

# The Madison Survey

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Madison, Tennessee

VOL. III

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No. 1

## A Rolling Stone or a Solid Pillar

"Consecrate me, now, to thy service, Lord,  
By thy power of grace divine."

**I**N THE early days of Christ's work, the message caught and held Andrew, the fisherman. He and John, his companion, followed the Savior. When convinced that He was the Christ, Andrew "findeth his own brother Simon, . . . and brought him to Jesus". When Jesus looked into the face of the young man, He said, "Thou art Simon, the son of Jona; thou shalt be called Cephas", or Peter. Jesus renamed Simon. He called him Peter, which meant a stone, a little stone, a rolling stone. Jesus gave the disciple this name, because it described the character of the man.

Peter came to the Master as a rolling stone; here one day, there the next. The Savior knew this to be his disposition, but He knew also that if this rolling stone opened his heart to the Word of God, if he accepted the teachings of the Lord, his character would be changed from a rolling stone to solid rock. So the student was accepted into the school of Christ for this transformation. The Teacher began with the impetuous man, so hasty that he was ready to call down fire upon men who did not see as much as he saw in the work of his Master; or ready to cut off the ear of a bystander; or ready to swear that he knew not the Lord when brought into a close

place. Knowing all this about Peter, the Savior took him into His classes to change the rolling stone into a pillar, capable of building up a substantial work.

**T**HE WORK of Christ is spoken of as a building, made of stones, living stones. These stones are people, and in the building Christ Himself is the chief, the corner stone. A building of the Lord's erection must be substantial. All the material must have staying qualities. No building of His can be constructed of rolling stones, or of dead stones. We are to be living stones, and we must be rocks, or pillars, ready to stand solidly in our appointed place to bear the burdens that are laid upon us.

**P**ETER did not make the change suddenly from rolling stone to solid pillar. All through the days of his association with Christ, he was subject to tests that showed to himself the degree of advancement he had made. His worldly occupation sometimes drew pretty heavily upon him, and when times of stress came, as when the Savior lay in the grave, Peter, with the rolling qualities coming to the surface, went back to his nets.

The resurrection brought him to his senses again. But it was after this that the Savior questioned him so closely. Peter,

Chapel study by Dr. Sutherland

rolling stone, lovest thou me more than thou lovest the things of the world? And Peter answered, "Thou knowest that I love thee". Then came the command, "Feed my sheep". If you are settled, prove it by accepting responsibility and staying by it. But the Lord knew his name was still Peter, and calling him by that name, He said again, Lovest thou me? More than the fishing, more than what the world can offer, more than the things that you eat and wear? Three times that question was put to Peter. The Lord was attempting to settle Peter from rolling stone to a pillar for His work.

**W**HEN Peter, at the time of the Lord's death, said, "I go a fishing", he was undoing what the Lord had spent years trying to develop. Peter should have been a stay, an inspiration to others. He should have held together the little flock of bewildered followers. He had been long with the Savior. He should have had a vision of the work that would have made him a leader; but he was not a leader; he was a stone still ready to roll.

The Christian who thinks more of making a living than he does of doing the Lord's work, is a rolling stone. And no rolling stone can go into the building, the real and lasting Church. Peter was a minister, and still a rolling stone. He had worked miracles and done many wonderful things; he was an apostle, and still a rolling stone.

**A**M I a rolling stone? Can I be easily rolled away from my job in the Lord's vineyard? When two or three families unite to build up a center of missionary activity, they should consider themselves called, just as truly as the disciples were called. When they enter such work, they become apostles, as truly as Peter and John were apostles. But when a man or woman cannot hold the company together through trying times, through the tests that naturally come to any enterprise, that man or woman has not passed from the rolling stone experi-

ence to the pillar experience. They are not yet rocks in the building.

The great drawback to this work at the present time is, that there are not enough people with ability to go into a unit and bind things together, put up with difficulties, and bear with the faults of others. With the first trouble comes the statement, "I go a fishing".

**G**ENERALLY speaking, our work is not yet carried on by people who are willing to throw all they have into it and stand by the effort until results are seen. A mother will go through all manner of hardships for her babe. We need some of this mother love for God's work, which will enable us to put all our energy into it, all our time, all our life. We need to form the habit of laying down our lives for the work with which we are connected.

When workers are rightly connected with an enterprise operated for the Lord, that enterprise grows. It is like a seed; it contains a germ of life. It will grow like a plant, and as it grows, it will require more workers to care for it. We must so organize our efforts that people will be led to cooperate with us. This plan forbids the promoters owning the enterprise and hiring workers. Those who are thus closely related should be on an equal basis; they should share, and share alike. The fifty-fourth chapter of Isaiah is God's call for men to get into a work of this character.

"The Survey you so kindly sent has been read with pleasure each week, and I pass it on to others. Now that my husband and I are helping out where there is sickness and where there is needed farm help, I often think of the plan at Madison, and I hope that we are working along similar lines."

### Hand Weaving on the Home Loom

**H**ARD times in the financial world are making some people predict a change in methods of dress and the making of wearing materials. Since the war, there has been a revival of the art of hand weaving, especially in England, and the movement is

reaching America. So we are told by Mrs. E. J. Dunn of Chicago, a Vassar College classmate of Mrs. Scott who, with her daughter, Miss Undine, is visiting at Madison. Mrs. Dunn is intensely interested in weaving, has had looms in her home for a number of years, and her daughter began weaving when but a child. It is Mrs. Dunn's belief that girls, and boys, also, may be kept from the street and places of amusement by the home loom. Weaving appeals to the creative instinct, and mothers are advised to learn weaving for the sake of the children, as well as for the practicability of the art from the material standpoint.

Madison looms, under Brother Wellman's supervision, have been turning out some handsome rag rugs this fall; there is a class in weaving during the present short course. Mrs. Dunn has a small loom installed at Mrs. Scott's, which she is teaching other members of the family to handle, and there is promise of a demonstration of all sorts of hand work, from floor rugs, made from the cast-away gunny sacks, to table runners of cotton or linen, Tam O'Shanter hats woven of yarn, and collars and cuffs woven in beautiful patterns.

Madison is encouraging the art of weaving as one of the practical accomplishments that should be possessed by every man and woman who desire to become a self-supporting worker in this country, or who plans to go abroad as a Christian worker. It is a source of encouragement to have with us two such enthusiastic women as Mrs. Dunn and her daughter.

### A Happy New Year

**T**HIS is the first issue of the New Year, the first of the third volume of this little sheet. It bears to you the heartiest greetings of the season, and wishes every reader a prosperous year in the broadest and best sense of the word. This new year ought to be filled, as no other one in our lives has been, with activity for the Master. Time is

growing short; the world needs to know more of the Christ through the lives of His followers, and it is our privilege to re-dedicate ourselves to His service. The SURVEY, as representative of self-supporting activities in the South, will keep before you opportunities for work in this field.

Letters are often received, telling of the interest awakened by reading the SURVEY, and of changes from a more or less passive life to one of greater activity in Christian endeavor. All such communications are a source of encouragement. We hope you will continue to write. We appreciate donations to the publishing fund, but what you pass on to us in the way of good words is a big part of the pay for publishing the little sheet. May the tie between us continue to strengthen through the coming months.

### Coming Board Meeting

**T**HE semi-annual meeting of the board of managers of the Nashville Agricultural Normal Institute is called for Wednesday, January 12, 1921. On the same date there will be held the annual meeting of the trustees, and the annual meeting of the patrons or constituents.

According to its charter, Madison property is held by a board of trustees, which it leases to the board of managers for the purpose of operating a school with its allied interests, sanitarium, food factory, and so forth. The patrons are people who have, from the days of Madison's foundation, been interested in the development of the enterprise and have assisted to the amount of twenty-five dollars or more. These constituents elect the board of managers, which in turn elects the faculty. Between the semi-annual meetings of the board of managers, the business of the institution is carried forward by its executive committee, made up of members of the board present and the faculty. This executive committee holds weekly meetings. A report of the activities of the past year will come before the boards, and plans will be laid for the work of the coming year.

## THE MADISON SURVEY

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vided for in section 1103, Act of October 3, 1917,  
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**T**HE Sabbath afternoon Faculty study, conducted by Mrs. Sutherland, was an intensely interesting and practical one on the subject of foods. She is giving a series of lessons on proper diet, and the one of this week dealt largely with the need of mineral salts, iron and sodium in particular, in the maintenance of health. It is iron in the blood that gives vigor to red blood corpuscles, and enables them to carry oxygen to the tissues. Without it we are anemic and unequal to life's duties. And the needed supply of iron comes from vegetables. It cannot be obtained from the bottle of iron tonic. The system cannot handle inorganic minerals, so God has made of the vegetable world a laboratory, in which the minerals of the earth are converted into organic substances that will nourish and build up the human system. We should add to our ordinary diet a generous supply of green vegetables, such as lettuce, greens, celery, cabbage; and we should eat an abundance of other vegetables such as carrots, snap beans, parsnips, potatoes, etc., all cooked in such a way as to preserve the mineral salts. Do not throw away any of the water in which such vegetables are cooked. Use it in the soup, or in the gravy, or make of it a dressing for the vegetable itself. The

leaves of the green things growing are in reality "for the healing of the nations".

**O**N his return from the middle West, Elder E. T. Wilson, of Asheville Agricultural School, visited Madison. He reported his surprise at finding so many interested in self-supporting work of the South as a result of reading the SURVEY. Wherever he addressed a church, he found the people anxious to learn more of the work in this section. Many are becoming dissatisfied with lives of inactivity. Speaking of experiences in the school and sanitarium near Asheville, he told of one young man,

suffering from an injured limb, who had been given up by his physician. He appealed to the sanitarium. Dr. Stokes amputated the limb, after having prayer with the patient and friends. As a result, the young man, heretofore uninterested in religion, had asked that meetings be held in his neighborhood. Barriers may be broken by kindly deeds. We need to keep our eyes open for opportunities to help people.

### The Laundry Fund

Do you not want a little part in this?

**A**BEREA friend writes, "We read the Survey with interest, and with this send a small gift [\$10.00] for the laundry".

Four scattered members of one family each send \$25.00 as evidence of their interest in the efforts of Madison to offer practical training to Christian workers, and to help boost the laundry fund. From another direction comes a check for \$50.00, with promise of another of the same size a little later. The fund has reached approximately \$1400.00, made up very largely of small donations from interested friends. There is yet to be raised \$1100.00. With your help, this amount can soon be met. Do not hesitate to send a liberal donation, and on the other hand, do not hesitate to send a small contribution. Stone walls are as dependent upon the small stones for chinking as upon the boulders. We thank you for the cooperation. Address, The Madison School, or some friend of yours here, Madison, Tennessee.

**W**EAVING is not the only manual subject receiving attention during the present short course. There is an enthusiastic group learning the use of tools with Mr. Howell; a class in blacksmithing under Mr. Rimmer; the nurses are making uniforms with the help of Mrs. Bralliar and Mrs. Appleby; the carpentry class is taught by Mr. Wallace; and Mrs. Sutherland and her group are studying the art of cooking. Sister Songer, mother of one of the students, came from her home in Arkansas to take this cooking class.

# The Madison Survey

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## Rural Schools and Rural Community Work

THE FIRST of a series of three conferences in behalf of the rural school and community work of the South was held at Pisgah Industrial Institute, Candler, North Carolina, December 26 and 27, and brought together the rural workers of the Carolinas. The second was held at Atlanta, December 28 and 29, for the workers of that section of the South, and the third convened at Nashville, January 1 and 2 for the workers of the Southern Union Conference.

Professor W. E. Howell, secretary of the General Conference department of education, and Elder L. A. Hansen, General Conference medical secretary, were chosen by the General Conference to make a survey of the rural work, with a view to developing a more satisfactory system of handling the financial assistance that should be extended to this phase of the work. The plan of taking an annual rural school donation was instituted about six years ago, but the stress of war times and other conditions have interfered with the satisfactory carrying out of this plan.

Professor Howell and Elder Hansen were appointed to study the situation with the rural workers and with the officers of the Southern and Southeastern Union Con-

ferences. At each of the three conferences there were reports of rural activities, a number of rural centers were visited, and as matters were studied together, especially at the last of the conferences, the one held in Nashville, a working plan was agreed upon, by the rural workers and by the lead-

ing officers of the two Union Conferences, which is to be submitted by these brethren to the General Conference Committee for ratification, and, later, for publication. The introduction to the recommendations to

### The Laymen's Part

THE work of God in this earth can never be finished until the men and women comprising our church membership rally to the work. . . . In the closing controversy now waging between the forces of good and the hosts of evil, He expects all, laymen as well as ministers, to take part.

—*Methods of Labor*

be submitted, which show the findings of the committee, reads as follows:

WHAT is commonly known as the Rural School and Community Work has been carried on in the Southern section of the United States for the last twenty years or more. Beginning in a small way with such pioneers as Elder D. T. Shireman and Brother M. H. Johnston, it received a strong impetus in the establishment of the Nashville Agricultural Normal Institute at Madison, Tennessee, by Brethren Sutherland and Magan and their associates in 1904, as a training school for rural workers, under the encouragement and fostering care of Mrs. E. G. White and others.

The aims of this class of work were and are, to locate Seventh-day Adventist families in rural communities where the third angel's message has not penetrated, to live the truth among the people on the basis of self-support, while seeking and improving opportunities to break down prejudice and win the confidence of the people through the holding of schools for the children, and by ministering to their health and other temporal needs, as an end toward teaching the truths which we as a denomination believe and practice.

This work has been established, in the main, by the investment of personal means by those who entered upon it, and for several years was assisted by voluntary contributions and personal solicitation by workers among our people in the North. As the work grew in extent, and as the solicitation of workers and the raising of funds among our people for evangelistic effort the world around became better organized, an agreement was entered upon, in order to avoid confusion, whereby the rural community work was recognized as a part of the regular work of the denomination, with the Madison School as the training center for workers, supplemented, later, by the addition of the Pisgah Industrial Institute as a second training school.

Furthermore, the General Conference was asked to take up an annual offering among the churches, this to be distributed, through the Union conferences, to the various rural enterprises in proportion to their needs. This plan has now continued for five years.

In the month of December 1920 the General Conference department of education, to which has been assigned the duty of fostering the rural community work, held a series of three group meetings in the South, attended by rural workers, local and Union Conference officers, and General Conference representatives, to study more closely the nature, the results, and the needs of the rural work. The findings of these series of institutes may be briefly stated as follows:

1. A devoted class of workers living and laboring among the people in rural communities, by securing and tilling the land, conducting schools, simple treatment or sanitarium work, and other educational and missionary activ-

ities, on the basis of self-support; while seeking at every opportunity to teach the truth by their lives and the ministry of the Word.

2. In each community of workers, Sabbath School is held, and, when sufficient in number, a church organization is maintained, including participation in Harvest Ingathering and other missionary activities of the church. These churches are admitted into the local conference organization, and in some states constitutes a considerable proportion of the conference constituency.
3. The effects of the rural work are now reaching into the cities in the form of medical missionary activities, including treatment rooms, vegetarian cafeterias, and the visiting nurse, in harmony with the instruction in the Spirit of prophecy, that the cities should be worked from rural outposts.

THE work of each rural center was presented by its representative. Time was limited, so that only high points could be touched, but it was an inspiration to listen to the story of work and growth. It is impossible to give the stories here. The report of some centers visited by the committee, as told the Madison family, on Sabbath forenoon, by Elder Hansen, gives some idea of what is being done in many other communities. The following paragraphs are culled from Elder Hansen's report:

I visited the Lawrenceburg work where Brother Graves and his company are located. We were well pleased with what we saw. The company is working along the usual lines of rural school and treatment rooms, and is on a self-supporting basis. They have a commodious school building. The feeling of the neighborhood was indicated by the large audience that gathered the night we held a meeting there. The brethren hold a place of confidence, esteem, and respect in the hearts of those about them. We were struck with the self-sacrifice, and the earnest endeavor, and the high objectives that the brethren have shown there. They need help, and we tried to study what could be done, and what ought to be done to help them.

We went over to Bon Aqua where Brother and Sister Artress are at work. We saw there a new school and church building.

They have thrown themselves into that work for years. Their home life, and everything else, has been made second to their educational effort for the community. They need help right away.

I visited Ashland City where Sister Bertha Laughlin is teaching a little school out in the woods. She has been doing that for almost six years without a cent of salary. She is up there on the mountain, gathering children about her from a distance. As we watched, I saw that it takes more than time; it takes patience, and it takes love. This teacher is a graduate of one of our schools, and is able to command a good position anywhere, but she works here year after year, without a salary. She spends her summers in her garden to help meet expenses during the winter.

We visited Pisgah Institute, and were glad to see how intelligently, consistently, and economically the workers are carrying forward that effort. It is wonderful how that place has grown in two years. There is quite a large company of students; there are comfortable buildings, plain and neat; and there is a new sanitarium in process of erection. Brother Waller and his associates are doing a splendid work.

We went over to Fletcher, N. C., near Asheville, and there saw evidences of progress. They have a rural school of thirty-two country children, besides others that belong to the families of workers; and they have a cafeteria and treatment room in Asheville.

At Flat Rock, Douglasville, Ga., we found an interesting place. They have a two-room sanitarium, and are doing good work. Considerable surgery is done there, similar to that done in a large sanitarium. It is not a matter of equipment; it is a matter of knowing what to do, of doing the right thing at the right time and in the right way.

We are favorably impressed with what we saw in this rural school work. I can assure you Professor Howell and I will take back a good report. We have drafted some recommendations that we hope will serve to further develop the work. We hope plans may be laid to carry it on more swiftly and more efficiently by bringing into this work more people and more means, and by giving the work in every way a stronger support.

## The Nashville Session

THE MEETING held at Nashville filled the chapel at the Southern Publishing House. There were present the two General Conference representatives, Professor Howell and Elder Hansen; the president and educational secretary of the Southeastern Union, Elder W. H. Heckman and Professor J. L. Tucker; the presidents of the Cumberland and Georgia conferences, Elders B. F. Kneeland and B. W. Spire; the president, and the educational and home missionary secretaries of the Southern Union, Elder J. L. McElhany, Professor John Thompson, and Elder Staines; Elder I. R. Keate of Kentucky, Brethren Pierce, Knox, Spalding, and others of the Southern Publishing Association force; Mrs. B. N. Mulford and Miss West, representing the Fountain Head Industrial School; Mrs. H. M. Walen and Mrs. Herschel Ard of Chestnut Hill School; Mrs. C. N. Martin of Bon Aqua and Mrs. Frank Artress, of Burns, Tennessee; Mr. and Mrs. E. R. Allen and Mrs. Bee of Franklin, Tennessee; Mr. T. A. Graves, representing the work at Lawrenceburg; Mrs. Martha Fuller from Pine Mountain School in northern Alabama; Mr. Law of the Cumberland School, Daylight, Tennessee; Miss Bertha Laughlin from Ashland City; the Madison School faculty and students.

Professor M. E. Cady, for a number of years connected with educational institutions in the Northwest, and now educational secretary of Columbia Union Conference, made the rounds of the conferences. There are, in parts of his territory, conditions similar to those met in the mountain regions of the South, and he took this occasion to acquaint himself with self-supporting rural community work. Professor Cady spoke at Madison, Sabbath evening, and gave the opening talk at the Nashville meeting, dwelling on the principles of Christian education that should be developed in all our schools. Not only should all our children be taught of the Lord (Isa. 54: 13), but there should be in our schools a close adherence to methods outlined in the Bible, which, if followed, will make Christians who will be willing to follow the Master's methods of work for humanity.

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### School in the Wood Shed

**S**PEAKING for the Lawrenceburg work, Brother T. A. Graves described the beginning and growth by saying in part:

I went into the neighborhood as a farmer. We had our own children to educate, so we started a school for them in the wood shed in the back yard. The neighbors learned what we were doing, and outside children began to come. The attendance of the little school in the wood shed increased each year until the building was full.

Feeling that we should train our neighbors along agricultural lines, we gathered together the farmers. A club was organized. The work developed year by year, and we have had the help of several State agricultural men. Professor Tate of Peabody visited us, and others. They seemed to enjoy themselves. It seems strange, when we think of those men coming to address the farmers of the community in our wood shed in the back yard, but that was the community center.

With the help of friends, we finally put up a school building. In addition to other subjects, we have always conducted industrial work in the school. In the shop we teach broom making, carpentry, and blacksmithing, and sewing and cooking are also taught.

The people in the neighborhood have always been friendly. A part of our work has been along medical lines. Brother and Sister Reese were with us for six years. Night after night was spent with the sick people. We now have a neat building, containing two rooms for patients and a treatment room. This is a great help in our community.

We have cooperated with others in Sunday School work. For nine years wife and I have taught the Bible class and the young

people's class. We have furnished from two to five Sunday School teachers ever since we have been there.

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### Saving Our Own Children

**A**NOTHER side of the rural work brought out by sister C. N. Martin, a mother of five children, who with her family has devoted eleven years to rural work in the South. Coming from California, they located on a run-down farm back in the wood. "But", said Sister Martin, "I believe that when the Lord says that we should go into these isolated places and build them up, that He will cause them to blossom as a rose. Real estate men tell us that our property has increased in value far out of proportion to the increase in other properties of the community. I believe that as workers our farms should be better than the farms about us. I want to say to those who are faint hearted, and to those who are afraid to come South, that they do not need to fear that they cannot make a living. If they will stick to their job they will have success.

"But before I came South, I saw my children yielding to the influence about them in the city. I felt that I must get them away. There were the moving picture shows, and when I told the children that they ought not to attend, they replied that the elder of the church was going, and he was. I decided that the best place for my children was out in the woods. And I cannot tell you how much I appreciate the fact that I had the backwoods in which to raise my children. That is the best solution I know of for getting away from the evils of the city. I was counting it up, and I find that over thirty have accepted the message since we began our work. But the biggest thing to me is that it has been the salvation of my own family."

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**S**AY not, "We can not afford to work in a sparsely-settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes". And let none say, "We can not afford to sustain you in an effort to work in those out-of-the-way places". What! Can not afford it! You can not afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it.  
— *Words of Encouragement to Self-supporting Workers.*



# The Madison Survey

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## A Laymen's Movement

LAST week's SURVEY reported the Rural School Convention, and brought to mind the fact that an uprising of the laymen of the church, a putting to work of every member of the body, is the end toward which the rural work of the South is tending. That is the encouraging feature of the effort. It offers a place adapted to the ability of thousands. There is the school for those who can teach, the farm for the farmer, and the shop for the mechanic. Then as the work has grown, there has appeared the need of medical missionaries in every center. The nurse and the physician have almost unparalleled opportunities. The latest development is the city cafeteria and treatment room. If, along with the reports from rural schools, there had been given also reports from the new city centers now being operated from a rural base, a more complete idea would have been gained of the magnitude of the work and the breadth of opportunity.

Just now a company of four are joining the force at Lawrenceburg. The group at Birmingham has purchased a rural center for city workers. Knoxville cafeteria, operated from a rural center, is making a good beginning. Asheville city work, from Fletcher as a base, has been reported here recently, and with the Louisville work you are already acquainted. Then there is Nashville with its rural base at Madison.

RURAL self-supporting work is based on a principle applicable to other countries as well as our own. The General Conference men made reference more than once to the work among the Indians of Lake Titicaca, and at the close of the conference Professor Howell showed views of this work in the mountains of South America. We here in the South are but learning to do what we shall have opportunity to do on a larger scale in more distant fields.

As Elder Hansen told the assembly, Europe is lying mangled and bleeding, its children starving, or suffering the effects of malnutrition, and its country a waste, because of two things: first, its imperialist government; and second, because its masses were crowded together in cities. The system broke. Today, in many places, it is those only who are living on the soil who are able to maintain themselves.

There is coming a wave that will carry hundreds and thousands of our people into more active service for the Master; that will call them from the cities to work on the soil, and for their neighbors. A settled conviction seemed to rest on the hearts of the assembly that the time is ripe for a movement that will set to work every layman in the denomination. The rural school is the forerunner of a still bigger movement. The city work from the rural base is but a logical outgrowth of the rural community work. There is a

place for all. Let him that readeth begin to inquire where he should locate, and what phase of the work he is best adapted to handle.

### A Slogan for Rural Workers

MRS. DRUILLARD told the convention of the effect produced on a man of influence who comes in contact especially with the agricultural interests of the rural workers, and who recognizes their skill in developing farm land by proper cultivation. Referring to the progressive spirit of these workers he said, "I wish we could see an 'Advent' in every county of the South". The expression struck a chord in the hearts of the assembly, and in view of the fact that there are over four hundred counties of the South that have as yet seen no effort of this type, it was felt to adopt as a slogan for the self-supporting rural work, "An Adventist Community Work in Every County of the South".

### Vegetarian Cafeterias

BIRMINGHAM cafeteria was started about one year ago by Miss McKay, Mrs. Holst, and others. Last week Mr. M. A. Beaumont and Miss Edith Cornor, two students trained in the cafeteria work at Madison, answered the call for more help in that unit.

Chalkville farm, an 87-acre tract about fourteen miles from the cafeteria, has been purchased as a country base. It has a good sandy soil, fine timber land, and furnishes charming sites for bungalows and a sanitarium. The price was so reasonable that the workers felt the Lord had been keeping the place for this very purpose. The soil will raise vegetables, peaches, apples, plums, and small fruits. Several members of the Birmingham church talk of moving from the city and locating near the school that the unit expects to start. The company is taking steps to incorporate.

At the cafeteria improvements are being made. The church people have helped make

table cloths, and new curtains have been made for the windows. An application of white paint has freshened the deck and the woodwork. Linoleum is needed for the floor. This will cost about one hundred eighty dollars, and not wishing to go in debt, they are soliciting donations.

Mr. Zilke is the maker of whole wheat bread which the trade is appreciating, and Miss Cornor and Mrs. Goodner are furnishing an appetizing array of dishes.

THE KNOXVILLE cafeteria is less than a month old. Concerning its development Miss Elizabeth Wilson writes: "It is wonderful to us to see this work grow. Again and again we have said we must have more help, but day by day we have had strength sufficient to meet present needs.

"We received the health leaflet giving recipe for whole wheat bread. We are surely glad to have this, for many are asking for the recipe. With us whole wheat bread goes like hot cakes. Practically no one asks for white bread. The first fifteen days we were open, we took in enough to pay the rent for the coming month and about \$150.00 to apply on other bills."

### Sabbath School Convention

THE SABBATH School should be true to the name of school. Those who attend should be real students of the Bible. But with classes meeting only once a week, it is sometimes hard to develop the real school spirit. Last Friday evening and Sabbath, an institute was held for the study of better methods of conducting the work at Madison. Since study is work, the popular idea that Sabbath is a day of rest seems to give some people an excuse for not doing any very vigorous studying. Teachers of the Sabbath School class should exercise the same teaching ability as instructors of the children in the day school. Provision should be made for sufficient time to really teach Bible lessons. There should be facilities, such as blackboards, maps, etc. Up-to-date methods

of handling students are as necessary on the Sabbath as in the day school. Few teachers would put up with the crowded quarters, the confusion, and the lack of study, that so often characterize the Sabbath School.

Mrs. J. L. McElhany, Sabbath School secretary of the Tennessee River Conference, spoke at the afternoon meeting, emphasizing the importance of the Sabbath School as a means of holding the children in the church. As a result of the study, a recommendation was sent to the Faculty, asking that students in the Sabbath School be graded in their class work as they are in day school, and that they be expected to pass a satisfactory examination before going into an advanced grade.

