE sometimes asked how we keep up the farm work and other outside activities and class work, too. That is one of the problems for every rural school. It cannot be done and follow the ordinary city-school program. Madison solves the problem by dividing the student body into

two parts, one taking class work in the forenoon and doing its heaviest manual work in the afternoon, and the other reversing the program.

The executive and administrative work of the institution is largely in the hands of committees. The weekly round of the institution deals with some fifty lines of work aside from class-room exercises, so both students and teachers have to hold themselves to a stiff program. Some idea of this may be gained from the following schedule.

THERE is a weekly meeting of the farm committee, with which originate all plans for the agricultural and mechanical work. The men's plans and inspection committee, the women's plans and inspection committee, and Sanitarium heads of departments, each does the work suggested by its name. The men's meeting calls all men of the place in council, and discusses and plans the work of the week. The women's meeting and the Sanitarium workers' meeting serve a similar purpose for those departments.

The Faculty has a study hour each Sabbath afternoon; it also holds a weekly business meeting, and an executive meeting, and a finance meeting once each week. All financial problems are handled in a special session, and since the wage of the teachers is dependent upon the income of the institution, each member of the Faculty has a voice in the expenditure of all funds.

There is a food meeting to consider all matters pertaining to the raising, preparation, and serving of foods for the family. This affords opportunity for the study of healthful dietary, the amount and kind of foods to grow on the farm and in the garden, and related subjects, all of which are of vital importance to every prospective self-supporting worker.

The union body, which is the law-making part of the School, holds a weekly meeting for handling matters pertaining to the general work of the institution. The cooperative band has its weekly meeting. New students meet the bureau of information, which instructs them preparatory to admission to the union body.

Friday evening the usual program is a Bible study and social meeting. Sabbath afternoon is the time for the young people's meeting, and Sunday evening the prayer bands meet.

There is a printing committee, an economy committee, a cafeteria and treatment room committee, a food factory committee, a library committee, a Polk Street Settlement committee, a committee on outside activities, such as farmers' conferences, "Bend" meetings, etc., a fire committee, and a sanitary committee. Thus is the work of a cooperative rural school community carried on for the education of all concerned, and a busy place it is.

Country Life Conference

FOR SEVERAL years it has been the custom of the Presbyterian brethren of one of the communities in Sumner County, to hold a two-days' conference in the interest of rural life and rural activities. The farmers and their families, two hundred or more, come together for all-day meetings at the church and the consolidated school house, which, by the way, is the result of the activities of these progressive leaders in education and religion. The recent session held at Oak Grove, Tennessee, opened at ten o'clock in the morning. At noon the basket dinners were spread on the lawn, and in the afternoon studies were resumed, the people going home in time for chores, and returning the next morning.

The conference program allotted one session to home and community interests, one was called the church period, one the farm period, and the fourth was the school period. There were several familiar names, on the program. Mrs. Herschel Ard and Mrs. Sutherland discussed the subject of domestic economy. Mrs. Sutherland presented the subject of hygiene and sanitation, and Mr. Ard read a paper on "The Best Money Crop for this Community." Brother and Sister Ard of Chestnut Hill School, live in a community

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adjoining Oak Grove. Mrs. Ard attended the conference with her canning club girls, a group of young women that has been especially active through the entire year in the interests of better crops and better homes.

Such conferences are a source of inspiration, and develop a spirit of cooperation that results in good will and community betterment. The SURVEY invites reports from other meetings of a similar nature.

The Cottage is Paid For

IT IS with great pleasure that we announce to our friends that the cottage to which you donated has now been paid for. One hundred ten people helped make up the building fund. Donations have run from one dollar to one hundred fifty dollars. They have been accompanied by letters showing the keenest interest in the work of the School, and in the young people who occupy this cottage and are in preparation for lives of usefulness in this Southland.

This is the first time Madison has ever solicited help through its periodicals. The result has been very gratifying, and we take this opportunity to thank one and all for the kindness they have shown and for their generous response. We want to feel free to present the needs of the work to you, and when these needs are met, we want you to know that they have been met, and to rejoice with us.

The check for \$25.00 that completed the quota came in a letter from a Western friend who writes:

I believe that my interest in the work at Madison increases as time goes on, and you may know that it is a keen disappointment not to be one of the busy people there. How much you have to encourage you in the work you are doing! But I sometimes fear the strain is more than some of you can bear. I know that now, when food stuffs are so unreasonably expensive, it must be a problem to feed so many. But I know you have an earnest band of people, who by their willingness to sacrifice, can help solve this problem. I do not forget your needs, and wish I might send more for the cottage, but this is all I can send this time. I am glad to keep in touch with the work through the SURVEY.

THE SABBATH sermon was given by Professor C. H. Castle of Maritime Academy, New Brunswick, who is making his first visit at Madison. "When the work first started at Madison," said Professor Castle, "we felt that it was something of a departure from the methods followed in most of our schools, and we looked upon the effort with expectancy. I have always wanted to see the place, and am pleased to have the the privilege of being with you." His sermon was based on Philippians 3: 12-14, and he dwelt upon the transforming power of the Spirit of God as illustrated in the experiences of the persecutor Saul who became the apostle Paul.

MISS ETHEL BROWNSBERGER, former student of nursing at Madison, and well known to the patrons of the Naples Rural Sanitarium, spent Sabbath at Madison. She is on her way to Los Angeles, California, where she plans to take a special course at White Memorial Hospital, preparatory to connecting with the work at Madison.

I have been receiving the Survey for some time, and I do certainly appreciate and enjoy it. It makes me long to be one among you. The spirit of service in that place rings right. It is an inspiration to read and know what is being done in God's appointed way. I am sending you a dollar for the publishing fund.

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Let Works Show Your Faith

THE FIFTY-EIGHTH chapter of the book of Isaiah records two methods of presenting truth. The first four verses deal with a theoretical presentation, which is very largely a fruitless effort. Beginning with the fifth verse is a description of the people of God as demonstrators of the message they have for the world. And a part of Isaiah's instruction is, "Deal thy bread to the hungry."

This world is full of hungry people, people who are starving for real food. They may have eaten an abundance of food, but they are still starving, for they have been deprived of certain vitalizing elements, the salts, the roughage, and the vitamins. There is a long list of these foods as they appear on many of our tables, most common among which are the white flour breads, the polished rice, and the factory prepared or dextrinized grains.

IN THE interest of science two dogs were experimented upon. One was fed fine flour bread, and was given an abundance of water to drink. The other dog was given only water. The dog which had a liberal amount of denatured food died of starvation sooner than the dog that had only water to drink. That is, the effort of the system to handle food robbed of its vitamins and minerals hastened death.

Today people are awaking to these facts concerning diet. Scientists are doing all they

can to educate the public, but there is a world of activity for the Christian whose first work, like that of his Master, is to feed the hungry. That city church is missing great opportunities that does not see the necessity of preparing wholesome foods and dispensing them through a bakery or vegetarian restaurant. Many vital truths might in this way be given to thousands who otherwise would not be reached.

I KNOW of one church in which there are no less than twelve men, each earning several thousand dollars a year by doing a work that denies the principles of the religion they profess. They make a good salary and are generous in the support of the church, but their religion can be little more than form. They are like the tree in the parable that bore only leaves. Year after year the Master of the vineyard encourages fruit-bearing, but at last such trees will be dug out, for they only cumber the ground. Other trees from the highways and the byways will be brought in to bear the fruit that the first trees might have borne.

How can a Christian sell articles of food to the public that, were he giving lessons on healthful living, he himself would condemn? No fountain can send forth both sweet and bitter water.

A cry for help is going up, help to carry forward this message of health foods. Can it be that a Seventh-day Adventist is a real

believer if he allows this work to languish and fail while he sells his time, his strength, his ability for money? By some a premium is placed on money-getting, even though it comes in return for service not essential to the progress of God's work. Can one be a true Adventist and not be forwarding some phase of the message he professes? We are told that every Southern city should have memorials of truth. When such calls as were printed last week meet little response, does it mean that our religion is largely one of form? We are in the testing time. Our test may come over a question of doing for the Lord some of these practical works. The wise are ready when the call comes. When it is too late the foolish will awake to the necessity of preparation.

The Cafeteria a School of Health

LAST WEEK we made a special call for help in conducting city cafeterias. There are people now doing little, whose usefulness might be multiplied by a little training for cafeteria work. Possibly some have not come to consider this feeding of people a part of their mission to the world, but what about the example set by the Savior?

It is interesting to note how many vital lessons concerning soul salvation were given by the Savior while he sat at the table of a friend, or meted out food to the hungry. In the Savior's mind bread, the everyday loaf of bread, typified the Bread of Life, and so feeding people physically became one of His methods of presenting spiritual truth.

Milltown

A FRIEND who is interested in Polk Street Settlement, and likewise in the out-of-the-city movement, sends the following clipping.

Come with me down to Milltown, where the air is dark and dense ;
 Where the paint falls off the palings and the palings off the fence ;
 Where the earth has put on mourning and the sky is never blue ;
 Where the tenements are dingy and the people dingy, too ;
 Where the water-pail and scrub-brush and the shrinking bar of soap
 Forever fight the battle of a faith, but scarce a hope ;
 Where the soil is choked with cinder and the air is charged with gas,
 And God himself has clean forgot to grow a patch of grass.

Look you, here are children, toddling on their pavement-hardened feet.
 Hark you! these are children's voices strident of the cobbled street ;
 And each little face is sharpened and the little eyes are hard,
 For they have not seen the softness nor the greenness of the sward.
 And how may any mind grow sweet or any soul be clean,
 Which is not summer-freshened by the touch of God's own green ?
 And how shall we reproach them, if their brows become as brass,
 When they are asked to grow, where God has given up his grass ?

O, maybe men may half way live, with no clear sky above ;
 And maybe where no posies bloom, still blooms the flower of love.
 And there shall men and women mate and children come to earth,
 With curses in their baby cries that they are given birth.
 Not curses on their fathers, who are even as are we,
 Not curses on their mothers, but on you, my friend, and me.
 For we are of the nation, which has let it come to pass
 That children grow where even God would not trust a patch of grass!

—Edmund Vance Cooke.

AS RECORDED in the sixth chapter of John, several thousand hungry people followed Jesus, hanging on his words, seeking healing of body, and some of them evidently seeking soul-healing as well. From the basket of a small boy he took five loaves of barley bread and two small fishes. "And Jesus said, Make the men sit down. . . Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down."

What a big serving, five thousand men besides women and children. According to a moderate estimate, this means that those disciples passed out several tons of food that afternoon. And it was done to teach the disciples, and us, that a part of the gospel message is to feed the hungry. If you stop to think of it, you will know that there are a great many people going hungry, today, in this land of plenty, simply because they do not know how to choose the right kind of food, and do not know how to properly prepare the right kind of diet. It is the business of Christ's followers to teach this phase of the gospel.

IT IS surprising to see the eagerness on the part of many Sanitarium patients to learn how to make breads of the whole grain. That is because the subject is agitated in the lessons given and is demonstrated in the menu placed before them. Every sanitarium should be a school of health. So also should every cafeteria. In fact, the reason for the existence of our health restaurants, or cafeterias, is to teach by precept and example the gospel of health.

A man who has been taking his meals for some time at one of the city cafeterias has stopped the use of tobacco, he has ceased to eat meat, he is changing his general diet, and now asks for further instruction on the preparation of foods.

A physician of national reputation takes many of his meals at one of the cafeterias, and he has a little mother who has been treated in one of the city treatment rooms. The Doctor tells mother that she should no longer cook pork. It is too full of disease. "Then, Mother, whatever those Sanitarium people prescribe, you may feel free to eat, for they know what is good for you."

EVERY hygienic restaurant should be a school. The workers connected with it should be constantly studying and experimenting, that they may make improvement in the preparation of healthful foods. In the cities this work of instruction may be carried forward on a much larger scale than in smaller places. But in every place

where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church-members should impart to the people of their neighborhood the light they receive on this subject.

—*Medical Missionary Work in Cities*

Training Workers

THE SAVIOR, when here on the earth, taught a truly wonderful school. He taught His students to do things that, to the world, would reveal the character of the Father. Christ's students were men from the common walks of life. There were farmers, carpenters, and fishermen, all drawn to Him by the principles of truth that He uttered, and which He put into practice.

Christ did not find it necessary to go into Athens or some other large city, pitch a tent, or hire a hall, scatter hand bills and issue sensational literature. He walked among men; He healed their diseases and comforted them in their sorrows; and all this time He was teaching the disciples divine methods of reaching the souls of men. The apostles thus trained became pillars in the new church. Their names will be found on the twelve gates of the New Jerusalem.

We are in need of schools that will teach men and women to follow the methods of the Savior. "Some are naturally inclined to sermonize rather than to teach. . . The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. . . Let all be taught how to work."

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried."

"He has commissioned us to carry forward the medical missionary work that He began."

And of the colporteur-evangelists it is written, "Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped."

THE MADISON SURVEY

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vided for in section 1103, Act of October 3, 1917,
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Here and There

THE FAMILY is enjoying an abundance of sweet corn, tomatoes, cucumbers, and other garden vegetables. Early Adams roasting ears were followed quickly by Golden Bantam sweet corn; and Black Mexican, which has proved our most profitable variety, was picked for the first on the 26th of July. It is an unusually good season for tomatoes, Redhead, Bonny Best and John Baer being fine bearers of the early varieties, followed by Matchless as a later crop. The first picking of tomatoes came the 25th of June, and the season was late this year. Oh, the joy of raising your own garden! What kings and queens these farmers be, in these days of exorbitant prices. "Thank the Lord," says a letter on the desk, "that you do not live in the city. It is dreadful the way many of the people have to live."

ELDER J. L. McELHANEY, president of the Southern Union Conference, and Elder T. F. Hubbard, pastor of the Nashville church, had charge of the Sabbath afternoon service. Elder McElhaney based his lesson on Mark 10:17. A young man ran to Jesus, kneeled before him, and asked what he himself must do. He felt his own need; he was seeking personal help. The Savior loved this young man, and told him his greatest need was to sacrifice personal interests. Christ instructed him to dispose of his worldly possessions and join the com-

pany of self-supporting workers. Luke 11:25 describes a thorough-going house cleaning, such as most of us need, but after being cleaned, the house was left empty. That was a mistake. Everybody should have hands filled with the Master's work.

MRS. LIDA F. SCOTT, corresponding secretary of the Medical Mission Volunteers, reports a pleasant and profitable trip to Birmingham. She visited the cafeteria in the city, the rural base which is located about three miles in the country, and spoke at the church on Sabbath afternoon. The group of workers, which includes Mrs. Holst and her family, Miss McKay, Mr. William Buckles and Mr. Albert Zilke are all of good courage. Farm crops are looking well, and the rural base is furnishing fresh vegetables to the city cafeteria. But Mr. Zilke should have more help on the farm, and there is great need of help in the city.

WHEN the School truck and a load of cans appeared in the community near Bon Aqua, Tennessee, the community berry pickers, true to the spirit of the times, struck for a higher wage than had been agreed upon. However, Brother G. G. Jenkins was equal to the occasion, and the School has him and his family to thank for a good supply of wild berries. Mrs. French and Mrs. Robey, assisted by several younger members of the School family, have put up over a thousand quarts of fruit.

BEGIN early to plan for the annual meeting of rural school teachers, October 1-3. Each rural worker has been asked to submit subjects that he would like to hear discussed at the conference. This should be a booster meeting for the cause of rural education.

"Enclosed you will find a check to apply on your publishing fund. I wish I could send more. I wish I could come to Madison with all my family. I have caught a fever from the Survey, and I guess I shall have to leave off reading the Survey, or else come to Madison."

The Madison Survey

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Madison, Tennessee

VOL. II

AUGUST 11, 1920

No. 32

Knowing the Times

CALAMITIES which God's people might escape sometimes overtake them because they fail to interpret the signs sent to warn them. This is illustrated by the experience of the Jews who were living in Jerusalem at the time of the city's destruction by the Romans. Foretelling this event, the Savior said, "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. . . because thou knewest not the time of thy visitation." Those who knew and believed were able to save their lives by withdrawing from the city.

"Surely the Lord God will do nothing, but He revealeth his secret unto His servants the prophets." There are signs all about us foretelling the coming of a time of trouble, but we are having the experience of the people of Israel following their captivity by the king of Babylon. Jeremiah the prophet wrote them a letter, a letter of counsel and encouragement, advising them how to meet the situation for their own best good and for the good of their neighbors, for in the midst of adversity they were to be teachers of truth.

Chapel study by Dr. Sutherland

SITUATED as they were in the land of their captors, they were all to secure land, live on the soil, and teach by precept and example, lessons of correct living. "Thus saith the Lord of hosts, the God of Israel, unto *all* that are carried away captives, . . . Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; . . . and seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it. For in the peace thereof, ye shall have peace."

Self-Supporting Laborers

MANY fields ripe for the harvest have not yet been entered, because of our lack of self-sacrificing helpers. These fields must be entered, and many laborers should go to them with the expectation of bearing their own expenses.

—*The Work of the Ministry*

Those who followed this advice were saved during the troublous times that followed. But there was an opposing policy advocated by a man by the name of Hananiah. He advised Israel to stir up strife and prepare for war. Those who followed Hananiah's advice were continually drawn into schemes that finally brought their destruction.

IN OUR day these same two elements may be found. There is a large group of people who are following the advice of Hananiah, the false prophet, who predicts peace when there is no peace. This prophecy of

peace is based upon the false science of evolution and an incorrect idea of a coming millenium.

There is a second class that recognizes the times as troublous. It sees many signs that world standards are breaking, physically, industrially, politically, morally. Old foundations on which civilization has been built are crumbling. The lust for money and the unnatural craze for pleasures are leading people to destruction. Thinking men see these things. Men who are not deluded by false theories of science see these things, and the hearts of many are failing them for fear of those things that are coming on the earth.

As one illustration, the rapid development and spread of bolshevism is to-day striking terror to the hearts of statesmen. We need not wait long to see the fifth chapter of James fulfilled in Russia. But one of the most alarming features of bolshevism is the fact that the spirit is found everywhere, even in our own land. Especially in our large cities is there a spirit of dissatisfaction with the government and with social conditions, either active or awaiting an agitator, that will lead to general uprisings. Many of the wealthy, and the idle rich especially, will become objects of attack by people who have little or no respect for the present order of things. Naturally the cities will be the first to suffer when the spirit of strife and looting breaks out.

AT THAT time there will be groups of people dwelling in rural districts, localities which the Bible speaks of as waste places of the earth, which they have made to blossom as a rose, and which will be an object lesson to men of the world. It is time for those who believe these things to betake themselves from the large cities; to group themselves for a work that will increase their own health and strength, and at the same time make them teachers of truth. Do we know the times in which we are living?

I am glad that, every year, we are learning better how to care for ourselves from the soil. It is a step, also, in the right direction when we dedicate this building, Gotzian Hall, to the teaching of various handicrafts. We must increase our ability along these lines. Already there are places where it is impossible to buy the necessities of life. Money is the cheapest thing in some places. To-day we do not need money so much as we need men of ability, men with the spirit to do things.

To Every Man His Work

MAN cannot work his way into heaven, but he who finds a place there, will have been a worker here. He will work as naturally as he eats. It is gratifying to know that as surely as there is a place in heaven for all of us, so surely is there a definite work for each of us to do for our fellow men before we leave this sphere.

The Savior, telling his disciples of the signs of his second coming and how they might know when to look for his return, mentioned two classes. One will be sleeping, the other will be at work, for He has given "to every man his work". Mark 13: 34.

With us, to day, it is not money that is needed one half so much as it is qualified men. When David prepared to build the temple, he turned over to his son Solomon a wealth of gold, silver, and precious stones. There was money in abundance, but, said David, "The work is great". Then addressing a great body of Israelites he said, "Who then is willing to *fill his hands* in service this day unto the Lord?" 1Chron. 29: 5 margin.

The text itself says, "Who then is willing to consecrate his service this day unto the Lord". A good many are willing to consecrate themselves to the Lord if they can do so by word of mouth, but according to the Bible, consecration calls for a filling of the hands with service. Every Christian should have his hands full of the Lord's work. A housewife knows what it means to say that

she has her hands full. It takes the same measure of service to satisfy the Lord.

THERE are various avenues for Christian activity. Teachers and rural community workers are needed, such as farmers, and mechanics, men who, like Carey the missionary, have soul-winning work as their mission in life, but who make their living by some trade that puts them in daily contact with men and women of the world. There is a call for canvassers, Bible readers, ministers. In fact, every teacher and every farmer in a rural base should be a minister, a canvasser, and a Bible teacher. He will find himself called upon to do all these things.

This world is so full of sickness and disease that every community work calls for trained nurses. Treatment rooms should be a part of every rural center, and they are needed in every city. There should be hundreds of trained nurses. The truth of the matter is, that every worker should have some knowledge of the care of the sick.

Then the gospel of healthful diet demands workers. City people should have access to vegetarian restaurants and cafeterias. Here is a line of work for the women who have natural aptness for the preparation of food. There is a place for every man and every woman. Look for your place. By getting into it and doing your best, you hasten the coming of your Lord.

The Outlook

THERE are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world. . . Many of the barren, unworked fields must be entered by beginners. The brightness of the Savior's view of the world will inspire confidence in many workers, who, if they begin in humility, and put their hearts into the work, will be found to be the right men for the time and place.

—*To Teachers in Our Schools.*

Training Cafeteria Workers

A SIX-MONTHS' course for the preparation of workers for city cafeterias begins with the opening of the fall term, October thirteen. This course includes a Bible study of the subject of foods and the principles of healthful living, chemistry of foods, dietetics, cookery, simple book-keeping and business methods and practice, and practical work in the city cafeteria.

A corresponding course for the training of men and women to conduct city treatment rooms will begin on the same date in October. So numerous are the calls for cafeterias, treatment rooms, and rural homes for city workers, that special attention will be given to training for these activities this coming year. Prospective students are asked to make early arrangements for admittance to the School. Application blanks are sent upon request. Address the Faculty Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

Own a Goat

THE prosperity of the School's flock of milch goats attracts the attention of visitors to the farm. Every day the milk is served at the dining hall, and some members of the family take goat's milk in preference to that of the cow. "The virtues of goat's milk and the ease of obtaining it are too little known," says an article in *The Literary Digest*. The writer continues:

Anybody can keep a goat and everybody ought to. From a hygienic point of view the owners of these hardy little creatures may enjoy greater advantages than does the possessor of a pampered, pedigreed cow of the most fashionable breed. It is well known that goat's milk is richer, more nutritious, and more easily digested than cow's milk, and as a diet for children and invalids it is stated by the most eminent physicians to be unsurpassed. A good goat will yield from one to two quarts of milk daily.

I find the worst thing against the milch goat is her name. When I commenced to talk about getting a goat for milk, my wife said that if I brought a goat around the

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house I would have to do the milking and use the milk myself. Now all that has changed. I have a goat which gives us enough milk for table use. We have a family of six children, ranging from six to fifteen years, and would not go back to cow's milk unless we were obliged to.

SOME reader may want a goat. Let us tell you about ours. We have does that give a larger quantity daily than the goats mentioned above.

Here and There

MISS JULIA MOORE, who for years has been intimately connected with Miss Jane Adams in the community work of Hull House, Chicago, is visiting her sister, Miss Mary Moore, now a member of the Southern Publishing Association staff in Nashville. Miss Mary came South from Minnesota where she was teacher of English in Maplewood Academy. It was Madison's pleasure to have the two young ladies as visitors over Sabbath and Sunday. Through friends they have known something of Madison's methods of operation and its various activities. Student self-government, the equal division of dividends among members of the Faculty, the democratic handling of School finances, and class-room methods, all appealed to these teachers. Miss Julia gave the young people an interesting talk concerning her work among children of the foreign population of the city of Chicago.

TEACHERS, are you reading *School Life*, a periodical published twice a month by the Department of the Interior, Bureau of Education? The issue of July 15, discusses the all-year school, the part-time school for

people of meager education, the present crisis in education in the United States due to the shortage of teachers, plans for bringing the school and the world closer together, childhood as the time to build a reserve of health, the real rural-life school, and other subjects of interest to you.

PRESIDENT J. I. BEARDSLEY, of Oakwood Junior College, and Mrs. Beardsley, spent Sunday at Madison, and Professor Beardsley spoke to the family at the Monday morning worship hour. Miss Sarah Peck from the office of the educational department of the General Conference, stopped to see Madison friends as she was on her way to Huntsville Alabama.

FROM ten pounds of seed the School harvested approximately two hundred pounds of hullless oats of excellent quality. The hullless oat is a new variety, that grows similar to wheat, and can be handled in the home as easily as wheat and other naked grains. Hullless barley was also raised, but it did not do as well as the oats.

A YOUNG woman, formerly a Madison student, who has passed through various experiences since leaving, writes, "Possibly I was considered a regular little reprobate by you folks, but you never will know just how much I absorbed while I was at Madison. Those were two years packed full of valuable lessons and experiences."

BROTHER and Sister Jesse Scott of Hartford City Indiana, recently became members of the Madison Family, and still more recently Brother George Quittmeyer brought his family of six from Massachusetts for training at Madison preparatory to self-supporting work in the South.

THE food factory had a busy week, turning out crackers, breakfast crisps, nut meats, and peanut butter for the canning trade. The canning committee put up 170 gallons of tomatoes and completed the canning of blackberries for this season.

MRS. SUTHERLAND writes in most encouraging terms of the enthusiastic class of twenty-five church women in Atlanta to whom she is giving a course of lessons in dietetics and healthful cookery.

Donations to the publishing fund are appreciated, but do not forget to send the names of your friends for the mailing list.

The Madison Survey

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Calendar Number

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No. 33

The Nashville Agricultural Normal Institute

Otherwise known as The Madison School and Rural Sanitarium

CHRISTIAN education is the world's greatest need. Intensive training is the spirit of the times, and to give speedy preparation for a life of usefulness is the aim of the Madison School. It is training men and women to conduct industrial schools in rural districts of the South, and medical workers for both rural and city sections. The School is conducted upon democratic principles, and stands for a ment. It has dis-

Southern states two-hundred fifty the parent of some activity. In the princi-

and in the methods Institute is iden- vanced methods farm is one of its practical demonstration. Both the men and women have an excellent opportunity to study up-to-date methods of agriculture and related industries. There is shop work, dairying, carpentry, printing, and the manufacture of health foods. Emphasis is laid upon household economics, and practical education is given young women to fit them to meet life's duties and to teach others to do the same.

A complete course in medical nursing is given in connection with the Rural Sanitarium. Teachers in rural manual-labor schools of the South must be prepared, not only to teach the ordinary branches in a most practical way and

laymen's move-
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tified with ad-
of education. The
laboratories for

Fall Term
Wednesday, October 13, 1920 to January 4, 1921
Winter Term
Wednesday, January 5, 1921 to March 29, 1921
Spring Term
Wednesday, March 30, 1921 to June 21, 1921
Summer Term
Wednesday, June 22, 1921 to September 13, 1921

An unusual demand for Calendars has exhausted the supply, and has led to the publication, in condensed form in this issue of the Survey, of the information needed by prospective students.

to minister to the physical needs of their patrons, but while doing this they must be self-supporting. Madison, therefore, is not only itself a self-supporting institution, but it affords opportunity for student self-support.

Characteristic Features

SCRIPTURE study is made prominent, for in Christian education the Bible should be the basis of all instruction. Nature study is a practical demonstration of applied science, the results of which are seen in the out-of-the-city movement and the establishment of school and kindred interests in rural districts.

2. Christian democracy is taught through a system of self-government.
3. Student self-support is made possible by the location on a farm and the development of various remunerative industries.
4. Free tuition is granted of all who prove themselves qualified to enjoy the privileges of self-government.
5. A nurses' training is offered for those who desire the skill, not for commercial purposes, but as a preparation for general medical missionary work in the South and other needy fields. Enrollment as a Medical Missionary Volunteer is a prerequisite to admission to the course.
6. Men and women of limited education who possess a spirit of devotion and ambition are afforded an opportunity to train for activities within their capabilities. It is a school for such laymen as farmers, mechanics, and housewives, as well as for teachers, nurses, and others desiring professional training.
7. Intensive training is offered in short courses, affording definite attainments in a limited period of time.

Qualifications for Entrance

THE Institute is training teachers, farmers, health food workers, and medical missionaries for the South. Applicants, therefore, should have a definite object in harmony with the purpose of the School. No definite age limit is specified, *but only mature students are provided for in the courses of instruction.* Those desiring only a general education are advised to enter one of our other schools. Formal application should be made to the Faculty upon blanks provided for that purpose. Students are expected to conform to the principles of healthful dress adopted by the Institute, and to be in harmony with the principles of self-support and self-government. Application to enter is considered a guarantee that the applicant is not only in harmony with these principles, but that he desires to assist in promulgating them.

Government and Discipline

THE School is a democratic body, all members in good and regular standing have equal right of franchise. Rules and regulations, based upon principles laid down by the Board of Managers, are made by the legislative committee known as the Union Body. Upon entrance, students receive a copy of the general principles and rulings of various departments of the institution, and in the course of a few weeks are expected to be ready for acceptance into the Union Body. Acceptance is necessary to continued residence in the School.

Violation of the rules may lead to the disfranchisement of a member, and continued inability to conform to the principles of the School naturally severs the student's connection with the institution. A disfranchised member is placed under a guardian, and for such supervision he pays at the rate of \$5.00 per month.

All religious exercises are educational in nature, and regular attendance is required, the same as in all other school duties and exercises. Worship and Bible study are conducted each morning and evening. All who connect with the Institute are expected to arrange their personal program with this in view. Students are expected to respect the observance of the seventh-day Sabbath.

Class Regulations and Records

A RECORD is kept, showing the history of each student during his connection with the Institute. At the end of each term, statements are issued showing not only class standing, but the amount and character of the manual work done.

Students deficient in the common branches are required to make up the work before being admitted to more advanced classes.

Class work cannot be dropped, neither can the student change from one class to another, without permission of the Faculty.

Each class period missed discounts the term's standing seven per cent, and each tardiness discounts it one per cent. Opportunity is given to make up missed work under a tutor, at the rate of thirty cents per hour.

Permission to withdraw from the School must be obtained from the Faculty. Notice of at least two weeks should be given in case a student wishes leave of absence during the school year.

Student Expense

THE conduct of the School is such that the student is, to a large degree, responsible for the expense which he incurs. The following rates are quoted on the basis that each member of the Institute works two hours per day without credit to aid the Institute in meeting general expense; that he remains at least one full year in the institution, and that during that time he makes school expenses by work, at the scheduled rates. Those who remain less than one year, unless admitted for a definite short course which they complete, and those who do not make expenses by work, pay double the rates given below.

Board, two meals per day, per month averages	\$5.00 to \$7.00
Room rent, per month	2.00
Library fee, fuel and light, and general tax, per month	.60
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, painting, and tutor fees, per hour,	.30
Transportation to or from Madison Station	.25
Baggage, per piece	.25
General physical examination	1.00
Tuition, for students in good standing, free; for disfranchised students, per month	5.00
Entrance fee	35.00

Five dollars of the entrance fee must remain on deposit until the student withdraws from the School; the remainder may be used for board and other School expenses, and the unused portion is returned when the student withdraws from the institution.