### Short Course Exhibit

SHORT course work has become a characteristic feature of Madison, and it is the custom, following each short course, to have an exhibit of work done in the different classes. The short course classes are largely along manual lines, and it is of interest to see what can be done by intensive teaching. The recent short course closed with an exhibit last Thursday, eleven classes being represented. These rather impromptu intertainments give opportunity for considerable display of originality.

A newly fledged nurse came to visit her Aunt Bessie and exhibited her uniforms. Aunt Bessie was much surprised to learn that her niece had no part in making the uniforms. Then followed the history of Aunt Bessie when she took her nurses' course at Madison where the lady students learned to make their own uniforms. By a unique type of moving picture, the girls in the class acted out the various processes of uniform making in the light of a stereopticon.

Vincent Reno, the Jew peddler, appeared at the door begging for rags and old papers. In the parlor sat the two ladies of the house gossiping, and as they talked, they tatted. In answer to the peddler's request, they gathered up cast-off clothing which they were selling to the rag man, when a weaver appeared with his arms full of rag rugs, made from just such scraps as they were giving away. The display of rugs

made by the weaving class was especially attractive and the lesson was emphasized, "Learn to weave; have a loom in your home".

The tables and bookcases of the cabinet class; the iron products of the blacksmiths; the breads of the cooking class, all represented activities that had been going on during short course.

### Hunting for Workers

ONE OF Madison's biggest problems is to find men and women qualified to fill the demands for workers. It is a serious matter when calls come repeatedly, and there is no one ready to answer. The greatest need seems to be for people possessed of the spirit of cooperation. A group of workers frequently start an enterprise. They will be well located, and prospects will be bright for the development of a good work, when it appears that they cannot put up with each others faults and shortcomings. The old spirit of selfishness gets the better of otherwise good men and women. Gradually, personal interests take precedence of interest in the work they have joined. Then comes disintegration.

It takes big people to lead in self-supporting missionary enterprises. It takes Christianity of the purest and most practical type. A mental assent to truth, the holding of certain doctrines, will not suffice. A spirit of sacrifice is essential.

The strenuous life at Madison is good for those who choose to become self-supporting workers. Here one gets the discipline that makes it possible to work side by side with others in what is perhaps the most intimate relationship known outside of the actual family. The Master trod this way before us. When He returns, will He find men of faith, willing to follow where He led?

### Polk Street Settlement

IF YOU will step into the Settlement at 1600 Tenth Ave., North Nashville, you will find that a number of improvements have been made in the general appearance of the Home during the past month. The large front hall has been re-varnished and furnished, the rear end being used for clinical purposes. Neil Martin is a handy man with the hammer and brush. The present

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corps of workers are extending their activities, and their ability to make the Home and its work self-supporting is proving what might be done in other places by groups of workers who wish to give themselves to needy humanity.

**I**N THE days when Emmanuel Missionary College was being built, Brother John MacMillan was one of the office force. Since then, he has spent a number of years in the South. Last week, he and his family came from Reeves, Georgia, to unite with the Madison family. Both he and his wife are efficient stenographers and office workers, and their addition to the Faculty will do much to help forward self-supporting interests.

**I**T WAS Madison's pleasure to have a visit last week from Doctor G. T. Harding Jr., of Columbus, Ohio, brother of the President-elect. Doctor Harding is a physician of long experience, especially in nervous diseases, and he gave the family several interesting and very instructive lectures along the lines of mental therapy. His interpretation of nervous symptoms seen in everyday life, and his instruction in regard to the control of the body by a well balanced mind, were especially helpful.

**W**HEN a good friend, a life long friend, writes, "We eagerly read all reports in the SURVEY and wish for more information," it indicates that people at a distance are interested in the activities of Madison.

Again, a worker from one of the rural schools, returning to his work after a rather extended trip, said he found the SURVEY in so many homes, and so many people were

reading about the rural schools, and self-supporting work in all of its phases, that he decided his center of activity would better make more frequent reports through the columns of the little paper. We will be glad to have others take the hint. The experiences in connection with rural centers, as well the progress that is being made in city activities, may give other people courage to join the ranks of self-supporting workers.

**T**HE reputation of Fisk Jubilee Singers is worldwide. It was Madison's privilege, Saturday night, to have a lecture by Professor Work, who told of the original Jubilee Singers and of their tour of seven years, beginning in 1871, which resulted in bringing in \$180,000.00 for the education of the colored people. Professor Work is connected with Fisk University, and is probably one of the foremost colored educators in gathering up the folk lore of his people. His lecture, with illustrating songs, was intensely interesting.

**F**ROM the Cumberland School, near Daylight, Tennessee, comes word that the school is passing through a period of readjustment. Recently Mr. and Mrs. Samuel A. Law, of Maryland, joined that work. Both are nurses, but Mr. Law is assisting in the class room this winter. The school is teaching eight grades, and has an enrollment of twenty-five, with more applying to enter soon. Mrs. Hansen writes, "We are planning to turn one room of our residence into a small ward, where our nurse can take care of the sick, and at the same time look after her duties as matron of the home".

**E**LECTRIC lights were turned on at the Sanitarium for the first time on the evening of January 7. The new electric light plant, the Fairbanks Morse, installed primarily for therapeutic purposes at the Sanitarium, is the gift of Mrs. Lida Scott. It has capacity for lighting the entire school plant, but at present only Sanitarium cottages and buildings as far south as Mrs. Scott's cottage are being lighted. A large part of the wiring was done by Messrs. John Brownsberger and Lew Wallace.

# The Madison Survey

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VOL. III

JANUARY 26, 1921

No. 4

## Some Indications of Progress

THE PROPERTY of the Nashville Agricultural Normal Institute is guarded by a board of trustees which held its yearly meeting last Wednesday. On the same day, the patrons had an annual meeting, and this was followed by the semi-annual meeting of the board of managers. As an institution, Madison does not present to its board the financial problems that have to be considered by many other boards of management. Its running expenses are met by the operation of the various departments of the School. Its teachers and accredited workers are a group of men and women associated for the promulgation of certain educational principles, among which is student self support, and they themselves work without a stipulated salary, taking at the end of the year their share of the dividends. There is no burden of debt, and when the board meets, it is to review progress of the year and to plan for further growth the coming year.

From the report of Doctor Sutherland, president of the board, given in brief, some idea may be obtained of the activities of the place during the past twelve months.

**Sanitarium Enlargement and Repairs:** For two years plans have been laid to paint and repair the sanitarium buildings and to make some radical changes, but practically nothing has been done along this line, owing to crowded conditions in the sanitarium, the urgent need of larger student quarters, the

shortage of workers, etc., but it is recognized that certain sanitarium improvements must be made in the near future. For the past three years Gotzian Home was used to accommodate the overflow of patients, but this building is now used

by the School family. One four-room cottage has been built for patients and a five-room cottage is now in process of erection.

**The Electric Lighting System:** We are indebted to the kindness of Mrs. Lida Scott for the installation of an electric plant, with capacity for lighting the entire campus and for therapeutic purposes at the sanitarium. The buildings at the sanitarium, the Conser cottage, Mrs. Druillard's and Mrs. Scott's cottages have been wired. Lights came as a New Year's gift.

**Student Cottages:** An unusually large number of students with families made

necessary the extension of student quarters. One year ago plans were submitted for the erection of cottages on a cheaper basis than heretofore adopted, using roofing as an outside covering and wallboard finish inside. Six two-room cottages have been built on this plan, costing approximately \$750.00 a piece.

What is known as Cottage Nineteen-nineteen, the money for which was donated by teachers and students at Christmas time, 1919, is a four-room building just completed, and, we may add, it was filled almost before the rooms were ready to occupy.

The David Paulson Memorial Cottage has been mentioned before, the money coming from friends of Doctor David Paulson. About two-thirds the price of the cottage has been raised, and we hope in the near future to have this building.

Cottage Fourteen, a four-room building, burned about a year ago. It was rebuilt in March, 1920, at a cost of \$2100.00 which was donated by friends.

As a means of increasing the facilities of the place, Mr. Harry King has built a four-room cottage for his family; Mr. R. B. King has a four-room cottage in process of erection for his family; and Mr. A. A. Robey purchased from the School one of its two-room cottages, which he moved and remodeled.

Considerable work has been done during the past year in the way of painting cottages, the printing office, Kinne Hall, and the barns.

**A New Assembly Hall:** One year ago it was thought necessary to change the partitions in Gotzian Hall, the main school building in use since the year 1908. Since then other plans have developed. Through the generosity of Mrs. Scott a new assembly hall has been made possible. This will be erected on the north side of the campus. The main building will contain ample room for the enlarged family, a library, offices, and class rooms, and the basement will be fitted for science teaching, and with class

rooms for the children. Gotzian Hall is to be converted into headquarters for manual arts classes.

**The Green House:** At the time of the meeting a year ago, the green house had been purchased at an initial cost of \$350.00. The moving from Hillcrest, the installation, and the equipment increased the cost to over \$1100.00. It is now in use.

**Laundry Equipment:** For a number of years the School struggled with a heavy laundry problem, and without any equipment in the way of machinery. A change became necessary. It is estimated that the cost of equipping will be \$2500.00. About two-thirds of this amount has been donated by friends, and a part of the equipment is on hand.

**Printing:** The past year has been the most active one in the history of the printing department. The SURVEY was issued each week of the fifty-two, approximately 200,000 copies being circulated. To this should be added a large number of calendars and health and educational leaflets. The printing office is also responsible for the printing of sanitarium menus and blanks, office supplies, food factory supplies, etc.

**The Sanitarium:** The sanitarium had a heavy patronage throughout the season. There was a time when friends predicted that a sanitarium located on a farm could not command a patronage, but Madison has always a waiting list, and it is impossible to secure accommodations without previous arrangement. The sanitarium is a strong feature in the educational work of the institution, as well as one of the chief avenues for the financial support of the work.

**Food Factory:** The food factory, operated by teachers and students on the plan similar to that followed in all other departments of the School, has made considerable growth during the past year. The recent installation of equipment for making malt honey increases the output of the factory. In spite of the high cost of all food products last year, the food factory operated without loss.

**The Farm and Garden:** Each year a larger acreage is put under cultivation. The increasing size of the family makes it necessary for plans to be laid at present for a larger garden than heretofore. About fifteen acres will be devoted to truck raising.

**Medical Institute:** Last May a three-weeks' medical institute was held at Madison for the benefit of the medical and home missionary secretaries of the Southern Union Conference. Regular class work was conducted, the object being to train workers capable of conducting medical missionary classes in the local churches. The Institute closed with a two-days' medical conference.

**The Rural School Conference:** The annual meeting of rural workers was held at Madison, October 1 to 3. It brought together representatives from rural school centers, together with a number of conference officials. It is becoming evident that the rural schools and the rural community work have a definite and important part to play, and more extended plans should be laid to encourage families to unite in the building up of such centers.

**Madison School Work:** Madison is an all-year school. Classes were conducted with very slight interruption during the past twelve months. The curriculum has been extended to include two six-months' courses, one for the training of city cafeteria workers, and the other for the education of men and women to conduct city treatment rooms. At the present time the School offers special advantages to Christian workers who wish to train for the rural school, or for nursing, or for agricultural and mechanical work, or for city cafeterias or city treatment rooms.

**Extension Work:** Polk Street Settlement has now been operating under the direction of the institution for two years; improvement has been made in the building and in the equipment, and the number of workers has recently been increased.

Nashville cafeteria and treatment rooms did good work the past year, operating since February from Madison as rural base.

Birmingham cafeteria has recently received an addition to its corps of workers and is getting on a stronger basis. An eighty-seven acre farm has been purchased as rural base, and the unit has reorganized.

Louisville treatment rooms are making progress, and during the past few months the company has opened a cafeteria.

Asheville cafeteria and treatment rooms are now in their new building, and the work is progressing.

The Knoxville group of workers opened a city cafeteria the middle of December. They report an increasing patronage and an income at the end of the first two weeks sufficient to pay their coming month's rent and about \$100.00 to apply on other bills.

Ahead of us is a year of still greater activity. Never were the times more propitious for this type of educational work. Never was there greater need for self-sacrificing, Christian workers than at present. To those who are looking and longing for a life of greater usefulness, Madison says, "Come thou with us, and we will do thee good".

### Why We Build

IT HAS been said, a good many times, that we would not add to the present size of student accommodations; that Madison was already large enough. But even as this issue of the SURVEY goes to you, plans are on foot for another four-room cottage. "Necessity is laid upon us", as Paul once said.

Just to illustrate: Last week a young man came all the way from New Mexico. The SURVEY is going into one of the western hospitals for returned soldiers. There it is read by a young man who, while regaining his own health, is teaching his fellow patients to read and love the Bible. One of the young readers gave his heart to the Lord. A brother came to visit him, fell under the same influence, was converted and baptized.

Then came the question of preparing for active service for the Lord. What school

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should he enter? A letter came from the reader of the SURVEY, telling the story of the young man's conversion, and saying, "I have advised him to go to Madison. He is on his way." About the time the letter reached Madison, the young man was here, also. The School seemed full to the limit, and yet here was a student wanting what Madison offers. There is nothing to do, is there, but consider that the Lord wants him to stay. So we crowd together a little closer to make room for one more.

But that is not the end. A young man and his wife, living in Iowa, after giving their hearts to the Lord, came South to engage in colporteur work. Hard times struck them, and they were unable to deliver their books. Without money for car fare, the young man walked from southern Kentucky to Nashville in search of work. The Publishing House could not help him; he failed to find work in the city. He was advised to visit Madison, "a school about ten miles out, located on a farm. If anyone can help it will be Madison." And so he appears at the door.

Here is a man of more than ordinary ability, ready to devote his time and strength to the work of the Lord. What can we do but make room for him and his wife, while they take further training for some self-supporting enterprise?

Now this may show you why, at an early morning meeting, Faculty and student body said, "We must arise and build". Another cottage will be staked out today; the crusher will grind rock for the foundation, and the workmen are going to push that building, ahead of everything else, to the point where it can be occupied by a group of young men. Madison has friends who, heretofore, have arisen to help in emergencies, and the School starts a build-

ing at this time, believing that among you who read these words will be some who will say, "Make way for those who want the training. We will assist you in the building". And from you, we shall be glad to hear. We do not misjudge you, we are sure.

### Bits of News

A LETTER from Mr. Carl F. Staben, who is changing his field of labor from San Salvador, to Siguatepeque, Honduras, says, "I have been reading the book *Living Fountains*, and the pamphlet, *Studies in Christian Education*, and they have completely changed my ideas. I appreciate the great need of educational reform. I would like to know more of the work at Madison, for the new school in Honduras must be largely self-supporting, and to be a success, it ought to start right."

A FEW weeks ago one of the neighbors in the "Bend" lost his house by fire. Last week the boys of the School formed a "bee" to assist in the erection of a new cottage for the unfortunate family. We have good neighbors, and we want to be among those who show themselves friendly in the real sense of the word.

MONEY for the Laundry Equipment Fund is coming in rather slowly. Not quite two-thirds of the needed \$2500.00 has yet been received, but a portion of the machinery has been purchased and work has begun on the boiler house. Let us lift a little harder, and, if possible, a little more quickly. Many who cannot personally engage in this work may have part in Southern activities through their gifts. We thank you for assistance.

WHAT is the subscription price of the SURVEY? I saw a copy at the home of a friend and I want to subscribe", writes a man in the West. To which we reply that the little sheet is sent free to all who wish to read it. It is published in the interests of self-supporting Southern missionary activities, and for the purpose of interesting, people at a distance in the opportunities for lives of usefulness in this section. If you are interested, the publishers are glad in lieu of a subscription price, to receive from you a donation to help meet the expense of printing.



# The Madison Survey

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## Why Should We Withdraw from the Cities

IT IS POSSIBLE to live so close to objectionable conditions that we fail to see those conditions in their true light. For years the call has gone forth to Christians, that they should seek a home in the country, and that the true kings and queens of earth are the fathers and mothers who own a comfortable home on the land. Today, writers for our prominent periodicals are giving this message in tones that the world is compelled to heed.

There has been an attraction about city life that has caught even devout Christians. There are those today, who, living in congested centers, bemoan conditions, but live there still. They are like Lot, that "preacher of righteousness" whose righteous soul was vexed by social conditions in Sodom, but who continued to reside in the midst of those conditions. It is not enough to preach against the iniquity of the city; Christians should lead in the exodus from the city. They should be located on the land, making their home a rural base from which the city may be warned, and where others who wish to heed the message, "Come out of her",

may receive help in their new manner of living.

But many do not believe that conditions are as they are. It must be that we do not believe, else we would leave no stone unturned to get ourselves and our families out of the city and on to the land.

THE WORLD today is shocked by the story of Russia's social upheaval. In that unfortunate land, cities are passing through experiences that will be the fate of cities in other parts of the world in the near future.

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WE ARE living in the time of the end. The fast fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Great changes are soon to take place in our world, and the final movements will be rapid ones. —The Last Crisis

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The cities are the centers of wealth, and they are headquarters of the industries operated by capital. Hence, the cities are the first to suffer in the struggle between capital and labor. And not only are they the first to suffer, but they will always be the keenest sufferers. Speaking of conditions in Russia, Mr. Turner, writing for the *Saturday Evening Post*, says, "We see city populations promptly and literally dying off the map with the ceasing of the mechanical operations which made them possible". He speaks of the "disappearing cities" in the old world, and calls attention to the approach of similar conditions in America, as the new world,

Chapel talk by Dr. Sutherland

through the struggle now on between labor and capital, "becomes unsafe for capital".

"Go to now, ye rich men, weep and howl for the miseries that shall come upon you", wrote the apostle James, and we are hearing that howl. There is a groan, first from the laborer, because he has not all that he wants in the way of a wage. He strikes for an advance. Wealth retaliates by withdrawing its support from the industries. Factories close, mills shut down, men by the thousands are thrown out of employment. Starving families cry unto heaven, and violence is abroad in the land. Capital has a "strangle hold upon industry", and when money is kept out of circulation the cities are the first to suffer. It is by the withdrawal of capital from industries that the cities of Russia, one after another, have been literally wiped from the map. And what Russia is seeing today, other countries are apt to see in the near future.

**B**ABYLON, one of the mighty cities of ancient times, is taken by Bible writers as a type of all cities, and the eighteenth

chapter of the Revelation gives a graphic portrayal of conditions being enacted in the cities of some of the more unfortunate countries of the world. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Thus reads the inspired record. By its side place the description of present conditions in Russia, where cities are being wiped off the map. "Transportation has stopped. In the centers of population, drowsy theorists dream over blue prints of unmade boulevards while cities sink down and disappear in the slime of their own indescribable filth, unable to feed or heat or even

properly to cleanse themselves without the aid of capital."

Year by year rural population has drifted to the city, until it is true that "all nations have drunk of the wrath of her fornication. . . . The nations of the earth have waxed rich through the abundance of her delicacies." Read the entire eighteenth chapter of the Revelation again, for there you have pictured the condition of the cities and their impending doom.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From the Bible comes the call, clear and distinct, Come out of the city, lest ye suffer with the city. And in harmony with the Word of God is the

message as it appears in the public press: The cities are doomed; remain in them, and you shall be partakers of her plagues which are even now falling.

If not convinced by the history that the world has been making in these days since the great War, what will move the people of God?

**L**ET US remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Men will believe, not what the minister preaches, but what the church lives. The religion of Christ is to be interwoven with all that we do and say. Every business transaction is to be fragrant with the presence of God.

—Called to Be Witnesses

### Educating Farmers

**F**ACING a crisis in the industrial world that is causing men to consider seriously the necessity of returning to the farm, it is interesting to note the stress laid on the education that farmers should receive. The following statements are taken from an article written by Dr. Claxton, United States Commissioner of Education.

1. The farmer must know his soil, its physics and its chemistry.

2. The farmer must know plant life; the life history of the plants he would cultivate as crops, and of those he would destroy as weeds.

3. The farmer must know animal life, at least, the history of all the animals he would grow for use and profit.

4. Meteorology and weather science constitute an important part of the farmer's equipment. He needs to learn the habit of observing and interpreting the readings of barometer and thermometer and the changing aspects of sky and cloud. The weather man and the weather forecast may contain far more of importance to him than the reports of the doings of congress, or of state legislatures, or the news of falling and rising governments.

5. The farmer uses a larger variety of delicate and complicated machinery, and under more difficult and more varied conditions, than any other man. He must, therefore, know much of the structure of machinery, and the underlying principles involved in its operation. He must know how to run, care for, and repair all the machinery used.

6. The farmer of today is a merchant, buying and selling a variety of produce, and under more difficult conditions than half the merchants in the great city. He must, therefore, be a good merchant, knowing the markets and their variations.

7. No comprehensive knowledge of markets, and no practical knowledge of change of prices in farm products and of things which the farmer must buy, can be had without a broad and accurate knowledge of the geography of all the civilized world. This kind of knowledge is fundamental for farmers.

8. The farmer must know the uses of money. He must also know how to bank and invest his money so as to get proper returns. He must be a good book-keeper and accountant. He must keep accounts with his farm as a whole, with his several fields and crops, with orchard and garden, with live stock and poultry yard, and sometimes even with individual animals as milk cows.

9. The farmer must know something of engineering in order that he may be able to drain wet lands, irrigate dry lands, construct terraces, lay out and build roads, etc. He needs at least a good elementary knowledge of engineering.

10. The farmer must plan and build; it will also be helpful if he knows how to work iron and do blacksmithing when necessary.

11. The farmer needs to know how to protect the forests, or at least the trees in his wood lot, against disease and destruction, and how to re-forest hilltops and hill-sides from which the timber and underbrush should never have been removed.

12. The farmer should grow an abundance of fruit for his own use.

13. Gardening, dairying, and poultry raising, for domestic uses at least, should be part of the activities of all farms.

IN ITS agricultural courses, Madison endeavors to give students a rounded out training along the lines outlined by Dr. Claxton, that they may be intelligent workmen when they take charge of a rural base, and that they may act their part in the development of community work.

In his introduction to the book, *Men of the Mountains*, Dr. Claxton writes of "the smaller schools maintained by Seventh-day Adventists, described in the latter part of this book". He says: "I can never forget the summer day of 1913 when in company with Dr. Sutherland and Dr. Magan, of the School and Rural Sanitarium at Madison, Tennessee, I first visited some of these schools and learned how thoroughly they had adapted themselves to the conditions and needs of the people. I am sure they are worthy of the most careful study of all who are interested in adapting schools of whatever kind to the needs of the people of all this mountain section and of all the Southern mountain countries, and that they contain valuable lessons for the improvement of rural schools in all parts of the United States."

### The Influence of the City Centers

AT THE weekly meeting of the cafeteria and treatment room workers some interesting experiences are reported. To illustrate:

One gentleman, who has been taking his meals at the cafeteria, tells the workers that he is so soundly converted to the cafeteria diet that he is introducing the system into his own home.

A teacher in one of the institutions of a neighboring city says that she advises her

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pupils, when coming to Nashville, to take their meals at the vegetarian cafeteria. She considers it one of the great educational institutions of the city.

A man who asked advice concerning diet for kidney trouble, follows carefully the diet list prepared for him by the dietitian, and reported that he had secured a mill to grind wheat and is to have whole wheat bread in his family.

The wife of a traveling man, who goes from city to city with her husband, says she never finds better cooked food than at the cafeteria.

Many of the Sanitarium patients, after going home, keep up the prescribed diet by eating at the city cafeteria.

A city physician who sends patients to the treatment rooms thinks the progress they make toward health is wonderful, and a patient when reduced from daily treatments to three treatments per week expressed disappointment, for she likes "this kind of medicine".

Patients ask all manner of questions about the School that sends its workers into the city, and about the religion that leads them to carry on these enterprises for the healthful feeding of people and for the treatment of the sick.

### Items of News

**S**ABBATH forenoon Elder E. R. Numbers, field secretary of the General Home Missionary Department, addressed the family. In part he said:

When I say that I am glad to be here, I mean every word of it. I have looked forward to this privilege for nearly sixteen years. I have had correspondence with the institution, for I desired to locate here. But things so shaped themselves that I could

not come. From what I have learned from those who have been here, and what I have read concerning it, I feel that the Madison School comes the nearest to reaching the ideal, as given in the Spirit of prophecy, of any school I have come in contact with. I believe you are doing a work that God favors. I know, too, that this demands sacrifice. I know God's blessing rests upon you.

When I visit our splendid institutions and see the fine class of young people attending them, I wish that all of them taught more of the industries. I am interested, also, in the medical work you are doing. Our schools ought to develop all-round men and women.

One of our Massachusetts brethren spent some time here. I believe he put up one of your buildings. When he came back he brought splendid reports of the work done here at Madison. We have had a number of people here, and every one carries back the same report of the School.

"Harmony and union existing among men of various dispositions is the strongest witness that can be borne that God sent His Son into the world to save sinners." Today, the world regards it a miracle when it sees men living together in harmony and union. In this world of sin and greed and selfishness, only the power of God enables men to do this.

Christian life calls for more than love and patience; it requires ambition, energy, zeal, and enthusiasm in God's work. Many people prefer to go into a foreign field rather than to work for their neighbors and friends. But this is what God wants us to do. Right where the truth finds us, there God wants us to work. Right where you are, you can serve God best. God places us where He wants us, and He will direct us when He wants us to change our location.

**T**H**E**R**E** is being held in Nashville, a ten-days' medical missionary institute, with delegates from eight Southern states. Practical instruction is given in hydrotherapy and simple remedies, and later this instruction is to go to the members of each local church.

"I want to thank you for your interesting little paper. I enjoy reading it, and am glad to become better acquainted with the good work that is being done at Madison. The more I read, the more my sympathies go out to this kind of work." This, with a number of names for the mailing list and a donation to the publishing fund.

# The Madison Survey

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VOL. III

FEBRUARY 9, 1921

No. 6

## Plans for Increased Medical Missionary Activity

THE HOME missionary secretaries and the conference presidents of the Southern and Southeastern Union Conferences have just closed a very profitable ten-days' medical missionary institute in the city of Nashville. These men realize that the time has come for decided reform, and for a forward movement along the lines of healthful living. "Before the end, there will be no meat-eating preachers among us," said Elder McElhaney, president of the Southern Union, "for all our ministers

will be converted on the diet question. More than that, there will be no meat-eating members among us, for they, likewise, will be converted. When a Seventh-day Adventist moves into a community, that community should have in its midst a living representative of all the health principles."

The efforts to enforce Blue Sunday laws prove the nearness of the end, and the need of close adherence to all the principles of health that have been made known to the denomination. It is the time of all times for active medical missionary work on the part of the church as a whole, and on the part of every separate believer. This position on the part of the delegates attending the

Nashville institute is evident from the following recommendations:

The fact that the Saviour devoted more time and labor to healing the sick and afflicted than to preaching, and that He made His work of healing the occasion for implanting divine principles in men's minds, and that He has commissioned each minister and every church member to do a similar work, therefore,

We recommend to the Southern and Southeastern Union Conference committees, that their respective Medical and Home Missionary departments cooper-

ate in holding week-end and ten-days' institutes in the churches, these to be carried on in harmony with the plan outlined by the General Conference.

We earnestly request that strong efforts be put forth by our leaders, through the Medical Missionary and Home Missionary departments, to see that a practical training is provided for the members of all churches; and that the members be advised and encouraged to provide and develop such facilities in each church as will make it a practical, medical missionary center for the neighborhood, either rural or city; and that such plans be made as will enable each church to give the best assistance possible in medical missionary lines, as well as to give help to its neighbors in doctrines and practical religion.

### The Secret of Health

IN ORDER to have good health, we must have good blood; for the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system.

—*Ministry of Healing*

We further recommend that each church prepare to conduct treatment rooms, where the sick may be cared for in a creditable manner. Connected with the treatment rooms, there should be a number of practical medical missionary workers to do follow-up work.