The average monthly expense of a student is about ten dollars.

The work of the institution is performed by students and teachers. Students receive credit for all work satisfactorily done, at the rate of ten cents

Courses of Instruction

One subject at a time — Three hours class per day.

Term	General and Preparatory	Nurses' Course 2 years' Class Work	Rural Teachers' Course 18 months	Agricultural Course 2 years	Home Economics Course 18 months	Cafeteria Course 6 months	Treatment Room Course 6 months
Fall	Old Testament Bookkeeping and Com Arithmetic Eng Grammar with Printing Algebra Adv Blacksmithing Dressmaking Instru Music	1st year Practical Hydrotherapy & Massage 2nd year Diseases and Treatments	1st year Hist of Education Psychology 2nd year Chemistry of Foods Dietetics Cooking	1st year Agronomy, Animal Husbandry and Entomology 2nd year Physics	1st year Chemistry of Foods Dietetics Cooking 2nd year Physics	Chemistry of Foods Dietetics Cooking	Physiology and Anatomy Prac Hydrotherapy
Fall Short Course	Reading, Spelling and Penmanship Cooking Sight Singing	1st year El Sewing 2nd year Physi Culture and Manual Swedish	1st year Cabinet work 2nd year Weaving	1st year Farm Mechanics 2nd year El Blacksmithing	1st year Weaving 2nd year Cabinet work	Bookkeeping	Theoretical Hydrotherapy
Winter	Arithmetic Eng I, Printing and Proofreading New Testament Instru Music Dressmaking	1st year Practical Nursing Medical Ethics 2nd year Obstetrics, Genito-Urinary accidents and Emergencies, Dietetics	1st year Bible, book study and methods 2nd year Simple Treatments, Accidents and Emergencies	1st year Simple Treatments Accidents and Emergencies, Vet Medicine 2nd Chemistry	1st year Simple Treatments Accidents and Emergencies & Household Management 2nd year Chemistry	Work in city cafeteria	Accidents and Emergencies, Surgical Technique, Obstetrics Simple laboratory tes. Office work

Winter Short Course	Geography Weaving Cobbling Hymn Playing	1st year Bible Hygiene 2nd year Cooking	1st year Bible Hygiene 2nd year Sewing	1st year Horticulture 2nd year El Carpentry	1st year Bible Hygiene 2nd year Horticulture	Bible study of health principles	Bible study of health principles
Spring	U S History General History Denom History Geometry Eng II & Printing Biology, Botany, & Phys Geography Dressmaking	1st year Physiology and Anatomy 2nd year Materia Medica Laboratory Drill Oper Room Drill Surgical Nursing	1st year Methods in Common Branches	1st year Gen Agriculture and Botany 2nd year Adv Carpentry	1st year Sewing Gen Agriculture and Botany		
Spring Short Course	Bible Doctrines Cabinet work Sewing Poultry and Bee Raising	1st year Dissecting 2nd year Bible Doctrines	1st year Gardening	1st year Gardening 2nd year Bible Doctrines	1st year Gardening		
Summer	Literature,— American, English, & Sacred Zoology and Astronomy Instru Music	1st year Bacteriology Theoretical Hydrotherapy 2nd year Med Mis Volunteer Rural Sociology	1st year Pedagogy, School Management and Rural Sociology	1st year Bacteriology, Feeds and Feeding & Rural Sociology	1st year Bacteriology Household Accts Rural Sociology		
Summer Short Course			1st year Horticulture or Drawing or Painting or Music	1st year Canning Baking Cooking	1st year Canning Baking Cooking		

per hour. This credit cannot be taken from the institution in the form of cash except by previous arrangement with the Executive Committee. Each year a large number of students make their school expenses by work. However, the School does not guarantee sufficient work to any one to meet expenses, and a student wishing to make his entire expenses by work must make arrangements by correspondence before entering. An opportune time for such students to register is at the beginning of the spring term. A few, by special arrangement, may substitute work credit during the spring and summer for the \$35.00 cash deposit mentioned above. *The expense of books, clothing, and various incidentals must be met with cash.*

Board

ALL members of the School family board on the cafeteria plan at Kinne Hall. Two meals per day are served. They are paid for at the time of service with coupons, procured from the business office. Friends are requested not to send food to students, fruit excepted.

Examinations

EACH student's ability to apply his knowledge is tested before he is classified. Examinations also close the work of each term.

A physical examination, costing one dollar, is given each student by a physician at the time he enters the institution. Special rates are made in case laboratory examinations and special tests are deemed necessary. *Eyes and teeth should be put in good condition before entering the School.*

Rooms

MEMBERS of the Institute family live in cottages. Two students are expected to occupy the same room. On reaching the School, a room is assigned, and changes are made in counsel with the Faculty. Students are expected to keep their rooms and the surrounding grounds in a neat condition, subject to inspection. They must not exchange furniture. A deposit of five dollars is kept at the office to cover breakage, and when a student leaves the School, before making his final settlement, he is expected to present a note from the matron, showing the condition in which things are left.

What to Bring

COTTAGE rooms are simply furnished. Students are expected to provide at least three sheets, a pillow and three pillow-cases, a bed spread, the bedding necessary for cold weather, a table spread, twelve towels, four table napkins, suitable work and rainy-weather clothes, three fomentation blankets, and such rugs, curtains, etc., as may be desired to make the room home-like. Members of the family also provide their own dishes, silverware, and tray. Students unprovided with these articles when they reach the School will be obliged to purchase them here. *All articles that pass through the laundry must be plainly marked with the owner's name in indelible ink.*

How to Reach the Institute

TICKET to Madison, Tennessee, on the Louisville & Nashville Railroad, if possible; otherwise, to Nashville, Tennessee. The Gallatin Interurban Railway gives hourly service between Nashville and Madison. However, students coming via Nashville will find it most economical to check baggage to Madison over the L & N. Students desiring to be met at Madison should telephone Walnut 1789 R.

Courses of Instruction

MADISON offers technical work for men and women who desire to prepare for teaching in rural manual-labor schools; for farm, mechanical, and other lines of Christian community activity; to conduct vegetarian cafeterias or city treatment rooms; for medical missionary and medical evangelistic work.

Teachers' Course :

Applicants for this course are expected to be strong in the fundamentals. The rural teacher should have an education equivalent at least to a high school course, and a working knowledge of certain other subjects. In counsel with the Faculty, students are permitted to select a sufficient number of practical studies to make them efficient rural community workers. The institution also makes provision for students who desire more advanced work along practical lines.

Appropriate certificates are given to those who do the required amount of class work, together with the required practice teaching either at Madison or in one of the hill schools. The amount of practice teaching does not exceed one year, but depends upon the previous experience of the student.

Students, more advanced in years, who show adaptability for certain phases of rural school work, or for conducting rural treatment rooms, but who cannot take the regular course offered for teachers, will be permitted to select studies that will prepare them for their chosen work.

Nurses' Course :

The Madison Rural Sanitarium, operated as a department of the Institute, affords an excellent opportunity for the practical training of nurses. It is the object of the Institute to train medical workers for philanthropic work, but not for commercial life. Requirements for entrance are nine grades of school work, a high standard of Christian integrity, a good physique, and membership in the Medical Missionary Volunteer Band. The Faculty reserves the right to deny admittance to, or to drop from the course, any student who does not reveal a fitness for the work. Of women, the course requires three years, and of men, two years, of uninterrupted work. During the first and second years the student takes class work in the Institute. During the third year her time is divided between the Sanitarium and practical city mission work under the direction of the School. The Polk Street Settlement, located in one of the factory districts of Nashville, is a nurses' home and center for visiting nurses and medical missionary activities. This, the cafeteria, and the city treatment rooms, afford nurses-in-training an opportunity for practical experience in medical missionary enterprises conducted on a self-supporting basis. Credits are withheld until the course has been completed in a creditable manner, when a certificate is given showing the amount of work covered and the character of the work done. A class is organized at the beginning of the fall, winter, and spring terms. Students are required to spend at least one full term in the Institute before being admitted to this course.

Cafeteria and Treatment Room Courses :

To meet the demands for city cafeterias or vegetarian restaurants, a cafeteria course is offered that can be completed in six months. The treatment room course is likewise a condensed training for men and women having some business ability, who desire to conduct hydrotherapy treatment rooms.

Agricultural Course:

Scientific farming is one pressing need in the field of our activities, and this course should be taken by every man who plans to connect with a rural community center. A new and attractive feature is the training for self-supporting city work from an outpost center. Men of practical experience are needed to conduct these rural bases.

Home Economics Course:

Women, trained in the science of the home, have a wide field of usefulness. This course is planned for those who teach in rural districts, and for housewives who want to be generally useful among their neighbors.

Short Courses:

One of the popular features of the Institute is the short-course work offered in periods of three weeks four times during the year. The Institute is preparing men and women in the briefest possible time for the practical duties of rural school community work, and reference to the schedule of studies will reveal the fact that a large number of important subjects are covered in these short courses.

Review Subjects:

Entrance to any department requires a thorough working knowledge of the common branches. Some students, mature in years, still lack educational qualifications to enter upon the work of a course. For such, a list of review subjects is offered. Presumably, students entering these classes are not taking the work for the first time; the subjects are given only as a review. Classes are not organized in any subject unless the number warrants it. *See schedule of General and Preparatory Courses.*

Classes and Class Periods

A THREE-HOUR recitation period is the rule, and unless otherwise specified, the student receives credit for 135 sixty-minute hours when he finishes a long-term subject, and for 45 sixty-minute hours for a short-term subject.

Classes in ancient and modern languages are organized when the demand warrants it. Ordinarily classes are not organized in any subject for less than five students.

The correlation of literary and manual-training subjects is illustrated by the combination of the English work with printing; by the teaching of home economics in connection with the manufacture of health foods; and in the student and sanitarium culinary departments and the city cafeteria.

Prospective Students

EACH prospective student should file a written application with the Faculty. For further information and blanks address the Secretary of the Faculty, Nashville Agricultural Normal Institute, Madison, Tennessee.

THE MADISON SURVEY

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The Madison Survey

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Madison, Tennessee

VOL. II

AUGUST 25, 1920

No. 34

Trained Workers are Needed

For city cafeterias and treatment rooms and for rural bases.

FOR years we have known it to be our duty to sound the message, Out of the cities. This calls for more than a theoretical presentation of doctrines. That is good, but it is only partially effective. Something must be done to help people solve the vital problem of getting back to the land.

There are two reasons why people living in the city do not move to the country. In the first place, they do not know how to support themselves from the soil, and they must be taught. But, a more serious reason lies in the fact that many have never been impressed with the importance of certain reforms that will prepare us as a people to meet things coming on the earth. People who have no definite religious convictions concerning habits of eating, dressing, manner of living, and the care of the sick, will naturally be content with their life in the city. Conviction on these points will make them see the necessity of changing their surroundings.

SOME are content with a religious experience that keeps up the form of church services, Sabbath school, church school,

the missionary meeting, and, possibly, an occasional effort to scatter literature or induce people to attend a series of meetings. At the same time there are practical, everyday reforms that they are overlooking, or that they consider non-essential.

It is possible to drop into a city church,

whose members are supposed to be living their religion for the light of the world, and find the heads of families engaged in selling groceries or other products, the use of which they would condemn were they to instruct their customers on the

Go Forward

THE Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. . . . God's work is now to advance rapidly, and if His people will respond to His call, He will make the possessors of property willing to donate of their means, and thus make it possible for His work to be accomplished in the earth.

—*Jehovah is our King*

subject of healthful diet. How much soul development can there be when the daily work and the conscience conflict?

There are young people in our city churches whose lives should be devoted to the work of the Lord, but they are working for concerns, merely for a wage, that produce articles that we must condemn. Then these city workers are often compelled to join the unions for the sake of holding their positions.

I find many who do not look with disfavor upon meat eating. The children of

these city dwellers, by mingling with others who know no better, learn to act like them, even to the extent of eating ham sandwiches and other foods from the corner grocery or food counter. Mothers who know how to make wholesome wholewheat bread, and similar articles of diet, are in many places the exception. Many have little knowledge of the foods that should appear on the table. It is evident that this instruction was not a part of the education they received when they were brought into the church. Neither have they been taught the necessity of changing their environment for the salvation of their children.

SOME, even in positions of responsibility, argue in favor of the city church because from these centers come the largest contributions in the form of tithes and offerings. It may be well to consider that this argument, used in the days of the early Christian church, led to centralization, followed by a great apostasy. It is a little strange that in these days when we profess to break from such errors, such encouragement is given to the establishment of large churches and department headquarters in the cities, financially because it is more profitable.

THIS is a result of training the ministry away from the farm. For many, many years we have been instructed that the proper place to educate workers for the spread of the message is in schools located on the farm. "Such an education as this can best be worked out where there is land to cultivate." "There is among us too much clinging to old customs, *and because of this we are far behind where we should be.*" Before, as a people, we can give the message as we should, we must break these yokes.

When our ministers and other workers are trained in schools located on farms, whose methods of education are such as to develop a love of the Lord's manner of life, then will we have a class of workers, enlightened, consecrated, practical, who will un-

derstand the meaning of the out-of-the-city message.

Why should we urge people from the cities? Any reader of history, of the Bible, and of current events must understand that to be satisfied with life in the city today means antagonism to the message which, as a people, we should be giving. It is a repetition of the experience of the man Lot and his family. It reveals a lack of the faith that made Abraham's work a success.

WE ARE having a little time of peace before another upheaval. When anarchy breaks loose there will be untold suffering. Many may be saved that experience if we are true to our convictions, and are willing to devote ourselves to a demonstration of the truths we profess. There are ways of demonstrating the practicability of moving from the large centers. One way is through the city treatment room and cafeteria, conducted from a country base. Special courses of instruction bearing directly on this manner of work begin at Madison with the opening of the fall term, the fifteenth of October. Let those who have long thought of doing something, but who have hesitated to take the step, come to a decision now. Write for information.

Madison Needs You

IT IS no sweet voiced invitation that we utter to induce young people to enter school this fall to prepare themselves for some life of ease. It is a ringing cry we give for workers, strong, able-bodied men and women, willing to throw their lot in with other self-supporting workers in the great South land. So serious are the times, so urgent are the demands, that in order to play its part in the world, Madison must have the cooperation of some of you whose eyes fall on this sheet. Two definite needs are given below.

Polk Street Settlement

OVER a year ago we took our readers into our confidence concerning the

operating of Polk Street Settlement in Nashville. A commodious house, situated in one of the factory districts of Nashville, was turned over to us as a center for city nurses and community work. Several splendid workers have had part in this effort. Mrs. George Noble was one of the first to join the enterprise, Mrs. Nellie Hunter was a faithful worker, followed by Mrs. Lela Morgan who has spent months as a visiting nurse. Misses June and Lucile Austin, Mrs. Rocke, and Miss Wheeler have borne heavy burdens as nurses and in the financial support of the Home. It is necessary now for us to secure additional help. We need a woman to take charge of the home, but better still, a man and his wife.

What are the qualifications? Those who undertake such work must be blessed with a large measure of the "the milk of human kindness". They need unbounded patience, a sincere love for humanity, and the ability to reveal that love to all classes, especially to little children and the mischievous boy of the street.

There are Sunday school classes to teach. Workers must be able to conduct mothers' meetings, and sewing and cooking classes. A knowledge of music is a decided advantage. Along with this must be a spirit of self-sacrifice, for this work is conducted on a self-supporting basis, all workers sharing equally, similar to the plan followed by the Faculty of the Madison School.

It is not a place lightly filled, but somewhere there are people waiting for this call. Of that we feel confident. This is an S. O. S., as from a lost ship on the ocean, and we trust the Great Father to put us in touch with those qualified to fill the place. If the need awakens a desire in some heart, we shall be glad to hear of it. Possibly some who cannot come themselves may know of others who would be a blessing to this place, and who in turn would get a blessing from it. We are looking for *the one*.

Carpenters and Builders

THERE will be no vacant rooms at Madison when the fall term opens. More than that, in order to accommodate those who expect this School to prepare them for self-supporting missionary activities, Madison must have more student cottages.

To carry forward the everyday work of the School, and at the same time to raise money among friends to enlarge the institution as the increasing work demands, has been a real struggle. However, we now have a different experience. The means is on hand with which to erect a new school building, the one now occupied to be used for classes in handicrafts, teaching students to manufacture cloth, to make this into garments, and other such industries. Such class work should begin this fall, but we lack builders. Who is there, able to build and to teach others how to build, who has a burden to connect with the Madison School on the financial basis of its other workers?

We have also money on hand for putting up four student cottages. Material is on the ground, but we have not the builders. We ought not to look to worldly contractors for help. In *Prophets and Kings* we read of the mistake Solomon made when he sought help of King Hiram, instead of trusting the Lord to raise up carpenters among his own people. We are waiting for people willing to make the sacrifice.

If, as you read these lines, you recognize here a call for yourself, or for some member of your family, or for some of your friends, write us before you have time to forget. We need your cooperation.

The Need of Laundry Equipment

JUST a line in regard to another need, and later you will hear more of it. This will prepare you for what is coming. For sixteen years the Madison family has done its laundry work in the primitive way followed by our grandmothers. And it firmly believes in that method, but the burden of caring for the clothes of a family that continues

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to increase in size, presents a problem that must be solved in some other way. Have any of our readers any advice to offer in regard to equipment and the best methods of securing better facilities? We invite suggestions.

Mother Druillard Speaks on Sabbath

EVERYBODY at Madison, whether member of the School family or guest at the Sanitarium, knows Mother D, and expects to come in pretty close touch with her in one way or another. Her wide experience in life makes her a most valuable counselor and a sympathetic friend. To the pleasure of the entire family she occupied the pulpit last Sabbath. Her lesson was drawn from the life of the Master, who came not to be ministered unto, but to live as a servant of all. The lesson of service to our fellowmen is one of the biggest we have to learn. Peter and John quarreled as to which should be greatest in the kingdom. He who occupies the highest place in the world to come must first have learned to serve others here. The really great in soul have loved to wait upon others, especially the sick and the needy. One great value of a nurses' course is that it teaches us to serve others with efficiency.

Here and There

THE Middle Tennessee Farmers' Institute, held at Columbia, last week, brought together a large company of progressive cultivators of the soil. Mrs. Sutherland, who gave a paper on the present opportunities of farmers' wives, and Brother Rocke were

Madison's representatives at the meeting. They report a stirring address by Chancellor Morgan of the State University, who laid particular stress on the connection between democracy and the land owner. Landed estates and tenant farmers spell autocracy, but small farms owned by the masses indicate equal rights and the growth and independence of the people. He urged that every effort be made to turn the tide from the cities toward the country.

FOR some time Brother F. C. Port, of Hines, Wisconsin, has looked forward to connecting with the work in the South. He made a tour of inspection the early part of August, and decided to locate near Glen Alpine, North Carolina, there to develop school and medical missionary interests. Brother Port visited Madison while in the South. Miss Stella Peterson, a member of the nurses' class, has the Glen Alpine school in view as her future field of activity, and Miss Gertrude Holmes of Granton, Wisconsin, is spending the summer at Madison, preparatory to teaching in the same center.

BROTHER G. F. KNAPP is now a member of the Madison family. He has been canvassing with fairly good success in the vicinity of Tullahoma and Murfreesboro, Tennessee. Brother Knapp has long been a friend of the Southern work. The printing department is profiting by his help at the present time, and one thing that pleases us is the fact that as soon as he found that the office was in need of a new stitcher for tract work, he made a liberal donation toward the purchase price.

MISS LOTTIE JASPERSON who is now with her father in Bear Creek, Wisconsin, writes, "I so enjoyed my teaching in North Carolina. It is all such interesting work. I now understand the needs of the great South land, and sometimes I can hardly stand it to be away off here in the North. It was a happy surprise to find the SURVEY here when I reached home. It is so full of inspiration, and so like a letter from friends who are too busy to write more than once in a great while. Self-Supporting workers are always such busy people."

"Please find enclosed my check for \$2.00 to help pay for the publishing of the Survey. I know you are doing a good work. May God add His blessing to its success."

The Madison Survey

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When Christians Demand a Higher Wage

The entrance of the commercial spirit brings apostasy

THERE are two spirits at war in this world, the spirit of greed which is the natural man, and the spirit of self-sacrifice which is the life of the Master. When the history of this world draws to a close, according to the Psalmist, "Our God shall come, and shall not keep silence. A fire shall devour before Him, and it shall be very tempestuous round about Him. And He shall call to the heavens from above, and to the earth, that he may judge His people."

Then it is that He utters the call, "Gather my saints together unto me; *those that have made a covenant with me by sacrifice.*"

The characteristic attribute of a saint is that he has made a covenant with God by sacrifice. The question will not be, Of what church was this man a member? His place in the kingdom, and mine, will not depend upon the money we have paid in the form of tithes and offerings. We will have been faithful in this respect, but more than that, we will have made a covenant with God by sacrifice.

ONE of the great blessings attending self-supporting work is the opportunity it affords for sacrifice. It is built upon sacri-

fice. Its workers joy in the principle, laid down by the Savior, that it is more blessed to give than to receive. They want to learn the lesson of the Master, that he that is greatest in the kingdom must first be a willing servant of all.

Many have had their curiosity aroused over the spirit pervading the work at Madison. It is impossible to be connected with this enterprise as a worker in the institution, or as a student, or as a patient at the Sanitarium,

without realizing that the greatest obstacle to success in any such work lies in the difficulty most of us find in making the necessary sacrifice. Moreover, we are conscious often of the fact that the success of self-supporting enterprises outside of Madison depends largely upon the spirit of self-sacrifice developed in students while they are in training at Madison. Wherever the spirit of self-seeking enters the camp, there follows disintegration. For this reason, Madison as a training center must have a strong spirit of self-sacrifice. Its teachers and workers must lead where they expect others to follow. It is for that reason that the Faculty have never received a stipulated wage. They have been willing to make the interests of the

THE missionary spirit that God had implanted in the heart of Solomon and in the hearts of all true Israelites was supplanted by the spirit of commercialism. — *Captivity and Restoration*

institution their first consideration, taking as remuneration what the institution could afford to pay at the end of the year.

MANY friends of the Southern work have assisted by donating money for the erection of buildings. These gifts have been appreciated as a Godsend. But gifts of money alone could not make Madison. Its success has been due to the spirit of its workers. While this spirit cannot be measured in dollars, yet reckoned at the wage they would receive if working in our other institutions, these workers have donated over one hundred thousand dollars to the upbuilding of Madison and related interests in the South. And other self-supporting enterprises have been born of that same spirit.

It has been done with no idea of vain-glory. It is merely part of the system, taught, we believe, by the word of God, and demonstrated by

Christ and His followers at different times in the world's history. For instance: when the tabernacle was in process of construction, the people brought their gifts; freely they gave.

Then the Lord poured His spirits on common workmen, and made them men of uncommon skill. But those skilled workmen, Bezaleel and Aholiab, did not ask a higher wage for their services than their brethren were receiving. For years these two men and their descendants, likewise blessed with more than ordinary skill, devoted their ability to the work of the Lord. "But gradually, almost imperceptibly, they lost their hold upon God and their desire to serve Him unselfishly. They asked higher wages for their services, because of their superior skill as workmen in the finer arts. In some instances their request was granted, but

more often they found employment in the surrounding nations."

So far as the work of God was concerned, these men sold their faith and their souls for a wage. They were lost to the Cause.

The Wage Question among Solomon's Workers

THE time came for King Solomon to build the temple, and he sought for skilled builders. "He could have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God." And so he sent to

the king of Tyre for craftsmen. The man Hiram who was sent to Solomon by the king of Tyre was a descendant of Aholiab, that man of skill in the days of Moses. But Hiram was not a self-sacrificing workman.

"Because of his unusual skill, he demanded a large wage."

Then his associates compared his wage with their own. Dissatisfaction came in among the workers; the spirit of self-sacrifice left them, and they demanded an increase in their wage. There was strife between the rich and the poor, and "in the far-reaching effects of these influences may be traced one of the principle causes of the terrible apostacy" of Solomon and his nation.

When men of skill in the church demand a higher wage than their brethren, or for a higher wage turn from the Lord's work to a position in the world, they are sowing seeds of apostacy in the church. Solomon not only jeopardized the harmony of his workmen when he agreed to pay Hiram more than he paid his other men, but he jeopardized the peace of his kingdom.

OUR divine Master has given an example of how His disciples are to work. . . He offered no stated sum as a reward for their services. They were to share with Him in self-denial and sacrifice. Not for the wages we receive are we to labor. . . Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service.

—*Captivity and Restoration*

The wage Question in the School of Christ

THE Savior started His work on a basis similar to that followed by Moses. Instead of hiring talented men and soliciting donations to pay them a wage, He invited those to join Him who were willing to share His life of self-denial and sacrifice. His followers were working for souls, not for dollars.

A rich young man came, but was refused because he was not willing to work on the same cooperative basis as the others. He departed when he found that Christ had nothing to offer but a life of sacrifice. Sometimes Peter and others in the school of Christ became dissatisfied, but the Savior always told them that their reward was coming in the future kingdom.

PAUL took up the work where Christ laid it down. The apostle told his companions that his wage was seeing souls saved. He would lay no burden on the people to whom he preached, for he wanted them to receive the gospel as freely as it was given by the Lord. Paul was a talented man, a man of education, capable of drawing a large salary, but he worked side by side with his less talented brethren, and took no more pay than they. In fact, he often went further and helped those less fortunate than himself from his own personal funds.

Christ and the apostles put the church on a cooperative basis which brought the showers of Pentecost, when men were willing to sell their farms and turn the money into the work of God. The commercial spirit was given a mortal blow. When Simon Magus wanted to commercialize the gift of healing the disciples said, "Thy money perish with thee."

THE success of Christ's work was due to this spirit of sacrifice. And yet it was so contrary to the spirit into which the Jewish church organization had degenerated that they could scarcely tolerate it. Paul warned the new church that even in his day he could see the spirit of antichrist coming

in. As surely as Hiram, in the days of Solomon, brought in the spirit of apostasy that led to the destruction of Israel, so did the spirit of commercialism in the church following the days of Paul lead to the dark ages. Members who could not receive the wage demanded, turned to the world. What does it mean when men today, and women likewise, sell their talents to the world?

Paul speaks of them as men dressed in sheeps clothing, but with the heart of wolves, that tear the church to pieces. Beginning in the days of Paul it grew worse and worse until the church was trafficking in the most sacred things, such as human souls, and selling indulgence to sin.

PROTESTANTISM means a return to the Master's spirit of self-sacrifice. Every reform has been characterized by this spirit. Are we Adventists training ourselves to throw our all into the work, our money and our ability for work as well? Are we willing to cooperate with others in building up a self-supporting enterprise just for the joy of seeing a Cause grow? Or are we among those who demand an advance wage for service, and then ease their conscience by making donations.

There is no one thing today that so cripples the work of God in the world as that spirit among us that savors of Hiram the Israelite who sold his ability to work to the men of Tyre, because Tyre paid a higher wage than Israel.

Madison Needs Builders

SOMETIMES we are asked, why, if we need carpenters, we do not contract our work and have builders come in from the outside. Solomon followed that plan, and it led to the ruin of his kingdom. Read the first article in this issue of the SURVEY. It will explain what we mean. We dare not follow that policy.

It may cause some delay to wait for men having the spirit of self sacrifice, but it is better to wait than to suffer the re-

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sults that followed in the life of King Solomon. Madison is conducted on a cooperative basis. All work together on an equal wage scale, and all have an equal right to an interest in the growth of the work. That explains the harmony of the place. We are looking now for efficient carpenters who desire to connect with some self-supporting missionary center, and who will help the School with its building program while learning some of the lessons essential to the success of such work.

It is our prayer that the Lord will raise up for us an Aholiab and a Bezeleel, for in this work the teaching spirit is needed fully as much as the ability to construct. Madison will be glad to hear from any who desire further information. Address, Dr. E. A. Sutherland, Madison, Tennessee.

Free Advertising

IN a recent issue of the *Bon Air Hustler* appeared a write-up of the rural sanitarium connected with the Flatwoods School which shows how pleased patients pass on to their friends the story of the place that helps them regain their health. We quote in part:

About five miles from Lawrenceburg is a little community that should have wider acquaintance, because of the real good it promotes. Some five or six years ago Mr. and Mrs. H. L. Reese and Mr. and Mrs. T. A. Graves from the Madison School and Sanitarium, an institution similar to the Battle Creek (Michigan) Sanitarium, took up some land with the intention of establishing a rural industrial school with a sanitarium in

connection. They are Seventh-day Adventists, and that fact, possibly more than any other, is reason for the success they have attained in their good work.

Mr. and Mrs. F. H. Bechtel have since associated themselves with the company and have charge of the agricultural interests. The sanitarium was first opened this spring under the supervision of Mr. and Mrs. Reese both are highly efficient in their knowledge of nursing. Hydrotherapy is their mode of treatment, and for this their little sanitarium is well equipped. It is a restful and health-giving place, and for those suffering from a nervous break-down or from digestive disorders it cannot be too highly recommended. Dr. T. J. Stoddard of Lawrenceburg is the consulting physician.

Here and There

ON Monday evening the family was favored with an instructive lecture on the subject of mouth hygiene by Dr. A. J. Buckner of the Tennessee State Board of Health. He has promised to come again, bringing his stereopticon.

DR. D. H. KRESS, attending the camp-meeting at Nashville, addressed the School family in Gotzian Hall Sunday evening and again at the morning worship hour on Monday. His talks are an inspiration to renewed activity along the lines of healthful living as a part of the message needed by the world to-day.

IT WAS a pleasure last week to have a visit from Brother L. Kuester of the Florida Sanitarium. He is especially interested in the preparation of health foods, and spent considerable time in the food factory, giving Mr. and Mrs. Wheeler the benefit of his experience. City cafeterias, rural schools, and other self-supporting activities of the South have a sympathetic friend in Brother Kuester.

A Minnesota friend writes, "Please find check for \$5.00 to help the publishing fund. I surely enjoy the Survey, and I hope the day is not far distant when I shall be a member of the Madison family. If possible, please furnish me twenty-five copies each of the issues of July 28, and August 4."

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The Spirit of Cooperation in Missionary Endeavor

A Message that the Church Owes the World

SOME are inclined to feel that the principle of cooperation as it is being worked out in self-supporting centers is a human product, a man-made scheme. History shows, however, that it has been a vital element in many great religious movements; and so

as there is a message of truth for this world, cooperative methods will be necessary on the part of God's people.

There are two classes of professed Christians. Using a familiar expression from the political world, we say of class one, that they are

stand-patters. They are conservative by nature. They hesitate to step into a new work for fear they will meet the criticism of men in authority to whom they have always been in the habit of looking for leadership. Financial remuneration is a large consideration with them. They hesitate to undertake any work for the Master unless guaranteed sufficient remuneration to relieve them of the necessity of exercising faith.

In matters of organization they hold the popular opinion, that authority is inherent with position; that the rank and file should

be directed in thought, word and act by those occupying office. It is easy for the masses to relegate responsibility to others. They love to be directed. It saves thought; it economizes nerve energy in spiritual matters. From this class we need expect little real progress.