It is also recommended that where practicable each city church provide, and be responsible for, at least one vegetarian cafeteria and health food store. All this should be conducted as a part of the regular, organized work, and in a manner to give a knowledge of the truth.

### City Work from a Rural Base

**W**ORKERS in the Asheville Agricultural School and Mountain Sanitarium, located near Fletcher, North Carolina, and about sixteen miles from Asheville, are doing a work that will interest people who look forward to having a part in city work from a rural base. Elder E. T. Wilson writes:

Our activities are not confined to the community in which is located the school and sanitarium. In addition to these, we are conducting treatment rooms and a vegetarian cafeteria in the city of Asheville, our workers going back and forth each day. This is in harmony with the instruction that we should work the congested centers from a rural base. To some of us this is a new experience, for, until recently, it was an unheard of thing to live in the country and carry forward regular work in a city so far away. But the Lord has blessed our efforts, preserving the health of our workers, and protecting them from harm as they journey the thirty-two miles each day in all kinds of weather.

It is not an uncommon thing to hear some patron of the cafeteria say, "They prepare such delicious foods without the use of grease". Or, "Such lovely bread! and it is made from the whole wheat". Better still is the following remark made to Brother Vaughan one day: "You folks are surely in this thing for the good you can do, for you serve no meat, and you close on Saturday, which, from a business standpoint, is the best day of the week".

Many traveling men who patronize the cafeteria ask if we have such cafeterias in other cities, and say they wish they might find such an eating place in every town.

Our treatment rooms opened September 6, and already we have more patients than two nurses can care for. When I think of the many cities of the South, I am led to say in the language of our Saviour, "Lift up your eyes, and look on the fields; for they are white already to harvest".

Concerning the school carried on at the country base, Mrs. Jaspersen writes:

I am quite proud of our little school, although when we opened in the fall, we were very much handicapped for facilities. An Asheville business man, who had been a patient at our sanitarium, gave us a globe and an up-to-date Webster's International dictionary, with a rack to hold it. Others became interested, and we have received new blackboards, the house has been repaired, and the wood work stained. At Christmas time, the children had a sale of articles they made with tools and needles and thread, such as bird houses, crocheted caps, bags, and so forth. We cleared over thirty dollars, and another year, profiting by the lessons we learned this season, we shall expect to do even better. We would like to earn enough some way or other to buy a piano for the school room. We have an organ whose keys sometimes work, and sometimes they don't, mostly they don't.

We are about to attempt a small addition to the sanitarium, for we must have more room for patients before another summer. There is not much money in sight for this, but there is an inward feeling that we must "arise and build". We are all of good courage, all are busy, and all are happy.

### Echoes from the Hills

**A** YOUNG lady from Wisconsin, after spending a short time at Madison, joined friends from her home state in the development of a rural center near Morgantown, North Carolina. This young lady, Miss Gertrude Holmes, gives a glimpse of the activities of that new and enterprising center:

In spite of trials our courage is good. One thing for which we are thankful is that our friends are lending a helping hand. One has promised one hundred dollars for seed this spring; another is helping us buy a team. Another sent us twelve dollars for chickens,

and when he found we needed a plow, he and his employer came to our rescue.

We get much pleasure out of our visits in the homes of neighbors. Last week, Mrs. Port, our nurse, was called to a home to care for a sick child. With the Lord's help she succeeded in putting the little one on the road to recovery. Grandfather, grandmother, and the young mother and father feel that the child was saved from death.

Miss Holmes tells of suffering people who might be helped if only they had treatment rooms, or a cottage in which to care for the sick. Many little children are sadly in need of attention. "When Miss Hamer and I look into the faces of the thirty-four little ones in the school room, we feel that surely God called us to this place. A number of our text books have been purchased by the boys and girls, and they say they would rather have the Bible stories than fairy tales. Parents help their children in the preparation of their Bible lessons."

In her letter Miss Holmes says, "I remember one day last summer, when you came into the kitchen and found me washing a big stack of tin dishes, that you asked if I knew what Haran, Abraham's place of sojourn, means to us. Now I know. Madison is indeed a Haran for those who are going into self-supporting work. The few weeks I spent in the School have helped me to meet some of the trying experiences of this place."

### A Woman's Work for Women

LAST SUMMER Mrs. Sutherland conducted a class in dietetics and cooking with the women of the Atlanta church. This winter, Mrs. K. A. Haughey, a member of that class, is carrying forward a similar effort in the Savannah church. The work is reported like this: "The cooking work has gone smoothly. Tuesday, I took up the subject of raw foods and made seven varieties of salad. Wednesday, I talked on soda and baking powder, white flour, graham flour, and bran, and I made different kinds of bread." Then follow a list of the vegetables used in demonstration, and the added words,

"I walk to market, pick out the best of foods, cook, talk, demonstrate, and visit until I am very tired, but I enjoy it because all the women are so enthusiastic. I have sold all the texts on dietetics and must have more. Every woman wants a cook book."

Then Elder Spire writes Mrs. Sutherland, "I am sure this will interest you as it is the direct result of your efforts in Atlanta".

And this is another indication of the work of a wide-awake conference president who is looking out for the various needs of his people. Likewise, it is an indication of the work that lies close to the hands of many of our competent housekeepers who understand the principles of healthful cookery and lack only the courage to become teachers.

SABBATH morning, January 29, the pulpit was filled by Elder R. J. Bryant, pastor of the Louisville, Kentucky, church. His text is found in Joel 2:1, which warns God's people to awake to the times. Events on all sides indicate the near approach of Christ's second coming

Referring to the work of the Madison School, he said:

For years I have longed to see this place. The sight that met my eyes as I came over the hill this morning is one I long to see in many other institutions. Usually, one faces a number of large buildings. Your plan of many small buildings scattered about the campus, appeals to me. I believe it is the way God would have us build up an institution. The time is coming when people who live in these secluded places, in the woods and among the hills, where quietness surrounds them, will thank God from the depths of their souls.

When Jesus worked in Jerusalem, He did not like to stay there over night. He often went out into the hill country, to the home of Mary and Martha and Lazarus at Bethany. After spending some time close to nature, He would go back to the city to meet the wiles of man. His last night of liberty was spent away from the turmoil and busy activity of the city. Jesus passed His Gethsemane in a garden.

## THE MADISON SURVEY

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We are facing great issues. Soon the people of God will enter into a time of trouble and of great perplexity.

I hope and pray, that, as you go from this place to establish your units, your little city centers, you will not forget to establish a country base where you can spend your nights away from the cities. It is a wonderful plan; it is a great plan. The more I study it, the more I like it. I have read about it for some time, and Elder Haskell used to tell me about it.

A few days ago I was made president of the board, and chairman of the advisory committee of the Louisville treatment rooms and cafeteria. So I am glad to consider myself a part of the concern. One day as I went into the cafeteria, I saw that help was needed in the kitchen. I said, If I am part of this concern, I better get busy, so I put on an apron and went to work.

I believe in this method of work. I like the spirit I find in it; the spirit to do anything, no matter what it is, dishwashing, cooking, scrubbing floors, or treating a sick man. There is a place for every soul in this work.

My earnest prayer is that the Lord will bless the whole Madison work, and I, myself, want to catch the spirit.

**DOCTOR M. M. MARTINSON**, medical secretary of the Southeastern Union, who is attending the medical missionary institute in Nashville, spoke to the Madison family at the chapel hour Monday morning. He emphasized the importance of eating wholesome food, and the danger hidden in Chera-Cola, Coco-Cola, other soft drinks, and in many candies. "We should learn to

live on the products of the farm, and let manufactured stuff alone."

Doctor Martinson has been spending much time visiting schools and examining children in the South. The teeth and tonsils of those rural children who have been fed a well balanced, nutritious diet are in much better condition than the average city children who have been fed on manufactured foods, candies and confection.

### An Agricultural Council

**A** STEP in a new direction is contemplated by the president of the Georgia Conference. Elder B. W. Spire is heartily in favor of the back-to-the-land movement, and feels that church officers should take an active part in the movement. And so he writes of his plan to call together twenty or more of the substantial farmer brethren of the state for a two-days' institute, when they will study agricultural problems, and home hygiene and sanitation.

Every Adventist farmer should be leader of his community in soil cultivation, crop production, sanitary home surroundings, and in the preparation of wholesome food for the table. Georgia is setting an example that should be followed in many other states and communities. If we are to have model country homes, where our people sit as kings and queens when all is strife and confusion in the congested centers, it is time for the farmers of the church to meet and lay plans for a campaign to help city brethren to homes on the land. We shall watch with interest for a report of this contemplated farmers' conference in Georgia.

### A Word with Readers

**O**NE of the most complimentary things we have heard is the word from a reader who says, "The longer I read the Survey, the more I want to be in the Lord's work".

Have you sent the names of friends for the mailing list? They may be needing the inspiration which the story of self-supporting activities in the South carries with it. Some friends send a donation to the publishing fund from time to time. Such donations are appreciated, although the little sheet is sent whether or not there is a donation. Your cooperation makes possible a larger work here.



# The Madison Survey

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## Study to be Physically Fit

AT THE time of the Great War, the United States government was startled to find that sixty per cent of its drafted men were physically unfit for service. And still more startling was the revelation that, of those accepted, the mental development of a majority was only about that of a thirteen-year-old child.

Somewhere in the educational system of the country, there had been a serious mistake, and the government, awakened to the need of reform, since the close of the war has put forth strenuous efforts, through educational institutions, through its medical men, and through departments of health, to correct this almost fatal weakness. Everything possible is being done to make sickness unpopular, especially such physical infirmities as come from a direct violation of the common laws of life, such as venereal diseases and the results of liquor drinking, the use of tobacco, improper diet, and the lack of physical development.

The system of education which in the past has turned out these weaklings was strong on memory work, but deficient in the doing of the things. This memory type of education has failed to develop a strong

nervous system in the bodies of our boys and girls. A well balanced, properly adjusted nervous system is the result of repeatedly doing things in the right way, doing them until right habits have been formed.

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### Cooking is One of the Essentials

DO NOT neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Teach them all the mysteries of cooking.

—Mrs. E. G. White

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THIS unfortunate and embarrassing experience of the nation should be a powerful lesson to us as a people. We are facing a situation as serious to us as was the war to the country. We look forward to the last warning message, the loud cry of mercy to the

world, as a crisis, not only to the church as a whole, but to every member. We face a time when physical health will be one of our greatest assets. People who, through wrong or careless habits of living, have weakened their health will be as seriously handicapped in the struggle ahead of us as were those unqualified soldiers. Many will be dropped from the roll of workers, as inefficient men were rejected from army service.

THE BIBLE tells us that there will be weeping and gnashing of teeth when people face a forward movement in which they should have an active part, but which they cannot enter because they have not

a fit body, a developed mind, and a clean soul. According to the parable, they approach the marriage of the Lamb, and have not on the wedding garment. They are foolish virgins. They have had talents, but they buried them. When it is forever too late, they will go from one end of the earth to another, seeking the preparation which they neglected to accept in other days.

Bible students understand that now is the time to secure the needed preparation. This includes the building up of physical health, as well as mental and spiritual vigor. Every law of the physical being should be understood and complied with, that we may develop immunity to disease. On the part of each one there should be a desire to get into his God-appointed place, and there work uncomplainingly, and at the same time, by careful attention to the laws of health, to build up strength of body to meet the strenuous times ahead.

We may have been active in the past, but still greater activity will be expected of us in the future. Times are coming when the struggle between combinations of labor and between labor and moneyed interests will make it necessary for us to raise the food we eat, to build the house we live in, to raise the material for our clothes and then manufacture them, to care for the sick and teach others to care for themselves. We will have to do these things, or compromise on the principles that we consider divine. We must be learning to do these things today, if, in the near future, we are to be among that company described as "men wondered at".

**T**HE MADISON School is on a farm because, so located, it can emphasize some elements of education that otherwise are neglected. It wants its students to develop strong bodies, by daily combination of physical and mental effort. It wants those who go from its doors to put the proper value on physical health, that comes as the result of temperance in eating and a wholesome, normal life in the country. Our students

should be ashamed to be sick in a school that is training for self-supporting missionary work. Every one should have health sufficient to make him, not a burden to others, but a burden bearer. If one is not equal to the work here, what will he do in a center of activity where he must act as a leader, and carry responsibilities tenfold harder than those of the student? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

Madison believes that health should be as sacredly guarded as the character. We must come to consider the violation of physical laws as sin. If our family is not well, we must seek out the cause and remove it. It is the duty of every teacher to guard the health of the student body; to carry out the principles of right living in his own life, and to teach those principles to the students.

**A**MONG the sick and the ailing are three classes. There are those who are willing to study the laws of health, to put those laws into practice, and by faith and obedience to build up a healthy body. This class will have part in the great movement ahead of us.

Then, there are those who have fallen into wrong habits of living. They are good people, but they are not strong enough in faith to become reformers. These will be laid to rest, and their work will be carried forward by others.

There is a third class, the members of which do not love right principles. They despise health reform or anything that cuts across the natural appetite. They love the flesh pots of Egypt, and make all manner of excuses for not changing their habits. These, like the children of Israel, will die with the meat still in their teeth. They will be swept into their graves by disease or pestilence.

One of the greatest lessons for Madison students to learn is to take care of their bodies and to cultivate health of body and

mind. We should provoke one another to good works.

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Five copies of the Madison Survey were sent me by a friend who is now in the Bermuda Islands. I am not a member of your church, but I am greatly interested in your methods of training young people, and I want further information.

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### Studies in Christian Education

IT IS AN indication of activity when sixty-five students sign a petition for the organization of a class for the study of Christian education, sometime in the midst of the busy program of the School. They say, We came across the continent to better understand the foundation principles of the Madison School; or, We are not able to take the class when this subject is offered in regular course once a year, and before going into a work of our own, we feel that we must have the subject.

The request is granted, and the group gather in the chapel at the close of the Sabbath evening service. The first institution in this world was a home and school combined. It was located on a farm. "The garden of Eden was the school room, nature was the lesson book," and the students studied and worked by turn. Christ and angels were the teachers. "The laws and operations of nature, and the great principles of truth that govern the spiritual universe, were opened to their minds by the infinite Author of all."

Under the boughs of the tree of life they met the Creator day by day. There they learned the laws of their own being, physical, mental, and spiritual. They learned to study and to work. This was a model school, a model farm, an ideal home, "a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given".

In our school work today, we should find a demonstration of the fundamental principles of education as given in the Eden

school. Every child has the right to be born and educated in the country; to learn to till the soil, and to cooperate with the Creator in the production of his food and clothing. Thus educated, he will gladly follow the Savior's instruction in regard to diet, dress, life work, exercise, amusement, and the varied problems over which our young people, wrongly educated, struggle and too often fall.

To some, the Eden school seems visionary, but, "Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school". With these thoughts in mind, it is easy to understand the following words:

"It reveals cowardice to move so slowly and uncertainly in labor lines,—that line that will give the very best kind of education. Look at nature. There is room within her vast boundries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement. . . . 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."

And again it is said, that "in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be."

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SABBATH afternoon the young people's meeting was led by Brother Earl Hackman, home missionary secretary of the Southeastern Union Conference. The need of the hour is young people who are devoted to principle, who are earnest in prayer and constant in Bible study, and who are not afraid of trials or perplexities, not afraid of a hard job. God calls on the young people to be leaders. To be a leader, one must be willing to sacrifice, willing to give up more than is asked of those whom he leads. The

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life of a real leader is a lonely one. He must keep ahead of the crowd, and there will be few who will understand him, or the vision which gives him courage to forge ahead.

**MR. AND MRS. JOHN PETERS** and Miss Laura Stout, former members of the Madison family, are connected with the work of Columbus Rural Rest home, at Worthington, Ohio. At this beautiful country home with its lofty trees, its grassy lawns, and home-like cottages, Dr. G. T. Harding and his co-workers are demonstrating the value of close contact with nature in the treatment of the sick. The Rest Home is an ideal place. Doctor Harding has visited Madison a number of times, and is doing everything he can to carry out the principles upon which this work is established. We are not surprised when Mr. and Mrs. Peters write, "We are well and happy and love our work, and want to do all we can to prove true to the training we received".

**THE LAWRENCEBURG** School made a strong plea for help to carry forward the work of its farm and to develop school and sanitarium interests, and in recognition of the need, Madison has released Brother and Sister A. E. Putnam from their places on the Faculty to answer this call. Such gifts call for a sacrifice that cannot be estimated in dollars and cents. But it is by that spirit of self-sacrifice that this work must be

built up, and Madison has to trust the Lord to send more help to meet the necessities of the mother school.

**L**OUISVILLE cafeteria needed help, and Miss Elizabeth Barnes left Monday morning in company with Mrs. Lida Scott to meet the emergency. If people at a distance only knew how much the cafeterias and treatment rooms need qualified men and women, they might not hesitate so long about coming South. And we sometimes feel that if men and women of means only realized how much good they might do in the way of financing such city centers as cafeterias and treatment rooms, they, too, would offer their services and their means.

**T**HERE is before us an urgent call for a competent farmer to assist in the work at the rural base for the Knoxville cafeteria. These self-supporting missionary centers give splendid opportunity for Christians to test their ability to cooperate with others. There is no place for self-interest, but there are large opportunities to develop the character of the Master. This work does more for those who have part in it, than it can possibly do for anyone else. The most of us need this experience to help us on our way to heaven.

**A**MONG the callers of the week were Elders E. E. Andross and G. E. Thompson of the General Conference Committee, Brother S. N. Curtiss of the International Branch of the Pacific Press, and a number of colporteurs who were attending the Bookman's convention at the Southern Publishing House in Nashville.

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"I received a copy of the Survey through the kindness of a friend. Reading the paper brings me to realize that you certainly have a very wide-awake school."

"We appreciate the words of cheer and the donations that come from time to time to help forward the publishing work."

# The Madison Survey

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## They Say and Do Not

"Whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not."

WE ARE COMING to recognize two types in educational methods, one of which puts forth lofty ideals with the greatest sincerity, but it is deficient in the application of those ideals to the circumstances at hand; that is, in the everyday life of the student. The other method has the same lofty ideals, but its strength lies in the ability to make a personal and practical application of those ideals or principles.

The Savior, in His work as a teacher, evidently met the two types of instructors in the educational world of His day, for He advised the students in His school to follow the good instruction given by a certain class of teachers and preachers, but not to follow too closely in their footsteps, for they were talkers and not doers; and the Saviour above all others advocated the doing of things, the practice of precepts enunciated.

THE SCHOLASTIC mind, the mind that clings to the methods of the middle ages, relieves itself by saying things, by writing a paper on the subject, or by delivering a speech. That type of mind bears small burden as to the doing of the thing. The weakness of the church today lies largely in the fact that it has been overfed with sermons, with admonitions, with good advice, but it

has not been taught to make application of those wonderful truths in the day by day life, in the constant contact with neighbor and friend.

As a church we have forgotten the example of the Master, who lived the life of a common laboring man for the sake of teaching the world the power of doing what one preaches. Concerning His methods as a teacher it is written:

By precept and example, Christ has dignified useful labor. From His earliest years He lived a life of toil. The greater part of His earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer, the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble toil; and ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored. When He went forth to contribute to the support of the family by His daily toil, He possessed the same power as when on the shores of Galilee He fed five thousand hungry souls with five loaves and two fishes.

WHAT will arouse a church membership that has been *long* in talking about religion, but *short* in living its religion? Trials, tribulations, and persecution have been God's methods in ages past to save His people from the death that follows inactivity. Perhaps the coming of trouble will

be the signal for the awaking of the church in our day, to express itself in action, and not to be satisfied with mere talking *about* the truth. Apparently we do not now have the vital force, the vigor of constitution required to conduct the missionary centers that we have been enjoined to conduct. We are sick, weak, inefficient. What other excuse can be offered? But this condition is best treated by getting the patient to forget his inability, and to throw heart and soul into the work. We have been choosing the easy road until spiritual muscles have become atrophied. By vigorous effort, however, this can be overcome. We are in need of a changed mental attitude toward the real indications of healthy Christian experience. We read :

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 life, than to labor as an acknowledged missionary in the openfield. It requires a strong spiritual nerve to bring religion into the work shop and the business office, sanctifying the details of everyday life, and ordering every transaction according to the standard of God's word.

**I**T IS UNFORTUNATE for anybody, or for any organization, to be forced into activity by tribulation. It is always a great advantage to have developed the strength needed to meet hard times before those hard times come. We need ability to do things. We can develop the habit of doing things only by forcing ourselves to do those things that, possibly, by nature we do not like to do, until such time as those acts become automatic. When persecution does come, those who have formed the habit, the character, the strength to do, will be head and shoulders above those who have then to begin their development of character.

Every church organization is advised to assume the responsibility of conducting a missionary center. There are different works, adapted to different places and different congregations. In many city centers the church itself should carry forward the work of a vegetarian cafeteria, or treatment rooms. There should be classes in cooking and in the rational treatment of disease. The world has a right to look to us for leadership along these as well as along the lines of Sabbath school and day school work, as well as in the conduct of church services and scattering literature. These latter are good, but to them should be added other activities concerning which the instruction is just as positive.

**T**HIS type of religion, that shows itself in good works, is not confined to members of the city churches. Our farmers are instructed to raise crops that will be "eloquent for the Lord". Read the instruction :

#### Laitymen, To the Work

**T**HE WORK of God in this earth can never be finished until the men and women comprising the church membership rally to the work, and unite their efforts with those of the ministers and church officers.

—*Methods of Labor*

Men are wanted to educate others how to plow, how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and

to all who feel willing and humble enough to learn? If any do not want you to give them improved ideas, let the lessons be given silently, showing what can be done in setting out orchards and planting corn. Let the harvest be eloquent in favor of right methods of labor. Drop a word to your neighbors when you can, keep up the culture of your own land, and that will educate.

It is apparent that great changes must come in our own ways of thinking, and in our ways of relating ourselves to the world and its needs. There is due "a great reformatory movement among God's people".

**"Each week as I receive the Survey, I read it through from front page to back. I am more than interested in the good work you are carrying on at Madison. The prayers of your brethren in the Publishing Association go with you."**

## Faith a Vital Element in Education

**T**HE CORNER stone of Christian education is faith. When the first school on earth was established in Eden, the two students who attended were given every opportunity to develop faith. Faith cometh by hearing the Word of God, and in Eden God's Word was the text. It was given first hand by the Creator Himself.

When it was said, "Of the tree of knowledge of good and evil, thou shalt not eat of it," the only way the student could know the truth of the statement was by faith in God. The arch enemy, the teacher of the counterfeit system of education, emphasized the importance of feeling, and taste, and sight; he stressed the force of argument; his was the analytic method. But to His students, Jesus spoke the Word, and their strength and wisdom increased as they accepted His Word by faith.

The methods begun in Eden are still the proper methods for the Christian school. Worldly methods encourage doubt; they teach the theory of evolution; but the follower of the Master has faith in God, and it is his chief purpose in teaching to develop strong faith on the part of his pupils.

Conditions in Eden were chosen by the divine Teacher as the very best earth could afford for the development of faith. The students were surrounded by the things of nature, and in the book of nature they were taught to see the handiwork of the Lord. Daily they were to spend part of the time in manual labor, assisting the growing things, and as they thus cooperated with the Creator, there opened to their minds the wonders of creation. In harmony with the divine plan of education, a plan unchanged since Eden days, students are to attend school in the country; they are to associate with and care for growing things, and with the animals. By study and work they should respond to the Savior's methods of forming character. They are to be associated with Him in the work of redemption, and as they work with Him here, they are preparing for association with Him in the earth made new.

These are some of the thoughts gathered from the Sabbath evening study by the class in Christian Education.

## Cafeterias Are Schools of Health

**F**ROM Birmingham come good reports of the work in the cafeteria. As letters are read one cannot help questioning who is the greater gainer in experience, the one who has faith to step into work of this sort, or the patrons who find that they are benefited by the diet. At any rate, any medical missionary work is a double blessing; it blesses him who gives and him who receives.

The work usually begins in a small way, but Brother Beaumont writes that during the week they have had no less than thirty patrons per meal; that the income has been the largest since they began the work; and that they are full of courage as they see patronage increasing and find themselves making enough to meet current bills. When a company of young people start an enterprise for the love of the work, and are willing to forego a wage until the enterprise makes for them a salary, they have a spirit that brings success. Again, word comes:

We have bought a one-ton truck, and consider that we got a fair bargain. Today, we hope to take possession of the country base for it is time for our farm and garden work to be under way. We expect to have another woman in the cafeteria to take Brother Zilke's place when he goes to the farm. It rained nearly all day, but trade was about as usual. Some of the patrons who have been put on special diet are so pleased that they hardly know how to express themselves. One man who has just begun eating with us was so pleased that he returned in the afternoon to have a talk on the diet question and our methods of feeding people.

## What to Eat

**T**HE MADISON family has frequent studies on health topics, for the health of the faculty and student body is regarded as one of the greatest assets in the work ahead. Mrs. Sutherland's recent faculty

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study was on the subject of mineral elements in a balanced ration, and she dwelt especially on the necessity of lime in sufficient quantities. Lack of lime in the food may show itself in poor teeth, or free bleeding, in lack of muscle tone, soft bones or rickets with such deformities as club feet, or in nervousness, or weak heart, or in the good-for-nothing feeling commonly called spring fever which follows a winter diet deficient in green vegetables.

In the vegetable world, the Lord has provided for the human race a wealth of mineral elements needed to keep the body in good condition. Eat mustard greens, for they are rich in lime. Kale and turnip greens are nearly as rich in this element. Lime is found in milk and in the yolk of egg, and cottage cheese is one of the richest lime foods appearing upon our tables. It is found also in the bran of wheat; so make bread of whole wheat, instead of feeding the bone-making element of the harvest to the stock and starving the children.

Legumes also contribute a share of the required lime. Fresh fruits are comparatively lime free, but eat plenty of fresh fruit for iron. We need iron as well as lime.

### Baby and the Goats

**L**ITTLE ten-months-old Marie had pneumonia, and after that it seemed that she could not gain in weight. For several months she remained about the same size. Mother was nearly worn out with care and anxiety until her city Doctor prescribed goat's milk, and told her she could get it at the Madison

School. Two weeks later, Baby was found to have made decided improvement. Instead of stubborn constipation, there were natural bowel movements, and two pounds had been added to her weight. Then mother and father decided to buy a goat from the Madison flock.

**L**AST Sabbath, Brother L. H. Christman, home missionary secretary of the Tennessee River Conference, addressed the family at the morning service hour. Referring to the friendship started during his stay of several weeks last spring with the Madison family, he said that he now felt that he was coming home. His instruction was along the lines of medical missionary activity. After reading the quotation which appears in the insert of this issue, he said:

I am convinced that the medical missionary movement now sweeping our ranks is the reformatory movement mentioned in Volume Nine, a movement intended to prepare our people to act their part in the closing work. I look forward with great anticipation to the time when every Seventh-day Adventist will be doing a definite work in connection with the spread of this message, a work for which he has received the necessary training.

Attention was called to the model church in the days of Paul, in which every member carried forward his share of the missionary activity, and to such an extent that when the ministering brethren visited them, they found little left for them to do. This is a standard that our churches should reach.

**I**AM becoming more and more interested in Southern self-supporting work every week as I read the SURVEY. I wish I might help with the laundry outfit, but I shall pray that a chord may be struck in the hearts of some of those to whom I am sending the little paper, and that they will respond. I was especially interested in the report Sister Martin gave of her work. My prayers still ascend with earnest appeals for those who are working in the South, and if I were ten years younger, I would come down there myself."