Not Influenced by Wages

THERE is a large field open before the self-supporting gospel worker. Many may gain valuable experiences in ministry while toiling a portion of the time at some form of manual labor; and by this method strong workers may be developed for important service in needy fields. . . He does not measure his work by hours. His wages do not influence him in his labor, nor is he turned from his duty by unfavorable circumstances.

—The Acts of the Apostles

FORTUNATELY there is another class, the progressives. In the world's history they have been in the minority, but they possess a power, the power of the Master who dared do things. They have the spirit to go any-

where, to do anything that the Master directs, and they have learned to do His will with no thought of complaint, and without saying that the work is too hard.

Jesus belonged to this class. He stood alone much of the time. He advocated organized effort, but it was an organization that recognized the equal rights of all, and the individual responsibility of every follower of the Lord. It was a life of service. It was His to minister, not to be ministered unto. He worked without a stipulated salary, trusting God to supply his temporal needs.

And this spirit did not perish when Jesus was crucified. By his life He had planted the principle in the hearts of his followers, It was this spirit that led to the outpouring at Pentecost, and that brought thousands to a knowledge of the gospel as it is in Jesus Christ. After that baptism of the Spirit, the disciples went forth full of the spirit of cooperation, personal interests taking second place to the work assigned them as gospel ministers.

AMONG those whose lives were most fully given up to this cooperative plan of work was the

Apostle Paul. He was the great self-supporting worker of the early church, and by his example "he did all in his power to counteract the sentiment held by some in the church that a minister of the gospel should be entirely free from manual labor and should rely upon others for his support". Paul was an inspiration to laymen of the church to work for Christ, going forth "at their own charges". The

Bible records the names of some of the laymen who followed the example of Paul as self-sustaining missionaries. Aquila and Priscilla were members of this group.

Paul was not compelled by any one to work on the self-supporting basis. He was talented, well educated, and capable of holding high office in the church organization; but he chose the life of a self-supporting missionary, because of the effect it would have on the body of believers. The early church needed the example of self-sacrifice, just as the church of today needs

that example. As the writer of The Acts of the Apostles says, speaking of this spirit, "Unselfish liberality threw the early church into a transport of joy". A similar liberality in our work today will likewise bring a transport of joy in the service. That is the self-supporting workers' reward.

SPEAKING of his method of work without hire, Paul wrote the Thessalonian brethren that he had been working night and day with his hands, "That we might not be chargeable to any of you; not because we have no power, *but to make ourselves an*

ensample unto you to follow us". Creeping into the early church just as we may see it coming into the church today, Paul saw another spirit which he calls the antichrist. Paul told the believers that he would continue his self-supporting method of work until all should come to the unity of the faith.

Christ, the head of the church, desires to direct every church member, just as the brain directs all parts of the body. Neither

Christ nor Paul opposed the plan for the ministry to be paid from tithes and offerings, but they both went a step further and showed that there is a large work to be done by laymembers of the church' labor for the Master and at the same time earn their way by the work of their hands. The Savior, picturing in the form of a parable the times in which we are now living, said that many are standing idle in the market place, and the Master of the vineyard bids them go work today promising to pay them what is right. That is the layman's call to self-supporting activity. "Today,

Paul as a Self-supporting Missionary

PAUL sometimes worked night and day, not only for his own support, but that he might assist his fellow-laborers. He shared his earnings with Luke, and he helped Timothy. . . Paul set an example against the sentiment, then gaining influence in the church, that the gospel could be proclaimed successfully only by those who were wholly freed from the necessity of physical toil. He illustrated in a practical way what might be done by consecrated laymen in many places. His course inspired many humble toilers with a desire to do what they could to advance the cause of God, while at the same time they supported themselves in daily labor.

—The Acts of the Apostles

if ye will hear his voice, harden not your hearts."

THERE were some who objected to Paul's toiling with his hands, declaring that it was inconsistent with the work of a gospel minister. Why should Paul, a minister of the highest rank, thus connect mechanical work with the preaching of the Word? Was not the laborer worthy of his hire? Why should he spend in making tents time that to all appearances could be put to better account?

But Paul did not regard as lost the time thus spent. As he worked with Aquila he kept in touch with the great Teacher, losing no opportunity of witnessing for the Savior, and of helping those who needed help. His mind was ever reaching out for spiritual knowledge. He gave his fellow-workers instruction in spiritual things, and he also set an example of industry and thoroughness. *As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached.*

—*The Acts of the Apostles*

Many Familiar Faces

THE TENNESSEE RIVER campmeeting was held in the beautiful Maplewood grove on Gallatin turnpike, about half way between Nashville and Madison. The School program was arranged so that, so far as possible, the family could attend the meetings. Mr. and Mrs. I. E. Seibert had charge of the dining tent.

It is difficult to realize that there are so many self-supporting workers in this part of the country until one attends such a meeting. There he comes face to face with Professor Charles Alden and his wife, members of the Madison Faculty in the first year of its history and among the first to start our rural school movement in the South. As a part of his group of workers are Mother Ashton, Brother and Sister Hausted and family, and Brother Robert Ashton's family. Next you see Brother O. A. Wolcott and family, of Ashland City. Brother and Sister Wolcott were Berrien Springs students who joined the work at Madison when it started, sixteen years ago. They helped open the first rural work on the island of Cuba, and in their company on the camp are Miss Bertha Laughlin and Mr. and Mrs. Alexander.

Mr. B. N. Mulford was another charter

member of the Madison School family, and one of the first to establish a rural school. His work on "the rim", near Fountain Head, consists of a school and a prosperous sanitarium, and one sees a half dozen or more workers from there, Mr. F. F. West and family, and Mr. Roy Edmister and family. From the Chestnut Hill school, also near Fountain Head, came Sister H. M. Walen and Mr. and Mrs. Hershel Ard. From the Flatwoods School came Mr. T. A. Graves and wife, Mr. H. L. Reese, and Mr. and Mrs. Floyd Bechtel. Bon Aqua is represented by five or six members of Elder C. N. Martin's family, Mr. and Mrs. Frank Artress, and Mr. G. G. Jenkins' family. Mr. E. R. Allen and family are there from Franklin, and some members of Brother Bee's family. In several instances friends and neighbors came with the school people. Mr. and Mrs. Loyd Swallen and Mr. L. B. Smith were there from East Tennessee; and one meets Roy Forney from the Chattanooga treatment rooms, Misses Ethel Forney, Fern Chapman, Lucy Brown, Vera Dortch, George Wallace and wife, I. E. Seibert and wife, Mother Peterson from Sand Mountain, Harland Forsythe and wife, O. R. Staines and wife, Charles Franz, Elder Leslie Littell and family, and Brother Halvorsen. Add to these one hundred members of the present Madison School family who, by taking each his turn in carrying burdens at home, were able to attend the meetings, and it was proper to say that there was "quite a sprinkling" of self-supporting workers at the meeting in the grove.

Whole Wheat Bread Captured The Camp

ONCE in a while one heard a word of remonstrance, but generally speaking people were pleased to find that the dining tent at the Tennessee River campmeeting served only whole wheat bread. It was a matter of education. Every family ought to make its own Graham or whole wheat flour if they cannot purchase it at the mill or the grocery. On the end of the book tent table was a sample hand mill that costs only \$5.75, and there are larger mills for those wanting them. "For use in bread making, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the

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whole wheat." Why should any one choose a starvation diet of white bread? Brother Seibert who had charge of the dining tent is conscientious in the service of whole wheat bread to his patrons, and the School bakery met the need of the camp by baking over one thousand loaves above the amount used on its own tables.

The Sanitarium is a School

IT IS the purpose of our sanitariums to aid in the restoration of health, but that is not their only mission. Each institution should be a school of health, and where that is a recognized purpose as it is at Madison, it is very agreeable to receive such words as the following: "I want again to tell you how much I appreciate the great work you are doing at Madison, and how the spirit of love and unselfishness helped me, and has made me desire more than ever before to let that mind be in me "which was also in Christ Jesus". You remember that Drummond says, 'Only Christ can influence the world, but all the world sees of Christ, it sees in you and me.' We have both been homesick for the Sanitarium and some of Miss Dittes' good cookery. We are resolved to live a simple life and to eat sensibly of fruits, vegetables, and so forth. I preach the fruit diet wherever I can find a listener. I am baking whole wheat bread today, and my breakfast is almost a Madison menu."

Kingship Through Service

EVERY young person is on the way to a throne," said Doctor D. H. Kress, addressing Madison young people. "Joseph was on his way to the throne of Egypt when he was thrown into a pit, when he was cast into prison, and when he was waiting on his fellow prisoners. Joseph might have missed

the throne had he not been diligent in his business as he passed through these trying experiences. Solomon recognized the industriousness of Jeroboam and gave him a position of responsibility. Finally this young man reached the throne. God has his hand over each of us. He permits nothing to come to me except that which I need to make me a better and more useful man. Tribulation and affliction are God's workmen preparing us for His service. Moses had to spend forty years in manual work before he was fitted to be leader of Israel. Let us remember that when we do our best, we are on the way to a throne. 'A man's gift maketh room for him.'"

Here and There

THE PAST week a number of friends have taken a little time from the general meetings to visit Madison. Elder McElhany, president of the Southern Union, spent a few days at the School. Elder W. F. Martin of Fresno, a friend of former days when several members of the Faculty were teaching in the West, made his first visit to the School. Elder Burton Castle of Louisville, Brother V. O. Cole, Southern Union field missionary secretary, and Brother Munn, business manager of the Murray Hospital, Kentucky, were among the visitors.

MISS BLANCHE NOBLE, for a number of years teacher of English at Madison, left this week for Loma Linda, California. The fifth of September she begins the medical course in the College of Medical Evangelists, her object being to widen her field of usefulness as a trainer of workers at Madison for the great Southland. One of the most difficult positions to fill in a school whose workers share equally in financial matters is the medical department, and so another from our midst has decided to qualify as a physician.

With a five dollar check for the Survey publishing fund comes this word from the cashier of one of our large institutions:

"I have a great interest in the principles you are following and the work you are doing, and pray that God may richly bless you in it. I have been an interested reader of the Survey ever since it has been coming. Enclosed find check to help the work along."

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The Gospel of Farming

The leading subject in the recent Faculty Institute

ONCE in three months the Madison Faculty holds an institute for the study of problems vital to the growth and development of the institution. The recent meeting, September 3-5, was an agricultural study. It was the family's pleasure to have with them Professor Alden whose home and work is near Goodlettsville, Tennessee, Mr. and Mrs. Mulford and others from Fountain Head Industrial School, Mr. E. R. Allen from Kingfield School near Franklin, Elder Littell, and others.

Seventh-day Adventists and the Farm

THE FRIDAY evening session was a Bible study. The first Sabbath keepers, Adam and Eve, were given a farm. That farm was their home, their school, their health retreat, their work shop, their place of worship. With the advent of sin, life on the farm was emphasized as the surest way to preserve man's integrity and to stay the progress of sin and disease. For fifteen hundred years there was a struggle between the followers of the Lord and the men of the world, the constant tendency being to leave the country and congregate in cities. As times grew worse and destruction seemed imminent, a back-to-the-land movement was advocated by Lamech and his son Noah.

For three hundred years following the flood men again drifted from the country to the city. Babylon was built, and other large centers. The largest churches were in these cities. The decline went on until it was difficult to discern between the world and the church. A call went forth to withdraw from the city, and in the experience of Abraham we have the beginning of a mighty movement to put every believer on the soil.

ABRAHAM located on a farm, established a training school for missionaries whose field was the world. Hundreds were converted, heads of families were educated for the work, the coming of Christ was taught by word and by example, and nearby cities had the gospel preached to them. Abraham did not live to see the fulfillment of the promise that his seed should inherit the land, but years later in the days of Joshua his descendants were carried back by the miraculous power of God to this same country, and every family received its allotment of land. Doubtless one of the most stupendous movements recorded in history is the placing of three million people on the soil, the head of every family a land owner.

This was the foundation for a world-wide missionary effort, but the spirit of commercialism coming in, led this people from their farms to the cities. Talent and mechanical ability were often prostituted for a wage, and the plan of God was thwarted.

Christ came to restore that plan. Paul and others of the disciples carried forward the message, and to twentieth century Adventists comes the word, "Out of the city is my message". It is our privilege to locate on the

Study conducted by Miss DeCraw

land, to cultivate the soil, to establish schools on the land, to conduct rural sanitariums, and in a multitude of ways to help the world recognize more fully the divine plan of life for the human family.

There is a Gospel of Farming

THE GOSPEL is the power of God unto salvation." Salvation means deliverance. "It is the joy that attends the escaping a great danger." When men sinned, the Lord gave them the gospel of farming as one means of escaping a great danger. Gen. 3: 22, 23. Men are still sinning, and still need every means at their command to enable them to escape the results of sin. Christ is the Way, the Life, and He tells us that, "Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. . . The great principles of education are unchanged."

God's plan is a plan of life. It puts man on the land, surrounds him with the works of his Creator, and makes him a tiller of the soil. There is another plan. It is the plan of death. "Those who departed from God built for themselves cities, and congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life. . . were tillers of the soil."

THE plan of life, the plan chosen by God for His people, made them teachers of the world. More than that, it was to fit them for a place "on the Lord's farm in the earth made new." Not all farming is a part of the gospel; not all farmers are gospel workers, but it is the privilege of the Christian to so conduct his work that students watching the processes of nature on the farm will catch a view of creative work, similar to that which they would see, although on a small scale, were it possible to watch the Creator bring a world into existence. On every acre God is working miracles, and it is the privilege

Sabbath sermon by Dr. Sutherland

of the farmer to be a co-laborer with the Creator of the universe.

The man who farms for the money he can make fails to see this. Commercialism in farm life, as anywhere else, drives out the gospel spirit. The man who farms more land to get more money to pay more tithe will see little of the gospel in his work, and his neighbors are not apt to catch from him the message of the Master. To Simon Magus it was said, "Thy money perish with thee".

THIS world needs a new presentation of farmers. They will be men filled with the love of God, men capable of cooperating with one another in the development of centers of light, such as schools and sanitariums. Groups of farmers will cooperate in conducting these institutions. Personal interests will be secondary to the interests of the institution. They will work on a common basis, sharing equally in financial matters. This is a vision of the new church, the church at work. It takes much of the grace of God in the heart to make the farm preach the message, but it is possible. This is what God requires of us. It is one way by which He trains us for the life beyond.

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 every day life, and ordering every transaction according to the standard of God's word.

—Counsels to Teachers

Reaching the World Through the Gospel of Agriculture

Professor C. F. Alden

ICAME here today because I am a lover of country life. I remember the first time the gospel of farming came to me. I had been giving Bible readings, assisting in tent meet-

ings, and teaching school for years. I went to Berrien Springs, and I remember very well a talk given in the Berrien Springs pavilion by Elder Hankins from Africa. He talked to us of country life. He began with the record in Genesis, and showed what God's plan always has been for His people. The message came to me out of clear sky. I was amazed. I had been associated with our preachers for years; I had traveled over the country roads with them, but some way or other that part of the gospel had never come to me before. I had attended one course of lectures after another, but some way or other I was always absent when the gospel of farming was presented.

I had been taught to respect the Word of God, and as I listened, that message went straight to my heart. After the service, I went out into the woods and took an inventory of myself. I tried to think that the minister was wrong, but there was the message before me in the Word of God. I was compelled to conclude that I had been absolutely out of line. For ten years I had been teaching with all the fire, energy, and power I could command to get people to go in the opposite direction. I had been taking boys and girls away from the farm. I urged them to leave the farm and throw themselves into what I called a higher life. And many boys and girls followed my advice, and went to the city to train for professional life.

I TALKED this whole matter over with the Lord, and came to my decision that day, out in the woods alone with God. Although raised on a farm, I did not like the soil, and I had left it as soon as I could. But I wanted to do right, and if the Lord wanted me on a farm, I was willing. I had not been teaching the sciences. I spent my time studying Caesar's wars and drilling Latin verbs into the heads of young people. I did not like the mud, the dust, and the weeds of the country. But I said to the Lord, "I see that this new plan is your plan for man, and if

you can take a man like me, one who does not love these things, and can transform me, making me love the things I now hate, I will throw myself into this agricultural work for the rest of my life".

God fulfilled His promise in an amazing way. If there is one thing in life that has taken possession of my heart and soul, it is this agricultural work, this nature study. And when I can lead a company of boys and girls out into the fields and hills, I have a message for them. My whole days, and all my thoughts are taken up with God's creative works. Sometimes it is suggested that I should spend my time preaching the regular doctrinal themes, but hundreds of our people are doing that, while very few are leading people back to nature.

I BELIEVE the Lord has implanted in each individual a love for created things, for agriculture, for farming, for the land. That fact makes this work with people hopeful. To me it is part of the gospel to follow the instruction given us to go South, and teach people how to properly prune orchards, plant vineyards, and raise gardens. This was not given our people as a side line, but as an integral part of the gospel plan. Have we done our duty to our churches, if we do not give them the complete gospel? It should be a part of every gospel effort to lead people out of the cities and onto the soil where God wants them. People are rapidly going cityward. The task is stupendous before those who are burdened with this country-life message.

A teacher from one of the largest universities of the South came to us up on "the rim" the other day, and asked that his sixteen-year-old daughter be admitted to our school. He wants her to be educated to love the great out-doors. In talking to us he said, "Would to God the time may come when instead of sending our children from the country to the city for an education, they will go from the city to the country".

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Wants The Cafeteria Course

AS leader of a band of workers in our church to visit and care for the sick, I was greatly impressed with the need of educating people in matters of diet. That started my interest in cafeteria work. So many are slow to grasp the importance of health reform. Some are obliged to take their meals out, and they find it almost impossible to get foods free from meat, and there are other problems that a vegetarian cafeteria will solve. I find some enthusiasm over the matter. We already have treatment rooms in the city, and as to a farm for the country base, I have two in mind. In my work as a nurse I find a great many people, not Adventists, who favor a vegetarian diet and would patronize our cafeteria, and several physicians of the city have expressed themselves in favor of such a restaurant. You speak of the great need of cafeteria workers in the South. I am not averse to working for a time in the South, as that would better prepare me for the work in my home city in the North. I am planning to begin the course at Madison in October.

—From the letter basket.

Here and There

IT IS impossible to give in this little sheet all the good things heard at the Faculty institute. We wish readers might sometime attend one of these meetings. They always inspire one to greater faithfulness in the performance of duties. Several were heard to say that this meeting gave them new courage and broadened their vision. Mr. Mulford gave some interesting experiences concerning community work in connection with the school and sanitarium at Fountain Head. Mr. Allen did likewise. Specific farm problems were presented and discussed by

Messrs. Rocke, King, Sargent, Brownsberger, Wheeler and Robey, and from the recommendations that were sent on to the executive board, some advanced steps should follow the study.

THURSDAY was medical day at the Alabama campmeeting, and Doctor Sutherland as medical secretary had charge of the meetings. His message to the congregation was "The Church at Work". He pictured conditions when the entire membership is a working force. There will be health restaurants and health schools, and there will be places for the rational treatment of the sick, all identified with the church. There will be rural schools for the children, and the families of the city will be finding homes on the soil.

Mrs. Sutherland and Mrs. French have charge of the dining tent, and Mrs. Sutherland is conducting classes in dietetics. The desire on the part of people to learn how to cook and how to care for the health of their families is most inspiring.

THE annual meeting of Southern rural workers will be held at Madison, October 1-3. As a few of the friends from the outposts attended the recent Faculty institute and added their experiences to the message of the hour, it was evident that they are preparing to attend the convention with problems of vital interest to all concerned. Never in the history of the movement has there been more inspiration to carry forward the work than today. Never were there so many demands for trained workers. Would that all who plan to enter school this fall could be here in time for this convention. It will afford first-hand contact with live wires.

WORDS of encouragement come from Newberts, the recently started rural center nine miles from Knoxville. Miss Wilson has been conducting diet studies in the city church, to be followed by Mr. Lovell of the Knoxville treatment parlors on the subject of diseases and treatments.

A reader in the Northeast, sending a contribution to the publishing fund writes, "doubtless you think that I might show my interest by at least writing you. The paper has been coming to my desk for over a year. I greatly enjoy it. The copies are carefully filed, and I cannot tell you how long to visit your school. I believe you are following the divine plan, and it seems to me that similar schools might well be conducted in many parts of the North."

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We Must Learn the Art of Cooperation

EVERY man for himself—that is the spirit of the world. “Look not every man on his own things, but every man also on the things of others”—that is the experience which makes cooperation possible. And the lesson of cooperation is one that must be learned in this world as preparation for a place in the next.

God chose Israel that He might demonstrate to the rest of the world the meaning of close partnership between man and the Creator. He gave Israel instruction concerning all the laws of life which, if obeyed, would make of that nation the greatest people on earth. But at the height of national power there came in an ambition to be like the nations round about. “God’s plan of education was set aside,” and then began the downfall. And as a secret to this overthrow we are told this: “They did not appreciate God’s purpose, or cooperate in its execution.”

IT WAS the purpose of Israel’s educational system to teach the art of cooperation. The schools of that nation, known as Schools of the Prophets, trained the youth along many practical lines; to build houses, to cultivate the soil, to make clothing, to repair machinery, to care for stock, to cook, to care for the sick, and probably many other things. It was an underlying principle to

teach men to do things that were necessary to the comfort and development of the race. Every man was supposed to be able to care for himself and to provide for his own needs. He was to be self-sustaining and self-governing. Samuel started two schools, but the students and the teachers in these schools were not always in favor with the nation and its leading men. At times these prophet-teachers were more noted after death than before. Jesus told people of His day that they built monuments to the prophets whom their fathers had killed.

JESUS was educated by a prophet and according to the system advocated in the Schools of the Prophets. It is not surprising, therefore, that manual duties were a part of His training, and that for years following his boyhood days in school, He spent much of His time in ordinary toil for the support of the family. He early learned to do things, and to demonstrate the religion of His heart through His daily work. It was in school days that Jesus laid the foundation for a life of activity that led to His being described as “going about doing good”.

Then began His duties as teacher-physician. He established a school and accepted as students men and women of some years, often heads of families. These He trained to do things,—to teach, to care for the sick, to feed the hungry, to clothe the naked, to

Dr. Sutherland’s lesson at a Sabbath afternoon Faculty study

Folks Need a Lot of Loving

THIS poem, sent by a friend, expresses the sentiment of many a self-supporting worker, for with them life work is a love service.

Folks need a lot of loving in the morning ;
The day is all before with cares beset,
The cares we know, and they that give no warning,—
For love is God's own antidote for fret.

Folks need a heap of loving at the noon time,
In the battle lull, the moment snatched from strife
Half between the waking and the croon time,
While bickering and worrying are rife.

Folks hunger so for loving at the night-time,
When wearily they take them home to rest.
At slumber-song-and-turning-out-the-light-time,
Of all the times for loving that's the best.

Folks want a lot of loving every minute;
The sympathy of others, and their smile
Till life end, from the minute they begin it,—
Folks need a lot of loving all the while.

—Strickland Gillilan.

plant and to harvest. Some men in all ages have made it their study to avoid work, but Jesus has always given the invitation, Come unto me; I will show you how to do things.

THE REALLY great things of life cannot be done by one working alone. The smallest family is made up of two. As there must be cooperation to produce physical life, so there must be a blending of interests, a sacrifice of self for the sake of others in the development of all things spiritual. One of the most vital lessons taught in the school of Christ was that of cooperation. And until that lesson was learned, the power of the work was limited. When it had been learned, then there was no limit to the power. That result of cooperation is spoken of as Pentecost. It enabled the fortunate ones to do wonderful works of healing the sick. It made of those masters of cooperation marvelous teachers of the gospel. They taught with compelling power, and multitudes were converted. Perhaps not the least wonderful result of this cooperative spirit was the effect it had on men of means. People sold

their property and brought their money to the disciples, for they wanted it used in the spread of the message. Men like Barnabas put their means in the Cause and then gave themselves to the work.

THE experiences of Israel are recorded for our instruction. Our schools should teach men and women to do things for the Master, to do big things for the world. "Let your light so shine that men may see your good works." But pity some of us, if the flashlight should suddenly search out our

good works. We have been in the habit of doing so little for the Lord. We may go to meeting, but that is not doing anything. The church should not be satisfied with attending meetings; it should be establishing schools for the children, conducting classes in healthful dress and simple treatments and wholesome cookery. It should be caring for the sick and teaching the well to keep well. And in order to carry forward an active program of this sort there must be the closest cooperation on the part of members.

In the starting of rural centers for Christian activity several families are needed. A spirit of selfishness will soon break up these centers. Cooperation is the law of their life. In order to do the work required of us in this day and age, we must master that rare art of cooperation.

How and Where to Establish a Rural Center

B. N. Mulford

WE ARE told to go into desolate places of the South, and there, by wisely working the soil, to make the farm a garden

At the recent Faculty Institute

of Eden. When we first came to our farm on "the rim", we were told that it would not raise anything, but we are now cutting our fourth crop of alfalfa for this year, and the clover has been cut twice. People come to us for fruit from all over the county. The thing we have tried to do is to put God into the work, so that when people see our place they will not give us the credit, but will recognize that God has been working for and with us.

I believe in the sacredness of the soil, but it is easy for the commercial spirit to enter. Then we lose sight of our mission in this work. We should bear in mind that these farms are to us what the ark was to Noah. We should do our work efficiently and well, at the same time telling the story of Christ. When Jesus was here it is said that He went about doing good. His acts of kindness and His deeds of charity far outnumbered His sermons.

I do not see how a person who is consistent in his faith can stay in the city. "Out of the cities" is our message. In the beginning God placed us on the land, and it is His plan that His people live there. The farm should be our life-boat, our ark of safety, during the time of peril.

To carry on a community center it is necessary to have a farmer. We will need a builder in order to erect our own buildings. Then a nurse is needed, for we are instructed to care for the sick. We must have a school for our children and for the children of our neighbors, so a teacher is necessary. Such a group of people will make the work grow. They must cooperate; then the growth will be symmetrical.

There are many sections in which such rural work is needed, and the Lord has promised that our support will be sure. When properly cultivated the land will yield her treasures. We should choose a location where we can do the greatest amount of good. By giving our lives as Christ gave His life, this work will be a success.

Here and There

INTERESTING experiences are reported by Mr. and Mrs. Swallen concerning their work near Sewanee, Tennessee. "Sunday we had a big day in the valley. Everybody brought a basket dinner, and we ate on the meeting-house lawn. We had an all-day program, studying many gospel principles. At dinner time we demonstrated soy bean meat of our own make used in sandwiches, and to our surprise there was not a sandwich left. Many of the young people had a part in the program. There were health talks, a religious liberty talk, a musical program, and a recitation entitled, 'Out of the City to a Home on the Land'." These rural workers have opportunity to teach and to preach, to nurse and to feed the hungry, and recently they have taken into their home an orphan child, a little ten-year old girl who has had almost no opportunity for an education. The fifty-eighth chapter of Isaiah gives the rural workers' program.

MADISON made a call for carpenters to assist in the erection of cottages for the accommodation of students this fall. The number of applications indicates that the attendance this coming season will be larger than usual. As families come South for training, with a view to establishing rural centers, it becomes necessary for Madison to meet a different situation than it faced when the majority of its students were unmarried men and women. Two cottages are now in process of erection, and with a building crew of a dozen men, it is hoped to have at least four new cottages by the opening of the fall term. We are fortunate in having the assistance of Brother George Wallace who at different times in the past has come to the rescue when the School faced a building proposition.

—

A lady formerly a patient at the Sanitarium writes, "It is not only good for one's body, but it is good for one's soul to be associated with you people at the Sanitarium".

THE MADISON SURVEY

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A DELIGHTFUL service was conducted in Gotzian Hall last Thursday evening by Mr. John Benson of Nashville, president of the board of trustees of Travecca College, a neighboring institution which is training missionaries for home and foreign fields, and whose student body is very active in city missionary work. Mr. Benson spoke from 2 Timothy 2:15, emphasizing in turn the words *study, to show, or demonstrate a truth, thyself, approved of God, and a workman* that God can use for His glory. In this day and age many are studying to do as little work as possible. God's people must study to work. God wants workmen. According to Mr. Benson, a man may plow for the Lord as truly as he may preach for the Lord. It is as religious to cook proper food as to sing in the choir. God wants every man to find his place and then fill it. Mr. Benson and his daughter, much to the pleasure of the family, sang a number of songs used in their tabernacle meetings in Nashville.

A LETTER from Mrs. W. W. Brown, one of a group of workers near Rome, Georgia, gives a glimpse of the duties that fall to the teacher and community worker. Interpreted it says, "Come over, and help us." She writes:

We were recovering from sickness in our own family when a neighbor came, begging that I go to see his fourteen-year-old daughter who had typhoid fever. I found her in a terrible condition. After two days and nights of strenuous treatment, I told the family that to save her life they must take her to the hospital. They consented, provided I would go with her as nurse. The physician gave

the family little hope, but the Lord blessed the treatments, and in less than three weeks we left the hospital. I cared for her two weeks longer, and when I left she was about the house. The next week I opened school.

FOLLOWING the Alabama campmeeting, Mrs. Sutherland went to Lake Charles, Louisiana. There she will conduct classes in dietetics and cooking while Brother I. E. Seibert has charge of the dining tent. What better place than these annual gatherings for the study of principles of healthful living? Steps have been taken at each meeting in the Southern Union Conference that will mean increased activity on the part of the members of the church. A working church is the need of the day.

THURSDAY of last week was medical day at the Mississippi conference, held at Jackson, and Dr. Sutherland had charge of the meetings.

THE rural convention meets October 1-3. The first session is the vesper service Friday, and the subject of the hour will be, Rural Schools as Centers of Missionary Activity.

Interest In Goats

In the issue of August 11, of the MADISON SURVEY, you write about goats, and near the close of the article say this, "Let us tell you about ours." Go ahead. I shall be glad to hear. — A New York man.

Wife and I get the SURVEY and enjoy reading it very much. The work you are doing appeals to us. Concerning milk goats, how do you price a good doe, and what does a buck cost? We use only goat's milk. — An Arkansas reader.

In your issue of August 11, I note your little items in regard to goats, and you say, "Let us tell about ours". I do not know that I will ever wish to commit such a deed as to purchase a goat, but I have heard so much about your goats that I am interested in them, and would like to know something about them. And, of course, there is always the possibility that a fellow might do some unseemly desperate thing he did not intend to do on the outset. If you have any pictures you can send, or any printed matter, or other information, please pass it along, and I will greatly appreciate it.

—Editor of a Western Magazine

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Every Church Member an Active Worker

GUIDED by the example of the Savior, we feel confident that every member of the church should have a well defined program of missionary activities. The church in all ages has been commanded to let its light so shine that the Lord will be glorified through its good works. Seventh-day Adventists have learned to be active in the presentation of doctrines through preaching and the printed page. This is well, but it is not all that is required of them. Nor should we rest satisfied with such work

as can be done by a limited number of workers appointed especially for such activities. The Master's plan is that each one shall show his faith by his works. The world must needs see and feel, as well as hear, what we want them to know of the Redeemer.

the church whose activities cease with these will show no growth. The little light that it may have can easily be extinguished. When the relation of the church to the outside world consists principally of the presentation of theory by means of literature or the pulpit, the light is still hidden under a bushel. Men do not get the proper grasp of God through that form of presentation alone. There is to be a church whose activities will demonstrate the fact that it is working for others rather than for itself.

LET OUR people learn how to live healthfully, teaching to others what they have learned. Let them impart this knowledge as they would Bible instruction. Let them teach the people how to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids.

—*Educate the People*

For this object the laymen's movement has been organized.

IT HAS BEEN felt that active steps should be taken to educate laymembers for various medical missionary activities. The officers of the Southern Union Conference and its local conference officers are preparing to carry out the recommendations of the General Conference concerning nurses' training classes and schools of health. The matter was studied at the camp meetings, and resolutions were passed that will set the churches to work. These resolutions were prefaced as follows:

THE MEDICAL MISSIONARY, like the Master whose teachings he wishes to imitate, must be so filled with love for souls

No religious movement can long survive after its activities have become largely those of self-preservation. The divine principle is that he that works to save himself shall lose his life. It is the duty of every church to conduct a school for its children, but that is nothing more than a part of the law of self-preservation. Sabbath meetings and prayer services are necessary for the life of the church members themselves, but

that he will endure hardship, will be patient and tender with the sick, the afflicted and the disagreeable, and he will be willing to serve because of real love for humanity.

Seventh-day Adventists, by religion and choice, are eminently fitted for medical missionary activities, their religious convictions freeing them from the use of strong drink, tea, coffee, tobacco, other narcotics, condiments, flesh meats, unhealthful cookery, unhealthful dress, and unwholesome thinking.

All medical missionary work should be done as Christ did His medical work, first breaking physical bondage, that, later, there may be a grasp of spiritual truth followed by physical, mental, and spiritual freedom in Christ.

We are living in the last days and the end of all things is at hand. "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 by which the truth is to find entrance to the large cities. . . In every large city there should be a presentation of true medical missionary work." "This is a work that will have to be done before His people can stand before Him a perfect people."

Medical missionary work is a phase of of the message that can be shared by every church member. "Relieve the physical necessities of our fellow men, and their gratitude will break down the barriers and enable us to reach their hearts."

The Recommendations

It is recommended

1. That plans be made to place within the reach of every adult church member a training for practical nursing and medical missionary work.

2. That the plan outlined by the General Conference Home Missionary Department

for medical missionary training be accepted by the Southern Union Conference churches, and that as soon as practicable this course be given in each church.

3. That each church be organized and equipped medically to handle an Influenza epidemic, or any other epidemic that may occur in its neighborhood.

4. That we regard caring for the sick equally as important as any other missionary activity.

5. That each church be provided with at least one outfit for medical missionary work.

SINCE, generally speaking, Seventh-day Adventists refrain from the use of flesh meats, tea, coffee, condiments, and other unhealthful articles of diet,

It is further recommended

6. That in view of the serious times we are now in, every Seventh-day Adventist of this Union take his position as a progressive, and both advocate and practice the use of whole grain preparations, scientific and healthful cookery, and other phases of true diet reform.

7. That each church arrange to have qualified teachers conduct health schools or individual efforts for the upbuilding of its members.

8. That as soon as possible, each church develop a health-food bakery where whole grain preparations are prepared and where whole wheat flour, unpolished rice, and other natural foods may be secured.

9. That every city church be encouraged to conduct a vegetarian cafeteria, considering it a vital part of its missionary activity to feed people as God would have them eat.

10. That, as soon as possible, each congregation make provision for conducting hydropathic treatment rooms or a small rural sanitarium.

Getting Ready for Students

FOUNDATIONS are in for two more cottages. Madison has to push its build-

MEN and women who do unselfishly what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick restored to health, the sin-burdened relieved. —Our Sanitarium Work

ing program if all incoming students are to have a roof over their heads. It is a good omen when so many applications are received, for every student who is accepted at Madison ought to make a self-supporting worker somewhere in the South. Students are accepted with that idea. The need of workers is very great, so we say to all who are moved upon to come South for training. Come, and Madison will do its best to prepare you for some missionary activity. Every activity on the place except the harvesting of crops, the care of the sick, and the feeding of the family, is made secondary just now to the building of student cottages.

And while speaking of the need for room, there is another thought for our friends to consider. When eleven patients are refused admittance to the Sanitarium in one day because there is not a bed to receive them, one of two things must happen. Either the number of rural sanitariums conducted by self-supporting workers must be multiplied, or the Madison Rural Sanitarium must be enlarged. It is better to have many small institutions than few large ones. But in order to have the many small ones, there must be many trained workers. But we do not have this supply of nurses and physicians, teachers and cooks. Practically every institution in the South is in need of more of the right kind of help. That is the reason Madison rejoices to see people selling their property in the North and entering the South for self-supporting work. That is the reason that the Madison family will do almost anything to accommodate the applicants for a place in the School.

This summer the demand for room at the Sanitarium has been so great that at times patients have occupied every available spot about the place. There have been patients in the doctor's waiting room, in the matron's office, in the laboratory, on the porches, in the anesthetic and surgeons' wash-up rooms, and in school cottages. There was a time when the coming of patients could be controlled by correspond-

ence, but that is so no longer. They come without previous arrangement. What is your judgment? Shall Madison attempt to meet the situation, or will some of you come South to help?

Rural and City Work Combined

THE idea that city workers should be closely connected with a farm is being developed in North Carolina. Asheville Agricultural School has a rural sanitarium and a city cafeteria and treatment rooms. Mrs. Arthur Jaspersen writes:

"Our new work presents many perplexing problems, and it takes time to work them out. The sanitarium has been full all summer. Patronage at the cafeteria has been good, and the treatment rooms are getting started. The school opened last week with an enrollment of twenty. It is a real rural school. We have a few boarding students, and others are coming a little later. The question of adding to the sanitarium and the problem of transportation for our city workers is perplexing us just now."

More about Goats

SO MANY have asked questions concerning the care of milch goats, and their value as milkers, that we give the following from a recent issue of the *Farm Journal*:

I have a mixture of goats, but they are all from fair to excellent milkers. I am milking a young Saanen-Toggenburg now. She is my poorest milker, and gives about five pints a day. Her milk is very rich; it yields about one-fourth of a pint of good, thick separated cream.

My best milker is Nubian-Saanen, and gives a little better than four quarts a day when fresh. Of course, there are a few goats milking more than five quarts, and a very few have had test records of nine quarts in twenty-four hours. The record goats are not for sale, and the "five quarters" are far beyond the reach of my pocket-book, unless I should happen to raise one.

The does are easily handled, become very gentle and affectionate with kind treatment, and are always clean. I do not have

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to go around with a pail of water and a cloth to wash the manure off their udders before the morning milking; no hunting them over a 160-acre field at night, either. They have the run of the ranch, but are never out of hearing distance; so when milking time comes, I step to the porch door and call Nan or Babe, or the particular goat I happen to want, and up she comes on the gallop. I let her in, milk her, turn her out, then call another one in.

A thoroughbred Toggenburg buck recently joined the School flock of goats. He came from a herd at Silver Creek, Arizona, and is the gift of Mrs. W. T. Duke. He is a fine fellow, and Mrs. Duke has proved her interest in this Southern work in a very substantial way.

Here and There

THIS is the third successive year that the "Bend" has held a community fair, and we all feel very much pleased with the results. The exhibits this year were better by far in size and quality than heretofore, and the attendance and general interest, on the day of the fair, and during the period of preparation, show that ours is a progressive community. We have been told this by the county agent and others, and it pleases our pride. The best of the local exhibit goes to the state fair at Nashville. This is the first time we have aspired to this effort. The "we" refers to the community known as "the Bend," and by the Bend is meant the territory from Gallatin turnpike to the river, the

Madison School being located near the north side.

Professor K. C. Davis, member of Peabody Faculty, superintendent of Knapp Demonstration Farm, and author of a number of text books on agriculture, gave a very instructive lecture. He touched on a multitude of topics of interest to the general farmer, urging diversified crops, better stock, and the use of cover crops. He explained how to make a septic tank. According to Professor Davis, each farmer should plan to raise all he needs to supply the family table.

FLATWOODS School, located near Lawrenceburg, Tennessee, also takes a leading part in the development of community interests. Brethren T. A. Graves and Floyd Bechtel brought the exhibit of that community to the state fair. These things betoken the development of rural districts, and indicate some of the opportunities for progressive farmers who may be thinking of moving South.

AN ATTRACTIVE announcement comes from Pisgah Rural Sanitarium, Candler, North Carolina, located nine miles from Asheville, "a small, quiet and restful country home for the sick," under the same management as Pisgah Industrial Institute. Elder V. B. Watts, Bible teacher at Pisgah the coming season, has been telling people at some of the Northern state meetings of the need of workers in the South. He favored Madison with a visit as he returned to Candler for the opening of the fall term, September 22. He reports finding a good many people interested in self-supporting work.

Interesting

A Minnesota friend sends names for the Survey mailing list and a donation to the publishing fund. He writes, "I feel that the idea of issuing the little paper is God given, and that much good will come from it. I wish I were a student of the Madison School. We have listed our farm for sale, and hope soon to be in training."

Over eighty names for the mailing list came from one reader who wants his friends to have the Survey. That is a commendable effort to cooperate.

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Raising Money for Laundry Equipment

Some reasons—Bits of history—A cooperative scheme

THE SECOND book of Kings gives, in very graphic language, some incidents concerning the school work of Israel in the days when its educational system "proved to be one of the means most effective in promoting that righteousness which exalteth a nation". There is found the story of the great teacher Elisha superintending the diet of his students and counseling them in regard to their gardens. One catches a glimpse of the medical work carried on by the combined efforts of students and teacher under the direction of that teacher-physician to whom the wealthy of the earth came for healing. We read of the erection of buildings by the cooperative efforts of students and teachers, the students themselves on the occasion described, taking the initiative in procuring building materials. There are indications of great alertness on the part of the student body, not in races, games and sports, but in productive activities. They have been trained to meet the problems of life.

All these things are written for the learning of those who, today, are students and

teachers in our schools, and likewise for the greater body of patrons of our educational efforts. In our schools should be seen the same zeal that Elisha, by his life of devotion to the cause of education, was able to put into his students. As we bring school and life together, we will find a response

from our students similar to that given Elisha by his students.

A Gradual Growth

WELL, "well," said a Nashville business man recently as he looked about the place, "I never supposed that this old farm would ever see such transformations".

He knew the place before it became the home of the Madison School. It was an old, run down farm; now it is the center of numerous activities, all contributing to the training of men and women for a similar work in other rural sections. The development of such a "school of activities" makes a strong appeal to on-lookers. One of the best known educators of the States was quoted recently as saying to another educator, "I want you to see Madison, for it is the biggest little school I know anything about". Not big in numbers,

You may Help from a Distance

THIS issue of the Survey outlines a plan whereby friends at a distance may assist the working force at Madison—its students and its teachers—to provide better facilities for the education and self-maintenance of men and women who are in training for self-supporting missionary activities. In anticipation of your hearty cooperation, we thank you cordially.

or acres, or buildings,—small in all these respects that are sometimes taken to indicate bigness—but big in doing things and in training men to do things.

The laundry like all other departments of the School began in narrow quarters and was done in the old fashion way:

“Rub-a-dub-dub
Three *girls* in a tub.”

And were it only students' washing that demanded attention that might still be done in the primitive way. But the School includes the Sanitarium that contributes laundry from forty to fifty beds and hydrotherapy treatment rooms. There is also a city treatment room and a city cafeteria. To this add the laundry of the School and School family, and to some it seems a marvel that, in spite of the strong desire to retain simple methods of work, machinery has not been installed before this.

GENERALLY speaking it is more difficult for women students to pay expenses by labor than for men.

and for that reason all lines of household work belong primarily to the women. But the family has grown out of proportion to the number of its women. The work became too heavy for them with their other duties, and men were drafted into the laundry. But there is outdoor work for the men, more than they are able to compass. Madison has a big family to feed. Crops must be planted, cultivated and harvested. There is a food factory, the dairy and the shops, an extensive building program, and a multitude of other things for the men of the place. In the present laundry problem one fortunate thing is that the building now used is large enough to accommodate the machinery. The only extra buildings needed will be a boiler room and a small dry room.

How Shall it be Done

IF MADISON is a self-supporting institution, as it claims to be, why then does it not furnish this equipment, and say nothing to us about it? Sometimes that question is asked, and it is only fair that you should understand the situation. The Madison School was established to put training for self-supporting work within the reach of any man or woman of sufficient age who is willing to work to meet expenses. It has never yet closed its doors to any applicant, otherwise qualified, who lacked money to meet expenses.

The reason Madison has been able to offer education on this basis is because of the willingness of its Faculty to sacrifice in the matter of salary. By living economically, by raising on the farm a large portion of the food for the family, by closest cooperation in matters of finance, the School has been self-sustaining. It has never drawn upon any or-

ganization to meet running expenses. It has maintained itself, and has assisted hundreds of students by its own productive industries.

MADISON has been blessed with a great many friends, men and women who have watched the growth of the institution with keen interest, and to whose generosity the School owes much in the way of buildings and equipment. Cottages for housing students and workers are the gift of interested friends. Gotzian Hall, Kinne Hall, Sanitarium buildings, Gotzian Home, all came because of the generous attitude of friends. Many accepted the statement:

Every possible means should be devised to establish schools of the Madison order in various parts of the South; and those who lend

When Students Take the Lead

THE SONS of the prophets said unto Elisha, Behold now, the place where we dwell is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. — 2 Kings 6:1-3

And in this manner was the building of the new school accomplished.

their means and their influence to help this work, are aiding the cause of God. I am instructed to say to those who have means to spare, Help the work at Madison. You have no time to lose.

Madison is doing the unusual by giving students opportunity to work for an education. To make this possible the Faculty has worked without a stipulated wage, thereby contributing to the institution during the past fifteen years over \$100,000.00, basing the estimate upon what they would have been paid for similar services in our other denominational schools. They have done what they could. They cannot be asked in addition to this to equip the School, but we do feel that we have a right to ask the assistance of friends at a distance when it comes to the matter of furnishing equipment.

A Meeting to Lay Plans

REPORTS from the Laundry Equipment Committee showed that it will cost \$2500.00 to purchase and install the machinery. The women students had a meeting by themselves, and assumed the responsibility of raising among their friends the money for a filter. Cumberland River water must be filtered, and the filter will cost \$375.00.

The men students also had a meeting, organized for work, and agreed to become responsible for the boiler house and dry room, which will cost another \$375.00.

The Faculty organized for a similar campaign, assuming a double burden, \$750.00, the price of the Extractor. And Doctor Sutherland agreed to raise \$1000.00 for washer, boiler, engine, and shafting.

Arrangements were made for a LAUNDRY SPECIAL of the SURVEY to tell the story and save time and expense in letter writing. Each group of solicitors will have a weekly meeting to report letters written and donations received. Naturally, there will be a little spirit of rivalry to see which division first reaches its goal. After reading this, if you receive a letter from some one of your

Laundry Equipment

Women Students' quota, The Filter	\$375.00
Men Students' quota, Boiler House	
and Dry Room	375.00
The Faculty quota, Extractor . . .	750.00
Dr. Sutherland's quota, Washer, Boiler,	
Engine, and Shafting	1000.00
Total	\$2500.00

friends, soliciting a donation, you will understand the reason.

How to Send the Money

EVERY ONE who contributes to the laundry equipment fund is entitled to a receipt from the School. Some will receive letters from members of the School family asking for a donation to some specific part of the equipment. When you respond to such letters, send the money to the one who solicited you, and he will return to you the School's receipt. This will show that the money has been turned into the institution and credited to the particular part of the fund that you specify. It will be a pleasure to students, and to Faculty members as well, to feel that you are cooperating with them in their personal endeavor.

OTHER readers of the SURVEY and friends of the institution will prefer to send their contributions direct to the Nashville Agricultural Normal Institute, Madison, Tennessee. When this is done, please specify which section of the equipment fund you prefer to help. All money received by the School, through whatever channel, will be received by the institution.

We are taking you into our plans. It is the first time an effort of this kind has been launched. Reports of progress will be given you from time to time. The need is keenly felt, and we shall have to keep at this campaign until the amount is raised. With all the other things on hand, we hope this can be accomplished in a very few weeks. We will be pleased to have you tell us what you think of the plan, and how much you can donate.

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Pledges for Laundry Equipment

SOME may be better able to pay later than now. Pledges will be acceptable, if made payable by the first of January, 1921. Make checks or money orders payable to the Nashville Agricultural Normal Institute, Madison, Tennessee.

AN INTERESTING and profitable occasion is reported by Dr. Sutherland, who attended the medical missionary conference conducted by the staff of Columbus Rural Rest Home and the Columbus, Ohio, church September 24 to 26. Such efforts to educate laymen for greater activity along medical missionary lines should be encouraged.

MRS. SUTHERLAND brings an encouraging report from the Louisiana camp-meeting held at Lake Charles. This was the third state meeting at which she conducted class work in dietetics and cooking, and the interest on the part of the people in better food for the home table is one indication of the openings for women qualified to teach these subjects. As one of the physicians said, "We ought to have a dozen women teachers in the field all the time. Our people want to do the right, but they do not understand the laws of health and the proper preparation of foods".

PROFESSOR Barnard and Miss Watts, of the General Education Board, who are associated with the Tennessee Department of Education, spent several hours at Madison during the week. The thing that impressed them was the fact that so large a part of the Madison work is planned to bring students face to face with life's problems.

Instead of limiting their visit to school rooms, as they had in mind when they came, they found themselves in the shops, in the food factory, at the Sanitarium, on the farm, in the dairy department, and elsewhere, watching students as they were meeting practical every-day duties.

A SIGNIFICANT expression is used by Brother M. V. Downing, writing concerning the educational effort with which he is connected near Hope, Arkansas. He says, "We are getting along very nicely. We have disposed of the church property in town and have forty acres of land south of Hope. We expect to locate the school on the farm, and shall make an effort to work the city from the country, instead of working the country from the city." He wrote also of several people who had left California, where he is visiting, expecting to reach Madison in time for the opening of the fall term.

MADISON welcomed Elder L. E. Wellman and family of Pomona, North Carolina, into its midst last week. Elder Wellman is Bible teacher for the coming year.

I HAVE spent the summer visiting camp-meetings in the North in the interests of the rural work. I find a greater desire than ever before on the part of our people to have an active part in the work. There are two hundred counties in the Southeastern Union alone in which we have not a representative, and possibly five hundred considering all portions of the South. I have been laying these facts before our people and asking them to give liberally for the support of the rural work," said Elder V. B. Watts.

The Laundry Fund

AS YOU read these last lines of the paper, please decide to which part of the laundry fund you will contribute, and send your donations while the thought is fresh in your mind. If you have a friend in the student body or on the Faculty send it in his name; if you have no personal acquaintance, send it to the institution. In either case you will receive acknowledgement and a sincere thanks from the School management.

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No. 41

The Thirteenth Annual Conference of Rural School Workers

TWO DAYS crowded to the limit with a most profitable study of missionary activities in rural schools and rural-city centers, by a company of self-supporting rural workers and brethren and officials of the conference — that was the convention of October 1-3, 1920. And after it was over and the hand shakes and farewells had been given, Brother Staines, home missionary and medical secretary of the Southern Union, summed it up by saying, "With one exception I have attended every rural conference held at Madison during the past thirteen years, and I think this was the best one of all. The Lord has been doing wonderful

things for the rural workers. I am especially interested in this layman's movement, and I believe that God will call forth hundreds and thousands of members from our churches to help finish this work."

The annual convention originated in the early days of Madison and the rural schools, when men and women went out into isolated places, threw in their all, built up a work in the midst of difficulties, and struggled against many hardships. The annual gathering was the home-coming of these workers. It was the event of the year toward which they looked from the close of one convention to the announcement of another. As one of the pioneers in this work said this year, "The way sometimes seemed hard, and we looked to Madison to stand back of and inspire in us a courage to go forward, and we miss it when we do not have the opportunity of attending a convention".

In the early days rural school companies came as units, but as numbers have increased, and especially as the centers have become more scattered and railroad rates

Convention Topics

- Rural Schools as Centers for Missionary Activities — Miss DeGraw
- The Part Laymen and Self-supporting Work Should Play in the Closing Message — Elder J. L. McElhany and Dr. G. T. Harding
- City Work from a Rural Base — U. E. Whiteis and Miss Mabel Robinson
- Medical Work in Connection with Rural Centers — Dr. O. M. Hayward and B. N. Mulford
- How Start and Maintain Rural Centers — Experiences related by Rural Workers
- How Increase Rural School Donations in Proportion to the Needs of the Work — Prof. John Thompson, Elder McElhany, and Prof. Floyd Bralliar
- Rural Centers Solving the Food Problem — I. E. Seibert and Mrs. Sutherland
- Agricultural High Schools and the Smith-Hughes Act — Prof. C. F. Alden
- Medical Missionary Volunteer Units — Mrs. Lida Scott and Mrs. Druillard
- Cooperative Methods in Self-supporting Work — A discussion
- Why Are Not More Rural Schools Started — Prof. John Thompson, Elder McElhany, and Dr. Sutherland

have ascended, it has become necessary to limit numbers to representatives. This has been done with regret, and the idea was expressed this year that, possibly, another year arrangements might be made for *all* to again come together. What a pleasure that would be.

Each year added interests appear on the program, and new faces are seen in the assembly. To illustrate: This year the Columbus, Ohio, church has taken active measures to become a working church, uniting its medical missionary interests and other progressive elements for the upbuilding of the entire church. And so it followed that from the Columbus church there came a delegation to the convention of the Pastor, Elder C. F. Ulrich, the leader in city treatment room work, U. E. Whities, Dr. G. T. Harding of Columbus Rural Rest Home, and Elder P. J. Laird, chaplain of the same institution. The keen interest and the practical experiences of these men added much to the conference.

There are few men who have had a more intimate acquaintance with both rural and city activities in the South than Dr. O. M. Hayward, of Reeves Farm Sanitarium, Reeves, Georgia, and in his paper he spoke from the heart. Some faces that we expect always to see were missing for one reason or another, in a few instances because of illness, in others because of school duties that could not be postponed. It was a pleasant surprise, on the other hand, to see some in attendance at this meeting for the first time in years. Among these were Professor C. L. Kendall of Kensett, Arkansas, one time a member of the Madison Faculty, and Mrs. Glenn Klady of Berlin Heights, Ohio.

Rural Schools as Centers for Missionary Activities

THE SABBATH evening session was devoted to a study of the type of school needed in rural districts and the activities centering about such schools.

To many the term school means little more than a room fitted with desks, black-

boards, and books. It is a place for the children to study *about* things and to learn *how to avoid doing things*. But that is not God's idea of a school. We are told, "A school should have agricultural and manufacturing establishments". "Schools should have land for cultivation and workshops under the direction of competent men to instruct the students." "Students should have employment and necessary exercise out of class hours, and for this there should be establishments for various branches of labor." "Students should be trained to manage all the different kinds of work connected with printing." "They should be taught to make tents." They should learn to cook, and to sew, and to build houses, so that in turn they may teach these things to others among whom they may live. "Small sanitariums should be established in connection with all our larger schools." Students should be taught to raise their own foods, to properly cook their own foods, to can food for winter use, and to manufacture health foods.

EDEN was a school, a school of life and activity. Everything connected with man's life on this earth circled around that school. And, "under changed conditions, true education is still conformed to the plan of the Eden school".

A School, then, cannot be merely a group of Adventist families living close together in some community, carrying on their farming and other pursuits in the common, ordinary way, with a little school in a nearby school house, taught by an Adventist teacher, isolated, alone, pouring into the minds of those children a little arithmetic, a smattering of grammar, and isolated facts concerning the earth they live in and calling it geography. That is not a school according to the plan for God's people.

In addition to teaching ordinary subjects, a school is a place to learn how to live, how to keep well, how to treat the sick; how to make clothes from the wool, the cotton, or the flax, to the finished garment; a place to learn to make the shoes you wear and the house you live in; a place to learn to raise the food you eat, and how to show others to do the same; it is a place to learn to live and work close to other people, to see the good in them instead of the faults, and a place to learn the wondrous art of cooperation. *A school is a living thing.*

THERE have been some real schools in this world. Abraham had one in the land of Canaan. It was an industrial institution, located on the land, raising the food of the family, teaching men and women to be practical missionaries, training heads of families to carry out the plan of God that places every man on the soil. That was Abraham's school, a school of activities.

Elisha had such a school, a school of the prophets, which taught the students how to pray, and at the same time how to earn their living by the work of their hands. It solved the problem of self-support. It taught cooking, gardening, building, the care of the sick. It reached the mighty of other nations through its rural sanitarium. It was such a school as moulded and shaped the life of David. As *Education* says, "It was one of the means most effective in promoting that righteousness that exalted the nation". It was a school of activities, just such a school as Adventists should have in many, many places. Just such a school as every one of our rural schools should be.

Jesus, Himself, conducted such a school, a training school that taught students to live, and to carry life and health to men of the world. Jesus was a house builder for the sake of connecting daily life with spiritual life. He was a healer of common diseases, not because He was sick, but because He wanted, through His system of education, to come close to men in their daily problems.

Paul, who says that he carried forward the work of his Master from the place where Christ left it when He went to heaven, conducted a school of activities. Lest he should burden the new converts, he earned his way by work. He set the example of a minister coming in personal touch with the laity, when he sowed tents with Aquila.

SUCH school work in your community will put your little home town on the map. It has done that in some localities. As a man in the city told me recently, "Your work at Madison began in such an inaccessible place that I felt sorry for you. Now it is known from Nashville to Pekin". Literally so, for of the commission of sixteen Chinese educators sent by the Chinese government to the United States to study its educational system, the eight who came South were advised to visit Madison. And

the thing that most impressed them was the close connection between school and life activities. They wanted to know about the religion that makes such a system of education possible.

Every rural school should be headquarters for the distribution of literature, health literature, religious literature,—if you can make any distinction—educational literature, all our good books and papers. Encourage people to come to you for literature. If you heal their disease, you open the way and create an interest for health literature. Give it to them; sell it to them. When you conduct classes in dietetics and cooking, have literature for them to take home that will help them to prepare food properly.

The school of activities is possible only when the workers have learned to cooperate to the fullest extent. They are not one-man affairs. We must pull together. The power of Christian education is limitless. But there is not much room in the system for individual aggrandizement.

The Part Laymen Are to Play

ELDER McELHANY read Isaiah 60:1. In a time of great darkness, God's people are to arise and shine. To arise, calls for activity. God cannot use inactive men, but when His followers arise, then He will bless their efforts. According to Paul, we are to be ambassadors for Christ, going to people as Christ Himself would go to them were He on the earth. The forces of the denomination are now turned toward enlisting the whole army of laymen in an organized effort to give the message to the world, for "the work of God in this world 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".

God sends every believer into the world to do a special work for his Master. The Son of man came to seek and to save that which was lost, and that is to be the mission of each one of us. In the days of the early church, persecution scattered from Jerusalem all believers except the apostles. Acts 8:1. These lay members preached and healed throughout the land, and great results

followed. Acts 11:19. Some have the idea that if only they were ordained as ministers they would do a great work, but the great work here described was done by laymembers scattered from the big center by persecution. Then after a time, a minister was sent to bind off the work they had been doing. Verse 22. The remnant church will do a similar work.

As in war times there were soldiers and slackers, so in the church there are active workers and those who excuse themselves from responsibility and stay behind. According to Matthew, it is only he that *doeth* the Father's will that goes into the kingdom. Jesus set the example when He *went about doing good*, and concerning His followers He says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me". It is a case of Do, Doing, Done.

People separate into two classes. They may look very much alike, but one class is composed of the "Do-somethings", the other of the "Do-nothings". The General Conference Committee became very enthusiastic over the study of plans for medical missionary work, and out of this grew the plan for ten days' class work in the churches to fit members for medical missionary activities. The denomination has taken a stand to enlist every member in the work of God. Not all can be hired; some must work on a self-supporting basis, but however he works, every Seventh-day Adventist should be a medical missionary.

By little acts of kindness, by relieving physical distress, we may break through prejudice. I long to see all our people doing these things. We must learn to love humanity for humanity's sake. God so loved the world, every man in it, that He gave the life of His Son. We need that same love.

Dr. Harding seconded the lesson given by Elder McElhany, and Elder O. R. Staines outlined the series of lessons prepared for the ten-days' classes in the churches. He called attention to the third verse of the one

hundredth Psalm, which in the Danish version reads, "Thy people shall *volunteer* in the day of thy power".

"Not one in one hundred of our people are yet doing this active work. Our churches must be aroused, and some members must be transplanted to other fields where they will make a more vigorous growth," said Dr. Sutherland. "It is well that we are awakening to the necessity of greater activity on the part of laymen."

Working Cities from Rural Centers

OUT OF the cities is a message that all our people should be giving. Brother Whiteis of Columbus told of the work he has done for years in conducting city treatment rooms, and of the necessity he now sees of having a rural base for the workers, and strengthening the work of a few men by gaining the cooperation of an active church membership.

Dr. Harding of Columbus Rural Rest Home, an institution for the care of nervous cases, has recently moved from the city to a beautiful place in the country. The way opened, providentially, to secure a splendid property for the price asked years ago, although \$20,000.00 worth of improvements had been added in the meantime. We are told that when we are ready to take the step, in many places such property will be found. He told of the remarkable openings for work, and of the desire to closely associate city and rural enterprises. The lesson of cooperation is a lesson these workers feel the need of mastering. It is difficult to find nurses and others who will throw heart and soul into a work, and stay by the job when times are hard. A cafeteria should be opened in Columbus, and these men stand ready to cooperate in this enterprise.

MISS ROBINSON related the experiences of the Nashville cafeteria and treatment rooms in their efforts to operate without a country base, and the benefit derived from the final solution to do the city work with Madison as the base.

"Many plants are to be established in the cities of America, and especially in the Southern cities." "Let centers of influence be made in many of the Southern cities by the opening of food stores and vegetarian restaurants." "Repeatedly has the Lord instructed us that we should work the cities from *outpost* centers."

These were some of the basic statements made. Then attention was called to the fact that workers keep in better health if they spend the nights in the country. Spiritually, workers are in better condition for their city work if they have daily contact with the works of God in the country. From the country base should come fresh vegetables for the cafeteria, and there the whole wheat bread should be baked. Financial problems are lighter when the workers live at a rural base. The help problem is more easily solved when city work is carried on in cooperation with a school and sanitarium located in the country.

ELDER McELHANY told of experiences in the San Diego cafeteria, of the calls for class instruction in dietetics and cooking, and then asked, If all this is to be done for the cities, what should be done for the small towns? Here lies a broad field for the small churches and for solitary families who are imbued with the spirit of the health message. When a family accepts the Sabbath there should follow a radical change in the home, and every home should become the center of instruction to all who visit it. A Bible worker should not confine her efforts to the parlor; part of her work lies in the kitchen. Hers is an all-round message, of which health reform is a part. It is a big program, this one ahead of us, and it involves the education of every church member for active service.

"I know from personal experience," said Dr. Sutherland, "that the churches of the South are ready for the plan that has been outlined by the president of this Union".