# The Madison Survey

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No. 9

## Training for City Cafeterias and Treatment Rooms

**B**EGINNING the eleventh of April, Madison for the second time offers special advantages to men and women who seek training for medical missionary work. The first short course for cafeteria workers is closing, as is also the first short course for training treatment room workers. This method is no longer an experiment, and with the opening of the spring term the two courses will be repeated.

The teachers have been well pleased with the results of the past half-year. Earnest, consecrated, hardworking students are able, during these short courses, to secure a preparation that enables them to do very creditable work. It must not be expected that these short courses will turn out full-fledged cooks or nurses, but the student of the short course does get essentials, and with these well learned, the arts are perfected by practice. Several people after taking this amount of training have connected with a city center and are doing well.

**T**HESSE courses are not for young students, but for men and women of maturity. They are open to people qualified in character to enter upon two difficult lines of missionary work. Younger people must take the longer courses. But with older people who are settled in character and who have had some practical experience in life, it is remarkable what the short courses will pro-

duce. Those who apply for admission should be men and women who can stand the temptations of city life, and who as they work will be able to give an uplifting message that will direct others to better methods of living and to the necessity of seeking a home in the country.

There are in the School a number who plan to train for cafeteria work this spring, and some who look forward to starting city treatment rooms will take the treatment room course. If others wish this training they should correspond at once. One caution we offer: generally speaking people with large families, especially those with small children, should not undertake this work.

The calls for trained cooks and nurses are on the increase. City churches are becoming interested in opening centers of missionary activity. Recently the Southern Union Conference passed a resolution urging upon its churches the importance of conducting city cafeterias and treatment rooms, stressing a work heretofore greatly neglected. Through these short courses Madison is making an effort to meet the growing demand for trained workers.

**I**N HARMONY with the movement to conduct city missionary centers for teaching healthful dietary and rational methods of treating the sick, the School itself has revised its work to a degree, making Kinne

Hall, the School dining department, headquarters for the training of cooks and dietitians. Mr. and Mrs. Troutwein, who have had a number of years' experience in cafeteria work, are heading the department. Then with work at the cafeteria in the city and at the Sanitarium where patients are fed, students in the short courses have ample opportunity for a very practical training.

The School will be glad to correspond with all who favor this type of education, whether or not the way seems clear at present to take the training. It is time for many to become active along two lines of missionary endeavor—the serving of wholesome food for both sick and well, and the treatment of the sick. We invite your cooperation.

### A Six Months' Course in Agriculture

PARALLEL with the short courses for the training of cafeteria and treatment room workers, Madison offers a six-months' course in agriculture. The classes are open to men of some age and experience who look forward to taking charge of a country base.

This short course does not take the place of the regular long course in agriculture, but men are entering the self-supporting work who have been successful farmers in other sections of the country. These want special help to meet Southern conditions of agriculture. The six-months' work is intensive instruction for this class of students.

The time has come for many to receive training to act their part in the spread of a world-wide message, and for these we are coming more and more to recognize the value of condensed courses. As Doctor Frost of Berea College puts it, "The conventional institutions have claimed monopoly of education and would serve it out in car-load lots. Berea and the state universities deal it out in small packages—something good for every comer." And Madison has been following the short course plan for a number of years.

The short course in agriculture opens the eleventh of April. Those who are interested should write for details and for application blanks.

### A New Rural Center

INDIANA contributes one family, Massachusetts another, and the third man in the group comes from Wisconsin. This is the nucleus of the recently organized band of workers who are locating on a one-hundred-forty-four acre farm, six miles from the city of Atlanta. The Sunday evening prayer service, conducted by Mother D, was a farewell and a Godspeed to these men and women who are about to launch a new rural center for city work.

Brother Jesse Scott and family were living in Indiana a year and a half ago, with little thought of coming South for self-supporting missionary work. But they had a friend at Madison who wrote of the openings here, and of the good work being done by others, so like Abraham of old, they left the home town, and since have been in training for cafeteria and treatment room work. Brother Scott has been a farmer and has not lost his love for the soil. He believes in city work from a country base. So also do other members of the group.

Last summer Brother George Quittmeyer and family drove from New England to Tennessee, because the spirit of self-supporting missionary work made an appeal to them that was stronger than the home ties. Mr. and Mrs. Quittmeyer are interested in both city and rural work. Brother Morgan came South for health, but the spirit of this work seized him, and along with renewed strength came the determination to help in the establishment of a center of missionary activity.

The men of the group tell of some unusual experiences when they made their tour in search of a location. It seems to them that an angel went before them, for they found a very desirable location within easy access of the city, on terms within their reach, and people ready and willing to cooperate with them in their effort to start a center. Dr. Mitchell and Mr. Caldwell both helped the brethren in every way possible.

The work will begin on a small scale. The Lord has advised to begin in a modest way, and then as groups learn to cooperate, as they become masters of the elementary

part of the work, they gain strength to develop other enterprises. This group will first get the farm in condition to feed the family; will remodel houses on the place to accommodate the workers, and later they hope to establish a city center.

### Diet Problems that All Should Understand

**M**OST of us have learned the need of a balanced ration so far as the principal food elements are concerned. We can talk intelligently of carbohydrates, the heat and energy producing foods; and of proteins, the tissue builders; and we have come to know that we need to look well to the supply of mineral salts. Some of the best part of the potato lies close to the skin, so cook potatoes in their jackets, or remove a very thin paring, and use the water in which they are boiled to make soup or gravy. In this way you save the mineral salts that otherwise are washed out and thrown away. We are taught to eat raw foods, a portion every day, and to eat vegetable salads, greens, and fruits for the sake of the mineral salts they contain and that in some way or other aid assimilation.

But this is not all we need to understand on the subject. Recently a new word has been added to our vocabulary. It comes to us from the food experts and the laboratories. This word is vitamins—vita, life; and amino, a product of protein digestion. One may eat the proper amount of food, it may be balanced so far as the food elements are concerned, but if it lacks the vitamins, disease will follow. This was demonstrated when the soldiers on the German ship Kronprinz Wilhelm, with its larders loaded with eatables, brought its crew to land with one hundred men sick with scurvy and so weak that they could not stand. There had been no fresh fruit, no fresh vegetables in their diet. They had been living upon refined foods, and were starving to death while eating five meals a day.

Men fed on a diet of white rice develop beri-beri. If fed the scrapings from the whole rice, they recover. There is something in the outer covering of the rice that prevents beri-beri, and cures it after it has developed. This same thing is found in other foods, as the heart of the wheat. It is known as vitamin B, the anti-beri-beri vitamin. There are two other vitamins, one known as Fat Soluble

From Mrs. Sutherland's Faculty Study.

A, because it is found in cream and butter. It is found in green leaves and in egg yolk. This is the growth-producing vitamin, an indispensable part of a proper diet. If foods lack this vitamin A, blindness, rickets and certain malformations follow. Vitamin C, the antiscorbutic vitamin, prevents scurvy, a disease that develops when the diet is lacking in fresh vegetables and fruits. All the fresh fruits are rich in vitamin C. Babies are given orange juice, or the juice of raw or canned tomatoes because these are rich in the antiscorbutic vitamin.

Many interesting things have already been discovered about vitamins, and probably a wealth of knowledge is yet undiscovered. It has been found that long cooking destroys vitamin B, but that foods containing this vitamin may be canned without losing the vitamin. Soda destroys vitamin B when added to whole wheat flour. That is strong argument against the soda biscuit.

There are some conclusions based on the study of vitamins that one cannot escape. People who live in the country and have access to garden vegetables and fresh fruits have a health producing diet even though the animals may become so diseased that it is not safe to eat animal products; but city folk under similar conditions will face disease and pestilence. In the call to the country, God is preparing His people to meet serious times ahead, and through scientists He is giving the world some insight into the way men should eat in order to successfully combat disease and pestilence.

### A Medical Lecture

**S**ATURDAY evening the family again had the pleasure of listening to Doctor E. M. Sanders, Nashville surgeon. He spent some time explaining the use of radium and its possibilities in the medical profession. Dr. Sanders has been closely associated with the work of the Rural Sanitarium, and is intimately acquainted with its methods of treatment and the atmosphere surrounding its patients. This was not the first time that he has said, "I know no other people whose religion gives them such patience in dealing with the sick".

He has told us before of the baneful influence of the nurse who, forgetting her high calling to work for humanity, demands an exorbitant wage because she can get it, and he compliments Madison for its effort by

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precept and example to put into its workers the spirit of the Master. Then he tells us that Madison methods of treatment are winning even with the medical profession. "It has gone out over the country among the doctors that it is well for us to give our patients a thorough examination before sending them to Madison Sanitarium, for when we send them out here their cases are diagnosed, and many whom we considered incurable return to us cured of their ills. We doctors are coming to have great respect for your work.

"I know that your success is due to hard work, and that in the way of money you get

little out of it, but your compensation comes from doing a good work. You are not after the money. People say to me that they come out here, and for twenty dollars pay get two hundred dollars worth of service. That is remarkable. You want to keep the money-making spirit out of your midst. That is what your nurses must do. No institution can be bigger than the people who compose it. Madison will be just as big as you who are working here."

And then followed an expression that showed his grasp of the work in its entirety, the value of farm, shops, school and all, in the upbuilding of the medical side of the institution, for he said, "The success of this sanitarium depends upon the faithfulness of the farm worker who is plowing on the river bottom as well as on that of the one who meets the patients, or the nurse, or the physicians".

Referring to the subject of his lecture he said, "To my mind the future of this work is similar to that of radium, provided you do not become exalted with success, but adhere to the principles upon which you have been building".

## The Laundry Equipment Fund

A Confidential Letter to Friends

THE ESTIMATED cost of equipping the laundry was \$2500.00. The story of the division of responsibility in raising this amount was told in an earlier issue of the SURVEY. Women students were to raise a share, the men students another share, faculty members a share, and \$1000.00 was allotted to Dr. Sutherland.

The other evening the family came together to consider the results of the campaign. It was found that receipts totaled \$1620.00, leaving a deficit of \$880.00. It was then decided to make another drive, all working together to raise the remainder of the fund. The time allotted for this campaign ends the middle of April. After that, according to vote, the family will assume whatever is lacking, for as much as the family needs better laundry equipment, it cannot go in debt.

During the past few years faculty members have been bearing heavy burdens and carrying a load of responsibility for the development of this work. They have given heavily of their income; they have given

until they felt it keenly. They are a company that is accustomed to giving, but as the old saying goes, they have been bled pretty nearly white. They have willingly done all in their power to make the School more efficient for the training of self-supporting workers. Their latest offer was a pledge from their present earnings to build cottage 1920, an urgent necessity when the School was overflowing with students.

We appreciate what friends have done. They have been generous, but again some of you will receive letters from friends, students, faculty members, asking for a lift on this fund that will put us across.

In refitting the laundry strict economy has been observed. The old buildings have been used, and the refitting has been done as carefully as possible.

This campaign must close by the middle of April. If those who desire to help cannot contribute at once, the School will be glad to accept pledges payable in six months. Send donations to some friend at the School or direct to The Nashville Agricultural Normal Institute, Madison, Tennessee.

# The Madison Survey

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## Two Types of Education in Contrast

ABRAHAM, a resident of Ur of Chaldea, heard the call of the Lord to leave the cities of Babylon. With several members of his family he stepped out by faith, left home, friends and business, and started out in search of the country home promised him by the Lord.

"God called Abraham to be a teacher," and true to the teaching spirit, while he sojourned at Haran he taught the people about him, living and teaching the same things, until at the time of the death

of his aged father, he had a body of converts who were ready to follow him in his back-to-the-land movement. From Haran he moved on to Palestine, and after various experiences established an industrial school at Mamre in Hebron. Here "his great household consisted of more than a thousand souls, many of them heads of families", in training to carry the gospel to others in a manner similar to that of the mother school at Hebron.

THE WORK of education and the work of redemption are one," and Abraham was but following out the plan of the Eden

From the Friday evening class in Christian Education.

school, adapting it to the changed conditions as he met them in his day. The school was on a farm. Manual, mental, and spiritual activities were combined on the part of students and teachers. This was to be a sample missionary center from which light should radiate to the ends of the earth. It was the

beginning of a plan which, if followed, would lead to the setting up of the kingdom of God in the earth.

FOR A TIME Lot and his family were closely associ-

ated with the school at Hebron, but personal interests led Lot to withdraw and with his growing children to locate in Sodom. Lot was a minister, a preacher of right doing, and his soul was vexed by the iniquity of the inhabitants of the city. But he lived still in the polluted atmosphere; his children grew to maturity and married unbelievers. In spite of the teachings of their father, the influences about them were strong and affected the experiences of every member of the family.

THERE were political troubles and wars with surrounding nations, and in the capture of Sodom Lot and his family were

carried away, their rescue being effected by Abraham and a group of students from the school at Hebron. But even this did not serve to arouse Lot to the necessity of leaving the city.

Abraham, in his out-post center, prayed often for his relatives and friends in Sodom. Angels came to tell him that the final destruction of these wicked cities was near at hand. They then passed on to Sodom to rescue, if possible, at the eleventh hour, this family that loved the truth in their hearts, but that had not been willing to give up the pleasures and conveniences of the easier life of Sodom, and follow the simpler manner of life for God's people in the country.

With the sword of destruction hanging over them, Lot sought to persuade his children to flee from the city. They laughed him to scorn, and taunted him with the saying that he had lost his mind. At the last moment the angel dragged Lot, his wife and two daughters forcibly from their homes, just in time for them to escape the flames that enveloped the city. Abraham from the hills about Hebron watched the burning of Sodom, that miniature destruction of the earth by fire.

**A**FTER years of hard missionary work for his neighbors in Sodom, when it came to getting his own family to answer the final call to escape from the city before its everlasting destruction, Lot was a failure. His family had not the spirit to answer. The children had lost their ideals; they had fallen from the standards set for Christians.

At the same time Abraham, out on the farm among the hills of Palestine, was developing a character that made God call him the father of the faithful. Possibly the highest tribute ever paid to man was given this simple farmer-teacher who by faith followed God's plan of education. While Abraham's work lived after him, Lot had no part in the closing message.

"Remember Lot's wife," said the Savior, for as a mother she sought for her children

what she considered the advantages of the city, and with the destruction of the city, she lost both them and her own hope of eternal life.

**T**HE MAJORITY of Christians living in the cities today are in a condition of mind similar to that of Lot and his family. Close proximity to sin has blurred their vision, and even though they may have known God's plan of education, they have little or no desire to follow that plan.

Instruction has been given that "we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. . . . The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted. . . . God bids us establish schools away from the cities. Such an education as this can best be worked out where there is land to cultivate."

While professing to love the truth, many of us, like Lot and his family, have been entangled with the world. "But before we can give the message of present truth in its fullness we must come into the line of true education." We must break the yokes that have been binding us. Moses had this to do. It was only after forty years of the study of God's word in closest contact with country life, the hills, the crops, and the animals of the farm, that he was ready to do his work in the world. He then became a wonderful man, able to lead a nation along a path that can be followed only by faith.

### Faith is the Substance

**A** REFORMER, or leader in education, is a person who can see ahead of the present, and can discern by faith the outworkings of the plan he has adopted. There is a tendency on the part of many people to spend more time contemplating difficulties than in making an effort to overcome obstacles. To let the mind dwell on obsta-

Chapel talk by Dr. Sutherland.

cles dampens ardor, saps vitality, and is the devil's own way to hinder a good work.

The type of mind developed by the popular educational system is critical; it is analytical, sceptical and doubtful. Instead of being constructive, it is long on seeing the hardships and the impossibilities in a cause. It does not grasp by faith those great principles which will make one move forward in right lines even though he cannot see to the end of the road. This analytical type of education holds one to the plane of humanity; it is impossible with it to rise to the plane of divinity.

**T**HE SCHOOL that is animated by the spirit of faith will continually face propositions that must be compassed by faith, as was the case with those two men of old, Caleb and Joshua. With them were associated ten other men whose minds were materially affected by the educational system of Egypt. On their return from the promised land they reported difficulties, many and mighty. They not only saw obstacles that looked to them like mountains, but they became degraded in their own eyes to the size of grasshoppers. Their education had been such that they magnified difficulties and minimized possibilities.

**I**T IS a scheme of the enemy to so control the education of men that the work of God in the world will be carried forward on a human plane; that men will dare only to follow plans that have already been worked out by other human beings. They fear to enter upon a path until it has been well beaten by the crowd. Such a system of training spoils men for doing the work of reformers. They dare not launch out in an enterprise that requires them to walk by faith.

When students receive an education that is Christian only in name, the church is being filled with workers who lack courage to do that which God has outlined for His people. Such workers are similar to those found in the church in the days of Christ. He told

them that after they converted a man, he was tenfold more the child of doubt and criticism and faultfinding than before. For this condition to exist in the church, and in the schools that train workers for the church, is one of the greatest catastrophies. In some ways, it is a greater drawback to the work of the Lord in the earth than is the presence of flagrant sin on the part of people who make no profession of Christianity.

**A** SCHOOL, to meet the mind of God, must be located on the land. It will be a hive of activities along practical lines. Its work will afford a model for those who desire to become missionaries. It will train men and women to preach the gospel through the farm and the shop, by diet reform, and by the care of the sick. It will turn out students who see how these activities may be made avenues through which to reach the hearts of men. This calls for a strength of character capable of overcoming greater difficulties than those which faced the children of Israel when they were on their way to the promised land.

When our schools are turning into the mission fields an army of workers filled with this faith and power to do things, the world will be profoundly impressed. Are you in this army? If not, when do you plan to join it, and when will your training begin?

### A Brief Training for Active Work

**W**HEN do you plan to cut the ropes of your fishing boats and become a fisher of men? When will you leave the receipt of customs and, like Matthew, follow your Master in the work? "The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world. **NOW IS THE TIME TO WORK.** Many more workers ought to be in the field. 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 them."

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A good many people report that their feet are tangled and that they cannot get free. You hear them say, "As soon as I can get free I shall do so and so". How much longer should such people be controlled by circumstances? Should they not become controllers?

If it is a part of our message, as Isaiah tells us, to proclaim to others that prison doors are open, we ourselves must be free. We must have learned how to triumph over difficulties.

Most of those who desire to engage in some self-supporting missionary activity feel the need of preparation. For these Madison is now offering three condensed courses; one for the education of city cafeteria workers, one for the training of treatment room workers, and the third for agriculturists, especially farmers who have met with a degree of success, but who, before connecting with a country base in the South, feel that it is wise for them to study some things.

If you have decided that there is a place for you in this type of work, send for application blanks. These three short courses open the 11th of April. It requires faith to do the work ahead of us, and it is not a misfortune to be obliged to exercise faith in getting the needed preparation. Madison is making it possible for men and women of purpose and ambition to earn school expenses by work while they are in training.

**T**HE WORK of Booker T. Washington in the training of colored men and women for the uplift of their people was well

told by Isaac Fisher, a former student of Tuskegee and now connected with Fisk University, who addressed the family Saturday evening. Those who have read "Up From Slavery" and other books written by Booker Washington are familiar with the educational methods of that remarkable teacher who advocated the coordinate training of hand, head and heart, and who organized one of the most remarkable schools for the training of workers.

### A Spirit that Makes Rural Work a Success

**F**ROM MRS. MARTHA FULLER, associated with Mr. and Mrs. Lucian Scott in school work on Sand Mountain, come some interesting bits of experience:

I get great pleasure out of my work because I never consider any of the things we have to do as a sacrifice. One morning when I could scarcely speak above a whisper, I asked the Lord if my work was pleasing to Him to give me my voice by school time, and I taught as usual that day. By leaning daily upon Him who has said, "Cast all your cares upon me," I can say that "the yoke is easy and the burden is light".

One day the weather was bad and we needed wood. I asked the Lord to impress this need upon the mind of some neighbors. A little later two men sent word that they would each bring a load of wood, although such a thing had never been done before.

When Professor Thompson and Mr. Curtis visited us they saw our need of desks. Professor Thompson asked how I would feel if they decided to seat the house from the rural school fund. When I told him that I would feel ten years younger, he replied, "Well, we want you to keep young, so we will get the desks". The Lord has been very good to us.

### Starts a Train of Thought

"I have been receiving your good paper for six or eight months. I would like to take a short course of training at Madison, and then engage in some kind of work where my wife and I can continue while we live. I have spent fourteen years in the school room."

"Your little paper is a great inspiration to me so I am sending you the names of some of my friends, who I think will enjoy reading the Survey."



# The Madison Survey

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## Developing Efficiency

IT IS THE CUSTOM of the Madison faculty to hold a two-days' meeting once in three months for the study of problems especially affecting the development of the work of the institution. Papers are read and a discussion follows. The subject for the institute held the first of March was, How to cultivate greater efficiency; first, on the part of faculty members, and second, on the part of the student body. These are profitable occasions for the faculty, for students in training for self-supporting missionary enterprises, and for visitors interested in the problems that face such a group of workers.

### The Meaning of Leadership

A TEACHER true to the name must be a leader, and as the days draw near for the close of this work the need of leadership becomes even more apparent. Christianity makes leaders. It is God's purpose that His people shall be a nation of kings and priests, kings representing leadership in material things and priests representing leadership in the spiritual realm. God gave laws to His people which if obeyed will make them stand in the world as the head and not as the tail, leaders one and all.

We may be born selfish, but the re-birth makes us unselfish. If born stingy, the re-birth makes us generous and wholehearted, in honor esteeming others, a characteristic of the leader. It is the power of Christianity to make leaders out of common clay, generals out of the common ranks, kings and queens from the masses. There is a place of leadership for every follower of the Master who is willing to pay the price of leadership.

To be a leader one must be willing to be led, and he cannot dictate who shall be his leader. Moses and Jacob both learned wisdom while subject to and laboring for a father-in-law, and Elisha trained for position at the head of the schools of Israel by working second to Elijah, washing the hands of the prophet.

From a paper by Miss DeGraw

A leader must do, or be willing to do, what he asks others to do; he must be what he asks others to become.

A leader should have many points of contact with those whom he leads; he must be broad and approachable.

The leader allows others to praise him and not his own lips; and it is not well to expect too much commendation.

A leader in our work must be able to live economically; he must be satisfied and happy with simple food and clothing.

The leader must be master of the work he has in hand, a master and not a slave of labor.

A leader should possess the power of organization, the ability to get the best service from his associates. He must be able to look ahead and discern the needs of the future, and plan according to those needs.

A leader must be firm to principle in every peril and crisis.

A leader must make God first, last, and best in everything. That will be his strength.

No leader can afford to be angry, or peevish, or irritable, and as a bulwark against this, he must have good health. The buoyancy of good health is needed in order to rightly interpret the motives of others.

A leader must not be suspicious; suspicion kills the spirit of leadership.

A leader must be willing to confess his faults. He who can make a graceful apology,

an honest confession of mistakes, has one strong element of leadership. To resent correction weakens a teacher in the eyes of his students and associates.

The standard is an exalted one. Who is equal to these things? The promise is, "My grace is sufficient;" and the worker replies, "I can do all things through Christ".

#### Great Leaders in God's Work

**I**N PRESENTING the strong points of leadership of some men who have held positions of responsibility in the work of God, Dr. Sutherland said in part:

Abraham was a real leader. He heard the call from the city. He recognized it as a call to him individually, and he answered it without any promise of worldly gain, without any financial backing from friends or relatives. Against hope, he believed in hope. "He staggered not at the promise of God through unbelief."

Abraham was a city bred man, and this call meant that his mental attitude had to undergo a change. The things he once loved had to be exchanged for things he had hated. But he was willing, and he became the leader in agricultural pursuits in the land of Canaan, the land of his adoption. One indication of his spirit of leadership was his ability to make this change. Inability to change, to grow, indicates that one has become a fossil; he is described by the Savior as a skin bottle that has lost its elasticity. Such people say "I can't". But the "I Can't's" are not leaders.

Abraham had ability to hold together a company of workers. When he explained to them that God's plan was for men to live on the soil, that they would have a better opportunity to develop Christian character out and away from the cities, these men followed his lead. Abraham was a teacher, and a leader among teachers in training. He established a school of a new order. His was not a school where the study of books was the biggest thing and much time was spent in golf, or ball playing, or rowing. His was a school in which the students raised the food they ate, cared for the cattle, made their clothing. Abraham was a leader in religious thought, and in his school he taught the plan of redemption.

Apparently it was just as much a cross to give up city life then as it is now. There was just as much reason then as now for feeling that a city man could not make a living on the soil. But Abraham was a leader; he

trusted God and obeyed His word. Lot's wife and others often talked dissatisfaction, but Abraham was able to hold his workers together in spite of the opposition in their midst. He was true to principle, and he won out.

Abraham talked with God. That experience of close fellowship with God is necessary on the part of a leader. That experience enabled Abraham to become the father of a class of leaders, the father of the faithful.

Joseph is another leader who was not elected to his position. In his boyhood he was petted by his father and told that he was to be a leader, but that only made trouble for him. His brothers determined that he should not be their leader, and they voted to sell him into slavery.

On the way to Egypt, however, Joseph gained a new conception of leadership. He found that if he had the elements of leadership within him, he would be a leader without the vote of his brethren. He prayed God to help him to be true to his God-given mission. This spirit made him a splendid slave in the house of Potiphar. He learned to obey; he learned business principles; he became a leader there, not by vote but by virtue of his ability. When unjustly thrown into prison, he was still a leader in spirit. When people needed help, he was quick to see the need. Instead of mourning over apparent misfortunes, he was still a leader.

Then came his deliverance, and when Egypt was in need of a conservator of food, the king chose that former slave because he possessed the ability to do things. Naturally Egypt bore a prejudice against the Jew, but ability to meet the situation outweighed all the prejudice, and through all those years of famine and distress, this man was recognized leader in spiritual as well as in material matters. He was a leader, and the world bowed at his feet.

Attention was called to the experience of Moses, born in slavery; of David, least favored of all his family from a human point of view, yet chosen of God as king of Israel; of Daniel, the captive in the courts of Babylon, yet swaying the affairs of the nation; of Paul, the leader in the Christian church, not by virtue of position, but because the gospel principles of leadership bore sway in his life.

God wants His people to be leaders. We need to study the character of the great leaders as recorded in the Bible, and imitate

their example. A leader must be willing to sacrifice self for the good of a cause.

#### Getting Students to Do Their Best

STUDENTS and teachers at Madison work together in the closest manner, for all the work of the place is in their hands. It is as they carry the burdens together that some of the best teaching is done, and some of the strongest traits of leadership are shown on the part of instructors.

In presenting this subject Miss Florence Dittes, matron at the Sanitarium, emphasized the importance of strong personality on the part of the teacher, for students will follow where they are led. It is not fair, to ask of a student what you cannot, or are not willing, to do yourself. Be a proficient workman if you want to get the best from your student laborers. Make students feel that they are part of the concern. Speak of it as ours, not mine. Do not command, but request; encourage all to work from principle, not for the service of man.

Miss Frances Dittes, Sanitarium cook and dietician, emphasized the importance of gaining and holding the confidence of student co-laborers. Treat all alike, for to show partiality kills the influence of a leader. Do not let work drag, but keep a steady hand on all parts of the job and steadily maintain the standard. Give young people individual responsibility. They will do their best to attain the standard. Let the teacher take his share of the dirty and disagreeable jobs. Let him love his work, and find his greatest pleasure in his daily duties. The leader with a strong Christian experience will find opportunity to pray with his students. As they work together their conversation will often be upon the spiritual lessons to be drawn from the work in hand.

Mr. R. B. King, speaking to the same topic, read the following quotation: "The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then

he can mold the minds of his pupils, as well as instruct them in the sciences."