Medical Work in Rural Centers

DR. HAYWARD who has spent years in medical missionary activities in the

South land, both in its cities and in rural districts, says medical missionary work is "a calling, not a profession". His paper, setting forth these ideas, was full of inspiration. Would that we had space for it. Here are a few of his thoughts.

THE SAVIOR'S healing work sprang from basic love. It was always the spontaneous expression of His compassion. There was no *price* for His operation on Bartimeus. He was not out to make a living. His plan was simple. With the means He had, He endeavored to meet the pressing need without apologies to man, to church, or to association. If fasting and prayer were needed, He had time for them. If clay would help, His fingers could mix it.

Two ideas should take deep root in our minds. These are our greatest need, our most important preparation. First, in principle, medical missionary work is purely a service of love. Second, in practice, it is for the follower of Christ to do the best he can; with the means at his command to meet whatever human need he may discover.

The medical missionary will not barter away his high calling for cash. People practice a profession, and charge for it. Medical missionary work is not a profession, *it is a calling*. As surely as you set a price on it, you lower the calling to the level of a purchasable commodity. You cannot commercialize the ministry of healing; it is a calling of God. It cannot be acquired or purchased. "Thy money perish with thee," said Peter.

The medical missionary will not represent to be what he is not. There are two great don'ts for medical missionaries; don't barter away your calling; don't pose as something you are not.

There are some differences between Christ, the Medical Missionary, and ourselves. We shun work. "*I Work*", was His nature and impulse. We seek short cuts. He was an obscure, contented tradesman for many years. We take glory to ourselves. Looking up to the Father. He said, "I have glorified Thee on the earth".

"Medical missionary work is the gospel in practice." There is much knowledge concerning health and disease which our rural school workers should possess. It should be a part of their gospel. In a perfected plan, there would be developed, here and there

among many small rural centers, a few larger institutions, from which the small centers might obtain help quickly. These larger centers, which should always be in the country, should also be related to urban missions, established on the same gospel principle as the rural centers. But to the little farm school has been reserved the opportunity of presenting to the world the most perfect illustration of true Christian medical missionary work.

MR. MULFORD gave personal experiences in connection with the work of the rural sanitarium connected with Fountain Head School, and told of the willingness of physicians to cooperate. Seven rural schools have undertaken to conduct treatment rooms or small sanitariums, and in every instance the medical work has been a decided asset to the school.

There was a vigorous discussion of rural school methods. Our rural schools have not served their time, but they should offer lines of work not found in other schools of the community. They should connect school and life activities, else there is no excuse for their existence. Mrs. Sutherland told of the influence radiating from some of the rural schools as she has met it in association with people living in nearby communities. With the present demand for teachers, had we the trained workers, we could readily place several hundred teachers in the South, and place them where their special lines of teaching would be appreciated.

Several of the rural workers spoke of their need of further training. Conditions surrounding many of the rural schools have wonderfully improved since the schools were established, and it is found that work in rural centers calls for continued growth and improvement. Brother T. A. Graves put it this way: "Our greatest need is to have a new vision. Sometimes we are inclined to become discouraged. We need the inspiration of such meetings as this".

There was expressed the need of a thoroughly qualified man, one sympathetic with rural work as the result of personal experience, who has time to visit the rural centers, to advise and assist in plans for advancement. There is need of a man in the general education department who will be free to give time to rural school work.

Rural School Donations

AT A MEETING of the General Conference Committee in 1914, a plan was formulated for the financial assistance of schools needing some help in the form of equipment. According to this plan, a donation was to be taken in all churches of the United States, once each year, for the advancement of rural schools of the South. Some disappointment has followed this action, owing to the small amount of money that has been received. A good many churches reported that the matter was never brought to their attention, and others that they were discouraged from donating. Prof. Thompson, educational secretary of the Southern Union, gave what he considered some reasons for the meager response to the call. It is admitted that due publicity has not always been given; that, in some instances, people have withheld means because of misunderstandings of the work in the South. There was a free discussion of difficulties and misunderstandings, and it is generally felt that better acquaintance, and closer association on the part of our people with the rural school workers will bring a stronger response to the call for means. "As I listen to the reports of the work of these hill schools," said Elder McElbany, "I wish we might see hundreds more of them started".

The South is called the great training station of workers for foreign fields. Therefore, the more we do to forward the work in the South, the more we are doing for world work in general.

"I believe that this meeting marks a turning point in our work," said Elder Martin, president of the Tennessee River Conference. "A tremendous work can be done when we pull together."

Speaking of the friendly relation between rural schools and Southern conferences, Elder Hubbard, pastor of the Nashville church, said, "If our men in the North understood it, if they could have the same personal touch with the workers as we do, they would have the same friendly feeling for it that we do".

"I love the self-supporting work, and I love what we speak of as conference work," said a man, the head of a family, "and in all the months I have been a student at Madison, I have never heard an unkind word spoken against the conference work". And his statement was seconded by others.

Solving Food Problems

THE OPENINGS for introducing healthful diet, and the wonderful opportunities for our school people and for laymen in the churches to give the gospel of health and right living, were spoken to by Brother I. E. Seibert and Mrs. Sutherland. Mrs. Drmillard followed with an explanation of the foods put out by the food factory and Madison's effort to assist people, not only in raising foods, and in demonstrating proper diet through city cafeterias, but likewise in following the advice for the South, "Let there be facilities for the manufacture of simple, inexpensive health foods".

Elder McElhany quoted Dr. Barrows, president of the University of California, as advising us to set our dietitians to work. For Seventh-day Adventists have a diet message for the world. During the war, Dr. Morgan told Madison that this School could do no greater service for its country than continue its program of teaching men and women to handle the food problem.

Medical Missionary Volunteer Units

MRS. SCOTT, secretary of the Volunteers, gave the history of the effort to direct nurses into missionary activities, instead of leaving them alone to cope with the commercial world, and of the financial assistance that has been rendered new self-supporting enterprises during the past year.

Dr. Sutherland explained that Madison now admits for nurses' training only those men and women who wish to devote their services to missionary enterprises. Madison as a school is giving everything to the up-building of medical missionary work. It offers an education for a similar purpose, and consequently it feels justified in asking those who accept of its training to work on a similar financial basis, and in the interests of the same great movement.

There followed reports of the treatment rooms at Louisville, by J. T. Wheeler, of activities in North Carolina, by C. M. Rasmussen, in Birmingham, Lawrenceburg, and elsewhere, and the backing given by the Medical Missionary Volunteers. Elder E. T. Wilson of Asheville Agricultural School and Sanitarium said, "I am convinced that every Seventh-day Adventist should be in training for service for the Lord. We feel very grateful for the M. M. V., and believe that it is a great blessing to those who are going into this sort of work."

Agricultural Teaching and the Smith-Hughes Act

PROFESSOR C. F. ALDEN, one of the first to go from Madison into rural school work, spoke as follows:

A FEW years ago Doctor Claxton and Mr. Foght, his assistant in rural work, attended a rural conference here at Madison. They were interested in Doctor Sutherland's methods of rural education, and out of that visit came the idea of this Smith-Hughes Act. There are some very peculiar and interesting things in the Act, especially to those who are acquainted with the work at Madison. For instance, there is the three-hour study period. In other words, the United States government will not appropriate one dollar from the fund to teach Latin or Greek, but it will go any length to teach young people country life, the love of the country, and to get out of the cities.

Is God in this thing? I have been impressed, as I work with men in carrying out this Act, that God is in this work of keeping our young people, God's young people, on the farm. God is working with these men; He has been in their council chambers, and He has dictated some wonderful things in this Act. They are appropriating money to keep young people, our boys and girls; in the rural communities; they are trying to keep them out of the cities where the young people become, not a help, but a great problem.

Doctor Claxton was practically the author of this Act. He is placing teachers of agriculture and country life in various communities of the United States and Alaska, to teach young people to love and appreciate country life. It is the love of truth that is going to hold us; it is love of country life that is going to help us through perils just ahead.

The teachers in these agricultural high schools stay with the boys for three hours a day, and this three-hour period is proving who are the real teachers. Some groan, but the requirements are that three hours must be given by them to the young people. Under this Act, every teacher must either change his method of teaching, or quit.

Old methods will not work with the three-hour class period. Teaching must be made a part of life. The teacher in agriculture takes his students out in the field; the forestry teacher takes his boys to the woods;

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the gardener to the garden, and the animal husbandry teacher to the barns. And this must be continued twelve months in the year for three hours a day. And when you take your boys to the field during part of the class hour, it requires that they have their overalls on. This is real life, and the boys are a working gang. It puts a different aspect on school when you must wear overalls during class time instead of "dolling up".

Doctor Claxton, after spending some time here, stated before a group of university presidents that the only real rural schools in the United States are the Madison rural schools. There are many trying to have rural schools, but the only real rural schools are schools that have the principles taught at the Madison School. He advised Doctor Payne to visit the schools, and he did. These are hunting for truth, and they want the real remedy for our educational problems. The fathers and mothers of this country, many of them, do not want their children swallowed up in the cities.

I am thankful those men came here, and that God directed them here. Many, many thousands of boys and girls all over the United States have been benefited because of that visit. Every state in the United States is receiving of the blessings that were given here at that time.

These principles are divine. I sometimes wonder why they are appreciated less by our own people than by many other people. Other people, coming in touch with them, throw up their hands and say, "Eureka, this is the thing!"

In the ordinary recitation period you cannot touch the boys and girls. To come in closer touch with their lives, we must have more time. I hope the young people here will appreciate the opportunity they have in getting these divine principles. They will

give you the ability to cope with problems that are facing the world, and will make of each of you a Jonathan in the time of peril. Let us embrace the principles, for they are divine.

The Convention Closes

IT IS impossible to give more than a glimpse of the doings of the Conference. One needs to be in the assembly to appreciate the real spirit, the warmth, and the glow of enthusiasm. "I greatly appreciate this gathering," said Elder McElhany. "It has brought courage to me. The future is bright with the promises of God. We are entering upon a new day. In the future we shall see developments far beyond our most sanguine expectations."

A conviction settled upon all that we have reached a time when we must understand that these rural centers, called schools, are but a type of the coming Seventh-day Adventist church. This church cannot content itself with the presentation of theory. It must express its belief through such activities as treatment rooms, rural sanitariums or rest homes, modest places for the manufacture of health foods, vegetarian cafeterias for serving the public, a farm base for these activities, a real back-to-the-country movement. A living church not only teaches doctrines from the pulpit and by the printed page, but it shows people how to flee from the perils that threaten the cities. It will put into practice the message to get out of the city.

In view of labor problems, and great commercial and industrial upheavals, the church should teach that the true kings and queens are fathers and mothers who live in the country and who cooperate in carrying forward the work of a living church, with a genuine school, a sanitarium, and all related activities. We have been told that if many more students were learning in such schools, this work would become a theatre to the world and the end would quickly come.

This was the vision with which the convention closed.

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My Father's Business

NEW PEOPLE are joining the Madison family, and a number are deciding what line of life work they will enter upon. They have come South because of openings for missionary activities in this section of the country. We have been told to "take hold of this work. Give no place to discouragement. Do not criticize those who are trying to do something, but go to work yourselves". There is a place for every one of God's people somewhere in His great vineyard. It is a place of activity,

not a place to sit still. If we are sons of the King, it is time for us to be about our Father's business. And, if we are ready to do His business, we will be in just the place He wants us to occupy, and ready for the Power to be turned on that will make our work effective.

There is a great work ahead of us. "The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us." One part of that message is the call of people from the cities, and the location of families on the land. Church members are to be aroused, for the work of

God in the earth will never be finished until laymembers are doing their duty. "God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field (the South) to improve lands and to build humble cottages for themselves and their neighbors."

Educate Laymen

THERE should be no delay in this well-planned effort to educate the church-members. . . Nothing will so arouse in men and women a self-sacrificing zeal as to send them forth into new fields to work for those in darkness. Prepare workers to go out into the highways and hedges.

—*Methods of Labor*

THEN, we are told 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". And as Madison encourages people to come South, it becomes necessary for the School to provide training for all members of the family. It is a wonderful thing for a school to accept entire families, —fathers, mothers, and the children. If this is to be a success we must go into it with the whole heart. There is a great work to be done, and this calls for reformatory methods. "There is to be a great reformatory movement among God's people."

ONE OF the most encouraging features of the effort, especially when it seems too big to be met by human forces, is the promise of the companionship of angels.

From a chapel talk by Dr. Sutherland

"Thousands upon thousands, and ten thousand times ten thousand angels are waiting to cooperate with members of our churches" that people may be prepared for the times just ahead. That is almost more than one can believe, but it is God's way of telling us that the work we have ahead of us is a miraculous work. It is to go with great power and great speed. When the church is aroused, its work will appear to the world as nothing short of miraculous.

It is a marvelous thought that God, our Father, the Creator of worlds, who is able to do all things, has so ordered that in this world He will do nothing except as He works through men and has their cooperation. He gives us the opportunity to play an active part in all movements. It is as co-laborers with God that we are prepared for the kingdom. That is why, at this time, every

member of the church should be aroused. "Now is the accepted time; behold, now is the day of salvation."

THERE are four lines of activity ahead of us this year, the rural school work in which is included the rural base for city workers, the establishing of city cafeterias, city treatment rooms, and the forwarding of missionary activity on the part of the great body of church members. Those who are now entering Madison are supposed to be interested in one or more of these lines of work, and the energy of the year will be spent in these directions.

By thy Works

THE STORY was told at convention, by a minister who had just addressed a large New York City audience on the subject of the Eastern Question, that as he was about to step from the platform a business man came forward, shook his hand, and told him of his introduction to Seventh-day Adventists.

THOSE who know of the close cooperation of hands and head in Madison's educational work will readily see why a reader of the SURVEY requests that we re-print the following:

Lord, give me hands; just hands to hold a plow;
 Plain hands that shall not shirk the meanest toil,
 Nor wilt in weakness at a beaded brow,
 Nor shun close kinship with the fallow soil.

And give me strength to keep them to their task
 When flesh grows weary-faint, and faith near dies;
 When tempter voices whisp'ring thru a mask
 Of virtue, point where barren plenty lies.

And save me, Lord, from hating him who scorns
 All life-producing labor, yet in gold
 Grows fat on what my hands, bescarred by thorns,
 Have wrung in anguish from begrudging mould.

Lord, give me hands with joyous will to grasp
 A fellow traveler's over-burd'ning load;
 Lord, give me hands that ne'er may fail to clasp
 In love the humblest needy 'long life's road.

Give me a heart to keep them tender-strong:
 With steel to do their duty without fear;
 Give me a soul to make dull toil a song,
 And light to keep the vision ever clear.

—Thomas Sigurdson

The year previous the New Yorker with friends was taking his vacation in the Cumberland range of North Carolina. One noon the party found itself away out in the mountains with no means of appeasing a ravenous appetite. They came unexpectedly upon a cabin, and asked if it were possible to obtain food. The mountaineer invited them in, and, in due time, the wife had a simple meal on the table. The hungry travelers ate with the greatest appreciation, and then asked the price of the service. "We charge you nothing," said the mountaineer. "But I want to pay you liberally," said the man. "I do not make any charge," said the mountaineer. "You see I am a Seventh-day Adventist, and according to my religion, it is my business to feed the hungry."

Later, the party was in the same section of country. They were given a possum, and, wanting it cooked true Southern style, they betook themselves to the mountaineer and his wife. But the man said, "We cannot cook the meat for you. We are Seventh-day Adventists, and we do not eat meat, and under the circumstances cannot cook the possum for you."

That man decided that Adventists must be a people who live what they profess. "The mountaineer's simple *doing* of what he believed had made a stronger impression on that man of business than I had been able to make by my sermon on the Eastern Question," said the minister.

There is Strength in Cooperation

THE PRINTER was telling of lessons that come to him as he goes about his duties in the printing department. The scattered type, each letter in its box, reminds me of Christians before they are set to work. Each letter represents something, but so long as it stays in the box it is useless, doing nothing. But when several letters are properly placed side by side they spell a word, and words are capable of giving a message to the world. Cooperation on the part of individuals brings results. We need to learn to work with people, to carry our share of the burden along with other people. In the type-room I am endeavoring to learn that lesson which I find is so much needed in self-supporting work here in the South.

I look further, and I find that when a form, such as a page of the SURVEY, is locked up, it will stand hundreds of pounds pressure, enough to crush each separate piece of type and forever destroy its usefulness; but the mass of type, properly united to carry the message, can undergo that pressure and when released, be ready for new duty. That is the principle that I find must be carried into our work in self-supporting activities. Individual interests must be lost

sight of in view of the work of the whole. Families, uniting their efforts in work for the Lord, can do what no number of scattered individuals could accomplish.

Homes for the Family

BROTHER ROBEY moved and then remodeled what has been known as Peach Cottage, named from the donors, the Brethren Peach, of Oregon, and now has a neat little home, painted in grey and trimmed in white, with a large sleeping porch and a sitting room which the orchestra delights to call its own.

One of the five student cottages in process of erection is occupied this week, and a second is nearing completion. They are so badly needed to accommodate incoming students that every other duty that can possibly be postponed is laid aside to get ready for new students.

Class Work in Arts and Crafts

IT IS a pleasure to find such an interest in the teaching of various arts and crafts at Madison as has been evinced by letters from readers of the SURVEY. Evidently the time has come to stress these subjects. Elder Wellman is a weaver of experience. He brought with him to Madison his flyshuttle loom. This is to be set up and, in addition to teaching Bible classes, Brother Wellman will assist in the weaving department. This is an unexpected boost for weaving and related industries. Some of these days we expect to have some fruit of the loom that is really worth telling about.

Laundry Equipment

YOU remember that special Laundry Equipment Number of the SURVEY of the week before last. You will hear more on that subject within the next week or so. We promised to take you into the inner circle, and that promise will be fulfilled. It is a little too early to say anything more, but we have already received some response to the call for money.

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FOR three years we have had Madison in mind," said Brother Ford, as he told of difficulties that had to be overcome when he set his face toward the South and of the blessings that attended them in the long journey across the continent. Two cars reached Madison on Sunday afternoon as the convention was closing. They contained the families of S. W. Ford and A. H. Trautwein who had driven from Paradise Valley, California, reaching Madison without any serious trouble enroute. These young people have joined the company of self-supporting workers of the South. They have training for medical missionary work, and Brother Trautwein has had experience in cafeteria work, but they plan to spend some time in the School in order to be better prepared for cooperative work in some rural-city center. Such students receive a hearty welcome. It reminds one of Abraham when he answered the call to leave Ur of the Chaldees and seek a new home in "a land that I will show thee". It takes faith to make the move, but that faith is a wonderful asset when it comes to this kind of work, and that faith will be rewarded. Sister Josephine Gozian, long time friend of the Southern work, comes in for a share of the responsibility in getting these western friends into this work. She is a live wire, and seems never to lose sight of the needs of the South.

DOCTOR SUTHERLAND and others from Madison spent a day at Chestnut Hill School, North of Fountain Head, Tennessee, to study plans for the advancement of the work in that center. The company had not been at this school for a good many months, and many improvements were apparent. The school house is beautifully situated, overlooking the valley; there are well-built fences, good gardens and orchards, a well-kept home and other things that go to im-

press neighbors that Brother and Sister H. M. Walen and Brother and Sister Hershel Ard are active workers in the community, showing by their lives, as well as by their words, that they have faith in the principles of the Bible.

A VERY interesting meeting was held in the school house of Fountain Head Industrial School, Fountain Head, Tennessee, on last Saturday evening. It brought together the workers of that school, members of the school board, and several of the Madison Faculty. As people become stirred to get out into the country it becomes necessary to provide for their care and training, and this meeting was called to consider this problem, and to lay plans for a more active campaign along this line.

THE Misses Elizabeth and Ethel Wilson of the Newberts rural center, near Knoxville, have just finished a short course in cafeteria work at Madison and Nashville, and return to their home to further develop this phase of their work. They are full of courage for the undertaking. Miss Harriet Holloway of the nurses' class of 1920, plans to join the Newberts center after a brief visit to her home in Massachusetts.

PROFESSOR CHARLES F. DAVIS of Nashville, teacher of wind instruments and the cello, visited Madison with his family last Sunday and gave both students and sanitarium guests a great deal of pleasure with his music. Several members of the orchestra have taken lessons of Professor Davis, and through them he has become interested in the School and its activities.

SOME former members of Madison family will be tempted to say, "Good!" when they hear that Miss Florence Dittes is again on duty at the sanitarium, for they learned to love her in days gone by. Miss Florence came South with her mother and father, who plan to spend the winter at Madison. She has been with them at Monticello, Minnesota for three years past. Mrs. Warwick Scott, sister of Miss Frances and Miss Florence, is visiting here at the present time.

MADISON welcomes Dr. Emma Laird onto its sanitarium staff, and both Doctor and Elder Laird into the family, after an absence of several years. They come to Madison from Hinsdale and after a brief stay at Columbus Rural Rest Home in Ohio.

The Madison Survey

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VOL. II

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Getting Acquainted

IN AN all-year school students get very well acquainted, for they work side by side month after month. They summer, as well as winter, together. There is not ordinarily the sudden influx of new students seen in institutions that have long vacation periods. But this year the fall term opened with a large number of additions to the family. So, on Saturday evening opportunity was afforded for introductions and a general handshake. Then followed a program, largely impromptu in nature, that served to introduce new comers to some Madison activities.

On behalf of the Faculty Mrs. Sutherland welcomed the new arrivals. She was seconded by Miss Thelma O'Connor who spoke for the student body, and Mr. S. W. Ford responded in behalf of recent arrivals. Miss Coffin and Mrs. Brownsberger were masters of ceremony, and, with intervals of music by the orchestra, the program ran about as follows. Miss Coffin reading,

The way we do at Madison
Is not at all the same
As you have done at other schools,
Or known before you came.
And so we thought, to welcome you,
We'd introduce each one
As working at his daily task,
And counting it great fun.
Our school is like the human frame,
Made up of many parts ;
And each department is composed
Of many loyal hearts.

The many lessons we can learn
Would take too long to name ;
But we must learn them if we take
Our place in life's great game.

A self-supporting school is this,
Which means we're on a farm.
We raise our wheat, we raise our corn,
And the hay that's in the barn.

We raise alfalfa, barley, rye,
Our vegetables, too ;
Soy beans, and peaches, berries, plums,
And grapes, both red and blue.

The farmer lads at Madison
Are held in high repute.
To them we pay a real respect,
And give a cheer "to boot".

SIX BOYS in overalls and sun hats, with hoes across their shoulders, boys who actually stood by the garden during the summer months when many others were taking their vacation in the shade, sang the following words, much to the amusement of the audience :

We are just young boys, but one of
our joys
Is working in the garden green.
You should have seen us,
When the plot was dry and hot, and there
was no shady spot.
We each took a hoe, and tackled a row.
To do our very best we'd strive.
We'd work all the day,
With no thought of play,
To keep the rest of the school alive.

We make it a rule, in this type of school,
To grow most of the food we need. And
all this feed

We have to raise in summer days,
While the sun is all ablaze.

We're proud of our task; no other
we'll ask.

We're glad we had a garden drive.
We have produce galore, and bushels,
and more,

To keep the rest of the school alive.

THE PRINTERS appeared with paper,
type, and form ready for the press, and
as a parody on "The House That Jack Built",
gave the story of printing the SURVEY.

This is the SURVEY that Madison prints.

This is the paper that makes the SURVEY
that Madison prints.

This is the ink, the press, the form, the
type, the stick, the copy, etc., etc., that's in
the SURVEY that Madison prints.

THE carpentry department sang of its
present activities with a chorus that ran,
"Building, building, all about the place.
Building, building, fast as we can race.
Building, building, houses in a row;
Building, building, everywhere we go."

The dairy boys, in dairy "cap and gown",
sang,

"Our work is in the dairy,
Every morning and at night."

There was a rousing chorus from the
laundry force, sung to the tune, The Battle
Cry of Freedom:

"The laundry forever, Hurrah boys,
Hurrah!
Pound with the stamper; work with
your fists;
While we rub, and scrub, and wring, boys;
Rinse, and wring again—
Working every wash-day in the laundry."

Of the cooks and bakers it was sung,

"These folks who feed us every day,
Who plan out what we eat,
Are learning things they won't forget.
Such lessons can't be beat."

THEN as the crowning work, comes that of
the trained nurse. A group of young
women, in nurses' uniform, sang to the tune
of Silent Night, Holy Night:

"Go heal the sick," Christ sent the call
Through the land. Seek them all,

Care for them faithfully all the day long,
Cheer with words of contentment and song.
Tell them Jesus will heal them;
Jesus who loves them so well.

Wide is the need. Come join us, too,
There is room, room for you.
Not alone do the suffering plead,
But the well need your counsel and aid.
We must teach healthful living;
We must be faithful and true.

It was an enjoyable evening, an instruc-
tive hour, with mirth enough interspersed
to make every one feel a sense of content-
ment. It is the beginning of a year of stren-
uous work for all; a year when each must
bear his end of the load, and all must pull
together.

Progress in North Carolina

THE ANNUAL board meeting of Ashe-
ville Agricultural School and Moun-
tain Sanitarium called Dr. Sutherland,
Mrs. Druillard and Mrs. Scott to Asheville
last week. An organization was completed
for school, sanitarium, and city cafeteria
and treatment rooms. Elder E. T. Wilson is
president of the board, Fred Vaughan is
secretary, C. M. Rasmussen treasurer, and
Professor Arthur Jaspersen is principal of
the school.

This school, located near Fletcher, North
Carolina, and about fifteen miles from Ashe-
ville, is the rural base for work in the city.
It is interesting to know that every morn-
ing eight of the company make the trip to
the city and return to the country for the
night. Cafeteria and treatment rooms are
well patronized and their influence is felt by
many. While part of the workers are in the
city, others are carrying forward the work
of the farm, sanitarium, and school in the
country. Fletcher with its allied interests is
a busy place.

PISGAH Industrial Institute, near Cand-
ler was also visited. A school of forty
fine looking young people is in session. The
new sanitarium building is nearing comple-
tion. This will enable this center to care for
a dozen patients. The sanitarium work is

being organized by Miss Kate Macey. Miss Ducker, a former Madison student, is nursing there. Professor Waller's parents are visiting the school, and Mrs. Waller's father and mother are coming from Minneapolis to make their home there. Dr. Sutherland talked to the student body on the importance of having good health in order to accomplish the work ahead of each one of us.

The workers at both Fletcher and Candler are of good courage, and it would be hard to find a better spirit of cooperation any where. Both Fletcher and Pisgah are doing a noble work for North Carolina. Pisgah is recognized by the General Conference as a training school for rural workers. Seven families and Miss Paterson, a trained nurse from Hinsdale, constitute the working force at Fletcher, and they are qualified to give splendid training to those who desire to prepare for nursing, or for city cafeteria and treatment room work.

BOTH these enterprises should receive the hearty financial support of our people. The workers do not ask financial help to operate the institutions, but they do need money to provide suitable equipment. With this help they can support themselves and keep up the equipment. Our people should appreciate institutions that, after they are equipped, are able to operate without cost to the denomination. If more missionary work could be carried forward on this basis, the money we expend would go much farther and much more could be accomplished.

A MEETING was in the Asheville church Friday afternoon that brought together about eighty people, fifty of whom were students and workers from self-supporting centers. A new work is opening at Glen A pine, under the leadership of Brother F. C. Port. Miss Gertrude Holmes, who spent the summer at Madison, has just gone there to open school for neighborhood children. At the Sabbath meeting it was a pleasant surprise to hear the president of the local conference state that, with one exception,

every church in the mountain districts of his state had been brought into existence by rural schools. Elder Kneeland spoke many words of encouragement to the self-supporting workers, and emphasized the importance of every laymen having some active part in the Lord's work.

Professor Sidney Brownsberger's counsel was much appreciated at the Fletcher board meeting. His connection with this school was closed up, and he and Mrs. Brownsberger will join the work at Madison.

It would be well if many of our people could come in contact with the enthusiastic, intelligent cooperation, the spiritual life, and the strong purpose to be found in the workers in these two young and growing self-supporting institutions. The workers are brim full of ideas, born of the conditions under which they operate. The sacrifice they are called to make is a constant source of joy. To come in contact with such spirits is enough to electrify one.

A Full Attendance

THE FALL term at Madison opened with the largest attendance in the history of the institution. Every available corner has been filled with cots and beds. Two new cottages are now occupied, and the building crew is working full force to complete the other three that are under construction. It is not the most comfortable experience to have more students than rooms, but it is better than having a school with empty rooms. Those who come to Madison have, as a usual thing, passed through certain mental development, and have arrived at certain definite conclusions concerning their future activities, that make them put up with inconveniences with a most gracious spirit. They are getting ready for harder things ahead. They have set their hearts on pioneer work of a self-supporting nature, and cannot be turned from their course by small obstacles. That is what is needed to make a success of this work.

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THURSDAY the family went nutting, and besides having a most enjoyable time in the autumn woods with a picnic dinner, they returned with truck and wagons loaded. Over two hundred bushels of black walnuts in the hull are the reward of the day's effort. Ask who is the best tree climber, and doubtless you will be told that the honor belongs to Emerson Zapata who was reared in the land of the coconut.

IT SEEMS good to see Brother James Lewis back and at his duties at the Sanitarium. He spent three months at White Memorial Hospital, Los Angeles, California, and comes back full of zeal for the work of the South. He met a number of people who are interested in self-supporting Southern activities, and who look forward to work in this section in the near future.

MISS BLANCHE NOBLE sends most encouraging reports from Loma Linda, California, where she began the medical course in September with a class of over seventy-five. She still claims kinship to the work in the South and writes, "I am far away, but I feel that I am yet a part of Madison. I am only on furlough, and am coming back there as soon as possible".

LAST week Professor Floyd Bralliar lectured to the students of George Peabody College for Teachers at the morning chapel hour. He pointed out lessons in economy and other spiritual truths that may be gained from the study of Nature, provided the teacher's heart is in tune with that of the Creator.

CLINICAL work is developing at Polk Street Settlement under the direction of Miss June Austin, assisted by her sister, Miss Lucile, who recently returned from Wisconsin. The work of the Home is profiting by the kindness of Dr. Ross of Nashville who is looking after the surgical work.

MISS GLADYS ROBINSON has returned from Nebraska where she spent three weeks with relatives. During her absence Miss Ethel Forney assisted Miss Spear in the Nashville treatment rooms.

THE first of a series of lectures, illustrated with the School's new stereopticon, was given at the Settlement last Sunday night and at the "Bend" meeting Monday evening. It was a health talk by Prof. Bralliar.

The Laundry Equipment

WE PROMISED to report as the donations came in. Here is the first report. Brother Kutcher, former Madison student, writes from Ohio:

The SURVEY gives plans for laundry equipment. I think they are fine. I want to be one of the first to contribute. Enclosed is a check for \$25.00 for the Faculty division of the fund.

Hard on the heels of this follows a letter from our tried and true friends, Brother and Sister G. G. Jenkins. It reads:

Enclosed is a check for \$100.00 to help pay for the laundry equipment. Please give Miss Mabel Robinson credit as she wrote asking for a donation.

	Estimated Cost	Receipts	Due
Washer, Boiler, Engine, etc.	\$1000.00	\$ 71.00	\$929.00
Boiler House &			
Dry Room	375.00		375.00
Extractor	750.00	200.00	550.00
Filter	375.00	6.00	369.00
	\$2500.00	\$277.00	\$2223.00

Read again the SURVEY of October 6. It explains the plan for students and Faculty to unite in raising the money. When sending a donation, please specify which item of the equipment is to receive credit. We thank you most sincerely for your generous response. Address, Nashville Agricultural Normal Institute, Madison, Tennessee.

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Training Workers to Meet World Needs

CALLS are coming for laborers, for men and women who are able to grapple with the situation in difficult places. Madison faces the problem of training students to answer these calls. What will make this training most efficient?

The instruction given by Solomon (Prov. 22:6), "Train up a child in the way he should go, and when he is old, he will not depart from it," is equally applicable in the training of adult students. When a man is converted he becomes as a little child. He has been re-born, and his mind is open to instruction and to the reception

of truth, as is the mind of a child. Consequently the things that our students learn in school, it matters little what may be their age, are the things that they will repeat when they leave the school to take up a work of their own. If we train them in the right way, when they leave Madison they will not depart from that way.

TODAY, millions of coal miners are walking out of the mines in England. This will result in tying up all the wheels of industry. It means hunger and freezing. It is a

Chapel study by Dr. Sutherland

war as cruel as any that was ever waged. Is Madison giving a training that will enable its students to care for themselves if a similar calamity should befall our country?

We are counseled to give a training that will enable students to raise their own crops, build their own houses, make their own clothes, cook their own food, and care for

the sick and afflicted. Students should be taught how to support themselves, for "a training more important than this they could not receive". It is such training that will give them "standing room" wherever they may go.

Madison finds that one of the most essential qualifications in a worker is consecrated ability to care for himself and family while working for the good of others. Madison students have to be trained to study and at the same time engage in profitable work, bringing the Spirit of Christ into the ordinary pursuits of life.

In some schools it is necessary for students to have a large sum of money. While in school they are learning to be more and more dependent upon others for the common necessities of life. The longer they study, the farther they find themselves from the

Self-Sustaining Workers

WITH a practical training, students will be prepared to fill useful positions in many places. . . They will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. A smaller fund will be required to sustain such missionaries, because they have to put to the very best use their physical powers in useful, practical labor combined with their studies.

—Counsels to Teachers

practical side of life. Their condition when they leave school makes them an easy prey to those who would wage a strike war. Our people must be able to support themselves in the face of the most trying circumstances.

Everything possible will be done to make it difficult to carry truth to the world. Our young people must be prepared to care for themselves in the face of labor difficulties. To learn the lesson of self-support while in school will prepare them also to meet and successfully overcome that greatest of organizations this world has ever seen. The time is coming when they should be able to sing a song of victory. They should be in training for that now.

BY SOME, the need of money to carry forward the Lord's work is the point most strongly emphasized, but we find the greatest need to be that of practical ability, consecrated to the service of the Master. It is an unusual thing for a school to make a stronger demand for work than for cash. But Madison says to its students, In order to enter here you must be able to work, you must be willing to work. We want your labor more than we want your money. It is a unique experience for a school to develop productive industries to the point of self-support for the institution and its students, so that it cannot afford to accept students who want to pay cash; it must have students who want work.

This condition has been reached as a result of stepping out on certain educational principles that are fundamental, eternal. This year finds a good many students whose education depended upon earning a scholarship in the canvassing field. That source of income failing, they are unable to enter school this fall. That condition does not affect Madison, for here, ability to work enables the student to pay for room and board while in training. Students who are good workmen are a greater blessing to the school and to themselves than the money

they might otherwise pay for tuition and other expenses.

PLAINLY have we been told that the time has come for a new type of school; that "we are not to follow the methods that have been adopted in our older established schools;" that we have clung too long to old customs, and that "because of this we are far behind where we should be". We need many schools that, if equipped, will be able to support themselves. Consider what it means for a school, after being equipped by friends, then to be able to maintain its teachers and workers from the industries of the institution. By this method is saved large sums of money ordinarily used, year by year, for the support of schools that are teaching physical idleness and cultivating inability to work.

Students trained to support themselves during school life will form the habit of self-support. They will continue to be industrious and studious when they take up their life work. The student who is a producer, instead of a consumer, is a new type of manhood. He will make an after-school laborer who will contribute to the world more than he consumes upon himself. Such a man will find standing room wherever he may go, and a power will attend the message he proclaims.

The Value of Whole Grain Breads

IT HAS been abundantly proved that for use in bread making, the superfine white flour is not the best. Its use is neither healthful nor economical, for fine flour is lacking in nutritive elements that are to be found in bread that is made from the whole grain. The constant use of white bread is a frequent cause of constipation and other conditions of ill health.

The Modern Milling Process

MODERN grain milling methods are of comparatively recent origin, having been introduced since the year 1846. And the wholesale commercial production of

Leaflet issued by the M. M. V. Price .50 per 100. One cent apiece in smaller quantities.

superfine or white flour dates from about 1870. It is an invention of our own generation. Our sturdy forefathers knew nothing of white or fancy breads. The original idea in milling white flour was to get a product which would keep indefinitely in large quantities, and which, when baked into the staff of life, would present, what was supposed to be, a more refined appearance than whole-ground meal.

In order to produce a flour which will keep in long storage, it is necessary to remove the germ in which is found oil and other valuable food elements, for this oil in time turns rancid and spoils the flour. The bran, or outer coat of the grain, is also removed, leaving the lighter colored inner portion, and this in turn is often bleached by some artificial process, to still further whiten the flour. Superfine white flour, therefore, is milled for commercial reasons and to cater to an artificial demand, and not with the idea of improving the food value of the grain. But the millers produce, and the public uses, the superfine flour without generally understanding the serious results.

Food Elements Found in Grains

TAKING wheat as an example, although the principle applies to all grains, it is found that the natural berry contains twelve mineral substances, in organic form, all of which are needed for the health and growth of the human body. By removing the bran in the milling process, *eight* of these minerals are taken away. Thus is destroyed that natural balance which the Creator established in wheat as ground in the unrefined state. The bran also provides roughage, so necessary in promoting good bowel action and preventing constipation.

All the mineral salts to be found in the bran, in the germ, and in other parts of the grain are essential for building and repair of teeth and bones, and for sustaining the normal composition of the blood, upon which depends the life and health of the body as a whole. But the most important fact of all is, that these organic salts are required for the health and proper functioning of nerves and nerve-centers of the body. Since all body organs are controlled by, and work in harmony with, the nerves, it is apparent that nerves starved for lack of mineral foods will fail to properly control the functions of the organs, and sooner or later the result will be disease.

Seeing Results of Improper Diet

THE ALARMING increase of defective teeth causes the thoughtful person to stop and reflect on the cause. The great prevalence of disease caused by the breaking down, or the improper functioning, of organs and nerves has led to careful study of causes, and is now recognized as due, in great measure, to what is known as "the refined diet", so widely used today, and which is so fearfully lacking in life and health-giving mineral elements.

Bread made from whole grain meal will support life indefinitely, but many tragic cases prove that white bread and other superfine flour products will not support human life. Experiments have demonstrated that small animals, such as dogs, rabbits, rats, or mice, die sooner if fed only white bread, than if fed nothing at all.

Thinking people are giving these matters consideration. They feel that we should cooperate with the Lord and Creator by eating those foods that contain all the elements that the body requires to maintain its health and vigor. And at this time special attention is being called to those foods that are sufficient rather than deficient in the precious mineral elements. Care in such matters of diet will be repaid by good health and a positive resistance to disease.

How To Get Whole Grain Flours

IT IS OFTEN impossible to buy whole-grain flours on the market. The surest way, therefore, to supply the family need is to procure grain from a seed store, wash, dry, and then grind it, in quantities as needed, in a home or community grinding mill. Such mills may be purchased at a reasonable price. Unbolted, unsifted flour, baked into small loaves, without the use of baking powder or soda, will provide the real staff of life, a diet fit for a king. Such bread, rightly used with other foods, will do its part in maintaining the health of the body, and it will be found immeasurably superior to the ordinary denatured white bread, and it will cost less.

Whole wheat bread, or freshly ground whole wheat flour with recipes for making the bread from this and other grains, may be obtained from

The Nashville Vegetarian Cafeteria,
610-6th. Ave. N., Nashville, Tennessee.

Ask also for information concerning grinding mills.

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Effect of the Recent Convention

THE ANNUAL gathering of rural work-
ers is always an inspiration to those for-
tunate enough to attend, but it is not always
that word comes home so soon of the actual
effect of these meetings. One who attended
the conference the first of October writes:

Since attending the rural conference it
seems that the Lord has brought me out
into a new place. A burden has been lifted,
and a new vision given me. I have been read-
ing again the instruction concerning medi-
cal missionary and school work in the South.
I am interested, also, in health food indus-
tries, and want to have a part in this phase
of the message. We are dedicating anew our
property and our lives to this work.

Similar consecration may be looked for
on the part of many, because the time has
come for this work to go forward with power.
Properties are ready for men when they are
ready to occupy and establish a center for
community activity, a farm, a school, a medi-
cal work of some sort, and cafeteria and
treatment rooms in the nearby city.

SATURDAY evening Mrs. Scott enter-
tained the family, illustrating her talk
with lantern slides showing scenes in vari-
ous rural schools of the South.

TWO of the teachers from Chestnut Hill
School, Mrs. H. M. Walen and Mrs.
Herschel Ard, are taking a short course at
Madison this fall with a view to enlarging
work at their rural center.

THE fourth new cottage is to be ready for
occupancy this week, and still the family
is living in crowded quarters. People are
awaking to the opportunities for self-sup-

porting activities in the South, and Madison
is taxed to the limit to provide room for ap-
plicants for training.

THE Louisville workers had a visit of a
few hours from Dr. Sutherland last
week. They have been remodeling the treat-
ment rooms, and preparing to serve meals.
Brother I. E. Seibert has been with them
to assist in getting the cafeteria started.
Mr. Wheeler writes that the Doctor's visit
was a great inspiration, that they have com-
pleted their organization, that they are now
incorporated under the laws of Kentucky,
and are ready to forge ahead with city work
from a rural base.

Laundry Equipment Fund

"I read your SURVEY yesterday. It told
about the laundry. I want to send you my
\$5.00 for your share in it. I send it, not be-
cause I have an abundance, but because I
see the need, and I am interested", writes
a former Sanitarium patient to her physician.

Another letter that indicates real interest
and neighborliness comes from a friend in
the "Bend":

Find enclosed \$3.00 as a small donation
to your laundry, and with it a wish for great
success in your undertaking.

A brother in Ohio expresses his good
will by sending a check for \$500.00, asking
that it be divided, \$300.00 for boiler, en-
gine, etc., \$150.00 for extractor, and \$50.00
for dry room, showing that he recognizes
the organization of students, faculty mem-
bers, and Dr. Sutherland for the collection
of funds, as outlined in the SURVEY of
October 6. The record of donations now
stands:

	Estimated Cost	Receipts	Due
Washer Boiler			
Engine, etc.	\$1000.00	\$376.00	\$624.00
Dry Room	375.00	53.00	322.00
Extractor	750.00	351.00	399.00
Filter	375.00	11.00	364.00
	\$2500.00	\$791.00	\$1709.00

For every donation we thank you cor-
dially. Address, Nashville Agricultural Nor-
mal Institute, Madison Tennessee, or the
member of the family from whom you re-
ceive a letter.

The Madison Survey

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VOL. II

NOVEMBER 10, 1920

No. 45

How I Became a Medical Missionary Volunteer

IN THE year 1898, while I was a patient in the Battle Creek Sanitarium, I was seeking light on Bible topics. I studied eagerly everything that came to me on the second coming of Christ and on other lines of prophecy, and as a result I took a definite stand for the principles held by Seventh-day Adventists.

It was about that time that the church was enlightened in regard to the necessity of getting out of the large cities. We could see that, as trees in a nursery lack the development that comes when they are transplanted to a more roomy place, so for Adventists to centralize their work and gather together in large numbers resulted in spiritual weakness. Families were advised to settle, possibly two or three in one locality, establish a school, and as Christians exert an influence for good in the community.

SO STRONG was the teaching against crowding into Battle Creek, that I began to fear there would not be enough people left to carry forward our work in that place. Later, I read with keen interest of the removal of Battle Creek College to Berrien Springs. Then came the fire at the sanitarium, and later, the publishing house fire. I felt that God wanted His people to get away from congested centers, and He helped us as a family to carry out this instruction.

Talk given by Mrs. Lida F. Scott at Pisgah Industrial Institute.

From that time to this the message, "Out of the cities", has had a controlling influence on my life and in my policy at home and in the church. It became a part of my teaching, and naturally I was deeply interested when, in 1904, some of the teachers and students from Berrien Springs took an advance step in harmony with the instruction given, and came South to develop an educational work. It thrilled me to know that they dared move into the country to start a school and sanitarium. There was no doubt in my mind that God would prosper an enterprise backed by such faith, and I find that He has done that very thing.

ALTHOUGH living some distance from the home church, and with cares incident to illness in the family, I tried to stimulate a desire in our people to move into the country, and by some means to assist in solving the problem of working the cities from an outside base. I invested some money in an enterprise having this as its object, and although that project failed, my confidence was so strong in the movement, that I considered this experiment God's way of teaching me how better to use the means entrusted to my care.

After death entered our home, the conviction strengthened that I should connect with the work at Madison, and throw in my lot with those who had a similar vision.

There was a time when it seemed that the easiest and best way to handle the stewardship of means entrusted to me was to give money outright, and let others think and plan for its use in the Cause we all love. Later, the cowardice of this method became apparent to me. A burden of responsibility goes with the gift of money entrusted to a steward, and God requires that the steward be faithful. For him to transfer this responsibility to others is wrong. Like Abraham of old, as a steward, I was to watch the burning of my own sacrifice.

FOR THIS reason, when a number of self-supporting medical missionaries associated themselves as Medical Missionary Volunteers, this organization became a natural avenue through which I could work and at the same time be true to my obligations. As a member of the Volunteer Band, I can assist young enterprises started by self-supporting workers, and we have the valued counsel of others experienced in this city-rural work. Here, I have the privilege of watching as my sacrifice is consumed.

Through the M. M. V. fund I find that we multiply the value of a donation by more than ten. Instead of gifts, through the M. M. V. we make loans and encourage the borrower to become self-sustaining as soon as possible. These groups, or units, are working without salary. They are sharing equally in the returns of their own enterprise. They take what they can make, and the loan from the M. M. V. fund makes it possible for them to get on their feet. As each enterprise becomes self-supporting, the money borrowed comes back into the fund and can be used to start another enterprise, and another, and another, as often as it is returned. Thus one hundred dollars so used is equivalent to many hundreds given outright.

It is evident that this plan will be a great relief to the denomination, as certain enterprises and activities called for can be carried on without burdening the treasury.

Men and their Means for the Lord's Work

THE BOOK of Acts forms the foundation of study by the Bible class under the direction of Elder L. E. Wellman. Here are recorded the missionary activities of students fresh from the school conducted by the Master for three years preceding His crucifixion, and of their converts, and the building of the first Christian churches. Men, filled with the conviction that they had a message for the world, met for study of the Scriptures and for prayer. They gave themselves without reserve; they were willing to do anything, and go anywhere for their Lord. A wonderful blessing attended their work. The sick were healed, the gospel was preached to men in high places, as well as to the poor and lowly, and multitudes responded.

It was a grave question on the part of those men to know how the work was to be financed. The question was solved when the truth struck home to the hearts of men of wealth, and they sold their farms and their houses, and turned the money into the treasury, to be used where it was needed. Special mention is made of the man Joses of Cyprus, renamed Barnabas, Consolation, or Comfort, because he came to the rescue in this time of trouble.

MEN who, like their Lord, are willing to work with no thought of recompense, may look for the same kind of assistance that came to Him. He says, "Go work today in my vineyard," and "Whatsoever is right, that shall ye receive". It requires faith in the Keeper of the vineyard. But Jesus set the example, and as to His ways of financing His company it is written, "The twelve were with Him, and certain women . . . and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance".

The work today ought to go with the power that characterized the work of the

early Christian church. It will, when men are willing to sacrifice personal interests for a Cause as were those men. Money is not the biggest need, much as money is called for. The greatest need is trained men, with the spirit to do according to the example of Christ.

"The world is turning a critical corner. Mighty things are doing. Civilization is in the awful throes of rebirth and this stupendous upheaval will, in all probability, vitally change your life and the lives of every living man and woman about you." This is the language of the editor of a widely read periodical. When men see it so, why are Christians so slow to respond to the call for workers?

For the Education of their Children

THE MENNONITES, an agricultural people, numbering about eight thousand persons and owning property worth ten million dollars, have planned to move from Canada to Mississippi. Bishop Wahl of the Mennonite church is quoted as saying, "Some time ago the chief officials of the Orthodox Mennonite Church declared that, as there appeared no chance of their regaining the right to special privilege in regard to schools [they wish to conduct schools for the education of their own children and youth], they would depart from Canada, even as they departed in former years from Germany, Holland, and Russia, and seek a land in which freedom for the exercise of their religion would be given them".

Here is a class of people who have religious convictions regarding the education of their children, and for the sake of the privilege of conducting schools of their own, they are leaving their homes in Canada for greater freedom in the United States. Concerning their coming to the States, the *St Louis Post-Dispatch* is quoted as saying, "The coming of the Canadian contingent at this time is peculiarly fortunate, there is no doubt of the desirability of the Mennonites as citizens, particularly in view of their

industry and skill as farmers and their law-abiding character".

WHEN times of trouble come it is well, like the Mennonites, to have a reputation as desirable citizens because of skill and industry in agricultural pursuits, and as law-abiding citizens. "We should so train the youth that they will love to engage in the cultivation of the soil."

"With a practical training, students will be prepared to fill positions of usefulness in many places. . . . Wherever they go all that they have gained in this line will give them *standing-room*."

Even stronger is the following statement concerning the teaching of agriculture and related industries in our schools:

"Some do not appreciate the value of agricultural work. *These should not plan for our schools; for they will hold everything from advancing in right lines.* In the past their influence has been a hindrance."

MISS LAURA STOUT, member of the original company of Nashville cafeteria workers, is now a member of the working force of Columbus Rest Home, in Ohio. She writes that her heart often turns back to Dixie.

LETTERS frequently come from people who desire to locate near some rural school for the sake of helping forward the work and at the same time having school privileges for the children. Brother Frank Artress of Bon Aqua, Tennessee, can give some information concerning a farm of fifty acres adjoining his place.

NOT many readers of the SURVEY have yet received letters regarding the laundry equipment fund, because of the pressure of work attending the opening of the fall term. But now that the program is adjusted, letters are to be written, according to the plan outlined in the issue of October 6.

THE Sabbath morning hour was filled by Elder L. E. Wellman, who spoke on the subject of peace, the peace of the world and

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the peace that God gives, basing his study on John 14. He is conducting a general Bible class on three nights in the week, the book of Acts being the basis of the study.

FROM Professor W. S. Boynton of Flat Rock School, Douglasville, Ga., comes an encouraging report of the opening of the fall term of school. The attendance is unusually large and is taxing the capacity of the buildings.

FOR the benefit of rural workers and others, Mrs. Lida Scott has secured quotations on unpolished rice, and will be glad to pass on the information to any who desire to substitute the grain in the natural state for that usually procured on the general market. You may address her, Madison, Tennessee.

STUDENTS continued to arrive during the past week. The family taxes the capacity of the dining room, and even with the addition of last year, older members of the family are reminded of the crowded condition of the rooms in Old Plantation used for dining purposes before Kinne Hall was built.

SEVERAL buildings about the place have received a new coat of paint. Brother Laird is at present heading the painting force, and he is doing a much needed work.

OVER four thousand quarts of goats milk have been served on the School tables since March. One doe has given twelve times her weight in milk in seven months.

MADISON has a fire organization, first, for the study of fire prevention, because it believes that prevention is better than cure. A meeting is held once a month for the study of such subjects as proper methods of fire building, the danger of gasoline, spontaneous combustion, care of ashes, etcetera. Every member of the family is assigned a place in the fire organization, and from time to time there are fire drills.

BROTHER A. E. Johnson and wife, former Madison students, write from Alamo, Texas: "This is the gateway to Mexico. There are thousands of Mexicans in the valley. It would be a decided advantage to have here some center of influence. We need workers trained to conduct a rural base. That should come first. We would have to look to Madison to furnish workers for cafeteria and treatment rooms."

A CALL came from Knoxville for help to decide on room and equipment for a city cafeteria, and Mrs. Scott spent Tuesday with the Misses Wilson, looking over the situation. She reports unusual interest on the part of certain people of influence in the city. A room well adapted to the work has been secured and special prices were made on equipment. The room is to be put in shape at once, and the company is planning to open the cafeteria the first of December.

FROM Mr. C. C. H. Cowen, formerly of Illinois and now living near Kingsport, Tennessee, comes a package of washing powder, N. R. G. Laundry Tablets, as this preparation is called, as a reminder of interest in the laundry equipment campaign. "I have handled it in connection with my other work to help in their wash-day troubles," writes Brother Cowen, then adds concerning Kingsport, that "it is a splendid center for combined city and rural work." He will be pleased to receive good reading matter for distribution.

Keep Your Eye on this Corner Laundry Equipment Fund

DONATIONS to be reported this week are not as large as they might be, but they have come largely through the efforts of the students and as the result of their letters. One friend wrote that he had a donation in waiting for a request from a student. If you do not receive a personal letter, that does not forbid you having part in this campaign. Donations may be sent direct to the Madison School, and for all such we thank you cordially.

	Estimated Cost	Receipts	Due
Washer Boiler			
Engine, etc.	\$1000.00	\$376.00	\$624.00
Dry Room	375.00	73.00	302.00
Extractor	750.00	368.00	384.00
Filter	375.00	26.00	349.00
	<u>\$2500.00</u>	<u>\$841.00</u>	<u>\$1659.00</u>

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The Work is Great and I Cannot Leave it

FOR-FORTY-NINE years the Children of Israel had dallied with a work the Lord had given them to do. The appointed time for the accomplishment of that work was almost past. Some people were studying the times, foremost among them the young man Nehemiah, cup bearer for the king of Babylon.

He held a position of responsibility in the world, and it may be questioned why he was not in Palestine doing the service of the Lord. But the time came when his heart was stirred by reports of delay in the building at Jerusalem. He studied the Spirit of prophecy which foretold the building of the temple and the walls, and the restoration of the government of Palestine. He said, "Lord, I will give myself to that work".

When he was ready to make the move, God opened the way for him in a marvelous manner. The king of Babylon, seeing the seriousness of his countenance, asked the burden of his heart, and hearing of the needs of the Jews in Jerusalem, released Nehemiah for that work. He added his blessing in the form of funds, and gave authority to prosecute the work in a way that was truly providential.

Sabbath evening chapel study by Dr. Sutherland

NEHEMIAH appeared on the scene in Jerusalem. There he found an appalling spirit of indifference on the part of the Church. The brethren were giving their time and strength to their own work. They were in business, they were planting and sowing for themselves. They were building their

own houses, while the house and worship of the Lord languished. When funds were called for, they pleaded poverty.

There is no strength, no prosperity in that mental attitude. The prophet Haggai, writing from the midst of these very

experiences, said, "Consider your ways. Ye have sown much, and bring in little. Ye eat, but ye have not enough. Ye drink, but ye are not filled with drink. Ye clothe you, but there is none warm. And he that earneth wages, earneth wages to put it into a bag with holes." Those people had gone at their work from the wrong angle. They were working, but there were no results. They were headed in the wrong direction. Through their prophet the Lord called a halt. He told them first to consider the needs of the Lord's work, and then their own prosperity would astonish them.

The Work Waits for You

THE WORK of God in this earth can never be accomplished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . . . There should be a well organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor.

—*Methods of Labor*

CONSIDER now. . . from the day that the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day I will bless you." And He was true to that promise. But the people had forgotten. They had lost their vision. Somebody had to stir them to activity. God was looking for a leader, and He found that leader, not in Jerusalem where one might naturally have looked for him, but off in Babylon.

WHEN the call came, this man Nehemiah responded. He went up to the city; by night, alone on a mule, he rode about the broken-down city walls. He laid plans for a vigorous campaign, and into it he threw himself without reserve. He used all his strength and all his means. The spirit was catching. Many of those men living in Jerusalem wanted to do the right thing, but they lacked the power of initiative; they needed vigorous leadership. They were now directed by a man who showed the way. There was no saying to those people, "Go". Nehemiah said, "Come", and in *fifty-two days* a work was completed that had dragged through forty-nine years. A wonderful story is this of a work cut short in right-doing; of an outpouring of power to accomplish great things for the Master. And the secret lay in the fact that the laymen, led by an active, self-sacrificing man, were all set to work.

There was opposition to the movement, opposition from some who professed friendship, but who wanted to throw blocks in the wheels of progress. Sanballat and his companions made fun of the effort, but when their derision did not stop the work, then they changed tactics, and begged the workers and their leader, Nehemiah, to stop long enough to hold a council, for they had advice to give. It was then that Nehemiah sent that memorable message, "I am doing a great work," so that I cannot come down. Why should the work cease whilst I come down to

you." Four times they called, and as many times he sent them the same answer.

WE HAVE a strenuous work ahead of us. We must lay aside personal interests and go into this work with the spirit of Nehemiah, giving our all, willing to work by day and by night, if that be necessary to accomplish the desired ends. The great, broad world is calling for workers. The greatest campaign in the history of the denomination is being launched, and this should make an especially strong appeal to Southern self-supporting workers. This Southern experience should fit workers as nothing else can for foreign fields. It is a training ground for laymen.

We need laymen who are willing to be Nehemiahs, and we need others who, with such leadership, are willing to step into their places and help build the wall. Madison offers training for "wall building". At Madison men and women should learn

- How to conduct rural school centers.
- How to conduct city treatment rooms.
- How to carry on the work of city cafeterias.
- How to give lectures on diet, and conduct schools of health.
- How to preach the gospel of right living.
- How to raise crops.
- How to build houses.

How to do all the things necessary, in this and foreign fields, to prepare men and women who long for the message of truth to live properly and care for themselves in the trying times ahead.

THE wise student at Madison will have eyes and ears open for every thing that is being done, for some where in his experience all these things will prove of value. The student body divides itself into the wise and the foolish virgins. The wise have lamps filled when the call comes for concerted action, for a forward march. The foolish have been living within reach of the same preparation, but they put off the essential work until too late.

A Home Missionary Secretary writes:
 "I wish to take this opportunity to express my appreciation of your splendid little paper. I am certainly in harmony with the work being done at Madison."

Home Made Bread from Home Ground Flour

THE Medical Missionary Volunteers have begun the publication of a series of leaflets on health subjects, to meet the demand for instruction on the part of patrons of the vegetarian cafeterias. Two weeks ago the SURVEY gave the text of leaflet No. 1. Today's mail brought three responses, one from Michigan, one from Kansas City, Mo., and one from Atlanta, showing that readers in different parts of the country appreciate this step and are seeking literature. They want recipes, as well as mills and flour. Following is the text of leaflet No. 2 of the series which supplies directions for making whole wheat bread. Have a supply on hand to give your friends or to slip into the letters you write.

SCIENCE proves that the human body suffers if deprived of the vitalizing elements found in the germ and the bran of wheat. But many find it difficult to procure whole wheat bread, and difficult also to purchase whole wheat flour. Flour containing the germ of the wheat soon becomes rancid, consequently it is almost impossible to find whole wheat flour on the market. It must be ground in small quantities as needed.

The cafeteria furnishes its patrons with whole wheat bread made from home ground flour. The word bread means "all", and as used by the ancients, contained all the elements needed to make healthy blood, bone, and tissue. Our bread is true to the name. It contains starch and protein, the minerals found in the bran, the oil of the germ, and vitamins so necessary for health and growth. It is wholesome food that will help the body to build an immunity against prevailing diseases.

A Recipe for Whole Wheat Bread

"Nature never made a white grain of wheat." This recipe uses no white flour.

- 1 Cake compressed or magic yeast
- 1 Heaping teaspoon each of salt and sugar
- 1 quart of warm water.
- About 1 1-2 quarts of whole wheat flour.

In a half cup of the luke warm water soften the crumbled yeast cake, then add this and the sugar and salt to the remainder of the water. Stir in the flour gradually until the mixture is as thick as can be beaten with a spoon, then beat well, or knead lightly. Put into oiled bread tins, cover, and set in a warm place, or in a temperature of about 80 degrees F., until it has raised one-third its size. Bake in a moderate oven for about one hour. The oven should be hot enough to brown paper in six minutes. That heat will allow the bread to rise during the first ten minutes it is in the oven. Then increase the heat for ten or fifteen minutes until a crust is formed. Decrease the heat, and keep at a steady temperature until the loaf is done. If using a gas oven, the gas may be turned off for the last ten minutes.

Remove the bread from the pans and, if desired, brush the top with warm water to keep the crust soft. Do not wrap the bread in a cloth, but let it cool quickly, and then keep it in a cool place.

The quantity of flour needed will vary with the quality. Success depends upon keeping the dough much softer than for white flour bread. If the loaf crumbles, too much flour has been used.

Entire wheat may be purchased and ground in private homes by means of a coffee mill or a small corn mill.

The Vegetarian Cafeterias.

- 610-6th. Ave. N. Nashville, Tennessee.
- 85 Patton Ave. Asheville, N. C.
- 117 1-2 North 21st St. Birmingham, Ala.
- 509 South 3rd St. Louisville, Ky.
- 516 Gay St. Knoxville, Tenn.

Activities of the Place

ONCE a month the family has a resume of the work being done in the various departments of the institution. The following items are culled from the report read the middle of October, and represent some of the activities of the month of September.

The School has thirty-six stands of bees and the extracting of honey began this month.

The dairy yield was 325 gallons of whole milk, 1380 gallons of skim-milk, and 345 quarts of cream.

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vided for in section 1103, Act of October 3, 1917,
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The kitchen used 610 pounds of white flour and 1443 pounds of whole wheat, against 900 pounds of white flour and 685 pounds of whole wheat during the corresponding month a year ago. We are learning to eat whole wheat bread. It took about 65 loaves of bread to feed the family each day. Two and one-half bushels of potatoes are required for a meal, and if fresh apples are served, the matron called for a bushel and one-half for her family.

The bakery turns out 110 loaves of bread each day, part of which goes to the Sanitarium, a part to the Cafeteria, and the rest to the School family.

The grist mill ground 3896 pounds of flour during the month.

The garden furnished 18 varieties of vegetables to School, Sanitarium, and Cafeteria. Each division of the family is being educated to make generous use of greens and raw vegetables, as well as whole grain breads. It is a part of the "keep well" regime.

The farmers reported handling sudan grass, soy beans, crimson clover, and rye. Corn was cut and shocked, alfalfa sod was plowed, and land was prepared for winter wheat and oats.

The activities of the printing department showed the printing of Sanitarium menus, letter heads, application blanks, inserts for calendars, 20,000 SURVEYS, etcetera.

The School family approaches the 200 mark. The average number of patients at the Sanitarium was 40, with a service of 120 meals per day on trays. The Nashville Cafeteria served from 150 to 200 dinners per day.