The teacher in the manual departments will work side by side with his students. He will be companionable, sociable, willing to teach and to be taught. The teacher will encourage the spirit of initiative; teacher and students will plan together, and the student will feel that to work in the department is a gain to him from an educational standpoint. Neatness, order, system and dispatch should be insisted upon. Directions should be given very explicitly, and the work should be adapted to the ability of the worker. To meet with success as a leader, the teacher must be full of his work; he must think it, live it, talk it; and this spirit will be contagious. He and his students should realize that they are laborers together with God. This will help the student to be honest in the use of his time and will help him develop integrity, perseverance, carefulness and faithfulness, traits that will make of him a valued worker anywhere in the cause of God.

#### The Teacher's Duty Toward Students in a Democracy

THE SPIRIT of Madison is that of a democracy. Students and faculty members share the responsibility of law making and law enforcement as well as the burdens of work. The teacher's duty toward students in a democracy was well presented in a paper read by Mrs. John Brownsberger. In part she said:

Madison's specific work is to train men and women to conduct self-supporting missionary enterprises. This requires the closest cooperation on the part of workers. They cannot be held together by honor of position nor by a salary, for there is little honor coming, and the salary is what they can make. They must, therefore, stand shoulder to shoulder, bound together by a common interest in a great cause, by their love for God, and by the invisible cords of love for each other and their fellow men. This, therefore, is the spirit with which Madison must imbue its students.

The teacher in a democracy can maintain his position only as he has the qualifications of a leader. His life, his habits of thought and action are all open to his students. He is under inspection not only in the class room, but in the dining room, in the shop, in the kitchen, in the laundry. The student sees him meet the various perplexi-

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ties of life; he sees his housekeeping; knows if he becomes angry or loses self-control when unexpected difficulties arise; he sees the relationships in his own home; he knows his religious life; he hears the long prayers or the fervent testimony in the social meeting, and then sees him on the farm and notes his impatience, his suspicion, his lack of love. The student sees the care he takes of his clothes; the place that appetite has in his life; his habits of study; they see these things and a hundred others that are not open to the student who meets the teacher only in the class room.

To my mind the success of a school democracy is in proportion to the measure of faithfulness in following the Bible plan of dealing with a brother who has made a mistake. In the spirit of meekness go to him alone, and nine times out of ten you will gain your brother. That principle, faithfully followed, binds teacher and student together by ties that cannot be broken, and forms in the student a habit that will make of his work a success when he becomes a member of some other democratic body.

**The Spirit of the Boss vs. Cooperation**

THE SPIRIT of the world is that of boss and servant; the spirit of Christ is that of cooperation, said Mr. Rocke. When a school works on the cooperative basis, the teacher or head of a department must have a vision of the work to be done; he must have enthusiasm, enough for himself and some to pass on to his class; he must be able to impart instruction; and he must willingly go ahead in the hard places. When I first came to Madison we were building a road. I remember my astonishment when I saw the president of the School out at the head of a gang of workmen. I have seen class and teacher drop the work of the hour in canning time, and stay by a job of canning until midnight; and I have known class to be dis-

missed and teacher and students together gather in the hay before a threatened storm reached us. Before coming here I had been accustomed to the boss system; this was the cooperative system to which I was introduced and which I have adopted.

Miss Mabel Robinson, who has plenty of opportunity to test out the two methods of work in her position as leader in the city cafeteria, called attention to the fact that students do their best work when they feel that they are working for the Lord rather than for the head of the department. Teachers are not to become discouraged by the slow and plodding student. The Christian teacher is working for the salvation of souls.

**Improving Plans of Operation**

IT IS THE OBJECT of these faculty institutes to develop better methods of operation. The final session of the conference was devoted to a consideration of present methods of work on the part of inspectors, of the plans and inspection committees, and of the faculty. Papers were presented by Mrs. Druillard, Mr. Robey, Mrs. Sutherland, and Professor Bralliar.

Every department of the institution passes under the scrutiny of an inspector who reports conditions bimonthly, with recommendations for improvement. The work of the men, that of the women of the School, and that of the Sanitarium corps is laid out in weekly meetings of their plans and inspection committees. From these committees come recommendations to the finance committee for purchases; to the faculty for faculty action, and to the student body when it is a matter that calls for the cooperation of the family.

With its numerous enterprises and continually expanding interests, the faculty and commissioned workers of Madison have a wide range of activity which calls for the most careful organization of forces. As a result of the study, a series of recommendations was presented for further study, with a view to increasing the efficiency of each member of the working force and of the work as a whole.

Madison is not a school in the limited sense of the word, but is a center of activities, all of which are conducted for the education of workers. And it is only as the teaching force can develop efficiency that it can keep abreast of the growing demands made upon it. And what is true of Madison is true of each self-supporting missionary center in the South.

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## An Expanding Work

**I**N THE DAYS when some members of the Madison faculty were teaching in Berrien Springs, Eugene Waller was a school boy. He caught the inspiration to work in the South, and in the year 1910, six years after the founding of Madison, he and his wife came to Tennessee, and for three years they shared the joys and the burdens of faculty members at Madison. Then, feeling the pressure of the call for extending the principles of rural school work into other sections, Professor and Mrs. Waller gathered about them a group of workers and went into the mountains of North Carolina. A farm was purchased in a beautiful cove, and there, facing Mount Pisgah, has developed the prosperous educational institution known as Pisgah Industrial Institute, concerning which Mrs. Waller gives the following interesting items.

### Jottings from Pisgah

**T**HE REPORTS that appear in the SURVEY, from time to time, of work done at Madison and other rural centers in the South, are of great interest to us. Our tardiness in reporting has not been due to a lack of interest or inactivity, but rather to the fact that we have been so busy doing the work that we have not taken time to tell

about it. The following items cover some of Pisgah's activities during the present school year.

Our enrollment of sixty-two, including the advanced and primary departments, is made up of students from Montana, Illinois, Ohio, Kentucky, Tennessee, North Carolina, South

Carolina, Georgia, Florida, Texas, the Bahamas, and Spanish Honduras.

In addition to the manual work carried on by teachers and students about the farm, garden, buildings, orchard, and domestic depart-

ments, classes have been given in Daniel and the Revelation, rhetoric, diseases and therapeutics, materia medica, Latin correlated with English etymology, English and American literature, Old Testament history, arithmetic, practical hydrotherapy, nursing, general history, geography, physiology, shorthand, sewing, music, and agricultural chemistry. The one-study plan is followed.

The primary school, taught by Miss Willa Page and composed of the first six grades, accommodates a number of children from the neighborhood, as well as those of parents living at the school. It may be of interest to know that one-half the church school teachers of the Carolina Conference this year are former Pisgah students.

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**T**HE 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.

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—Mrs. E. G. White

We expect to have our new sanitarium building completed early in May. It is a modest H-shaped bungalow, shingled on the outside. One "L" contains the kitchen, parlor, and wide porch; the other, the operating room, treatment room, ward, and porch. Joining these "L's" is a series of rooms opening on a long veranda. The basement will contain another treatment room, laundry and store rooms.

One brother who paid us a visit some time ago promised to furnish the parlor with piano, rugs, table and chairs, while another gave us a "Jackson" fire-place. We greatly appreciate these gifts. We still lack equipment for the treatment room, operating room, and laundry; and beds, dressers, tables, chairs, cots, small rugs, and bedding for private rooms and the ward. As we do not have sufficient means with which to purchase these necessities, we hope some of you will see fit to help us provide them. We believe that ministry to the sick constitutes a large part of the work the Lord has given us to do; and our faith, that we should and would have a sanitarium, is now being rewarded. We have outgrown the small sanitarium cottage, and are thankful for a new building that, with these, will accommodate fifteen patients.

Mr. Wm. Steinman has general charge of the building, and Mr. R. H. Gilman of the shop work. The shop is equipped with a nine-horse-power engine that enables us to plane lumber, and to make flooring, laths, etc., thus reducing expenses. A number of pieces of well-made furniture have been turned out by Mr. Gilman. Much of the work, both in the shop and on the buildings, is done by students under the direction of the teachers. No labor has been hired.

We have been fortunate in having the services of Doctors H. P. Parker and R. L. Stokes in our sanitarium work. Considerable surgical work has been done by them in the institution.

Owing to the mild winter, we have gathered greens, carrots, turnips, rutabagas, and cabbage from the garden for daily table use. Tomato plants are started in the hot-beds, and garden peas are sprouting in the open. The farm cover crops of crimson clover and wheat are very good. Spring plowing is in progress.

The white Wyandotte hens have laid well during the winter. Pisgah's Jersey herd, which our neighbors say is the best in the

community, has furnished a good supply of rich milk, one two-year old heifer giving as much as forty pounds a day.

The school family has enjoyed a number of excellent recitals given in the chapel by Mrs. Louise Russell Simons, a guest at the Sanitarium. A chorus composed of teachers and students meets Saturday nights for music practice. At present, the company is working on "The Heavens are Telling", from Haydn's "Creation".

Mrs. Steinman has an enthusiastic company of girls in her sewing class. They are now working on under-garments, preparatory to making dresses and suits.

At present Miss Kate L. Macey, superintendent of the sanitarium, is acting as matron of the school dining department. She took the work temporarily to relieve Mrs. Steinman. Miss Jeanette Ducker is teaching and carrying responsibilities connected with the sanitarium.

Thanksgiving day the patrons of the primary school were invited to a well-prepared, wholesome, vegetarian dinner. Eighty-five places were set. The visitors remained for service in the afternoon, and expressed themselves as having greatly enjoyed the day.

Mr. and Mrs. Louis Anderson, parents of Mrs. E. C. Waller, have made their home in what was formerly the Millar Cottage. Mr. Anderson is working on the sanitarium building.

Mr. and Mrs. L. F. Pierce, with their little niece, returned to Pisgah about New Year. Mr. Pierce has charge of the live stock departments, and Mrs. Pierce has resumed her work as secretary and treasurer.

Mention has been made in the SURVEY of the rural workers conventions of the Holiday season, the first one of the series being held here. Besides the general, union, and local conference workers, there were present, from the rural schools in Carolina, delegates who gave very interesting reports of the work in their centers. The delegates were W. L. Garren, Culberson; Ole Thompson, Yale; G. P. Tripp, and Mrs. F. C. Port, Glen Alpine; M. H. Johnston, Baker Mountain; and S. L. Stafford, Statesville. The convention was attended also by a number of the cafeteria and treatment room workers from Asheville, who led in the discussion of the city phase of the work. The convention was an inspiration to students who for the first time were attending a meeting of this kind.

Elder V. B. Watts, the Bible teacher, has led in a number of missionary activities, such as a series of meetings at a nearby church. Students assist with the singing. The Harvest Ingathering effort, carried on by teachers and students, proved a blessing to those who engaged in it, and netted over four hundred dollars for missions. Teachers and students have distributed clubs of the Signs, Present Truth, and Youth's Instructor, and now are planning a campaign with religious liberty literature.

During the year 1920, the Pisgah church paid tithe amounting to \$758.00, and mission offerings amounting to \$765.00, a total of \$1523.00. In addition to this, the church members raised \$45.00 for local missionary work.

Word comes now and then from two of Pisgah's former students who are missionaries in South America. One of them is Louise Murchison Ford, who with her husband, is located at Puno in the Lake Titicaca region. The other is Mattie Livingston McWilliams, laboring with her husband in Equador. As they pass through trying experiences there, they say that their hard times at Pisgah help them meet these harder situations, and their courage is good.

A number of letters have come to us from interested inquirers in the Northwest who wish to locate in needy communities of the South. We pray that many will come to live the truth in places not yet entered.

### Where Help is Needed

A GROUP of men and women are developing a combined city and rural work near Eletcher, North Carolina. Every center of this sort should prove an inspiration to others who may have been hesitating about the part they should take in the development of self-supporting missionary activities. Concerning Asheville Agricultural School and Mountain Sanitarium, from which rural base is carried forward a city cafeteria and treatment rooms, Brother Arthur Jasperson writes:

We are enthusiastic over our work. We have been blessed so wonderfully the past year, both in the city, and in our sanitarium and farm work in the country, that we feel that we should make some advanced moves.

Since Brother Rasmussen's return we have been laying plans for development this summer. By faith we have begun the erection of a three-room building as patient's dining room, kitchen and parlor. This ought to be completed in time for use this spring. We shall need some help in the way of finishing materials and furnishings. Five hundred dollars will finish the building. Then we shall need furnishings for the parlor.

Equally urgent is the need of workers for the various departments. We need people who have had medical training, and we can give practical experience in cafeteria, treatment room, sanitarium, and farm work. Such activities as we are endeavoring to develop are needed in many sections of the South. There are forty-eight cities, each larger than Asheville, and for each one a similar work should be carried on. We shall be glad to correspond with any who are willing to assist us with their means, or who wish to enter personally into a work of this kind.

### Where the Gold Star Says all is Well

THE LOUISVILLE cafeteria has been favored with a Gold Star which now appears in its window. According to the *Courier-Journal* of February 24, "The City Board of Health is making a thorough inspection of all the hotels, restaurants, and cafeterias of the city, awarding Gold Star emblems to those measuring up to their rigid standard of sanitation, cleanliness and purity of products."

Says the *Courier-Journal*,

The Gold Star insures

Purity of ingredients

A spotless kitchen

Immaculate surroundings

Sanitary utensils

Healthful, wholesome food,

Painstakingly served.

Then follow the names and addresses of ten (only ten) of the city's eating places that passed the test, under the heading, "Your best interests are protected by the following Gold Star winners;" and among the ten is the Vegetarian Cafeteria, 509 South Third Street. Here Brother and Sister J. T. Wheeler, Misses Helen and Phebe Hackworth, Miss Elizabeth Barnes, Mr. H. H.

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Bean, and Mr. Leroy Hunter are conduct-  
ing city cafeteria and treatment rooms from a  
country base.

It is evident that others will advertise for  
us the cafeteria, or the treatment room, or  
the sanitarium, when we are willing to carry  
forward the work God has assigned to us in  
a quiet, conscientious manner, true to the  
principles of His law. We ought to have  
hundreds of Gold Star cafeterias in the cit-  
ies of this country. Why not?

---

**D**OCTOR PERCY MAGAN stopped at  
Madison on his way to the medical con-  
ference in Washington. He spoke Friday  
evening, Sabbath morning, and met the fac-  
ulty in the afternoon. His visits always re-  
call early days in Madison's history. "I am  
surely glad to be back again in this dear old  
place. I can truthfully say that I love every  
foot of it. I feel more thankful than I can  
tell for the large company gathered here,"  
said the Doctor. Then followed the lesson  
of the hour, and a report of inspiring expe-  
riences in connection with the work of the  
College of Medical Evangelists and White  
Memorial Hospital.

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**M**EMBERS of the Madison family again  
had the privilege of listening to Miss  
Lucy Page Gaston as she made a plea for  
the freedom of the youth from the slavery  
of the cigarette habit. Miss Gaston is meeting  
the State legislature, and while in Nashville  
she took time to come to Madison and speak  
to the School family last Saturday evening.

Miss Gaston is a long time friend of Dr.  
David Paulson and Dr. D. H. Kress, who  
worked by her side in the Anti-Cigarette  
League, and she is well acquainted with our  
temperate methods of life. There were a  
number of signers of the pledge. Every one  
of us ought to be wearing the League button  
bearing the initials "A. C. L.", which may  
be interpreted to mean, "Anti-Cigarette  
League", or "A Clean Life".

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**A** MEDICAL missionary conference is in  
session in Birmingham, and Mrs. Suther-  
land spent the week end, between classes  
here, giving instruction along the lines of  
dietetics. Meanwhile, Doctor Sutherland  
attended the closing days of the medical mis-  
sionary conference which called together  
workers of Mississippi and Louisiana at  
New Orleans. This series of meetings, includ-  
ing Nashville, Louisville, Birmingham, and  
New Orleans, indicates the increasing inter-  
est to educate the laymen of the Southern  
churches for medical missionary activities.

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### Shall We Complete the Laundry Equipment Fund

By the middle of April

One reader of the Survey writes, "We  
have been wanting for a long time to  
send a donation, but times are hard with  
us, and we did not know where the  
money was coming from. One day I  
found a bill in the depths of my pocket  
that I did not know was there. We were  
getting along without it, so we decided  
we could still get along without it. This  
is our donation to the Laundry Fund. As  
a family we hope to be with you at Mad-  
ison before very long."

Such a spirit on the part of the Survey  
family in general would bring this cam-  
paign to a close in a short time and  
leave a surplus to help in some other  
place. We need the cooperation of those  
who are interested in better equipping  
Madison to train self-supporting workers.  
If you do not know details, let us give  
them to you. Address,

Nashville Agricultural Normal Insti-  
tute, Madison, Tennessee.



# The Madison Survey

Published by  
The Nashville Agricultural Normal Institute  
Madison, Tennessee

VOL. III

MARCH 30, 1921

No. 13

## What it Means to Have a Vision

AND I DANIEL alone saw the vision; for the men that were with me saw not the vision." Dan. 10:7. The greatest thing in our lives is to get a vision. Our need is not so much a vision for the future as a vision for the present.

When a man or a woman gets a vision of the work the Lord wants him to do, you may make up your mind that not everybody else will see that same vision. When Daniel saw the vision, the men that were with him "saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves". The people who do not see the vision are wont to get a terrible quaking about you and your vision. But they do not always flee and hide themselves. Sometimes they stay with you, and endeavor to upset your belief in your vision.

Hannah, the wife of Elkanah, longed for a child. That was the burden of her heart, and she went to the temple to pray. Her life was in the thing for which she was pleading with God. To her that was the greatest thing in the world, and in God's sight it was a thing that ought to be. This woman, a

servant of the Lord, prayed in the bitterness of her soul as though her heart would break, but the impression made upon the high priest was that she was drunk. That was all he saw in it. Every person who determines to serve God must expect that a world of people will think of him and his chosen work as Eli thought of Hannah.

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### Training Workers

THE LORD Himself will call men, as of old He called the humble fishermen, and will Himself give them instruction regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls.

—*Medical Missionary Evangelists*

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IN THE days when David was being hunted by Saul, the inhabitants of Keilah were threatened by the Philistines. David and his six hundred followers went to the rescue of the men of Keilah,

"David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah." David obeyed the vision, and saved Keilah.

Saul heard of the victory, but instead of rejoicing, he looked upon this as an opportune time to capture David. Then, in spite of all the good that he and his men had done for the inhabitants of Keilah, David found upon inquiring of the Lord, that the men of Keilah were ready to deliver him into the hands of Saul. 1 Samuel 23.

This is an instance of the most profound ingratitude recorded in the Bible. Blessed is the man who learns to follow his vision because it is right, even though the high priest thinks he is drunk, or the men of Keilah, whose lives he has saved, are willing to turn him over into the hands of Saul. If you and I can learn that lesson, it will put a power into our lives to do the things that need to be done in our day, and to stand true to God in the worst days that may come. God is calling for men and women who will get their vision into their lives and into their hearts, and then humbly, in the fear of God, do their best so long as life is given them, to put that vision into operation.

**I**T IS WONDERFUL to see how the Lord has blessed this work at Madison. We came here in 1904. There was just a little handful of us in that old log house, with no money, no prestige, knowing no one in Nashville, with no one to take our part or stand by us. Yet in spite of everything, God has made it to grow. I felt the same way the other day in Los Angeles when we dedicated our chapel. I look back to the month of March, 1917, when we held our first meeting at the White Memorial Hospital. We did not have a chapel; we did not have a dormitory; we did not have a hospital building. We just had a dispensary, and in the lobby of that dispensary, seven of us kneeled down to pray God to bless that place and give us success in it.

People said we could never make it a success; that we were too far from the heart of the city, but we felt that was a place chosen by the Lord. Last year we treated and cared for 48,933 patients in that dispensary. All that has come about since 1917. This shows what can be done when God works. God is willing to work with men and women who are willing to trust Him and do the best they can.

**I** AM EXCEEDINGLY thankful that God has given us a family, a group of workers at the hospital, a nucleus of men and

women, who love God. God has given us some workers who stay by through thick and thin. It does not make any difference to them if they cannot get a high wage. Miss Martha Borg and Miss May Stuyvesant, former Madison students, have been with us from the beginning. They have proven steady and faithful.

It is a great thing for a group of people to be gathered together in one work who love God and their work, and who are willing to give their lives to it. They love it in spite of its weak points. It is easy to look at a place from the outside, and tell what a wonderful work we are doing. It is a different thing altogether to live in it from day to day, to work close to our associates, and to see their faults at close range. We must learn to work together in spite of other people's faults.

When I went to California, in 1915, there were just four young men in the first year medical class; last fall 73 enrolled in the first year class. That gives some idea how the Lord has turned hearts toward this place. There are plenty of people in the church to work, if they but had the spirit to do it.

**B**ECAUSE of the financial depression, it will not be possible for many to be sent out as missionaries this year in the regular way. This is turning the minds of many to self-supporting work. Doctor Ralph Smith soon returns to Mexico, where he plans to carry on self-supporting missionary work, establishing a dispensary among the Indians.

Doctor Clarence Nelson is planning to join Mr. Brayshaw in Nicaragua where treatment rooms will be conducted. The plan is to start not only a treatment room but a little cafeteria as well.

**Names for the Mailing List.** "Following are names of my friends who will, I think, appreciate the practical side of the education you advocate, as set forth each week in the Survey."

The Survey is sent subscription free to see who wish it. In return, we accept with appreciation any donation to the publishing fund.

### Lead the Sick to the Country

EVERY child should be brought up in the country. Likewise, the rural home is the ideal one for men and women in the days of their abounding health. How much more essential that the frail and the sick should have opportunity to rest and recuperate in some rural place where they come close to growing things. Physicians very generally are coming to realize that the sick need to come in close touch with nature.

The Savior, the great Physician, taught the same thing when He was on earth ministering to the afflicted. On one occasion there was brought to Him a man who was blind. The story, as told by Mark, runs like this:

He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught. He looked up, and said, 'I see men as trees, walking.' After that He put His hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly.

When the Savior opens the eyes of men to truth in these days He wants them, like the restored man of Bible days, to look first of all upon the things that the Creator has made, rather than to see only man-made brick walls, paved streets, machines, store windows, and similar sights of the city. Christ set the example; why not, as nurses and physicians, get the sick out into the country?

### The Spirit is Contagious

FROM SOUTHERN California comes the following note, from one who reads the SURVEY, and finds his heart in tune with the work of self-supporting missionary centers of the South:

Enclosed find a small donation to the laundry fund. Some one unknown to me has been sending the MADISON SURVEY which I greatly enjoy,—only it is too short, and I find myself through reading before I realize it. Your work of self-supporting mission centers is according to God's plan, and will stand through troublous times. I do not see

why such a work should not be started in other places, and even in foreign lands, and be successful.

Have you one or two people who would be willing to come to this section, or a little south of here, and locate on a country place, and work on the plan you are following in the South? I would be happy to take part in such a work.

### Working in the Byways

FROM TIME to time word comes from Sister Walter Fee, concerning the work she and her husband are doing in isolated places in the mountains. One finds himself saying, "God bless you in it all, and may others catch the spirit to do for the needy". Recently Sister Fee writes of moving into a certain section of South Carolina, where Brother Fee is scattering the printed page, and where she is doing whatever her hands find in the way of personal ministry. In part she says:

Before we were unpacked, a call came from a home three miles out in the country. A child was ill with pneumonia. It was a bitterly cold day, but the poor mule could not be persuaded that there was any need of haste. It seemed that I would perish with the cold, so I was glad to see the log fire when we finally drove up to what they called "home".

The family had just moved to this place, which had long been deserted. I had no idea what I was getting into, and wished in vain that I might get to my box of clean sheets, towels, soap, etc., but I had to make the best of the situation. I remembered the days when I was in training in Battle Creek Sanitarium, and was told, when things went hard, that we needed to get experience. I was getting my experience in working with practically nothing.

I have nursed in the slums of Chicago, but I never stayed over night in a place so devoid of everything nice except a roaring fire and *kind hearts*. There were seven children, and the mother, having always been an invalid, could not train them to work in the way she would have liked, but the parents had trained them to be kind and helpful to one another. Thanks to the heavenly Father, I left the child with a normal temperature, and feeling well and hungry.

## THE MADISON SURVEY

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vided for in section 1103, Act of October 3, 1917,  
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In your letter you asked what we were doing. Well, I expect to keep on doing whatever my hands find to do. I want to testify to God's goodness to us in giving health and strength for the work at hand. May His richest blessing rest with Madison, that many may be trained for that service of the Master.

### Reports from Workers

**T**HE RURAL school has a better chance than any other to put into operation correct principles of teaching. Lessons need not be confined to the school room. The great out-of-doors should be the laboratory. Miss Shutt, in her work with the children of the Lawrenceburg school and sanitarium, writes of the spirit of cooperation that is developing there:

Last week we planted seven bushels of Irish potatoes; a thousand cabbage plants were set, and the children helped with the onion sets. We did this, besides replanting flower bulbs and setting rose cuttings. Along with the garden seeds, we sent for flower seeds, and the children and I will do all we can to make the lawns attractive. The children love to work, especially about the sanitarium and buildings. If they think they can help make the place beautiful, they are willing to do anything I ask.

#### Louisville Cafeteria and Treatment Rooms

**T**HE LORD saved our little place from destruction by fire last night," writes one of our workers. "An apartment two floors above us was burned, and for awhile it looked bad for the whole building. Our only damage was ashes and spattered windows. We were thankful this morning, when we saw how close a call it was, that God protected our place. At one o'clock in the morning, the fire might easily have burned the whole building.

"The statements for February and March will give you some idea of what we are doing. We think we have done very well, for besides meeting operating expenses, we have paid over \$100.00 on old bills. We discontinued suppers the first of March, and now we will have to build up our dinner trade to take their place. Quite a number of church members are planning to take one hour of class work with us each week, either in simple treatments or dietetics. A lively interest was awakened by the recent medical missionary institute, and already we begin to see the results."

#### Helping People Physically

**F**ROM Birmingham cafeteria come encouraging reports showing that patronage is increasing. But there are some things that are even a stronger indication of the healthy growth of an enterprise than an increase in the number of patrons. Cooperation on the part of the local church members is one of these omens. "One lady comes to help us in the forenoon in order to learn to cook as we do." Then there is the testimony of those who are benefited by the change of diet. Brother Beaumont writes of a certain city official who states that since he has been dieted by the cafeteria his blood pressure is less than it has been for a year. "We have a number of customers who give a similar report, and they all seem very much pleased."

### The Laundry Fund

**F**ROM Bermuda comes a letter containing ten dollars for the laundry equipment fund. It reads:

"I am enclosing a small donation for the laundry fund. Please apply it toward the engine part, as I am going to pray that Teddie, my small son who is interested in all machinery, may some day go to Madison, and run that same engine for the Lord, to help in a small way in His great cause."

There may be other Teddies. We love to meet fathers and mothers who are thus planning for their sons and daughters to have part in the great work of giving the gospel to the world. Madison wants to help train just such for the Master's vineyard. We thank Teddie's mother for her spirit of cooperation, and hope to hear from other mothers and fathers in our effort to meet the cost of laundry equipment.

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## The Historic School of which Moses was Principal

WHAT AN INDUSTRIAL school was that in the wilderness!" Three million students in one institution; heads of families in training for missionary work in the land of Palestine toward which their steps were turned. This is a work, a movement, that some of us have not been in the habit of calling a school; and yet that is what it was, a school in the broadest sense of the term. Let us stop to analyze the situation.