Brother J. C. Howell is general repair man, and what would the School family do without him? He has been soldering, glass cutting and glazing, ripping lumber, making door and window frames, cupboards, tables, stools, and invalid chairs, filling and setting

hand saws, grinding hoes, and doing other things too numerous to mention.

Brother E. E. Brink, the first man on the place in the days when the Madison School farm was purchased, has had charge of the dairy from that day to this. He is likewise the faithful guardian of the water plant. The family used over 6500 gallons of water per day, a total of 195,880 gallons during the month of September.

He who wants to know what goes on in a "School of Activities" is invited to pay Madison a visit. We have said nothing of class room work, food factory output and other things of interest. The next report will deal with the new family of the fall term. The institution is a small one, but everybody has an active part to play, and there is no place for the prig nor for the lazy-bones at Madison.

AT THE close of the Council in Indianapolis Elder S. E. Wight, former president of the Southern Union, and Elder Guy Dail of the German Union Conference and since the war a resident of Bern, Switzerland, were in Nashville and paid Madison a brief visit. Elder Dail gave the students an interesting account of European conditions, showing the unprecedented opportunities for work by consecrated missionaries. When the War broke out it found only a few people prepared. Germany could move her immense army in the space of forty-eight hours; with the rest of Europe it was different. The War teaches the necessity of preparedness.

Laundry Equipment Fund

JUST a line this week to remind friends of the effort to raise money for better laundry facilities for the Madison School. The family is large, and its weekly laundry work includes a school, a sanitarium, a cafeteria, and city treatment rooms. The School is giving one hundred fifty people educational opportunities out of the ordinary. That is, these people can earn their board and room while going to school. We, therefore, feel free to ask friends of self-supporting work to assist in equipping the institution to do its appointed work in the South.

One third of this fund has been subscribed. \$1600.00 is yet to be raised. In sending a donation, specify your wish that it go to the portion to be raised by the women students, or to that of the men students, or to that of the faculty, or to the \$1000.00 fund apportioned to Dr. Sutlerland. It is well to send the money while the thought is fresh in mind. We thank you for your cooperation. Address, The Madison School, Madison, Tennessee.

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Do you Know the Voice of God

THE WORLD is full of conflicting voices. If one listens to the advice of men, he will find himself going first in one direction, then in another. There came to the office not long ago, a young physician who, in the course of conversation, told that he had given up medical work, and that at present he is engaged in selling oil lands. When asked how he could resist the calls for medical missionary workers, he replied that the denomination needed money, and went on to cite a number of cases where men had been advised to

keep on with their secular business for the sake of turning money into the Cause.

Disciples of the Master must learn to know His mind concerning them and their work. One great object of Christ, in His school for the disciples, was to teach them to recognize God's voice. He continually put before His students principles of life enunciated by the prophets of the Old Testament, and He asked the students to take their stand on these principles. It is our privilege to know God's way of dealing with men to such an extent that we are not caught unawares when a counter proposition is put

to us. But this requires great intimacy with the Word of God, and constant, rather than intermittent, obedience of the instruction He gives. One cannot safely accept the teaching of the Spirit of prophecy on certain subjects and reject it upon other subjects that cut across his manner of life.

According to your Faith

WHEN the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable results of their efforts to obey. The supply in their hands may seem to fall short of the need to be filled; but in the hands of the Lord it will prove more than sufficient. — *The Captivity and the Restoration of Israel*

WITH HIS followers gathered about Him one day, Christ began to question them, "Whom do men say that I, the Son of man, am?" Did those students know that their teacher was the Christ? They an-

swered the Master, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets". Thus they expressed the popular confusion of mind as to whom the Savior really was. So far, no one had told the truth; none had caught the mind of God concerning His Son. There was no salvation for them if they accepted Christ as Jeremiah, or Elijah, or one of the prophets. Those were all good men, and they all foretold the coming of the Savior. But these hearers of the Master Himself had not yet learned to recognize the Master's voice as the prophets whom they quoted endeavored to make them know Him.

AS THESE uncertain replies came from the disciples, the Teacher turned to them with the direct question, "But whom say ye that I am?" If others are in doubt, are you settled in your own minds? It was Peter who replied, "Thou art the Christ, the son of the living God".

Straightforward, without hesitancy, came the answer from his heart, and how it made the Master rejoice. Here were some who knew Him; knew Him as the Christ. In this very belief lay their salvation, for "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent".

Jesus turned to Peter and said to him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven". Peter had grasped a principle concerning the Savior, and as a result the Lord called him blessed. It meant everything to Simon, this fact that he knew the mind of God. There had been times when Jesus had reason to say to his followers, "Oh, ye of little faith". But now He said, "Blessed art thou Peter".

IT IS MEN like Peter, who know when God speaks and who know what He says when He speaks, that become living stones in the Church that God is building in this world. Some people think they are in that Church because their names are on a church book, but the test of membership is ability to believe the testimony of the Spirit of God, which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness". When it is accepted in that way, the "Blessed art thou" is said to us. This means that the mind of Christ abides within. We are His children, subject to His direction, willing to go at His bidding. The old, rebellious mind dies, and we are teachable.

PETER himself did not always have this same blessed experience. Following the verses quoted from the sixteenth of Matthew, comes the story of a sadder experience. The Savior was talking with His disciples con-

cerning His coming trial, and the old mind revived in Peter. Instead of saying, Master, if such things are coming, help us to stand firm to the end; help us to grasp by faith the same great truths that are holding you steady, Peter, the old, impulsive Peter, spoke out. The student began to rebuke the Teacher, and he said, "Be it far from thee, Lord; this shall not be unto thee".

Peter now was on the wrong side. He was saying, This shall not be, when the Father had said to the Son, This is what must happen. Jesus turned and said unto Peter, "Get thee behind me, Satan; thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men". Whether we speak words that show we are thinking the thoughts of God, or whether we speak words of the enemy, depends upon our attitude toward the Word of God. We need to be close students of all that has been written for the instruction of the church, and if the blessing pronounced upon Peter ever comes to us, it will be when we are doing what that Word tells God's people to do.

WE ARE told, for instance, that in every large city there should be treatment rooms and vegetarian restaurants or cafeterias; that the city churches should establish such centers. If we believe and show our faith by works, then comes the "Blessed art thou". There will always be some in the church who, when the Word is read, say, That cannot be done. They are like Peter when he said, "Be it far from thee, Lord". These negative minds will not be "living stones" in the structure the Lord is erecting. In the end they will say, Lord, our names were on the church roll, we preached, we testified. But the Master will say, "I never knew you". His blessing comes when, in the face of hard things, we are willing to carry out the instruction He has given.

IN SOME schools students spend much time in the study of the humanities, subjects dealing with the thoughts of men.

Madison should be famous for teaching the thoughts of God. Its students should become noted for doing the things that God has said should be done by His people in this day. There must be a blending of all forces. Laymen must be set to work. "That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church." There should be well organized plans for the education of church-members to do practical missionary work. People are to be educated in the principles of healthful living. Cooking schools should be conducted. People should be taught to keep well. Many doctors are prominent only in case of sickness, but it is a bigger thing to teach people to keep well than to bring the sick back to health.

These practical things become spiritual when they are accepted as the teachings of the Spirit of God. When God says a thing should be done, such as opening a cafeteria, and we say, "I must be about my Father's business", then come the words, "Blessed art thou". That is God's way of making saints for the kingdom.

Blessed Are They Which Die in The Lord

SOME people come to the Sanitarium that they may learn how to live; others come that they may know how to die. A capable young man in the business world, a lawyer with a promising future, was stricken with a fatal malady. He spent some time in one of the largest health institutions in the world, only to be told that he was facing an early death.

The man was learned in the law of nations; of the law of God he knew but little. He was frank to say that while he believed in God, he had never grasped the truth of the Christ. He was approaching the grave without hope. His relatives, several of whom are ministers, and especially his mother, were deeply concerned for his soul. In his own heart he wanted to come to Madison, hoping there to find relief.

The story of the young man's need had been told the students, and several times prayer was offered for him. "Do you want to help save a soul?" The Doctor was ad-

ressing one of the nurses. Into the sick room went that young man with a prayer in his heart that God would direct every thought and word as he ministers to the needs of the sufferer. A keen love sprang up between patient and nurse. Hour after hour they were together. There was little conversation on the part of the sick man, for his throat was the seat of disease, and it was only by nasal feeding that he was able to take nourishment.

At times the patient's little mother, anxious for her son, pressed the nurse to urge the young man to make a decision, but always the nurse said, "Be patient; God is working. The Spirit must bring him to a decision."

THE HOUR came when nurse sat by the bed side, the patient's hand in his, and they talked. The story of the love of God was told. In legal terms that appealed to the mind of the young lawyer, the story of our Substitute was rehearsed. "I see it," said the young man, "but do not ask for my decision yet. It is clearing to my mind. Give me time." A little more ministrations, a little more explanation, and he said, "I surrender; the Christ is mine. Call Uncle that I may tell him that Christ is mine."

The uncle, hitherto forbidden by his nephew to speak to him of his soul, but whose congregation had prayed most earnestly for this young man, came to the bedside. A friend read the story of the prodigal son, of the Father's love for the one who has been out of the fold, of His willingness to forgive, and of the robe of His own righteousness that He casts about the returning child. Then came the prayer of faith, and hope, and trust, that ushered that young man into the family of his Father.

The keen, strong mind was at rest. A quietness came over the patient. He rested for a few hours, and then the relatives were called to say farewell, and he quietly sank into the arms of death.

There is a blessedness in ministry when men and women can work hand in hand with the Savior. Christ came to set the prisoner free, and fortunate is the nurse, or the physician, who has the privilege of serving mankind in the name of the Master.

Whole Wheat Bread

PEOPLE want whole wheat bread. That is the decision we reach as letter after

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letter comes in response to the article in the SURVEY of November 3. One writes: "I use bran bread; that is, bran mixed with white flour, but I find that this lacks some important food elements. I am elder of the local church; my daughter has been a student at Madison. I want to equip with a small mill so I can furnish our members with whole wheat flour. For years I have opposed the use of bakers' bread. Please give me further information." It is because of this desire for knowledge that the Medical Missionary Volunteers are publishing a series of health leaflets. These will be for distribution at the cafeterias, and we hope that many SURVEY readers will make use of them.

Let Us See for Ourselves

A MAN and his wife living in Michigan, through reading the SURVEY, have become more than interested in self-supporting missionary activities in the South. They were stirred to ponder the advisability of undertaking something of the sort themselves, but before disposing of the home and property in the North, they decided to look the situation over. They drove from Michigan to Tennessee, spent a day at Madison, another day at Fountain Head Industrial School, Fountain Head, Tennessee, and one day with the Nashville cafeteria, treatment rooms, and Polk Street Settlement, and they visited their friend, Mrs. Lulu Mosher, a former Madison student who is now connected with Miss Fanny Battles' home for children. It was a long trip for these people, but when asked if they felt repaid for the effort to come in personal touch with this work, they replied that they felt as the Queen of Sheba when she said that the half had never been told.

Not Far from the Century Mark

THE YOUNGEST member of the family is the infant son of Captain Hirst and wife, born November seven. The oldest member is Grandfather Bralliar whose daughter, Mrs. Sutherland, and son, Professor Floyd Bralliar, have long been members of the Faculty. In early days when the family was small, it was customary to remember birthdays: Mother D would bake a molasses cake, or otherwise tickle the palate of the diners, but numbers are too great for anything of the kind now. On the twelfth, however, Grandpa was eighty-nine years old, and it was made the occasion of a celebration by all the younger members of the family. A section of the dining hall was cleared for them; a few extra good things appeared on the menu, and there was a cake, lighted with eighty-nine candles. It was all a joy to the children, and Father Bralliar says that it meant as much to him as to any of them.

The foundation is laid for the four-room cottage, money for which was donated by members of the family at Christmas time in 1919. It is located near the garden, and faces the southwest.

The Spirit of the Donors

IN GATHERING funds for the laundry equipment, a call with which SURVEY readers are already familiar, it is wonderfully gratifying to note the generous spirit breathed by the letters of those who respond. One friend, not able to send anything at present, pledges \$100.00 the first of the year; another, for similar reasons, says he will send \$25.00 a little later. These pledges are just as acceptable as the cash.

A busy physician writes:

I note the situation at Madison. I certainly think often of your work in the South. I know something of the obstacles you have already overcome. I know your work is blessed of God, and I want to cooperate with you in every way possible. I enclose check for \$50.00 which I trust you will not feel is too small to be of real help to you. It is nothing like what I feel you deserve and what it is my spirit to give you, but please accept it as an earnest of what I would like to do.

	Estimated Cost	Receipts	Due
Washer, Boiler,			
Engine, etc.	\$1000.00	\$548.00	\$452.00
Dry Room	375.00	86.00	289.00
Extractor	750.00	408.00	342.00
Filter	375.00	47.00	328.00
	\$2500.00	\$1089.00	\$1411.00

Your donations may be sent to The Madison School, Madison, Tennessee.

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Christian Education Is a Training to Do Things

THE CONTRAST between the two systems of education is clearly drawn in the life of Moses. In the seventh of Acts it is recorded, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds". This young man, although of Jewish parentage and born in bondage, was, through the providences of God, given the best education that the universities of Egypt could afford. And Egypt in those days was the seat of worldly wisdom. It was there that aspiring men sat at the feet of the professors and doctors to complete their training. Moses had it all. He was a great man, a mighty man, and was so recognized by the men of Egypt.

As a child he had been educated by his mother. He was taught the Bible and the law of God. He was instructed in the Spirit of prophecy, and believed that he had been called to do a special work for the Lord and His people. This idea clung to him as he went through his university course, and a time came, when, looking upon the oppression of working men, especially of his own people, he thought they should recognize

him as leader in their deliverance. He struck dead the man who was striving with one of his brethren, only to find the next day that the Jews had reported him to higher authorities, and that he was held guilty of treason or rebellion against the throne of the Pharaohs.

Preparation for Work

THOSE who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful.

—*Faithfulness in Health Reform*

MOSES had adopted the method of deliverance that was taught in the schools of Egypt. But that was not God's way of working. Notwithstanding his faith that he was called of God, he had not the right methods of work. God could not use him as leader so long as he used Egyptian methods of work. Fearing for his life, Moses fled from the land and entered a small institution in the edge of the wilderness, a school on the soil. He was met by the head of the school, and was assigned work with the sheep. He had received his diplomas from the highest institution in the world, but when the Lord took him in training he was set to herding sheep. The great Master Teacher is a Shepherd, gentle, leading, persuading, never driving, and his servant Moses must learn that manner of dealing with men before he could undertake the

great task of delivering a nation from captivity.

WHY should it take forty years for a man of his capacity to learn this new method of work? Some say, because he was so full of the methods of the world that it took that time to unlearn, to empty himself. Those forty years were years of intense activity. Moses was a student of the law of God. He was a prophet and a seer, and during those years he prepared the manuscript of the book of Genesis, but daily he had his part in the duties of practical life. Finally the Lord said, "Now come, I will send thee into Egypt".

He went back to face the ruler on the throne from which he had fled. When asked the symbol of authority, he had no credentials such as Egyptian lawyers and doctors were accustomed to. Instead, he had implicit faith in God, a simple, quiet faith that when God spoke, His will was law, and, in the face of what seemed to be the impossible, he must go steadily forward, trusting God to do for him the thing he could not do for himself. It was that experience which made it possible for him to stand before the magicians, cast his rod on the ground, and see it turn to a serpent that swallowed the rods of the Egyptians. It gave him power to organize a motley crowd of slaves for the journey out of Egypt; to face the red sea with the calmness of his Master, and to stand at the head of that nation in the process of deliverance through forty years of wilderness wandering. Not Egyptian wisdom, but the learning in the school of Christ, that little school at the foot of Sinai with its flocks and its herds, made Moses what he was. That was Christian education.

JESUS came to earth to demonstrate those same principles. At the age of twelve, He made the decision to be about His Father's business. He became a teacher, and into His students He attempted to put the spirit of leadership shown by Moses. Sometimes His students questioned His methods, es-

pecially the financial side of His organization. Peter, spokesman for himself and others, asked, "What shall we get? 'We have left all, and have followed thee;' what is our pay?"

The natural disposition of man is to take much and give little. Worldly education develops this natural propensity. It educates men to look for the soft snap, for the easy job, for the short hours. Christian education makes a man look for opportunities to work, the chance to help other people. It makes one forget himself in his love for humanity. Like his Master, he will be found going about doing good; he will impress others with the thought that he comes to minister, rather than to be ministered unto. This world is longing for such students, for men and women skilled in that method of operation.

If any of you lack wisdom, let him ask of God; let him open his mind to the Spirit, and the old, the natural mind will be changed. This is the first step in Christian education: to have the mind changed, to get a different vision of one's relation to things and people; to look for opportunity to serve without thought of pay; to do for others because one cannot help serving. Madison's training sometimes seems strenuous, but it is given for the purpose of developing in students the character of Moses and of the Christ. As the training proceeds, the student will come to say, "I am ready. Lord for the work you have for me to do."

The Louisville Treatment Rooms and Cafeteria

LAST SPRING, a member of the Louisville church arranged for a trained nurse to open treatment rooms in the city. A suitable place was leased, and several hundred dollars were spent on equipment, when it was found that, because of high prices, the cost was exceeding their ability to finance. The brethren of the church felt that the enterprise should not be dropped,

and the pastor, after making several futile efforts to secure means, appealed to Madison.

Doctor Sutherland visited Louisville in company with Brother F. E. Worrell, then a student of the School. In a meeting that brought together the church and representatives of the conference and of the Southern Union, it was decided to secure the means necessary to complete the equipment. As the conference was in no position to handle the proposition, Brother Worrell temporarily supplied the money. But he is not a nurse, so he appealed to the M. M. V., which arranged for a corps of workers and assumed the financial responsibility of equipment until this unit became self-supporting.

AFTER more thorough organization, it was decided to open a vegetarian cafeteria in connection with the treatment rooms. Mr. Seibert spent some time with the Louisville workers, Mr. and Mrs. J. T. Wheeler, LeRoy Hunter, and the Misses Hackworth. Partitions were changed, and there is now a commodious, well equipped treatment room with an attractively arranged cafeteria adjoining. The cafeteria opened on the ninth, serving its first dinner to fifty people.

The following week-end, meetings were held in the Louisville church and at the cafeteria for the study of medical missionary activities, and to formulate plans for a close cooperation between church and cafeteria workers. An advisory committee was appointed consisting of church officers, city Bible workers, other interested members of the church, and the cafeteria and treatment room board. This committee will meet once a month to receive reports of the work and, that the church as a whole may keep in close touch with the effort, these reports will go to the regular missionary meetings of the church.

The question of literature, especially health literature, for distribution through the cafeteria, was discussed. The church

will do all it can to assist in supplying literature, in advertising the city work, and in boosting the enterprise. During rush hours at the cafeteria, certain members of the church are to assist in serving meals, and the nurses of the treatment rooms have agreed to give the Bible workers of the city instruction in simple treatments.

HERE then are city activities that offer opportunity for close cooperation. "In the work of the gospel the Lord uses different instrumentalities. Never should a sanitarium be established as an enterprise independent of the church. . . Medical missionary work is in no way to be divorced from the gospel ministry. The Lord has specified that the two should be as closely connected as is the arm with the body. Without this union neither part of the work is complete. Medical missionary work is the gospel in illustration."

The result of the rally at Louisville was a strong determination to stand together; for the church to recognize treatment rooms and cafeteria as mission centers of their own. There is now a desire to find a larger place in the country which shall become the rural base for this city work. One brother in the church has promised a grist mill and power to grind whole wheat flour. Another member plans to open a small bakery to meet the demand for whole wheat bread, and another, dissatisfied with city life, is looking for a country home for his family. The Medical Missionary Volunteers are standing by this work in its infancy, because they are interested in seeing churches assume the responsibility of such activities, and with the hope that Louisville may set the pace for other city centers.

ELDER T. F. HUBBARD, pastor of the Nashville church, addressed the young people Sabbath afternoon. He based his instruction on 2 Tim. 1:7. Our young people should be noted for their heavenly boldness, for love, power, and a strong mind, all attributes of the efficient worker.

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To Inquirers for Health Foods

SO MANY have asked for information concerning whole wheat flour and other articles mentioned in recent issues of the SURVEY, that this opportunity is taken to answer these questions.

Natural brown rice may be procured at 7 1-2 cents per pound, plus the freight, from Cabaniss, The Rice Man, Katy, Texas.

Madison does not supply whole wheat flour, nor whole wheat bread to people living at a distance, but it does send out whole wheat crackers and bran crackers, peanut meat and vegetarian meat in cans. Price list and recipes for using these foods may be procured by addressing the food department of the Madison School.

At present we have no book of recipes for vegetarian foods, but for general use, we recommend "Food and Cookery", by H. S. Anderson, published by Pacific Press Publishing Association, Mountain View, California.

Ordinarily, whole wheat may be procured from a local feed store. It may then be ground as needed in a small mill. A mill suitable for private use, known as the Quaker City Health Food Grinding Mill, is handled by E. R. Allen, Route 8, Franklin, Tennessee.

THE COMPANY of workers at Reeves, Georgia, Dr. O. M. Hayward and Dr. H. A. Wood and their associates, are passing through a trying experience. Early in the morning of the thirteenth of November the sanitarium building caught fire in the roof and burned to the ground. The weather had been dry and a high wind was blowing, so that the building went in a remarkably short time. Patients were removed from the building to tent houses or nearby buildings, and fortunately no lives were lost and no one was injured.

A small insurance was carried, but not enough to cover the loss. Dr. Sutherland attended a board meeting a few days after the fire. He found the workers stunned by the calamity, but of good courage. Under present conditions it is considered unwise to attempt to rebuild. A splendid community work is in progress at Reeves, and a number of the workers will remain to carry forward these activities. Several families desiring to get out of the city are living on Hurlbutt farm, the site of the sanitarium, and their school work will continue.

Dr. Hayward is a pioneer in medical missionary work in the South. In spite of this blow he is courageous, and plans to continue his work in this field, believing that the Lord will direct him and his associate, Dr. Wood who has recently come South, into fields of even greater usefulness. Dr. Wood and family and Mr. Otis Johnson spent several days at Madison in order to better acquaint themselves with the work at this place.

THE SAVIOR watches for opportunity to commend rather than to condemn," said Elder Videto in his Sabbath morning sermon based on the description of the Ephesian church in the second chapter of the Revelation. That church, which is a type, was commended for its works, its labor of love, and its patience, but in the midst of its activity, it lost its first love. Industry is a good thing, but we must not become proud of our activity and lose sight of the things God has still for us to do. The publican, knowing that he was a sinner, accepted the message of the Savior, because it pointed out a way of escape from sin. The Pharisee was full of himself and boasted of his good works. The message of John crashed into his self-love, and he turned from the message that might have saved him. "Keep yourselves in the love of God," says Jude. The heart must keep the head right. It is love of truth, love of God's Word, that saves.

Brother A. Anderson of St. Paul, Minnesota, spent Sabbath with the School. He was on his way by auto to Candler, North Carolina, where he will live near his son and daughter, Professor and Mrs. E. C. Waller, of Pisgah Industrial Institute.

I get the Survey regularly and devour it heartily, then pass it on to others," writes an active missionary. I have great confidence in your plan of work, especially as you cover so many needed activities."

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Working Without Thought of Pay

THE apostle Paul set the example in the early church by carrying forward enterprises for the Master on a self-supporting basis. While preaching the message of salvation or while conducting a school for the training of Christian workers, Paul earned his living by working as a tent maker. His experiences made it possible for him to write freely on this subject to the new believers.

True, "there were some who objected to Paul's toiling with his hands, declaring that it was inconsistent with the work of a gospel minister. . .

But Paul did not regard as lost the time thus spent." Paul felt that the followers of Christ should be willing to spend and be spent for the gospel, and so he wrote in the Hebrew letter, to some who had been aiding him with their means, saying, "Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance".

THIS "spoiling of your goods" is a thing that some do not appreciate. They think more of their goods than of the Cause they have espoused. But Paul says, "Now, the

Chapel talk by Dr. Sutherland

just shall live by faith," while looking forward to things that do not yet appear. The trouble is, that many of us overlook the word, "now". There is no question but self-supporting missionary activities make way for the spoiling of ones goods. That is implied in the term. Those who enter upon

this work, first of all put into it their own possessions. Like Abraham, they have the privilege of watching their own sacrifice as it is consumed.

It often takes people a long time to make the decision, but faith is needed, especially in this

tarrying time. The instruction is, "Lay aside every weight, and the sin that doth so easily beset us." Then we can run. And one must run to keep up with things these days.

ONE of the heaviest weights, and one that must be discarded, is bad health. As Christians, we must learn to care for the health. Madison cannot but get the pulse of some homes from the students who enter school. Many of them have been accustomed to the use of flesh foods. Some use tea and coffee, hot soda biscuit, fried foods, and other preparations that are followed by constipation and auto-intoxication. Under

Paul the Missionary

PAUL sometimes worked night and day, not only for his own support, but that he might assist his fellow-laborers. He shared his earnings with Luke, and he helped Timothy. . . "Have I committed an offense," he asked, "in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?"

—*The Acts of the Apostles*

these conditions it is hard to hear the voice of God; it is difficult to grasp one's spiritual responsibilities. The senses are benumbed. This is one of the weights that should be laid aside if we are to have a part in meeting the world's great need at such a time as this.

There are a host of weights that must be discarded, such as hasty temper, pride, worry, selfishness, shiftlessness in work, cruel criticism which will break up any concern with which we might be connected, gossip, habitual tardiness, dodging the hard job, and others. All these things hinder the work of a self-supporting missionary, and they must be overcome in order to have success.

THEN there are people who are waiting for "the way to open". They tell you that they are going into the work "when the way opens". They are apt to wait a long time for the way to open. Those who enter this work should *make* a way. The call has been sounded for years; there are places in waiting. The Lord wants to see some determination on the part of His children to do what He has been advising. The way will open when we are willing to make a covenant with the Lord by sacrifice. That is our reasonable service, and that mental attitude will open many doors.

MADISON has the largest attendance in its history. But this is not a boarding house, a place to spend the winter in a mild climate while others are shivering in their Northern homes. Madison is a training station for those who want to lead a strenuous life.

There are hard times ahead of us. The other day when the train stopped at a little station, there stood forty wagon loads of cotton. The owners had come to town expecting to receive thirty cents a pound for their crop. They had worked all summer, going in debt for groceries and fertilizer, and they must have at least thirty cents for the cotton in order to meet their bills. When they

found that cotton was selling for much less, those men were desperate. Suddenly there was a crash of breaking glass. Some one had hurled a stone through the car window. Men are struggling against great odds, and we must be prepared to help them physically and spiritually. That is our mission in this world.

We are not here to make money. Our students should not be in training to make money. It is a sad thing when Madison bears the financial burden that it does to train for gospel work, and the workers turn aside to make money. Those students have lost the vision; they have betrayed the Cause. The redeeming feature is that, as one meets the churches, there is found such a desire to do something for the Master. There are calls on all sides for direction, for instruction as to methods of work. A multitude of enterprises such as treatment rooms, cafeterias, small bakeries that turn out health products, these should be the accompaniment of our city churches. For all this, strong leadership is needed, and on the part of the laymen a willingness to cooperate.

The Call of the South

FOR a long time I have had a great desire to visit Madison in order to learn its methods of work and the reason for its success. I find the secret of your success lies in the fact that you have learned to cooperate. To this ability to cooperate on the part of workers, heads of departments, and leaders, I attribute the efficiency with which everything is managed. I know that to cooperate requires sacrifice on the part of every one connected with the work. In order to make things move smoothly, heads of departments must be efficient Christian men and women who are willing to sacrifice their personal interests for the continuance of this work. And then there must be a leader, and you have one.

AT THE close of the war I knew time was short, and that I must get into the work of the Lord. My conscience troubled

Chapel talk by Dr. H. A. Wood.

me, and I decided to enter self-supporting work, a field of activity in which I have always believed.

We prayed for an opening. I communicated with Doctor Hayward of the Reeves, (Georgia) Sanitarium, visited the place, sold out in the North, and arranged to connect with that institution.

We had been at Reeves only about two months when, one morning, we were awakened by shouts of fire. Patients were wheeled out of their rooms. In twenty-five minutes after the first cry of fire, it was impossible to remove another thing from the building. There are lessons in that fire for me. At first there came a temptation to go back North. I wired a friend in the company for which I formerly worked, telling him that the sanitarium had burned. The same day came a message, saying that he had engaged a house for my family, and for us to come at once. There was a temptation to return to a salary that provides not only the necessities of life but some luxuries. But we did not go back, and we are trusting the Lord to direct us where we should locate.

I mention this experience to show that even after we go into the work whole-heartedly, there may come temptations to leave it. Some say that the devil stays in the city, but I know he does some work in the country.

I BELIEVE thoroughly in the self-supporting work, but I have never been connected with it in a proper manner. I have never stepped out on my own resources and thrown everything into the work, as students here are taught to do, trusting the Lord to see us through.

I have read about the work here at Madison and of the hundreds of students sent out, and it has given me a desire to connect with some enterprise in the South. The South needs workers. The last few days I have had the privilege of visiting some of your rural schools and sanitariums, and I

am very much impressed with them. The workers are enthusiastic and willing to sacrifice; and they all are making a success. This success means willingness to live in a quiet, humble way, while delivering this last message, and teaching people to so live that they may receive a home in the new earth.

The spirit manifested here at Madison is wonderful. It shows that leaders and students are working this system out together. You are here because you want to engage in some Christian activity. This calls for sacrifice. I believe you have received a call to this work, just as I have received it. A great work must be done in the last days by self-supporting workers. The time is coming when everyone will have to work more or less on this basis.

There are other ways of delivering the message than by theological discourse. We are told that we should reach people through treatment rooms, cafeterias, and schools. When you enter into any of these lines of work, make sure that nothing stands between you and God. Self-supporting work is needed beyond the Southern states. We should send workers into the West and the North; this spirit must get into the churches. Such cooperation as you have here is wonderful, and can be brought about only by proper management and the Spirit of God. I have had a pleasant visit, and I feel that I myself would like to connect with you.

"I am interested in Madison and its plans," writes a former patient of the Sanitarium, "for I know a great force for good is centered there and goes out to many places".

Foreign Missionaries Should be Self-Supporting

Dr. Roberts, writing of work among natives of Africa says:

We glory in the fact that the people are waking up agriculturally. This will mean that the people will be better fed and better able to support their churches and schools. These men who work with plows and cattle are superior natives. They are the ones on

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whom we must depend to correct the heathen practices. Others go back to live the old way, because their hands are not trained, and their thoughts are not enlightened to the fact that, with the same effort that they apply the end of a hoe, they can get a much greater return of food.

Mr. E. H. Greeley, writing of missionary work in foreign fields, says:

Books and papers are being prepared to help the laborers make better gardens and raise better livestock. Teachers and preachers and nurses are being trained to lead the people on to better life.

Of the great Bishop Taylor it is said:

He threw out the slogan of self-support, and turned existing missionary methods upside down . . . The tremendous success in the utilization of local resources for the promotion of self-support, especially of native work and workers, is due largely to him. . . He is absolutely right in his stand that it is best to live off the local produce of the country, rather than take an exclusive diet of tinned things, as many missionaries were wont to do.