The student body was composed of men, women, and children, a company of people removed bodily from their former environment and placed in the midst of country surroundings, for the purpose of changing their mental attitude. They had been living as slaves, slaves of labor, slaves to the wealthy, and in mental, physical, and spiritual bondage. They had only a faint conception, some none at all, of the life God wanted them to live. They had sold themselves and their posterity to the land of Egypt. But God offered them a way of escape, and after demonstrations that aston-

ished the world, they were allowed to leave the land of their captivity.

THEN followed the period of education and stern discipline which is called a school, "an industrial school", of the wilderness. In that school, under God Moses was the lead-

ing teacher, assisted by a corps of men chosen, according to their ability, to lead in the training of small or large companies of students. There were some classes of ten members, some of one hundred, and some groups or departments numbered a

### The Education of Israel

THE MEN who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds; and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God, and taught their children of His works and ways. This was the method of education that God desired to establish in Israel.

—Education

thousand. There was an excellent organization for teaching and for discipline. To that school was given direct the great law of God, the ten commandments; and then through Moses, the head of the school, the rules and regulations, the ordinances and the judgments were given in detail, covering every act of life.

There were sanitary laws for the prevention of disease. There were quarantine laws for the protection of the well. There were

regulations concerning the care of the land, the sort of seed to plant, the manner of handling the orchards, the sale of property, the keeping up of line fences, the care of the poor; these and scores of others, until it is seen that the commandments cover and provide for every condition that man ever meets.

**T**HEN there were the industries. Everybody in the institution had his part to play, from the gathering of the daily food, to the erection of tent houses, and the building of the great center of worship. There was spinning and weaving, sewing and the tanning of skins; there was wood work, metal work, and engraving. Teachers were given skill in manual training by special blessing of the Lord, as evidenced by the experiences of Aholiab and Bezeleel.

**A**VITAL PART of the education in this school consisted of the diet reform, and the discipline of character that came as the result of the diet regulations of the institutions. According to the Lord's direction, the whole people lived for a period of forty years on a non-flesh diet. They were given the essential elements of nutrition, as found in that original diet prescribed for man in the beginning, and as afforded us today in fruits, grains, nuts, and vegetables. In the program, there was great regularity in matters of eating; every child was taught to eat for health, not for a full stomach, or to gratify an abnormal appetite. And this was part, an important part, of the education of a nation for a great world work in the land of promise.

**G**OD HAD a reason for establishing this school for the masses away from the cities. It was a stupendous task to get those people out; to cut loose the ties that bound them to their Egyptian homes, but they went out, and that school was established in a broad expanse of country where the eye rested, not on brick and stone of man's construction, but upon the trees and mountains,

upon growing things, a rising and a setting sun, and where they slept night by night under the stars of heaven. They had time to study, time to consider the new life chosen for them by their heavenly Father. Children were born under these conditions, educated under them, and taught day by day that the greatest thing in life was to be right with God and carry forward His work among men.

So important was the country life teaching in this school that only those who were true to the principle were permitted to go through to Palestine. It took forty years to wean the people from their Egyptian ideas, and to make a rural-minded people of them. Only two of the men who left Egypt went through the experience, but the young men born in the country, educated in the country, and who crossed Jordan, received, each family of them, a farm in the new land, the land of their inheritance. Every family was settled on the land, and settled there under a law that forbade the selling of the farm. In case of transfer, because of misfortune or poverty, the farm returned to the original owner at the end of fifty years. Every family in a country home; that was a wonderful climax for the education given in that industrial school in the wilderness.

And all these things have been written for our admonition upon whom the ends of the world are come.

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### Health Leaflets

**T**WO MORE of the series of health leaflets are coming from the press. One deals with Spices, and the subject of the other is Vinegar. The text of each follows. While these leaflets are for use among the patrons of city cafeterias, they ought to meet a long felt need by many a housewife for some thing brief and to the point on health topics. If you can make use of such literature, address Mrs. Lida Scott, corresponding secretary of the M. M. V., Madison, Tennessee.

## Spices

**S**PICES were the only embalming agents known in the year 1 A. D., and at that time they were in great demand by undertakers. The process of spice embalming was efficient, but expensive.

We now manufacture embalming fluids containing the same active principles as do the spices, but at less cost, and spices have come to be used for the purpose of embalming foods. The meats in mince meat, and the eggs in fruit cake, would not keep without spices.

In the process of preserving foods, these spices do not lose their potency, but continue their work in the body, acting especially upon the liver.

Because men and women need functioning livers, rather than livers prematurely embalmed, no spices are used in the foods served at our vegetarian cafeterias.

## Vinegar

*"If you would be a good liver,  
be good to your liver."*

**V**INEGAR is much more potent in producing "gin liver" than is gin. It is made by the decomposition of alcohol, and is not a food. It is more destructive to the tissues of the body than is alcohol.

**L**EMON JUICE, as is the case with all fruit juices, is built up by nature for human nutrition. It is a digestible acid. It is rich in mineral salts, and when burned in the body gives an alkaline ash which neutralizes body acids. Lemon juice and other fruit juices are digestive stimulators and real liver tonics.

The cafeterias use lemon juice rather than vinegar in the preparation of salads and salad dressings. Vinegar would be cheaper for the cafeteria, but more expensive for you.

## Reports from Schools and Cafeterias

**B**IRMINGHAM cafeteria reports a good week, but needs more help in order that

Mr. Beaumont may have time for some outside duties in the interest of the cafeteria. A number of physicians are taking their meals at the cafeteria, and others advise their patients to go there for the diet.

**F**ROM the Good Health Place, Asheville, North Carolina's cafeteria, the city end of the school and sanitarium located fifteen miles in the country, comes word that "the family is head over heels in work, building, farming, gardening, and improving the appearance of the campus. We have purchased a sixty-loaf oven for baking whole wheat bread, at a cost of \$150.00. Two of our very urgent needs were an ice box for the cafeteria and a range for the school. One of the city merchants had a 'Penny Sale', and I obtained a very desirable refrigerator, easily worth the \$127.50 I paid for it, and then for one cent more we got an \$89.00 army range, and \$38.00 worth of blankets. That was a fortunate buy for us. Both cafeteria and treatment rooms did well in February."

**L**AWRENCEBURG school and sanitarium workers write, "We have piped water to the green house, and you should see the lettuce and tomatoes growing there". Mr. Graves is pruning the fruit trees and cleaning out the vineyard. There was no wheat to be bought in town, and the family was reduced to fine flour bread which, after living on whole wheat bread for months, is considered a real catastrophe. Some parents are asking that the school continue through the summer, which is what every school on a farm should do, and Miss Shutt, the teacher, says that she is anxious to see the Madison plan more and more fully carried out at Lawrenceburg.

**C**HESTNUT HILL Farm School is located on what is known as "the rim", about nine miles from Fountain Head, Tennessee. Sister Walen writes of experiences with patients they are caring for, and of a mother and two children who have regained health after a series of treatments. Speaking of an old lady suffering from rheumatism,

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she said, "Grandma was so pleased when she was able to dress herself without help. She thinks the treatments are wonderful". The neighbors are fond of "the sings" conducted in the school house by Mr. and Mrs. Scott. These are followed by Bible lessons, and once a month by a health talk. The attendance averages over fifty, and on the occasion of a special program there were 175 in attendance,—a very good crowd for such a community gathering.

### Items of News

**T**HE SABBATH morning service was conducted by Elder L. E. Wellman who gave an instructive talk based on Proverbs 29:18, "Where there is no vision the people perish". One of the promises for the last days is, "Your young men shall see visions". Every person who enters this school should get a vision of his place in the message, said Elder Wellman, and should be ready to dedicate his life to fulfilling that vision. On the two previous Sabbaths Elder M. A. Hollister, president of the Tennessee River Conference spoke, first to the young people's society, and the next week to the family as a whole, from whom he solicited a donation for the Southern Junior College.

**F**OR THIRTY years Brother F. H. Hicks of Salamanca, New York, has held a railroad position of responsibility and at the same time been connected with various church and educational activities. He has been interested in Madison since its founda-

tion, but never until last week had the privilege of visiting the place. He spent the week end with the family.

**O**NCE in a while the wires cross, and we catch a message not originally intended for our ears. A member of the first class in the Treatment Room Course, the course that was started last fall to meet the need for trained workers in the city centers, was getting some practical experience in the Nashville treatment rooms and wrote home, "We have between ten and twenty patients coming each day. The lady in charge has helped me in every way. Papa, I *just love* this work. It is really wonderful".

**B**ROTHER J. W. BARRETT and family came to Madison from Oregon, via California, reaching here last week in time for the opening of the short course. Mrs. Katherine Bertram of Buffalo, is a new member of the family. When these people were asked how they happened to come South, they replied that "the persistent little SURVEY" had kept the needs of this field so constantly before their minds, that they had to answer the call.

**T**HE APPEAL for help for the sufferers in China was responded to by the family with a donation of \$194.88.

### Help the Survey

**F**REQUENTLY there come requests for extra copies of certain numbers of the SURVEY to put in the hands of friends, as this: "Please send several of the issue of March 16. It is the best thing I have read on the subject of Leadership." And there came also a donation to the publishing fund.

"I want you to send my friend who should know of Madison's methods of education, the SURVEY, that wonderful educator of the common folk."

Again we hear from Elder J. N. Loughborough, one of the pioneers, who writes to send a donation to the publishing fund, and to say that he reads with interest the weekly issues of the SURVEY.



# The Madison Survey

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No. 15

## Constipation, Causes and Treatment

**N**ORMALLY, food should pass through the digestive tract in twenty four hours, or less. Study of the digestive processes by the use of the fluoroscope and the X ray has revealed this fact. Any longer retention of fecal matter is known as constipation. Depending upon the number of meals eaten, the bowels should be educated to move twice or three times in twenty-four hours. When the eliminative system is properly adjusted, eating starts peristalsis. When eating does not do this, it indicates more or less bowel inactivity.

### Causes of Constipation

1. Prenatal tendency. An expectant mother suffering from constipation does not properly assimilate her food. As a result her child may be improperly nourished. Its nervous system may lack tone, and it may be born with a predisposition to constipation.

2. Wrong education in childhood. Social customs are such that children are taught to restrain, rather than to promptly answer, the call of nature for the evacuation of the bowels. As a result, the race has acquired what is called "a civilized colon". Such a colon is stronger in backward than in forward peristalsis.

3. The use of artificial or denatured foods. That is, foods lacking in or robbed of their natural mineral salts and vitamins, or of their rougher parts and bulk. This ap-

plies to such foods as superfine white flour products, flesh foods, many kinds of desserts, and over cooked vegetables.

4. The lack of fluids. Many ignore the call of thirst. We should cultivate the habit of drinking between meals at least six to eight glasses of water daily, depending upon temperature, work, food eaten, and so forth. All tissues of the body need water. Constipation is often accompanied by what is known as a greedy bowel, the colon absorbing the moisture from the feces. This condition can be remedied largely by a free use of liquids, preferably pure water.

5. Nerve tension. To work under a continuous nerve strain may cause a spasm of the bowels. Such nerve tension may be followed by nerve exhaustion and lack of tone in the intestinal tract; or, it may result in pouched intestinal walls, or a dilated colon.

6. Sedentary habits. Those whose manner of life requires much time in-doors should take plenty of physical exercise, especially in the open air. The adjustment of the body is such that deep breathing and plenty of oxygen assist the stomach and intestines in the performance of their duties. We should give room for full lung expansion, and train the lungs to do their full duty.

7. The cathartic habit. The continued use of cathartics encourages constipation. Cathartics and purges are to sluggish intestines what the whip is to a worn-out horse.

Rational methods of treatment should be substituted.

Briefly stated, constipation is encouraged by the following habits:

A free use of candy or confections, especially cane sugar preparations.

Hasty eating.

Unheeding nature's calls.

Eating refined foods, and foods robbed of mineral salts and vitamins.

The free use of flesh foods and eggs.

Hot foods.

Condiments, tea, coffee, and tobacco.

Hurried defecation.

Cathartics.

Failure to drink a sufficient quantity of water.

The free use of grease in cooked foods, and fried foods.

Improper dressing and breathing.

Mental strain and worry.

#### Some Symptoms of Constipation

**F**OLLOWING are some of the symptoms that accompany auto-intoxication, a term applied to the poisoning that results from retention of food in the digestive tract. The assimilable portions of the food should pass into the blood, and the refuse matter should be eliminated within twenty-four hours, else putrefaction sets in. The poisons pass through the walls of the intestines and enter the blood stream.

A distinctly foul odor from stools.

A coated tongue and a bad taste in the mouth on awaking in the morning.

A muddy complexion.

Disturbed sleep.

Neuritis and a general lack of nerve tone.

Sluggish mental powers.

#### Diagnosis

**A** SIMPLE method of testing bowel activity is by the use of vegetable carmine or charcoal, a teaspoonful in a quarter glass of water. Note the hour when taken, the first appearance of the coloring matter in the feces, the hour of deepest color, and the hour of last appearance. This indicates the length of time required for food to pass through the digestive tract. If the test indicates that food is retained over twenty-four hours, there is constipation.

#### Treatment

**T**HE FIRST and the most essential step in the cure of constipation is the removal of the cause. A study of the para-

graphs on causes will indicate the habits to be corrected. Establish the habit of regular evacuation. See that toilet accommodations are comfortable. Do not hurry. Consider carefully the habits of eating and drinking.

Liquid vaseline, or parafine, agar-agar, colax, and sterilized bran may be taken as laxatives without the evil consequences that follow the use of cathartics. If these fail to produce free evacuation, make use of the enema. Use about one quart of water, temperature as hot as can be borne, 104 to 115 degrees, and after this has been ejected, follow with one or two pints of cold water, temperature 70 to 55 degrees. Never omit the cold enema, for it has a tonic effect on the colon. If necessary to continue the enema, use cold water, for this is corrective.

#### Laxative Diet

**I**N MOST cases of constipation careful attention to the diet will work wonders. The habit of eating a fruit breakfast is highly recommended. The meal should consist of plenty of fresh and cooked fruits, nuts, and whole wheat bread, bran muffins or bran bread. Such a breakfast may be eaten with profit at least four times a week. On the other three mornings eat whole wheat bread and butter, a dish of properly cooked grains in the natural state, with milk, dates, figs, raisins, nuts, and so forth.

In case of aggravated constipation, it is well to eat a dish of brose for breakfast. Brose consists of bran and oats, 1-4 rolled oats, 3-4 bran. Cook the bran for one-half hour, and ten minutes before taking it from the stove, stir in the oats.

Three times a week eat a salad dinner. The salad which forms the basis of this meal should be a large one, weighing possibly twelve ounces. It may be made of raw fruits, or raw vegetables such as lettuce, cabbage, carrots and celery, or of cooked, non-starch vegetables. With this large salad, serve a small portion of well-cooked legumes, or nut meat, or cottage cheese, and whole wheat bread and butter. Legumes, nut meat, and cottage cheese, are classed with the protein foods, and combine well with either the fruit or the non-starch vegetable salads.

For the other dinners of the week use not more than two starch foods at a meal, such as Irish potatoes, rice, macaroni, or bread; and with these combine one or two non-starch vegetables, such as string beans,

carrots, cabbage or greens, and a protein food.

Avoid eating a heavy meal in the evening. Food digests slowly during sleep, requiring four times as long to pass through the intestines as it takes during the day. The stomach should be practically empty at retiring time. If anything is eaten in the evening, let it be just enough to stay hunger, such as a little fruit, or a few whole wheat crackers, but better still, drink plenty of cold water, and soon the supper habit will be broken. The clear head and fresh feeling in the morning will be ample reward for the self denial practised the evening before. Dinner should be eaten at one o'clock in the afternoon, or better, at two. This plan is conducive to a good appetite for breakfast and the mid-day meal, and there will be greater bowel activity if this plan of living is followed.

For a supply of these leaflets, and others, address, Corresponding Secretary, Medical Missionary Volunteers, Madison, Tenn.

### A Meatless Diet

EXPRESSING himself on the diet question, Henry Ford is quoted in the *New York Tribune* as saying:

It is a simple matter to take the same cereals that the cows eat and make them into a milk which is superior to the natural article and much cleaner. . . . Our laboratories have already demonstrated that cow's milk can be done away with, and the concentration of the elements of milk can be manufactured into scientific food by machines far cleaner than cows, and not subject to tuberculosis.

When asked about the meat that the cow is providing, Mr. Ford is quoted as saying, "Meat is not essential. A scientific food, such as I have described, will not only take the place of milk, but of meat."

Some of us have been slow to give up a flesh meat diet. In these days we will have to step fast if we keep up with progressive thinkers. "Concerning flesh meat, we should educate people to let it alone. Its use is contrary to the best development of the physical, mental, and moral powers." Madison's efforts along this line have been increased by the addition to its curriculum of a nine-months' course for the training of cooks for

vegetarian cafeterias and health food places.

### Ability to Work With Other People

WE THINK of Solomon as wonderfully wise, for he wrote three thousand songs and the proverbs; he understood botany, and all about birds, philosophy, astronomy, biology, and all the rest of it, but when he prayed that wonderful prayer for wisdom, he did not ask the Lord to make him a wise botanist, or a great philosopher; he did not ask for special wisdom as a geologist; nor for special wisdom to write those songs. He asked for just one thing. He said, "I am but a little child; I know not how to go out or come in".

There are a great many who understand botany, geology, and astronomy, but they do not know how to go out and come in. And yet, so far as association with other people in this work is concerned, that is the greatest lesson anybody can learn.

OF DAVID it is written that "he went out whithersoever Saul sent him, and behaved himself wisely". "David behaved himself wisely in all his ways." Did you ever think of the motley crowd that David had with him and that formed the nucleus of the company with which he established the kingdom? "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them." To work with that crowd required wisdom. David had learned to go out and come in before other people; he had learned to behave himself wisely. He had learned to play the harp when the other man threw the javelin.

It takes a real man, a real woman, to work peacefully with the ordinary people who are associated in a school or a sanitarium. If you never learn another thing all the time you are at Madison than how to go out and how to come in in such an enterprise, you will have spent your time well. You will have learned something that a great many so-called wise men never have learned.

—Doctor P. T. Magan

### Teaching Self-government and Self-support

ARRANGEMENTS are being made for young men from Mexico to enter col-

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leges in the United States. The movement arose in the Chamber of Commerce in Mexico, and some of the principles stated should interest us. For instance: businessmen in the college towns are asked to give the Mexican students part-time employment, "so that they will realize that honest toil is no disgrace, and, what is still more, impress on them the true democracy of our land and its schools".

Another statement from these educators is in line with true principles. "We don't want young men to come here with plenty of spending money. They should have to earn their own way in order to learn America."

What is good for Mexican youth is good also for our own young men and women. In the training of missionaries for home and foreign fields, students should receive lessons in self-support. "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."

**EVERYBODY** is very much pleased with the laundry proposition as it is now being handled. The new equipment is installed, and Mr. and Mrs. I. J. Crowder are in charge of the department. Madison wishes to again express its appreciation of the assistance given by friends in the way of donations to the laundry fund. The entire amount has not yet been raised, but what had come in, together with promised help, warranted the purchase of the machinery. We are fortunate in having mechanics in

the family, and this enables the School to save the heavy cash outlay that would be necessary if outside help had to be employed.

**I**F EVER there was a time when God's people should study the principles of health, it is now," said Doctor A. J. Harris, of Nashville, who spoke at the Sabbath morning service hour. "The world is getting away from the natural remedies for disease,—pure air, pure water, a proper diet, sunlight, cleanliness, purity of life, and a firm trust in God. These remedies are going out of date. The world is looking for a quick and an easy way to health. They do not recognize the fact that obedience to the laws of our being are as necessary as obedience to the ten commandments."

**O**F THE medical missionary conference held in Birmingham one of the workers writes, "It was just the kind of meeting we needed. Three parts of it appealed especially to me: Mrs. Sutherland's lectures on dietetics and the proper preparation of foods; Elder McElhany's talks illustrating the conditions in which many people live and the way in which much of their food is handled; and the lectures by Dr. Harris on the subject of healthful living".

**M**ADISON methods follow those who have been physically benefited by a stay at the Sanitarium, for Mr. and Mrs. W. E. Townsend, former patients, write from their mission field at Kyoto, Japan, that they often say as they sit down to a meal, "Wouldn't Dr. Sutherland approve of this dinner. "Fruits, cereals and vegetables, raw and cooked, constitute the chief items of our meals."

**M**OUNTAIN PINE SCHOOL on Sand Mountain, in northern Alabama, sends word through Mrs. Fuller that a successful year in the schoolroom has just closed. "We are so thankful the Lord cared for us in the recent storm," writes Sister Fuller. "It lifted the woodshed bodily and scattered it about the field, tore down some of the fences and uprooted trees, but did not damage the school buildings."

**E**NCOURAGING reports come from Mr. and Mrs. Lloyd Swallen, located near Sewanee, Tennessee, who are gardening and nursing, teaching principles of healthful living, and scattering the printed page.

**H**EAVY frosts the last of March seriously injured the fruit crop for this season.

# The Madison Survey

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## The Development of Self-support for Mountain Schools

THE ANNUAL meeting of Southern Mountain Workers held at Knoxville, Tennessee, April five to seven, was a pleasant and very profitable occasion, bringing together a company of over one hundred men and women who are intensely interested in mountain educational problems. Madison's first introduction to this group of workers came several years ago when the late Mr. John Campbell, secretary of the Russell Sage Foundation, was devoting so much time and thought to the development of the highland people. Doctor Claxton, United States Commissioner of Education, said

that with Mr. Campbell "died more knowledge of a particular problem than is possessed by any other man".

It was in those days that Dr. Sutherland gave the conference the story of Madison, its development as a school of activities on a farm; its training of teachers with the spirit to go into the mountains and make their way from the soil while contributing in various ways, through school, medical work,

agriculture, and religious work, to the uplift of the community.

And the idea of self-support for schools established in rural sections of the South is still an absorbing question with the people of the conference, some of whom are personally connected with schools in the highlands, and others who are lending of their means

and their influence to forward this work. "The Development of Self-support for Mountain Schools" was the subject announced for the delegate from Madison, and since that is a problem some of our readers are striving to solve, we give a few points made by

### Our Schools Should Teach

THE INDUSTRIAL instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life.

—Counsels to Teachers

Mrs. Sutherland in her paper.

EDUCATION and school must now be reunited with the practical duties of life from which they have been so long divorced.

Self-support for both school and student is a more simple matter in the country than in the city or town; therefore, the rural school has every advantage in this matter.

The school should grow its own food. This means that the school family should be educated to eat what the soil of the com-

munity will produce, and the school farm should grow what the school family needs to eat.

Buildings should be simple and inexpensive, in harmony with surroundings rather than a wall of partition between the highlander and the teachers who have come to share with him and at the same time lead to higher standards.

**T**HRIFT and economy are essential qualifications of the teaching force, and these same teachers are the ones who should profit as the result of the economy practiced. The teacher with a salary guaranteed finds it difficult to get the same point of view regarding some of these problems as does the teacher whose living is at stake.

The development of the self-supporting school demands deep consecration and a broad vision. Early days in a self-supporting school usually mean hardship and privation which tax to the limit the patience, endurance, and faith of the teacher, and serve to weed out the short-sighted, and those who are looking for reward in the form of money remuneration.

Permanency of the work must be assured. The teacher who dedicates his life to such work does so because of his confidence in the call of God, and while willing to accept counsel and advice, should not be subject to dictation from others who are not in the heat of the fray.

**A** HIGH order of teachers is necessary to success, teachers who have ability to conduct a farm and related industries on a paying basis. What our neighbors used to call "rocking-chair farmers" cannot succeed. The school must be in the hands of mature and experienced workers, not boys and girls just out of school; men and women educated in the arts and science of agriculture as well as in class-room tactics; workers who look more to the work than to the wage.

The more nearly the teacher has his all invested in the enterprise, the better, for where his treasure is there will his heart be also. The parable of hound and hare illustrates the situation. The hare outran the hound because he was running for his life, while the hound was merely running for his dinner.

**T**HE SELF-SUPPORTING school will develop activities in accordance with the needs of its community. One school

located in a wooded district which had no saw mill, built up a profitable lumber business, and in the school shop the boys and men were taught to make furniture which added to the income. The activities of the school were reflected in the community in better houses, new roofs, better out buildings, and better furniture.

Another school, located thirty miles from a large Southern city, established the only hospital in the county, a little bungalow with a kitchenette, a bathroom, and an operating room. Its water was supplied by an hydraulic ram and tank. A trained nurse assisted the city surgeon, and in the care of the patients she is assisted by the older students in the school. Patients too ill to be properly cared for in their homes are taken to the tiny hospital and many lives have been saved. For the school, this is a wonderful means of education as well as an aid to support.

A community whose only money crop had been tobacco took on a new life as the result of the school activities in garden and orchard. Potatoes were grown for market, and alfalfa and fruit were developed, until the community income from these crops exceeded the former tobacco profits; and the community as a whole was bettered by the change. These are but examples of what is being done in various places by teachers having the mind to make the school self-supporting.

**T**HERE was diversity of opinion in the discussion that followed, but interest centered around the remarks of Dr. William Goodell Frost, for years president of Berea, that institution which is doing such noble work for the highland people. He gave his testimony in favor of the self-supporting school, saying that the paper they were discussing was not theory, but the result of experience; that he knew Madison and its work, and that he attributed its success in self-support to the measure "of the apostolic spirit" possessed by the workers. These workers training students for missionary work, and they, too, have that same apostolic spirit.

**"I am enjoying your instruction along educational lines very much, and am interesting others in the principles as they appear in the Survey. I believe you will get a hearing in the following homes." They follow the names of a number of friends for the mailing list.**

## The Spirit of Self-supporting Workers

AS TIMES grow hard much work for the Master must be done by those willing to go at their own charges. Paul, the Apostle, is an example of the self-sustaining missionary, and it is interesting to note reference to his method of evangelical work by the secular press. "Shall we abolish the professional ministry," asks the editor of the *Literary Digest*, "and have our clergy follow the example of St. Paul, and work at secular occupations instead of depending on their spiritual service for a living?"

Then follow quotations from a London paper which asks why much of the ministerial work should not be done "by the parish doctor, the schoolmaster and schoolmistress, the parish nurse, and other members of the little community. There would be several advantages in this change. The Church would be set free from the endless anxieties and humiliation of begging for money. . . . The ministers, being engaged in secular callings, would have the laymen's point of view. . . . The public would feel, as it does not at present, that religion was their own business, not the business of those who make their living out of it."

There is an apparent feeling that religion needs to come closer to our homes, and that those who minister should know the needs of the common people by close association with them and by meeting problems similar to their own. This was the principle followed by the Master, Himself, who spent the greater part of His life working as a carpenter by the side of other village workmen. The article quoted continues:

"There is no reason why this system should not be extended to the medical and other professions. Doctors especially would have a good deal to tell us from the pulpit, if it were a recognized thing that they should preach from time to time."

### Exhibit of Hand Work

AN ALL-YEAR school, four thirteen weeks' periods, — that is Madison. The last three weeks of each thirteen weeks' term is set aside for the development of manual class work in a special sense, and at the close there follows a display of

the work of the different classes. The recent exhibit made a strong appeal to those who attended for the first time, and also to those who have followed this work from its beginning, and who appreciate the growth of the idea.

The cabinet class, taught by Mr. J. C. Howell, was composed of younger members of the school who turned out a number of well built library tables, book cases, and stools for the Sanitarium. Margaret Holst described the making of a book case that is to go to the Birmingham country base, and Walter Hilgers was spokesman for the table makers.

Over sixty garments were turned out by the young women of the sewing department who worked under Mrs. Bralliar's directions, and it was neat, pretty work, everybody said. The class made known their standards of simplicity in a scene representing the sewing department visited by young women dressed in the modern style of high heels, low necks, short skirts, and so forth, who were converted to the saner style for which the School stands; and dressed in garments of their own make, they sang the story of their change of thought:

Like a peacock strutting, adorned in plumage gay,

We have lived for pleasure, our only thought display.

Then we came to Madison, which wholly changed our view;

By precept and example they taught us how to do.

Taught us that apparel exhibits what's inside;

Plumage gay and mere display will only foster pride.

For out at busy Madison they taught us how to sew,

Instead of spending money for merely outward show.

To dress for grace and beauty, simplicity and health;

To practice close economy, which is the road to wealth.

The nurses spent three weeks in the study of Bible Hygiene under Mrs. Sutherland, and their eyes were opened to some

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of the laws of health given God's people years ago, and which must be followed today if we are to have health. There was also a class in horticulture conducted by Professor Bralliar.

The onlookers were convulsed with laughter when Mr. Rimmer as a wealthy Californian in his Pierce-Arrow auto met with trouble "about two miles from the Madison School," and sent out for its repair man to relieve the situation that was too much for his lackadaisical chauffeur. Mr. S. W. Ford and his auto repair class appeared on the scene, troubles were righted, and the Englishman paid his respects to the little school in the woods that is ready to meet emergencies.

A most attractive display came from the weaving department conducted by Elder Wellman. There was wool as it came from the back of our own sheep; it was cleaned by one of the girls, carded, spun, woven, all by members of the class. There were table runners, dresser scarfs, and pillow covers, besides rag rugs in cotton and wool, that made the family almost envy the skill of the weavers, and which point unmistakably to the further development of the department. When the new assembly hall is built,—the foundation is dug,—then Gotzian Hall is to become the home of the weavers, and the dressmakers, and others skilled in hand crafts, and still greater impetus is to be given this phase of education. In the meantime we do not wait for commodious buildings, but use the spare rooms about the place.

## The News in Brief

THE CONFERENCE of Southern Mountain Workers was attended by Mrs. Druillard, Mrs. Lida Scott, and Mrs. Sutherland. On Wednesday the delegates were invited to lunch at the Knoxville cafeteria, conducted by the Misses Wilson, as guests of the Medical Missionary Volunteers, Mrs. Druillard and Mrs. Scott acting as hostesses. Ninety-five of the conference responded, and an enjoyable time is reported.

A VISIT of the party to Maryville where Drs. John and Linnie Black, former members of Madison Faculty, are living, found Dr. John just home from Florida where he has been convalescing from typhoid fever, and Doctor Linnie as busy as one can well be caring for the office practice.

MISS FLORENCE DITTES, Sanitarium matron, accompanied by her mother and father who spent the winter at Madison, returned to their home in Monticello, Minnesota, the first week in April. Miss Florence hopes to resume her work in the South in the near future.

DR. EMMA LAIRD, who has been assisting Doctor Sutherland at the Sanitarium, left for a visit with relatives in Iowa, from whom she has been separated for a good many years including the time she spent in medical work in Japan.

FOUR weeks is a long time for Dr. Sutherland to be away from Madison, and he received a hearty welcome when he returned from Mexico City and Guadalajara. He has been telling the family of his experiences in our neighboring republic, and of some of the opportunities there for schools of the Madison order. Next week SURVEY readers will hear about Mexico.

NOTICE: There has recently come from press a book which many will want to read. It is entitled, "The Southern Highlander and His Homeland," by John C. Campbell. Order from the Publication Department, Russell Sage Foundation, 130 East 22d Street, New York City. The price is \$3.50.

## Gentle Reminder

"I am sending names for the mailing list. I feel sure your helpful little sheet will be read and appreciated by these as by so many others. Enclosed is a small donation to help the work along."



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## Mexico an Open Field

**M**Y TRIP to Mexico City and Guadalajara confirmed the idea that the best work we can do for Mexico is along the lines of Christian education and medical missionary activities.

I had read the statement in the report of the Protestant Missionary Society that "The Seventh-day Adventists are specializing along medical lines," so I was especially interested as I talked with Dr. and Mrs. W. S. Swayze, who have spent years in Mexico, and who, if their health permitted, would continue to carry forward medical missionary activities in that country.

Our people were on the right line when, over twenty years ago, they opened a sanitarium in Guadalajara and prepared to treat the sick and train medical workers. Probably three-fourths of the people of Mexico are suffering from the lack of proper medical and educational advantages, and no effort on the part of missionaries will make a stronger appeal to the better educated classes than schools of the proper sort, and medical missionary centers.

**M**EXICO is endeavoring to develop a representative form of government, and it is recognized everywhere that the common people must be lifted to a higher mental, physical, and spiritual standard of living. The great problem is how to do this, and any

people who will carry forward a campaign for physical development, or conduct medical missionary activities, will be respected by the Mexican government and by the intellectual classes of the country, and will be considered a Godsend by the people who are so much in need of help.

I was intensely interested as I looked over the property in Guadalajara once owned by our medical workers. It and forty acres adjoining, that were originally in the possession of our people, now form a part of the aristocratic section of a city of 300,000. What a work might have been developed there! As I went about with Dr. and Mrs. Swayze, and saw the hold they have on the hearts of the people, and the courteous consideration they receive from men of influence, I could but realize that seeds have been planted, and that the time is near for a wider work of education and Christian training.

Mr. Alfred Cooper and his wife, former Battle Creek nurses, have done a good work in Mexico City, and more recently have conducted a large canning business, providing work for many who are unable to obtain other work on account of keeping the Sabbath. These people, likewise, feel that schools on the land, true to the principles of Christian education, with medical work, and manual work of a proper kind, will be a great blessing to Mexico.

Dr. Sutherland reports his Mexican trip to the Faculty.

THEN I read again the instruction: "The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted".

"In our educational work we are not to follow the methods that have been adopted in our older established schools. . . . Years have passed into eternity with small results that might have shown the accomplishment of a great work."

To do the work assigned to us we were told to "establish schools away from the cities". And concerning the training of workers for other lands I read:

"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. . . . No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in a heathen land."

OLD TYPES of education must be relinquished for, "Before we can carry the message of present truth in all its fulness to other countries we must first break every yoke. We must come into the line of true education."

Workers must have learned the lesson of self-support, for, speaking of one of our training schools, it is said, "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." And, further, on the matter of student self-support: "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 foreign fields."

With this education it is said that "the message will be quickly carried to every country".

"The time is soon coming when, because of persecution, God's people will be scattered in many countries. Those who have received an all-round education will have a great advantage wherever they are." And

again, "Wherever they go, all that they have learned in this line will give them standing room."

The trip served to strengthen my determination to push forward the work here at Madison of training men and women in all lines of practical education for self-supporting work, that laymen, trained for the service, may enter the opening doors in this and foreign lands, prepared to do quickly what the Lord has for them to do.

### Medical Missionary Volunteer Reports

AT THE CLOSE of the Southern Mountain Workers conference in Knoxville, Mrs. Druillard and Mrs. Scott visited the centers of activity about Asheville, North Carolina, and from them comes the following report:

On the train we met Dr. Marsh, president of the Farm School for boys, located about ten miles out of Asheville. He told us that he is grappling with the problem of self-support discussed in Mrs. Sutherland's paper, and also with the problem of healthful diet for the boys. The school is attempting to introduce whole wheat bread and to raise all its own garden stuff. Dr. Marsh feels that when all members of his Faculty get the vision, a mountain of difficulty will be removed.

Dr. Hugh A. Dobbin from the Patterson School near Asheville, who was on the same train, expressed his interest in the problem of school self-support. The boys in his school, as well as in Dr. Marsh's institution, are given opportunity to pay much of their way by work in the garden and on the farm.

We visited the cafeteria and treatment rooms in Asheville which are conducted from the country base near Fletcher, fifteen miles distant. The workers related many experiences to show the friendship that exists between them and their patients. The city health inspector gave the cafeteria a rating of 99 per cent for cleanliness, arrangement, handling of foods, etc. This cafeteria serves breakfast and dinner, and at meal time it is a busy place. During the winter all workers of the unit were supported by

the income from cafeteria and treatment rooms. In addition, material has been purchased for two small buildings to be erected as part of the sanitarium at the home base, and a \$2000.00 loan has been paid back to the people who had faith enough in this type of self-supporting work to give financial assistance when it was starting.

Good Health Places is the general name for this plant which consists of the Mountain Sanitarium located on the farm, and cafeteria and treatment rooms in the city. This three-fold work has its advantages. A patient stayed a month at the sanitarium and was very much benefited by the treatments. Now, when tempted to return to the cigarette, he says that he goes to the cafeteria, gets a wholesome meal and encouragement from association with the workers, and gains new courage to fight the battle for health.

A man asked for a cup of tea at the cafeteria. "We do not serve tea, Sir". "Oh," he said, "then this really is a Good Health Place".

A prominent nerve specialist has said that he appreciates having a place in the country to which he can send patients for treatment without the use of drugs.

A drive of nine miles through magnificent country in this "land of the sky", brought us to Pisgah Industrial Institute and Rural Sanitarium. The last turn in the road brought the new sanitarium building to view. This is a one-story edifice in the form of the letter H, and like a Swiss chalet situated on the brow of a hill, it commands a splendid view of the plowed hills and valleys near its base, and of mountain ranges with Mount Pisgah towering highest in the distance. The sanitarium will soon be ready for twelve patients, and Miss Macy's enthusiasm and love for humanity is daily being communicated to the nurses in training.

### Items of News

A FORMER member of the Madison family, Miss Florence Peterson of Sand Mountain, spent a few hours at the School enroute to Seattle, Washington, where she was married on the fourth of April to Mr. I. I. Kahlanow.

ARBOR DAY was celebrated last week by the planting of about one hundred

trees, many of them about the cottages that have been erected during the past year. A program of song and speech preceded the planting.

A NUMBER of students attend meetings in the "Bend" each Sunday. Brother Rees Sommerville spoke there last Sunday and left Monday for his home in California. The South and self-supporting work make a strong appeal to him, and he hopes to be able to return in the near future.

SEVERAL new members were added to the family with the opening of the spring term, some attracted by the special courses for the training of cafeteria and city treatment room workers. These are each nine-months' courses, to which students are admitted in the spring and in the fall.

LAST Tuesday Mrs. Quittmeyer and family left Madison to join Brother Quittmeyer and his co-workers at the country home, purchased a few weeks ago near Atlanta, the beginning of a rural-city work. Sister Quittmeyer took the treatment room course and has had considerable experience in the Nashville cafeteria.

THE SCHOOL is the recipient of one hundred apple trees, one-half York Imperials and one-half Winesaps, the generous gift of Mrs. E. B. Drake, proprietor of the Cumberland Nurseries of Winchester, Tennessee. The new orchard is located in what is known as the triangle, east of the experimental fruit and garden plot.

DOCTOR MAGAN spent a few hours in Madison on his way to Los Angeles after the close of the General Conference Council in Washington. He is full of inspiration for the medical work of Loma Linda, and reports that the number of applications already in for the fall term indicate the largest enrollment of freshmen in the history of the school. There never was greater need of consecrated medical workers, and the South has registered its call for a share of the graduates from the medical college.

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Three of Madison's present family expect to enter in September.

**T**HIS past week Madison had a long promised visit from Brother R. A. Lovell of Knoxville. For a good many years he and his wife have conducted treatment rooms in that city and have been otherwise active in missionary efforts, and when the time came for the opening of the vegetarian cafeteria by the Misses Wilson, the young ladies received every support and encouragement from Brother and Sister Lovell.

**W**ORKERS from the Louisville center report progress. Miss Elizabeth Barnes has decided to remain there until September and is enjoying the work. Mr. Hunter is dividing his time between the rural base and outside nursing. One thing needed by this cafeteria is a larger oven to better handle the baking problem.

**B**IRMINGHAM workers are getting work started at the country base. They are pleased with the fact that their farm has a good spring. Mr. Beaumont's suggestion is an hydraulic ram to force water to the house.

**T**REATMENT rooms are conducted at Red Boiling Springs, Tennessee, by Mr. and Mrs. Royal Leslie. Mrs. Leslie and baby visited Madison during the week. She reports progress in the building of the treatment rooms, and states that patients are waiting for them to open for the season.

**T**HE SMALL sanitarium conducted by the Lawrenceburg, Tennessee, group of workers in connection with a rural school has developed a patronage that makes it necessary to add two rooms for patients and a men's treatment room. Mrs. Covington and Miss May Covington of Minden, Nebraska, have been added to the Lawrenceburg board of incorporators.

**A**BOUT the middle of April a heavy freeze extended South as far as Florida, but this section escaped. We feel very grateful that the small fruit and tender vegetables were not destroyed.

**T**HOSE who are carrying forward work on the frontiers are always welcome when they return to the home school for a visit. During the week Brother W. T. Pitcher of Manchester, Tennessee, was here for a few days.

**I**HAVE been reading the SURVEY for the past two years", said Mr. Frank Draper who spent the week-end with the School family, "and it keeps the South always before me". He is an Ohio man who has been interested in self-supporting work for some time, and came down to look the situation over with a view to bringing his family to Madison. He is an experienced farmer, and the work of the country base for city activities makes a strong appeal to him. Like many another layman, he has been looking for a field of greater missionary activity. For such, Madison offers several lines of practical training.

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### With Our Readers

**T**O THE friend who writes, "I have been receiving the Survey for several months, but do not know who is sending it to me," we reply, Some friend sent your name to the publishers, and the Madison School is sending it to you subscription free. Do not hesitate to take it from the mail, for there is no charge. But if you appreciate the gift, you may return the favor by sending names of your friends, and they in turn will receive the Survey each week. Then, if you care to donate to the publishing fund, your cooperation will be very much appreciated. We thank those who are thus helping.

# The Madison Survey

Published by  
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Madison, Tennessee

VOL. III

MAY 4, 1921

No. 18

## Needed Changes in Education

THE WHOLE system is aristocratic to the core," said Dr. Gus Dyer, of Vanderbilt University, addressing the State Teachers' Association at its annual meeting in Nashville, "and is designed primarily to meet the needs of a very small percentage of the students who ultimately go to college".

This statement concerning the popular system of education is so decisive that it makes one ponder. It is a statement of a fact that many are loth to acknowledge. Our educational system should fit the masses for the lives they are to lead. Dr. Dyersays

it has been developed for the few rather than for the many. It should teach the students how to do things. Dr. Dyer is quoted as saying that "under the God-made plan of education which originally existed, the child learned by doing; . . . but the man-made system now in practice takes issue with the God-made plan at practically every point".

THE RESULTS of this impractical system of education, under which the most of us have been reared, are reflected in the

Chapel talk by Dr. Sutherland

church. People who have been brought to a knowledge of truth by the theoretical presentation, through preaching, or largely by reading, are inclined to follow that same theoretical method in their teaching. It is hard for them to link theory and practice. They fail to grasp the methods of the Master who walked among men as a common

laborer, a Savior while using saw and hammer. They do not know how to work out a system of education which teaches the student to show his Christianity by his works.

To this class of educators religious activity consists largely in church at-

tendance, or in taking part in the Sabbath school and the mid-week prayer service. It is a method consisting primarily of work for self-preservation, rather than in activities intended to meet the necessities of the suffering or the unfortunate.

A mistake of the present school system is the fact that it divorces school and practical life. In the words of Dr. Dyer, "Under God's system as we interpret it, the best preparation one can make for to-morrow is

### The Reward for Sacrifice

WE ARE nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than is at present manifest. The work for these last days is in a special sense a missionary work. The presentation of present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every advance step. From this unselfish service the workers will come forth purified and refined as gold tried in the fire.

—Extent of the Work

to live his full life today, but under our present system the child is forced to sacrifice today for what he hopes to get tomorrow".

**A** CHANGE is called for all along the line. World conditions are such that the church must educate its members, through the school and otherwise, to *live* the truth it professes; to reach the world by a demonstration of Christian activities, so that the world, in spite of any prejudice it may have, will be won by the good works of the believer. As Peter says, "For so is the will of God, that with well doing ye may put to silence" the opposition. |

The Christian, inspired by the spirit and example of the Master, will glorify God by his good works, and through those same works the on-looker of the world will be led to recognize the goodness of the Lord. Christian experience which leads only to a round of service such as attending meetings, will result in atrophy of the spiritual faculties. Christians should come in contact with the world. "I pray not that thou shouldst take them out of the world," said the Savior, "but that thou shouldst keep them from the evil". In every Christian the world should see the same manifestations of the God-life as were seen in the Savior of whom it is said, He "went about doing good".

**E**VERY church should be operating such centers of light as schools and good health places, which include treatment rooms, cafeterias, health food bakeries, and similar enterprises. The person who seeks to save his life will lose it, said the Master; and just as truly, the church or company whose biggest effort is to save its membership, will die.

The love of truth must lead into contact with the world in the Lord's way. Is your church making any plans to follow this system of education? Are steps being taken to conduct an industrial school for your own children and for the children of the neighbors? Or to provide such food as you know

the world needs? Or to care for the sick that are on every side? The command is, "Arise and shine".

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### Wanted

**A**T THIS time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the spirit of God, and can fearlessly say, No, or Yea and amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, "All ye are brethren"; those who try to uplift and restore fallen humanity.

—Counsel to Burden-Bearers

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### Rival Systems of Education

**I**T WAS the time of Ahab and Jezebel, king and queen of Israel when Elijah was the leading prophet. Jezebel was a Zidonian princess, a worshiper of the god Baal, who married King Ahab. Coming into power in Israel, it was her hope to win the kingdom from its faith in God. Her method was through a system of schools.

The leading institution of the day, the one fostered by the queen, contained over eight hundred students. They were called prophets of Baal to distinguish them from the "sons of the prophets" which were educated in the schools of Elijah. These prophets of Baal were young men of the realm, who were taught by the queen and who ate at the queen's table. Every advantage was offered to make the work attractive to worldly-minded youth. It was this class of young people that Elijah had to meet at every turn, and so strong was the current in the direction of heathen education, that at one time Elijah himself felt that he alone was left to worship God.

**C**HRISTIAN education in those days was represented by a number of small schools, each located on the land, and in which the students worked for their living,

From the class in History of Education by Miss DeGraw

and which trained young men to preserve the knowledge of God in the land. These schools were under the supervision of Elijah. As a type of the students in these small farm schools, we have the record of the young man Elisha, whose early years were passed "in the quietude of country life, under the teaching of God and nature and the discipline of useful work". He was in his father's field plowing when he received the call to connect with the school. He heeded the call, and at once left his home to begin a training which eventually made him one of the foremost educators in the world.

FOR A NUMBER of years Elisha was the personal attendant of Elijah, the principal of the school. In his simple round of duties he was most faithful, even in the little things. He is described as having a meek and gentle spirit, yet possessed of energy and steadfastness. He lived in a time of trouble and anxiety, in the midst of social and political struggles, and as a leader in God's work, as an educational reformer, he must be above discouragement.

As the time neared for Elijah to be translated, Elisha accompanied his master on his last visit to the schools. At Gilgal Elijah said to his under teacher, "You may remain here if you wish, but I go on to Bethel. Bethel represented a step further in the Christian way, and Elisha's answer was characteristic of the man. He said, "As the Lord liveth, and as thy soul liveth, I will not leave thee". So the two went on together.

Here was a student, or a teacher-in-training, who made up his mind to go all the way. There was no turning back in his career. There was no such thing as saying the way was too hard. He had accepted a call to work in the schools of the Lord, and he was determined to remain by the work. Others might tire of the way, or become discouraged and turn back, but there was no such experience for Elisha.

THE STORY, as given in the second chapter of the second book of Kings, says that Elisha followed Elijah from Gilgal to Bethel, from Bethel to Jericho, and on to the Jordan; then across the river, and, finally, on the other side, the two stood together for their last conversation concerning that work so dear to both, and which Elijah was about to transfer to Elisha.

It was that steadfastness of purpose, that oneness of interest, that made it possible for Elisha to take up the work laid down by Elijah. His prayer was for a double portion of the Spirit, an outpouring to meet the needs and make him equal to the work ahead. That was the "latter rain" experience for Elisha as he accepted the leadership of that system of schools which the prophets established to guard Israel's youth from heathenism.

SOME interesting details are given concerning these schools after they were taken over by Elisha. To illustrate: the students and teachers ate at a common table, and the teacher superintended the cooking, which was done by students, as recorded in the fourth chapter of Second Kings. The students, when quarters were crowded, took their tools and built their own houses. Miracles of healing attended the work of the school, and miracles of feeding, also.

These schools of the prophets are a type of the educational institutions that the church should conduct, in the days preceding the coming of Christ, when great spiritual strength is needed on the part of laymen to do the work of the Lord.

### Cafeteria Notes

TWO LADIES who have taken some meals at the city cafeteria report that they have introduced the cafeteria diet into their own homes, and that they are using whole wheat bread and the Nut and Vegetarian Meats.

Another housewife reports that she has discarded the use of vinegar, and that while

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vided for in section 1103, Act of October 3, 1917,  
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she was at first skeptical regarding the use of lemon juice, she now is thoroughly converted to the change.

It is no uncommon thing for patrons to inquire how greens and vegetables can be made so palatable without the use of meat or grease. They are surprised to learn that cooking them in salt water and then seasoning with butter is the cafeteria plan.

One day after the cafeteria had sold its supply of whole wheat bread, a patron came in for a half-dozen loaves. Finding that he could not get the bread there, he drove all the way to the school at Madison rather than go home without it.

Several physicians are prescribing whole wheat bread for patients, and telling them that they better eat no bread at all if they cannot get the whole wheat.

In answer to inquiries regarding health leaflets and prices, we give the following information:

1. The Value of Whole Grain Breads, 50 cents per 100
2. Home-made Bread from Home Ground Flour, 30 cents per 100
3. Constipation, Causes and Treatment, 50 cents per 100
4. Vinegar, 20 cents per 100
5. Spices, 20 cents per 100

### Items of News

MANY readers are acquainted with the health work and the correspondence courses of Doctor Eugene Christian, of New York, who has a national reputation as a dietitian and who has done a great deal for

suffering humanity. Doctor Christian paid Madison a short visit this week. He is especially interested in the Sanitarium methods, in Madison's cooperative system of work, and in the training of workers for needy sections of the South.

THE EDITOR of the Homiletic Review, Mr. Robert Scott, of New York, a man of wide experience and large information on public and social questions, spent a few days last week with his family and friends at Madison.

THE FAMILY had a musical treat last Saturday evening, the orchestra rendering a number of selections and others assisting with song and instruments. Mrs. Sidney Brownsberger's little canary bird, Jack, swung on his perch and vied with the other musicians, his sweet tones sounding clear and melodious above the orchestra. Then, when Mr. Macmillan whistled in imitation of the mockingbird, Jack stood in respectful silence, much to the amusement of the audience.

ON THURSDAY, Elder O. G. Carnes and family of Valdosta, Ga., reached Madison. They are going North by auto and stopped with the School over Sabbath. Elder Carnes spoke at the Sabbath forenoon service.

OWING to the scarcity of fruit, special effort will be made to raise a large crop of tomatoes this season. The third week in April the first installment of thirty-eight hundred plants was put in open field from green house and cold frames.

### Expressions of Appreciation

"We are studying the question of rural schools, so please send my friends the Survey and other literature concerning work in the South," writes a Western reader.

"Every issue brings a message", writes another.

A donation of \$25.00 to the Survey publishing fund from a reader who had the little paper brought to his attention by one of his friends, brings from us a hearty word of thanks.



# The Madison Survey

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## The Medicinal Value of Greens

**I**T IS garden-making time, time to provide for our tables for the next twelve months. By proper attention to the subject now, we may, by providing a sufficient amount of wholesome food for the family, avoid many ills and physical weaknesses that often come as the result of an impoverished diet.

I wish to stress the importance of providing a liberal supply of greens. Many regard greens as suitable only for the early spring, but they are a food that should be eaten practically the entire year. By a little forethought it is possible to provide green stuff for every month.

**G**REENS supply the system with the mineral salts better, possibly, than any other plants to which we have access. Immense sums of money are spent for such medicines as iron tonics, phosphates, calcium, and other elements. It is practically impossible to transfer inorganic iron to the system in the form of medicine so that it will be of permanent value. God's plan is for man to obtain the necessary minerals by eating the fruits and vegetables which have changed inor-

ganic minerals into organic form suited to the human body.

Green leaves are also rich in vitamins, so necessary for growth and the resistance of disease. This class of food is eaten not for the purpose of obtaining heat and energy, or for body building, but as regulators of the system. It keeps the body functions normal. The nervous system, the muscles, the heart and other organs are unable to properly perform their work if the system is lacking minerals and vitamins.

**A** FEW words from a celebrated physiologist, Von Noorder, may help us to appreciate the value of these foods. He says:

The necessity of a generous supply of vegetables and fruits must be particularly emphasized. They are of the greatest importance for normal development of the body and of all its functions. As far as children are concerned, we believe we could do better by following the dietary of the most rigid vegetarians than by feeding children as though they were carnivora, according to the bad custom which is still quite prevalent. . . . If we limit the most important sources of iron,—the vegetables and the fruits,—we cause a certain sluggishness of blood

### God Works With the Gardener

**H**E WHO taught Adam and Eve in Eden how to tend the garden, will instruct men today. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities. . . . People should learn as far as possible to depend upon the products that they can obtain from the soil.

—*Instruction on Educational Work*

formation and an entire lack of reserve iron, such as is normally found in the liver, spleen, and bone marrow of healthy, well-nourished individuals.

Henry C. Sherman in "Chemistry of Food and Nutrition" tells us that,

In an experimental dietary study made in New York City, it was found that a free use of vegetables, whole wheat bread, and the cheaper sorts of fruits, with milk but without meat, resulted in a gain of 30 per cent in the iron content of the diet, while the protein, fuel value, and cost remained practically the same as in the ordinary mixed diet obtained under the same market conditions.

**M**ANY things may be said concerning the importance of this class of foods which we so often neglect to raise in our gardens. In a large measure, greens may take the place of fruit and milk. (Young children should be fed the mineral salts that are found in the extracts of green and non-starch vegetables.)

Those living in mild climates should plant seven-top turnips, kale, spinach, cabbage, lettuce, and rape in the fall, and plan to have plenty of greens in the winter and early spring. Water cress is good, if it can be obtained from a pure stream. Do not overlook the humble dandelion, for it is rich in iron, lime, and vitamins. Instead of

a pest, it may be a life-saver. It contains four times as much iron and two and a half times as much lime as lettuce.

The juice from carrots and turnips is a splendid substitute for orange juice for the children when oranges are not obtainable. Children and infants fed on sterilized cows' milk should daily receive two to four ounces of orange juice or turnip juice. Therefore, in planning the garden, provide a liberal supply of turnips, rutabagas, and carrots for winter use.

**I**N ORDER to obtain an adequate amount of these minerals and vitamins we must consume liberal quantities of the green stuffs at least three times a week. This means more than a tablespoonful of greens, eaten with a quantity of beans, potatoes, bread, and other ordinary food. The greens, or green vegetables, should compose the larger part of the meal, so that the bowels will be thoroughly swept out and the blood become enriched with mineral salts and vitamins. There are people who eat a large helping of greens every day, and they take the place of fruit at times when fruits are hard to obtain.

At the Sanitarium, a number of cases have been observed in which persons with a hemoglobin of 70 have been brought up to 90 by a change of dietary to include iron and calcium obtained from greens. An anemic condition, indicated by a red blood count of 3,000,000, has been increased to 4,500,000 or 5,000,000 in one month. It is marvelous what healing for these serious constitutional diseases is found in green leaves.

People fall before such scourges as influenza and pneumonia, because their power of resistance is low. These foods are resistant-formers. They fortify the body, putting into the blood and into the cells the fighting material which enables the body to destroy enemy germs.