These quotations were sent in by a reader of the SURVEY who appreciates the system of practical education advocated through its columns. Madison trains men and women for various self-supporting activities in the great South land, with the idea that the same methods of gospel work are needed in more distant fields. Such quotations as those given above show that other countries are ready for the methods that are proving a success here. The South should be a stepping stone to foreign fields, and men and women capable of earning their support from the soil in America while at the same time ministering to the physical, mental, and

spiritual needs of those about them, will find standing room abroad.

The Laundry Equipment

GRADUALLY the fund is growing. The brother of one member of the family sends twenty-five dollars for the extractor. The home church sends to its student representative in the School over nine dollars collected among the members. A friend of one of the men students sends a dollar per week for a specified time, because he is interested in the School that gives his friend and family an opportunity for such practical training. If you have not yet sent anything to this fund, let this remind you of the plan for students and teachers to collect money to better equip the laundry to care for the needs of a large family. \$1185.00 have been collected. \$1315.09 are yet due. Of this, \$281.00 belong to the men students' share; \$312.00 to the women students' share; \$302.50 to the share assumed by the faculty; and there remain \$431.00 yet to be raised by Dr. Sutherland.

Choose the part of the fund that makes the strongest appeal, and address your letter to the Madison School, Madison, Tennessee.

Free, But Donations Are Acceptable

THE SURVEY goes to you week by week bearing a definite message of Christian activity. It should prick the consciences of some, and lead them to consider their mode of living. It should point the way to greater usefulness on the part of others. It comes to you free, but there is expense connected with its publication, and a donation to the publishing fund of whatsoever size seems just to you, will be appreciated by those who are now bearing the burden. To those who have favored us in the past, we extend thanks. Help the good work along by sending the names and addresses of friends who may enjoy reading the paper.

WITH a check "to help along the good work," comes a note that bespeaks interest in Madison methods of operation. "The SURVEY is loaded with good thoughts, and surely wisdom from above has been given liberally to somebody. The issue of November 3 speaks of training students to be self-supporting, to be producers rather than consumers. There is plenty of room in the world for such people."

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Vol. II

DECEMBER 15, 1920

No. 50

Educating Workmen, Not Sportsmen

WE HAVE reached an age, or a social condition, when the world is wild for amusement, "crazy", some writers put it, for entertainment. It is considered, by students of the world situation, as one indication of the approach of some great catastrophe, a condition associated always with national decay and the breaking up of civilization. It is an omen of those imminent changes which today are causing men's hearts to fear for those things that are coming upon the earth. It is no wonder, then, that the question of amusements becomes a problem for educational institutions.

There are two types of education; one that accompanies the monarchial idea of social life and political institutions, and, according to which, manual labor is considered degrading, a thing to be delivered from; the other says, "Only that is education which teaches us to work as God works".

THE MASTER TEACHER set the example for the schools of the world when He taught in Edén. He repeated the example

in the Schools of the Prophets, begun in the days of Samuel, in which students were placed on the soil and educated to support themselves. As a man among men, the Savior chose to live in the home of a working man, and from the age of twelve He

toiled by the side of his carpenter father, building houses for the neighbors in the Galilee home town. He exalted common labor, for He was as much the Savior of the world "when He went forth to contribute to the support of the family by His daily toil, . . . as when on the shores of Galilee He fed five thousand hungry souls". He was a master mechanic, a lover of

Learning to Work

MANUAL training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures, . . . in household economy, healthful cookery, sewing, hygienic dress-making, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

—Education

work. He came close to men by working with them and for them. To toil with His hands was not beneath the dignity of the Creator of the universe. Where are His followers?

THE TEST of a training school for Christian workers lies largely in the ability to make all necessary labor attractive, and to give it real educational value. In the first place, the school must be properly

located; the environment of the students should be favorable to work. Such an education as the Lord has directed "can best be worked out where there is land to cultivate". That puts the school on a farm, and makes that farm the center of a host of related industries. "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."

Students should share the burdens of the institution to such an extent that they realize that upon their faithful performance of duty depends the success of the whole school. The work they do should be productive; then will the reward of the labor lie in the work itself. Teachers must see clearly the relation of manual work to all other phases of the training given the student body. Teachers should love work, and be leaders in work. The manual labor departments afford the very best opportunity for close cooperation between student and instructor.

MADISON has discovered that to make a success of manual labor in a school, there must be ample time for uninterrupted labor, as well as a period set aside for uninterrupted mental work. It is a case of study when you study, and work when work time comes. And leaders in work must have the ability to teach. Students want to be learning, and that is their privilege. The very best teachers, and the highest development of teaching ability, are needed in the departments of labor. When properly conducted, manual labor takes the place of games and sports.

Christ placed work before His students in a new light. He taught the joy of service in a way that made the early Christian church a wonderful example before the heathen world, at a time when games and sports were a popular form of recreation. Today, worldly cares press heavily upon people, and they are striving to get away from work. They are asking for higher wages and less

work; bigger pay for shorter hours. Our schools should give a different mental attitude. They should teach that one of the surest safeguards against evil is useful occupation, and that "its discipline places a check on self-indulgence".

IT IS no wonder that when a school fails to provide productive work, and to make that work educational, its students seek recreation in sports and games. "If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusement . . . would pass away". This is the experience of some teachers, for one of them has written, "I appreciate Madison's system of work more than ever before. I see that our schools must either line up with the straight testimony in regard to manual work, or the enemy will come in, bringing the sports with him. Each student in the school I visited is required, as a safeguard to health, to spend six hours per week in out-door exercise. Failure to do this discounts the grade in the subjects studied. The requirement is right, but no work is provided, so naturally the students turned to sports. The faculty reluctantly gave consent, after instructing the student body that gymnastics at best provide only an artificial exercise, and that sports and games are an unproductive form of exercise. But the institution has provided nothing better."

At Madison, students are in training for a strenuous life. They are planning to conduct some self-supporting center of Christian activity. Some of them will go into rural districts, others into city centers operated from a rural base. But wherever they are, it will be impossible to be happy and do the work allotted them, unless they have learned to enjoy doing the needful things of life such as raising food, building houses, making clothing, caring for the sick, manufacturing health foods, and taking their part in all the activities of a well-rounded community work.

"How close our work is holding us to God, the Loving Laborer through time and space."

"The Survey is very good, indeed. Please send it to my friends whose names I am sending," writes a New England reader. Are you helping in its circulation?

A Sunday Law

SOME of the leaders in the prohibition movement are now active in the agitation of a nation-wide Sunday law, and they use the same arguments for the latter that were used in obtaining legislation against the use of intoxicants. Our people are in favor of prohibition, and threw themselves into that movement without reserve, and it is a great disappointment to learn that the same arguments are now being used to bring about legislation on religious matters that will commit the coun-

try to a union of Church and State. There is a decided difference between prohibiting the manufacture and sale of intoxicants and prohibiting the free exercise of religious convictions, a fundamental principle in the establishment of the government of the United States. One of the leaders says:

The South . . . will naturally be in the front rank of this movement. We can expect a united and aggressive force from that section. . . . There must be an improvement in our Sunday, or there will be a breaking down of the Christian civilization.

It was such a movement as this that drove thousands of Mennonites from Canada. Time is soon coming, when those who stand by the principles of the Bible will find

free intercourse with people practically impossible, because of the unnatural restrictions made by fanatical church men, labor unions, and great corporations. It is encouraging to find the *Louisville Courier-Journal* saying, "We cannot believe success is possible for a movement which would come nearer destroying both the Church and the State in America than the unleashing on our soil of all the Bolshevists of Russia".

It may be well to remember that an education, such as Madison is giving, will help in that time when it becomes necessary to leave this country.

Training Workers

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. . . . 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.

—An Appeal for the Madison School

How Meet the Things Ahead

FROM many quarters come indications of trouble. In Germany the radical leaders are threatening to overthrow the government, so it is reported, and to establish the principles of the

"Reds". This means a repetition of scenes enacted in Russia, a program of death and destruction. The spirit is to be found the world around, and we need to be prepared to meet it. It is an element that is known to be working in many of our large cities.

The Bible warns us that such times are coming. Like Esther, in the days of Persian supremacy, we need to consider that we are called to act a special part in the work of God in the earth. As it was then, so it will be in days ahead of us. God's people will be called to meet serious situations, and they are wise, who have made a cord for themselves by their many good deeds. "Christ has commissioned us to carry for-

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ward the medical missionary work that He began. . . Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers." At this time, instead of becoming rich in material things, we need to become rich in good works.

"We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can."

A Good Location for Community Work

AT CHAPEL hour Wednesday morning, Elder C. N. Martin spoke to the family. He and his wife established a work near Bon Aqua, Tennessee, about ten years ago, "a little plant over in the hills", as he calls it. There, he has been the preacher, and his wife, the teacher and nurse. "We have conducted a free school ever since we located. Last year we had forty-five students. Besides teaching, my wife nursed thirty-five cases of influenza, and as a result her own health gave way." Sister Martin passed through a long illness, that makes it seem unwise for her to attempt the burdens of the place another winter. "We feel that others with strong young shoulders should carry forward this enterprise. We believe in the plan of families cooperating. It is the ideal plan for this work, but it takes a true Christian experience to operate such a plan."

The farm consists of 175 acres, eleven of which are in orchard, with trees, of all varieties adapted to this locality, just beginning to bear. In all, there are 100 acres under cultivation. There are three dwellings on the place, the largest an eight-room house, and there are barns and a silo. The place

is thirty miles from Nashville, ten miles from Dickson, and the pike to Nashville runs within one mile of the place. Some strong young people with the spirit of the message, willing to devote themselves and all they have, may want further information. They may address Brother Martin at Bon Aqua, Tennessee.

THE THIRD annual meeting of the trustees of Pisgah Industrial Institute is called for the evening of December 25. Professor E. C. Waller writes:

We expect to have with us Elder Andross, Professor Howell, and Brother L.A. Hanson of Washington, besides some of the local and Union workers. A meeting of the board of managers will follow the legal meeting. There will be present representatives from different rural centers in this section, and we anticipate an interesting session. Our work is progressing. We have fifty-one students, with others coming at the opening of the next term. Our sanitarium facilities are taxed to the limit. During harvest time we were not able to do much building, but we hope to get at it again in real earnest next month, and have the building completed in the early spring.

LAST Sabbath Mrs. J. L. McElhanev addressed the family at the morning service hour on the subject of Sabbath School work. In the afternoon, members of the history of education class, with their teacher, Miss Marguerite Coffin, gave a study of the underlying principles of Christian education. In the evening the young people had a spelling contest.

THURSDAY of this week the family, almost as a whole, took part in the harvest ingathering campaign, several hundred dollars being collected.

PLEASE do not forget the Laundry Equipment Fund. We need your help. A donation from even a small proportion of the SURVEY Readers would finish this campaign. If you appreciate the advantages Madison is giving students, here is an opportunity to unite with the faculty in improving conditions for the school family. Send your check or money order to the Madison School, Madison, Tennessee.

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Herbert C. White

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Strong Action Follows Right Thinking

PAUL was a man of varied experiences. It is hard to find a biography more replete with hardships than that of the apostle to the Gentiles. He once enumerated some of the difficulties that had crossed his pathway: "In stripes above measure, in prisons more frequent, in death oft". Five times he had forty stripes save one from his brethren. "Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck," and so on.

But Paul learned that if he wished to make a success of the work committed to his hands, he must not spend much time contemplating the discouraging side of life. He teaches that all such difficulties are but "light afflictions" which last for the moment, and that they work out for our good, "while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal."

Workers for God, today, must get their eyes on those things that are not seen with the natural eye. They must have a vision of the work God calls them to do. They must, by the eye of faith, see through to the end, and when things move hard, they must be able to overlook difficulties, literally look over and beyond them to the eternal things. This ability to see the things that are eternal, instead of dwelling on temporal things, con-

stitutes conversion, the real conversion, and is an essential step toward success in all work for the Master.

WE ARE what we think. We are bidden to behold the glory of the Lord, as a man may look at his own image in a glass. As we look at this glory, we become changed in character from glory to glory. That is, we gradually develop the character of the Lord whom we behold. "Be ye therefore transformed by the renewing of your mind," says Paul.

The old mind, the natural mind, takes a pessimistic view of life. When that mind contemplates spiritual duties, those things look very hard. They appear to be impossible of accomplishment.

Twelve men crossed the Jordan to spy the promised land: All saw the same people, the same soil, and the same products. Ten returned with a report that the land could not be taken. The problem of conquest to them seemed so big that they dared not undertake it. The very thought was painful to them, and they reported that it could not be done. But Caleb and Joshua, after seeing the same difficulties, reported, "We are well able to overcome" them.

This shows that the two groups of men had been thinking different thoughts, and consequently, one group was strong where the other was weak. One paved the way for

defeat by its mental attitude; the other merited success and got it.

WHEN Samuel went to the home of Jesse to anoint a new king of Israel, he was impressed with the stature of the oldest son, and at once said, Let me anoint this man; he is kingly in appearance. But God checked him before the anointing oil was poured. After passing several sons in turn, he asked if there were any others, for certainly God had bidden him go to this home for a king. He was given to understand that the absent son was young and unimportant, and, in the eyes of his father, not capable of holding the position. But God was looking on the inside, at the mind of the young man. Here he found a mind that had formed the habit of dwelling on wholesome things. The big, strong body of the oldest brother meant little, in the eyes of the Lord, compared with the clear mind of the young David. God was looking for a right-thinking mind.

SAUL as king was all the world could desire in bodily stature, but his mind was unequal to kingly tasks. He dwelt on temporal things, and was not a leader for God. The difference between Saul and David is clearly illustrated by their Goliath experience. Goliath, the Philistine giant, had defied all Israel, its king included. He had defied even the God of Israel, and Saul and his army cringed before the insolent fellow. They saw his big body, his mighty spear, and heard the thunder of his tremendous voice, and they dared not go out to meet him, although they claimed to be under the leadership of God.

Then came the young David. He saw

their consternation, and offered to slay the enemy. David was only a shepherd boy, but he was in the habit of studying the Word of God, thinking God's thoughts, and doing what God said should be done. He was a doer of the Word, and that experience made him brave in the face of what other people considered unsurmountable difficulties. He had faith in God, and "perfect love casteth out fear". He knew the power of God to deliver, for he had been given strength to kill lions and bears when they attacked the flock he was tending. He would not throw himself in the face of danger, but when his sheep were attacked, he trusted God, and

A Work Yet to be Done

GOD is the author of all wisdom, all intelligence, all talent. He will teach His servants to prepare less expensive health foods, which can be bought by the poor. . . . Especially in the Southern States of North America, many things will be devised and many facilities provided, that the poor and needy can sustain themselves by the health-food industries. Under teachers who are laboring for their souls, they will be taught how to cultivate and prepare for food those things that grow most readily in their locality."

in His strength, slew the intruder. Why should he fear Goliath? It was his custom to meet and vanquish the foe. That was God's mind in the young man.

THIS is the victory that overcometh the world, even our faith," and faith cometh by reading the Word of the Lord. The Bible is

filled with instruction to the people of God. It tells us what we should do. It is a book of directions concerning doing things. Every Christian will be a doer of the Word. When told that every city church should establish a cafeteria and treatment rooms, or some similar center of light, the minds of some in the church see only the difficulties. They are little minds, untrained minds, worldly minds; minds that cannot grasp the eternal, the unseen, but minds that see the Goliaths, the lions and the bears.

In the closing of this work, the most valuable education for any one, is a training to overcome difficulties. To do this, we must have the mind of God. Before the end, each

of us will face a job that calls for the complete sacrifice of body and property. It will be a work that, like the conquest of Goliath by David, cannot be done in the ordinary armour. Worldly education will prove useless, despite the degrees it may have bestowed. The training that the most of us need is that which will give us a mind capable of taking God at His word. Then God will see that we have a work that will test our dependence upon Him in the overcoming of difficulties.

Whole Wheat Bread at Madison

ONE OF THE noticeable things in the Madison dietary is the abundance of splendid whole wheat bread. It is served to both Sanitarium patients and on the School tables. It is eaten by old and young. The babies cut their teeth on crusts from the whole wheat loaf. This is not the only attempt made by the School to correct errors in diet and relieve the almost universal illness of autointoxication, but it is a potent factor in diet reform.

"There is religion in a good loaf of bread." And by the way, the making of good bread is a fine art, and an art that should be mastered by every woman. Bread baking for the School family is much more than play work, and in such a place as this, where practically all the work of the institution is done by students-in-training, we count ourselves most fortunate to have a good baker.

AS ILLUSTRATIVE of the method of employing student labor and finding the right man for the job, there is the history of a Northern woman, the mother of two children who should be trained for the Master's service. She was a hard working woman in an Eastern silk mill, but she learned of Madison and its opportunities. She tried for over a year to gain admission, and when finally she became a part of the School family, it was found that while her education in the common studies of the school room had been neglected, yet she had splendid hands for service. She has carried the bakery burdens for a good many months, turning out day by day, a hundred or more loaves of bread, light, sweet, uniformly good, and made entirely of the

whole wheat. She has done much to convert the family to the use of this sort of bread.

SOME have questioned the possibility of making good bread without using white or refined flour for the sponge, but it can be done, and many a housewife needs but to experiment a little to solve the problem for herself. It is a difficult matter now for Madison to make this type of bread in sufficient quantity to supply the demand. It is one of the characteristic features of the Nashville cafeteria. One hears comments: "I am taking my dinners at the Sixth Avenue cafeteria. I did not like the coarse bread when I first went there, but now I go there especially for it." Or, "I had a friend who was troubled with constipation, and I advised him to eat at the cafeteria, where you have such well served vegetables and plenty of whole wheat bread."

We have advertised mills and have advocated home grinding of wheat, but still some complain that they cannot get whole wheat flour. Such people are advised to buy whole wheat crackers, beaten biscuits, or sticks, from the food department. If you have never seen the list of foods put upon the market by the food factory, send for an order blank.

The housewife who can make wholesome bread of the right sort has at hand a wonderful opportunity for helping the neighbors. We are instructed to make simple health foods for the public, and the simplest way is to begin with bread and buns. There is one man of our acquaintance who daily buys fifteen loaves of whole wheat bread from his city cafeteria, for his own family and for distribution among his neighbors.

You may not be able to conduct a full-fledged cafeteria, but why not begin baking and selling whole wheat bread, and by serving dainty wholesome, appetizing sandwiches, made of whole wheat bread with a filling of nut meat or vegetarian meat, manufactured by the Madison food factory? A real missionary work could be done. The nut meats, for which flesh foods are but an inferior substitute, should be introduced to your neighbors. Why not present these foods, as well as literature? In fact, why not let this work pave the way for a greater appreciation of the literature you want to put out? And really, why not?

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THREE group meetings of rural workers
have been arranged for by members of
the General Conference committee, the first,

to be held at Ashe-
ville, North Carolina,

December 26 and 27;

the second at Atlanta,
on the 29th and 30th;

and the third, at
Nashville, on the last

of December and the
first of January. It

is planned for Pro-
fessor Howell, Elder

Shaw, and the Union
Conference educa-

tional secretaries to
attend these meet-

ings, which will call
together the rural

workers of each sec-

tion. Of the confer-

ences Professor How-
ell writes: "It is my

earnest hope that by
these counsels we

may succeed in plac-

ing the rural school
work upon a still more

efficient basis, and may increase our annual
offerings so as to give them more help."

Those conducting rural schools should con-

sider the financial needs of their work, and
be prepared to report these needs to the
committee.

THE ASHEVILLE cafeteria is operat-

ing from a rural base, the Asheville

Agricultural School, located near Fletcher.

Brother Vaughan writes that the school is
doing good work, and that the cafeteria is
at present the principal source of income.

A former patron of the Asheville cafe-
teria writes the head of that unit, "Can you
mail us some Graham bread, the real Gra-
ham? Have you any one with you available
for giving talks on dietetics? The eating
habits of many people need reforming. I
most heartily endorse the work you are
doing. It certainly is an important mission-
ary endeavor, to seek that kind of human
welfare that can be promoted through a
rational dietary."

DIET problems and the preparation of
healthful foods are made a study by both

Faculty and student
body at Madison.

Mrs. Sutherland is
conducting a series

of studies with the
Faculty, and each

Monday the subject
of the chapel hour

is foods. This in-
cludes the question

of diet for the School
table, the proper prepa-

ration of foods, the
use of spices and con-

ditions, breads and
bread making, and

the foods that should
be produced in the

School garden. It is
the purpose to edu-

cate the family on a
subject that they will

be called to handle
when they go into self-

supporting centers of
their own, whether

it be a rural school,
or a city cafeteria, or

treatment rooms.

OF Professor Bralliar's recent visit to
Oakwood Junior College, the president

writes: "His talks were highly instructive,
and we look forward to having him with us
again in the late winter or early spring. We
prize his practical interest in our every-day
duties, and especially in the work of the
farm."

The Laundry Fund

ONCE upon a time at an entertainment,
some students sang, "The laundry for-
ever, Hurrah, boys, Hurrah!" Patrons
may feel that we are singing the same
tune concerning the new laundry equip-
ment. But the School family is hard pressed.
The laundry proposition at present is
perplexing, and the machinery should be
installed, but only about one-half the re-
quired sum to pay for this has been re-
ceived.

Students and Faculty members have
written a good many letters that are
still unanswered. If this is because there
is not the cash at hand to send, then we
will be glad to accept your pledge. As
has been explained, the Faculty has de-
voted a good many years to the training
of men and women for self-supporting
activities, donating practically all of what
would be considered a reasonable salary,
to develop an institutional work that en-
ables students by work to pay for their
training. We are asking you to help pur-
chase needed equipment to make this
work more effective, and will appreciate
your help as a Christmas or a New Year's
gift. Address, either some acquaintance
in the School, or The Madison School,
Madison, Tennessee.

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Minds Trained for the Work of God

When for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Hebrews 5: 12

THE APOSTLE PAUL was a teacher, an instructor of missionaries, a man who prepared laymembers of the church for active service for the Lord. His experience in this work showed him that there are two classes of men, one, feeding on infant food, and another ready for the strong meat of the Word.

Milk is an excellent food for the young, but it does not contain all the elements of nutrition needed by the adult laboring man. His system calls for an energizing diet, for he has hard work to perform. When one begins the Christian life, he must learn the lesson of repentance; he must have faith in the forgiveness of sins confessed. But as he advances in Christian life, he should not be content with an experience that demands repeated revival, periodic warming, to keep alive his spiritual life. Upon that first foundation of faith and repentance should be erected a strong edifice, the stones of which are activities, called

Chapel study by Dr. Sutherland

forth by one's love for God and his interest in the progress of truth in the earth. So long as one has to be revived occasionally, he is living on milk. When a man is settled on the foundation principles of the Word of God and is active in His work, able to do hard

things and thrive under difficulties, he is then feeding on the strong meat of the Word.

WITH some professed Christians, the greatest effort seems to be to save themselves, and possibly their nearest relatives. They are content to give a little money, as pay to others who are doing the active mis-

sionary work of the church. Such people are living on milk rather than strong meat, and they have not yet learned the joy of exercising their own spiritual muscles. If we become conscious that the Lord is calling us to go to some hard field to work for Him, to conduct a rural center, or a city cafeteria, or a treatment room, or to do some one of the other many lines of Chris-

A Work to Be Done

HOW best to accomplish the work in this difficult field is the problem before us. Long years of neglect have made it far more difficult than it would otherwise have been. Obstructions have been accumulating. Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been proclaimed. This work is now to be taken up. And into it not a vestige of selfishness is to be brought. It is to be done with an earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay."

tian activity; if we are ready to answer these calls, then are we partaking of the strong meat that Paul wrote about. But if we are satisfied with the study of theory and doctrine, with the perusal of the Sabbath School lesson and a sermon from the pulpit, and lack the inclination, the "push", to put these principles into practice, it is evident that we are still feeding on milk.

There may be the physical stature of manhood, but inability to do things, hard things, for the Master indicates an undeveloped spiritual nature. Such minds are capable only of playing with the great problems of life and the universe.

It is possible, also, for minds to be well developed along the lines of commerce and business, the activities of the world, and yet be so feeble regarding the thoughts of God and His work, that there is no faith to meet difficult spiritual problems. These are baby minds in reference to eternal things, minds that still feed on the milk of the Word.

WHEN Ephraim and Manasseh, two tribes in Israel that considered themselves a great people, appealed to Joshua for enlarged borders, and complained of the unconquered Canaanites, Joshua told them that if they were so great, they should go up and take the land. In other words, Get to work.

Seventh-day Adventists have been told to go into new fields, and there teach people how to live according to the principles of life and health, to develop enterprises for the care of the sick, to conduct schools according to the principles of Christian education, and to dispense health foods. A great number of laymen are farming this work

out to a few professional missionaries. They seem to think the work is too hard for themselves, and they take a view similar to that of the ten spies who brought the discouraging report from the promised land. They have only infant minds when it comes to doing things that the Lord has said should be done.

HOW far can any movement go that is dependent on minds fed on milk instead of strong meats; minds that are willing for others to do their missionary work for them; minds that are unable or unwilling to follow the pace set by Paul, the self-supporting missionary? Nearly every denomination

in turn has attempted to do its spiritual work very largely by proxy. When the crucial moment arrived, however, the movement gave way, and another stronger movement took its place. Seventh-day Adventists have no excuse for existence, except it be to carry forward a work on a basis where laymen bear their part. To

THE Southern field is right in the shadow of your own doors. It is a land that has had a touch of the plow here and there, then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work the Southern field must make up their minds to practice self-denial. . . . God calls for missionaries, and asks us to take up our neglected duties. 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."

do this, the laymen must be using the strong meat of the Word. They must have bone and muscle and nerve for hard work for the Master. They cannot be engaged in worldly business, acting merely as the financial backing for the movement.

ISAAH tells us that when we have given all we have for the support of the Lord's work, then merchant princes of the world will come with their wealth. But compare the amount of money now being used by Adventists in purely worldly business, in commercial enterprises in no way connected with any of the lines of activity open to the people of God, compare this with the meager offerings of laymen for the forwarding

of this work. When the comparison is made, there is no question why the power of the loud cry is not seen, and why merchant princes are not attracted with their resources. The closing work cannot be done by passive laymen with the minds of children who, by the payment of a pittance, are willing to shift the responsibility of work onto others. No man can do his work by proxy. The last great war declared that every man must bear his share of the fighting. No longer could a substitute be hired. So long as we fear to throw ourselves and our possessions into the work of the message, so long will we remain babes in the spiritual sense. The grown mind, the strong mind, delights to do the hard things. Like David, we need to be ready to overcome the Goliaths before which others tremble. But that means that we must be feeding on the strong meat of the Word of God.

"It is read from start to finish as soon as it reaches us," writes one friend who is receiving the Survey, and with the letter comes a donation to the publishing fund, which is very much appreciated.

How Meet the Sunday Blue Laws

FOR SOME time we have been anticipating a movement that will restrict the freedom of worship guaranteed by this country. The Lord's Day Alliance is taking advantage of the laws prohibiting the manufacture and sale of intoxicants to reestablish the blue laws of Puritan days. The movement, while not confined to the South, is especially active in the Southern states. One is reminded of the following words, written a number of years ago:

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power; when she shall reach over the abyss to clasp hands with Spiritualism; when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican govern-

ment, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble.

Scenes of past ages are to be re-enacted. From the past, we are to learn lessons. Any professed Christians who were caught in Jerusalem when the Roman armies surrounded the city were in reality not Christians. Any Seventh-day Adventist, who, in these days, is not throwing himself unreservedly into the work of God, but who is caught, as described in the quotation above, is an Adventist only in name.

"Let our people arouse and redeem the past. Shall not the number of missionaries to the South be multiplied? Shall we not hear of *many volunteers* who are ready to enter this field?"

"The lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently, — toiling, praying, working economically, as laborers of God's appointment. The situation calls for personal, untiring, united effort."

School and Sanitarium Work Together

THE IDEA is gaining favor, that where there is a school there should be also an institution for the treatment of the sick, be it large enough to merit the name of sanitarium, or so small that it is called a treatment room. Everywhere there are sick to be cared for, and everywhere our youth, as well as mature students, should be educated to care, first, for their own body

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health, and, second, for the ailing ones about them. Miss Boynton writes in her usual buoyant way of the work at Douglasville, Georgia:

Our enrollment has reached eighty-six this year, with others coming from the neighborhood after Christmas. We have had thirty-five boarding students. We continue to hold "union meetings." One of our big problems this year is to provide for a number of students who need an education, but who are not financially able to care for themselves. One came with nothing but the clothes on his back; another has parents who have no sympathy with his desire for an education, but he is willing to do anything for a Christian training; there is a girl with an invalid father and no mother; and so on. It may seem foolish to keep such people, but when we find that they will risk almost anything for the privilege of an education, how can we turn them away, especially when so many young people today have strong inclinations in the wrong direction?

Our little sanitarium is the only hospital of any kind in this county, and it is considered a wonder. Although we have never advertised in the common sense of the term, it is certainly widely known. Our patients come from influential families. Atlanta surgeons usually do the work, and they never fail to express their appreciation of such a clean little place in the country. The rooms are full continually, and our nurses are in constant demand.

MRSS SCOTT and Mr. Seibert spent the week at Birmingham in the interest of cafeteria work there. From Louisville comes word that both cafeteria and treatment room patronage is on the increase, and that the workers are all of good courage.

A FRIEND in the North, interested in the development of rural community centers, offers to donate to some group of workers, a carbide lighting outfit with capacity for lighting a nine-room dwelling and outhouses. He wants it to go where it will be of greatest use, so if there is a rural school that can make use of this generously proffered gift, the principal is asked to write the SURVEY for information.

Laundry Equipment

A letter from Dr. Sutherland to Madison's friends

WERE it possible for me to write a personal letter to each reader, I would say that we appreciate the numerous calls you receive to help worthy enterprises, but we sincerely believe that we should have this laundry equipment, and that it will be provided by those who are interested in training of self-supporting workers at Madison.

The need of better laundry facilities was so acute that, at a meeting of the Faculty held in my absence, this body voted to purchase the equipment, and pay for it out of their yearly allowance. When I learned of this action, I felt that it would bring undue hardship to a class of self-sacrificing teachers. We have thirty workers who receive no stipulated salary. They depend upon the earnings of the institution to provide food, shelter, and other necessities, but the greater part of the income of the institution goes into the training of students who, if willing to work, can receive a training at Madison without paying cash for school expenses. This plan is adopted for the purpose of training worthy young people and lay members of the church for an active part in the Master's work. Madison offers opportunities that are possible only because its teachers work on the basis just outlined, and as the result of following the strictest economy.

A school of this type must depend upon the cooperation of its friends to the extent of equipment. Once equipped, the workers are able to maintain themselves, keep up repairs, and educate a body of students. With this word of explanation, I trust each reader will send *something*, in order that the campaign for the laundry fund may be closed soon. When sending money, state the portion of the equipment it is for, as given in an earlier issue of the SURVEY. Address either a friend of yours in the institution, or The Madison School, Madison, Tennessee.



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