### It Can Be Done

Somebody said that it couldn't be done,  
 But he with a chuckle replied,  
 That "maybe it couldn't," but he would be one  
 Who wouldn't say so till he'd tried.  
 So he buckled right in with the trace of a grin  
 On his face. If he worried, he hid it.  
 He started to sing as he tackled the thing  
 That couldn't be done, and he did it.

There are thousands to tell you it cannot be done.  
 There are thousands to prophesy failure;  
 There are thousands to point out to you, one by one,  
 The dangers that wait to assail you.  
 But just buckle right in with a bit of a grin,  
 Then take off your coat and go to it.  
 Just start in to sing as you tackle the thing  
 That cannot be done, and you'll do it!

—New York Tribune

## Experience in a Self-supporting Center

WEDNESDAY evening, at the chapel hour, Brother J. T. Wheeler, of the Louisville Good Health Places, gave the family the benefit of some of the experiences of his group of workers. He told of patrons of the cafeteria and patients in the treatment rooms; of the lawyer broken in health who has been improving; of the railroad president and judges who are enthusiastic patrons of the cafeteria. In part he said:

I am one of the children visiting home. Every time I come back I see many new faces. But I am glad for those who come into this school, because I know what this training means. The longer I am in the work at Louisville, the more I value the training offered at Madison. Ten years ago my father tried to persuade me to come here, but I knew more then than I do now, and I did not come. I now have to learn under difficult circumstances many of the things I might have learned at Madison had I come here earlier.

Many well educated people come to us in our cafeteria and wish to learn from us. Sometimes I feel like hiding behind the counter for I cannot answer all their questions. Behind that counter, I keep a book that tells many of the things I need to know. When someone inquires, and I have to tell him I will give the information the next day, there is one thing sure, I will never forget that point again.

I am surprised to see what good I received from my brief stay at Madison. The things I learned here stay with me, because I have opportunity to put them into practical use.

In spite of our failures, mistakes, and short comings, the Lord has blessed us. When things look dark, our company talk matters over and then lay the situation before the Lord, and He has never failed to help us out of difficulty. We have a chance to grow and to gain in knowledge by study and by contact with people. Time for study is limited, but study means more to me now than ever before.

I am convinced that this kind of work reaches people we could not reach in any other way. Instead of going to people and

inviting them to listen to us, we stay by our work, and the people come to us, asking questions, and asking for literature on health and religion.

A doctor came to our place to look over. He found me washing the woodwork and he asked, 'How often do you do that?' I said, 'Every day'. Later, he came in for his dinner. The next day he brought a friend with him; and the day after that his wife. A few days later he came with two more friends. A few days after that a heavy-set man said, 'A friend of mine told me about the food down here. I have high blood pressure, and my physician advises me to guard my diet. I would like to have you help me.' That man has come regularly ever since, and he has brought bankers and other business men who have become regular patrons. Concerning the whole wheat bread baked at our country home, one man said, 'Where do you get this bread? It is the best I have ever tasted, the best I ever put in my mouth.'

Our greatest need is more faith. A short time ago a note was due, and we did not know how to meet it. We prayed over the matter both at the country home, and again in the city before we started our work. Before the day was over we had funds to meet the note.

We are needing electric fans, screen doors, and an oven. Mrs. Wheeler bakes all the bread at the country home in a small range that holds only eight loaves at a time. We need your prayers very much. I think the best letter we got after going to Louisville was one from Mother D, in which she told us that all Madison was praying for us. It meant everything to us, just starting out up there. If you ever go out into a place of that kind you will realize what it means to be able to look back to a place like this for help, guidance, and advice.

The needs of the Louisville unit were referred to the Young People's Society, the family voting to be responsible for the purchase of two fans at \$27.50 each; two screen doors, \$10.00; and a portable oven large enough to meet cafeteria needs.

### News About the Place

PLEASANT weather is again inducing many Nashville people to drive to Madi-

## THE MADISON SURVEY

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vided for in section 1103, Act of October 3, 1917,  
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son on Sunday to visit friends and relatives at the Sanitarium. In early days, many thought it impractical to build a sanitarium ten miles from the city. It was said that the sick would not care to come out so far, but that erroneous idea has been corrected here, and in other places where rural schools are conducting retreats for the sick. Good roads and the automobile have done much to solve the problem. We know that "many of the sick and suffering will turn from the cities to the country, refusing to conform to the habits, customs, and fashions of city life; they will seek to regain health in some one of our country sanitariums. Thus, though we are removed from the cities *twenty or thirty miles*, we shall be able to reach the people, and those who desire health will have opportunity to regain it under conditions most favorable."

**B**ROTHER Melvin Wells, formerly of Michigan and for some months a member of the Madison family, receives a good many inquiries from friends at a distance, asking about conditions in the South. For their benefit he writes:

I took a forty-mile automobile trip over splendid roads and through beautiful country, passing fertile fields of wheat, rye and corn, to the village of Burns, Tennessee, where I stayed over night with Brother G. G. Jenkins. He and two or three other families of Sabbath keepers are located about six miles from Burns in an ideal place for general community work. Land is selling for \$10.00 to \$30.00 per acre. Farm crops are looking well. I visited Brother Frank Artress and family near Bon Aqua. He, also, is in a good farming district where price of land is moderate and taxes are low. There is a meeting house on Brother Artress's farm, with a basement used by Sister Artress for

school purposes. This company of workers is planning to build treatment rooms. To carry forward this work they need a teacher and two nurses. There are many opportunities for those who desire to carry on this sort of work, and it is my judgment that those who wish to enter this field as self-supporting workers will do well to take some training at Madison, a school established and maintained to educate workers for this field.

**T**HE IRIS is in bloom, some one hundred or more varieties. About twenty members of the Faculty of Peabody College were out one day during the week to look over the breeding work in iris, raspberries, and strawberries. Nashville is one of the iris centers of the world, and Mr. Connell, superintendent of the Nashville parks, has been collecting from everywhere, but when he and Professor Bralliar compare notes, it is found that the School has nearly all the varieties grown in the parks, and a few that have not yet been introduced by the city.

**S**OMEONE put my name on the SURVEY mailing list, and the little sheet has become a weekly inspiration along a line that my heart is set on. I am a medical student and interested in all things pertaining to health, so please send me list of health leaflets and the prices."

**W**ORK has begun on the new men's treatment room at the Sanitarium. This is a north extension of the present quarters, and present building activities will be followed by a remodeling of the women's treatment rooms.

**T**HE R. B. King cottage, located on the hillside south of Mrs. Scott's cottage, is nearing completion. It is none too soon, for students are still living in crowded quarters, and others are planning to join the family this summer.

**A** PHYSICIAN in Knoxville told a prominent lady of the city that the vegetarian cafeteria is one of the greatest blessings Knoxville has ever had.

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## The Founder of Christian Education

**I**N HIS life on earth Christ demonstrated all the principles He had endeavored to work out through the ages from creation to that day. He it was who taught the students in Eden, so all the principles of that school were His. "Under changed conditions, true education is still con-

formed to the Creator's plan, the plan of the Eden school," so when Christ lived on earth, although conditions were different, He taught according to the methods given in Eden.

According to the Eden plan, the proper location for a school is on the land, and hand and head work go together. What students learn, they are to put into operation. When a doctor of philosophy, one of the rabbinical teachers, came to Christ by night, he said, "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". In other words, the divinity of Christ's methods of teaching was evident from the works that accompanied His teaching. "What He taught, He lived."

And more, "What He taught, He was". It was this that gave His teaching power.

**I**T WAS Christ who stood at the head of that great "industrial school in the wilderness". From this we know that Christian schools should be industrial schools.

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Where Christian Education is Tested

**I**T 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. But this is what the Lord requires. —*Counsels to Teachers*

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It was Christ who, in the days of Joshua, placed three million men on farms in the land of Palestine. Hence we know that in His teaching, Christ brings the student to the soil. He came to this world to show how "on earth, men are to practice the prin-

ciples and to live the life of heaven". In the days when Christ was on earth, the popular schools were magnifying small things and belittling things that are really great, much the same as the world is doing today. But His methods were different. "Jesus followed the divine plan of education."

**I**NTO HIS school He took men from the common walks of life. He changed the tenor of their thoughts, remodeled them from men of profanity into men of prayer; from

men of wavering faith to men willing to risk all for the Cause they had espoused. He took men who clung to worldly occupations and made them self-supporting missionaries, willing to go anywhere and do anything with only His promise, that their wants would be supplied.

His school room was often the out-of-doors. He taught men wherever He found them, and He took the common things of life to interpret divine principles. His mind was so in tune with that of His Father that he put a divine interpretation on things that other people called human and mundane. When He drank at the well, he gave the lesson on the water of life, because a glass of water reminded Him of the eternal. When discussing food problems with his students, they saw the natural loaf, but He talked of the "bread of life".

WE MAY be inclined to think of Him as above and apart from the life we are living, but the purpose of His life on earth was to show us what our life on earth should be. His school in Palestine was what our schools today should be, training schools sending forth medical missionaries and teachers. No better description of the work of this great Teacher can be found than the following paragraph concerning eighteen years of His life when, "in the garb of a common laborer, the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble labor". Of Him it is written:

By precept and example, Christ has dignified useful labor. From His earliest years He lived a life of toil. The greater part of His earthly life was spent in patient work in the carpenter's shop at Nazareth. . . . Ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored.

When He went forth to contribute to the support of the family by His daily toil, He possessed the same power as when on the shores of Galilee He fed five thousand hungry souls with five loaves and two fishes. He lived in a peasant's home; He was

clothed with coarse garments; He mingled with the lowly; He toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable.

It is a wonderful privilege to study the Master's methods of education. It is wonderful to have part in carrying out these methods and principles in schools today. We need to study, and then to put into practice, all that has been given concerning the school in Eden; all that we can learn of the schools of the prophets; and all that is told of the educational work of Christ on earth; and then, we need to add to that a study of the work done by Paul and others who had the privilege of first-hand knowledge of the Lord and His ways of doing things. Christian education is the biggest thing in this world, and our call to this work in these last days lays upon us a responsibility of knowing what Christian education really means.

CHRISTIAN education fits men to work for others. "He went about doing good;" so will His followers. Theirs will be a life of activity, not a life of theory. They will be willing to go at their own charges; they will be trained to relieve the sufferings of the sick; they will feed the hungry; they will be teachers in all the acts of life. It is a glimpse of His life and teachings that makes us conduct schools in rural districts, start city cafeterias and treatment rooms with a country base, and in other ways endeavor to work as did the Lord of life. "The Lord would have the influence of this school widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth to those that are in darkness."

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

## On the Evening of Mother's Day

EMERSON says that every institution is but the lengthened shadow of some man, and doubtless that is true. But as every institution must have a father, a man with a vision and with faith in his vision, and with staying qualities to battle for his ideas until he sees their fulfillment, just so truly must an institution have the fostering care of a mother. And in Madison's case Mother Druillard has faithfully carried that part.

A public school teacher to begin with, she learned to rule every body up to the standard. Called to act as business manager of a number of institutions burdened with debt, she was schooled in economy and business acumen. Shrewd and far-seeing, willing to live up to all that she asks of others, she has been a strength and support to a pioneer work that could not well be dispensed with. Her years of experience with Brother Druillard in South Africa gave a sympathy with world movements that makes her the natural leader in much of the extension work of Madison, and in the Medical Missionary Volunteer work, of which she is now field secretary. Her devotion to foundation principles delivered to the denomination, and to Christian education, has eminently fitted her for a position in a school that is training men and women for self-supporting missionary activities.

She is known as Mother D to Sanitarium patients, to the school family, old and young, and that is the respectful manner of address by many in the city of Nashville. It was befitting that on May eight, the day set aside by the world to honor mothers, the young people gave Mother D a little surprise at the close of the evening meeting. They gathered on her cottage porch and serenaded her with appropriate songs.

## Watching the Plant Grow

SEVENTEEN years ago, in June 1904, the Madison School property was purchased, but possession was not given until

the following fall. In mid-summer Brother Elmer E. Brink came from Berrien Springs to look after the dairy herd and other interests of the place, until such time as the work could be opened up.

No place was offered him in the house of the owner, so he lived on the upper floor of what was formerly the servants' quarters, and which later, as students came to the School, was christened "Probation Hall". He milked the cows, made the butter, and then took it to the city for delivery. Later, school opened in the old plantation house. One by one cottages were erected to meet the needs of the growing family. Old plantation parlor, at first the only assembly room, gave place to Phelps Hall and then to Gotzian Hall. Old plantation dining room was outgrown, and the family moved into Kinne Hall. The Sanitarium buildings were erected on the hill; a macadamized road was built on the farm. When the water plant was installed, Brother Brink took the responsibility of keeping the tank full which has supplied the needs of a large and still larger family. Day after day he has pumped the water from the Cumberland river. He still knows every head of stock on the place and looks carefully after dairy interests.

Each year the work has expanded, not only on this farm but in regions beyond. Brother Brink saw the first rural school started on "the rim" by Professor Alden, as the beginning of Madison's extension work, and he has watched the development of the rural school movement from the days of that one school to the present. He has been a member of faculty meetings in which plans have been laid for starting schools, sanitariums, cafeterias and treatment rooms. In other words, he has watched the growth of this self-supporting missionary work in the South, and has carried his end of the line in the work of the training school from the days of its birth.

This week, for the first time in all these years, he had the pleasure of a visit from

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some of his home folks. Last Friday his eldest sister, Mrs. Martha Benton of Grand Ledge, Michigan, and Mrs. Benton's daughter, Mrs. W. G. Kneeland, and Elder Kneeland, reached Madison. Elder Kneeland and his wife have spent a good many years in the Bay Islands and other portions of the West Indies, returning to the States about a year ago to recuperate in health. They are now on their way to the Bahamas, by way of Miami, Florida, and mother goes with them. Elder Kneeland gave the family an interesting talk Friday evening, on missionary activities in the West Indies, and then went on to Knoxville to visit his brother, Elder B. F. Kneeland.

### Good Health Work

**B**IRMINGHAM workers write that they are now making the trip from country base to the city each day and that they are feeling much better. It is a blessing to be in the country for the night. They had a banner week at the cafeteria, but call for more help. Mrs. Mary V. Nowlin and daughter, are answering the call. Members of the Birmingham church are cooperating in this work, and during a strenuous week someone helped every day.

**H**EALTH leaflets are attracting attention, as the following note from a dealer in health foods in the North indicates. He writes:

Some friend sent me a copy of your Health Leaflet, No. 1, and it interests me to the extent that I would like to help circulate it. If you give me permission, I will have it set in type, giving proper credit to the Medi-

cal Missionary Volunteers. With you, we are interested in food reform, in health books and mills. Please send samples of any other leaflets you publish.

### About the Place

**T**HE earliest cutting of alfalfa hay for the season was during the first week of May.

**T**HE bees are busy gathering white clover honey, for this is a clover year, and the hillsides are white with the blossoms.

**I**T WOULD seem that every available space at the Sanitarium is occupied by patients, even to the physicians' reception room which, in emergencies, is used until a vacancy occurs. Quite naturally the majority of the guests come from the South, but at present there are people from New York, New Jersey and Michigan.

**B**ROTHER William J. Merickle and family reached Madison on the seventh, the end of a safe trip by automobile from Orosi, California. They have come for the purpose of locating in the South, but before deciding on a permanent home, they want to become better acquainted with the principles of Madison along educational and medical missionary lines.

**B**ROTHER Frank Brainard and his little girl, forerunners of the rest of the family, reached Madison from National City, California, during the past week. Brother Brainard is a cafeteria worker of experience, who is deeply interested in Southern self-supporting missionary enterprises. He receives a hearty welcome to head the work of Kinne Hall, the department that feeds the School family, and the center of the training work for dietitians and city cafeteria workers.

### A Word With Readers

**W**HEN you feel that you can, share a little with the Survey. It comes to you just as freely whether or not you help meet the expense, but we appreciate donations to the publishing fund. We need your cooperation. Send names for the mailing list, and from time to time send a little money. We thank you for both.



# The Madison Survey

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## We Must Learn to Cooperate

ONE OF THE most vital lessons that a Christian training school can give its students is the ability to work together. This ability comes only as the result of accepting the word of God into the heart and letting it there grow and develop like the seeds in a garden.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christian

education consists of gaining God's mind. Interpreted, it means knowing what God wants us individually to do. On the other hand, the education of the world calls largely for the study of the humanities, the study of men's ideas.

God's thoughts are likened unto seed that, properly cherished, brings forth fruit. When a man catches the thought of God, loves that thought or idea, and puts it into execution, he then prospers. In order to ascertain whether or not our thoughts are God's thoughts, we must study the Bible. "To the

law and to the testimony," Isaiah tells us, "if they speak not according to this word, it is because there is no light in them". If we find that our ideas, or our plans, are not in harmony with the word of God and the testimony of His Spirit, then we should discard

them and seek for the higher thoughts.

IN ORDER for us to hold the thoughts of God in mind, it is necessary for us to give up our worldly-minded reasoning. This is Christian living; this is conversion, and a process that must be repeated

daily. It is a daily dying, a turning from our own human ways to the ways of our Lord.

When the people of a company are willing to make this plan the basis of their organization, there can be no serious difficulty in their midst, for the promise is that where two or three are united in His work, there God will dwell and direct.

If a member of the company holds ideas that are contrary to the mind of the Lord, then those ideas should be surrendered. If one feels cross or impatient, or angry with his brethren, he should take that as an indication that his own heart is not yet right.

### Cooperation

THE WORK of cooperation should begin with the father and mother themselves, in the home life.

In the home training of the youth, the principle of cooperation is invaluable.

Cooperation should be the spirit of the schoolroom, the law of its life. —*Education*

That spirit is contrary to the principles of Christian education, and success cannot attend our work unless we are willing to cooperate with the brethren.

**T**HE SONS of Jacob failed to do the work the Lord hoped to see done by that family, because each was determined to have his own way. When God's thoughts were brought to them by their brother Joseph, they put him out of the way by selling him as a slave.

But Joseph, instead of becoming discouraged or bitter in spirit, saw the hand of God in all that came to him. He grasped the necessity of quietly working out a plan that would eventually bring about the Lord's way for his father's family. Years afterward, when Joseph saw those same brethren accept God's plans, the plans for which he had struggled for years, what a satisfaction it must have been to him.

**A**S ONE reads Bible history he must be impressed with the thought that the great struggle has always been whether men will let God's thoughts, or their own, rule in their lives. In carrying the last message to the world, the greatest lesson for men to learn is how to work in harmony. It is difficult to find groups of people willing to be ruled by the thoughts of God. Like the children of Jacob, men today start together, but they live in danger of falling out by the way. It seems necessary for some to go through the sad experience in Egypt before they can learn to exchange their own thoughts and ways for the thoughts of God.

**C**OOPERATION is the life and inspiration of any group of Christian-workers, but cooperation comes only as a result of close study of the Word, and a surrender of selfishness. A company that can cooperate will prove a light and a blessing to any community. Neighbors will see their good works and will be led to glorify God.

It is impossible for one family, living alone, to compass the work that should be

done. This work is so broad, so comprehensive, that it requires the united efforts of five or six families, working in closest cooperation. But because many are yet unwilling to surrender their individual likes and dislikes, are unwilling, or unable, to accept the mind of Christ, the community where they live has only a feeble candle light, where there should be the full blaze of the sun.

When, as Christians, we consider the loss that follows unwillingness to surrender our personal ways; when we are obliged to work alone, when, otherwise, we might be members of an active and prosperous group, we say that all is but dross compared with the opportunity the Lord gives through cooperation. We want to learn to do team work in a cafeteria, or in a food store dispensing wholesome foods, or in a treatment room operated from a country base, or in a rural school, or sanitarium, or in any other work to which God is calling His people to cooperate with one another and with Him.

### A Glimpse of Mountain Work

**O**NE OF THE pleasures of the week has been the visit of Doctor May C. Wharton, of Pleasant Hill Academy, Pleasant Hill, Tennessee, and her assistant, Miss Elizabeth Fletcher. Friday evening Doctor Wharton gave the family a glimpse of the work she and her associates are doing for the people of the Cumberland plateau. The school is located in the largest one of the eleven counties on the plateau, 2000 feet above sea level. "In that county there are but four physicians," said Doctor Wharton, "and I am the only 'doctor woman'. We are located in the finest part of God's world and among the finest of God's people. I have lived in a good many portions of the United States, but I have come to the conclusion that the finest people are on the Cumberland plateau.

"Our school was founded thirty-five years ago as a thoroughly missionary school, and a school with the industrial idea prominent. It is the object of the school to teach the young people to love their farms, and to learn how to use them; to teach the young women to understand the home, and how to

make real homes. That is his ideal toward which we are striving.

"The school is composed almost entirely of mountain young people. The innate refinement of these people is wonderful to me. I am in hopes they may teach us some of their wonderful courtesies.

"The people were not accustomed to having a woman doctor, but they have gradually taken me into their hearts and their homes. I began work in the school by giving the children a physical examination. We have a diet clinic, with a weight chart. Many of the children are below normal. Often their breakfast consists of a hot biscuit and coffee, and an occasional slice of bacon. I urge the substitution of oatmeal and milk, and the children report when they have stopped drinking coffee, and how much milk they have drank during the month."

This year the doctor will have the assistance of a nurse. Much of her work calls her to homes that can be reached only on horseback, over mountain roads and up the creek beds. But in the doctor's case the hardship of the way seems to be relieved by her sense of humor, her faith in God, and her devotion to the people among whom she is working.

The picture she gave was an inspiration to the students, many of whom look forward to a similar work as teachers, or farmers, or medical missionaries in the highlands of the South. Speaking of her visit, Doctor Wharton said, "It has been a blessing to visit Madison. It has been a great inspiration to me. It makes me eager to get back to my work, and to carry out some of the ideas I have gained here." Before returning to the plateau, Doctor and Miss Fletcher visited the Fountain Head and Chestnut Hill schools. They plan to develop sanitarium work, and are interested in the application of the Madison methods in other rural districts.

### The Good Health Places

PEOPLE eating at a cafeteria in one city often ask how to find a similar place in other cities, and the same question arises about the treatment rooms. It was decided, therefore, to seek a name that applies to the work in various localities.

Over in Asheville a truck, or carry-all, enters the city each morning with the words on its sides, "The Good-Health Places".

The conveyance is bearing the workers from the country base, fifteen miles out, to the treatment rooms and the cafeteria. A very appropriated name, every body seemed to think, and so, in counsel with the various centers of activity, this has been accepted by the Medical Missionary Volunteers as the term to apply to rural sanitariums, and to city cafeterias and treatment rooms.

The Good-Health Places have been increasing in number, and at the present they include the following centers and institutions:

The Nashville Good-Health Places are The Madison Rural Sanitarium, Madison, Tennessee; the Nashville Cafeteria, 610 Sixth Ave., North; the Nashville Treatment Rooms, 612 Sixth Ave., North; and the Polk Street Settlement Home, 1600 Tenth Ave., North, Nashville, Tennessee.

The Asheville Good-Health Places include the Mountain Sanitarium, Fletcher, North Carolina; The Pisgah Rural Sanitarium, Candler, North Carolina, and the Asheville Cafeteria and Treatment Rooms, 85 Patton Ave., Asheville, N. C.

Other rural sanitariums are Fountain Head Health Retreat, Fountain Head, Tennessee; Chestnut Hill Sanitarium, Fountain Head, Tennessee; Lawrenceburg Health Retreat, Lawrenceburg, Tennessee.

The other cafeterias and treatment rooms are located as follows:

The Birmingham Cafeteria, 117 1-2 North 21st Street, Birmingham, Alabama; Louisville Cafeteria and Treatment Rooms, 509 South Third St., Louisville, Kentucky; Knoxville Cafeteria, 516 1-2 Gay St, Knoxville, Tennessee.

### News About the Place

AMONG those who, after a stay of a number of months at the Sanitarium, have endeared themselves to the family are Mr. and Mrs. Thomas H. Elliott who left recently for their home in Lafayette, Kentucky. At the worship hour of the last day of their sojourn, Mrs. Elliott gave a few touching words expressing her appreciation of the Christian atmosphere of the place and their pleasant associations.

Mrs. J. F. Foard, before leaving for her summer home at Ridgetop, Tennessee, spoke of the restful life at Madison, and the quiet, Christian spirit of the place, in contrast with the turmoil and strife so prevalent in the cities.

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vided for in section 1103, Act of October 3, 1917,  
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**T**HE Sabbath morning service was conducted by Elder Lee Wellman, the lessons being drawn from the latter days of Christ's life on earth.

**S**ATURDAY night Doctor E. M. Sanders of Nashville again gave the family a highly instructive and entertaining lecture, this time on the Xray and the wonderful service it is rendering in diagnosis and the cure of disease.

**D**OCTOR Sutherland spent the week-end with Doctor G. T. Harding, Jr. at Columbus Rest Home, Worthington, Ohio, meeting there people who are interested in a special way in the development of medical and educational work in the Republic of Mexico.

**W**ITH its expanding interest, one of Madison's difficulties is to find capable teachers who are willing to live and work on the plan of this institution which cannot offer any inducements in the way of a wage. This year the School is fortunate in having the assistance of one of the oldest teachers in our ranks. Professor Sidney Brownsberger. He and his wife are each carrying full class work. Last week Miss Ethel Brownsberger, of Asheville, former student at Madison, and more recently known as matron of Mountain Sanitarium, at Fletcher, North Carolina, spent a few days with her father and mother and other relatives.

**I**T IS Madison's mission to train workers for the South, and also for foreign fields, but it is an unusual thing to have a student from middle Europe. Last week a young man came to visit the place, having been attracted by the report that the institution serves whole wheat bread, and that in feeding patients and students, it stresses

the use of foods simply prepared and full of life-giving vitamins and mineral salts.

This young man is a native of Lithuania, a little country in northern Europe. He is interested especially in simple methods of agriculture and the preparation of healthful foods, and he wants a better knowledge of the Scriptures, in order to return to his country prepared to help them spiritually and physically.

When talking with friends about his visit to the School he said, "I have found a pearl of great price," and when advised that his application to enter as a student had been favorably acted upon, his reply was, "I firmly believe that the Lord directed me here, and I did not think that you would turn me away."

**A** MEDICAL missionary conference is in session at Memphis, and Mrs. Sutherland spent the week-end there, her line of instruction dealing largely with the problems of healthful living, the proper preparation of food, and rational diet.

**T**HE SAD news of the death of Mr. Fred Dittes, at Monticello, Minnesota, on the eighth of May, after an illness of about one week, called Miss Frances Dittes to her home. Father and Mother Dittes spent the winter at Madison and with Miss Florence returned North about the first of April. Brother Dittes, a man of eighty-seven, seemed then to be in his usual health, and since reaching Minnesota he and his wife had arranged to sell the home place and move to Madison in order to be with their two daughters, Miss Florence and Miss Frances, both members of the School faculty. This is the first time that death has entered the family for many years, and it is the breaking of home ties for a family of eleven children and a group of grandchildren. To them Madison extends its deepest sympathy.

"A friend has been sending me the Survey. I have enjoyed it so much, but it comes only occasionally, so I am sending my address that I may get it every week. Enclosed is a small donation to the publishing fund. I am interested in the activities of Madison."

—From the letter basket

# The Madison Survey

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## Acidosis or Acid-Autointoxication

**N**ORMALLY, the human blood should give an alkaline reaction, but many people find themselves in a poor state of health because of the acid condition of their blood. Disease results from this acidity because the cells of the body will not function properly when bathed in an acid blood. This condition, known as acidosis, is much more common than is generally supposed.

There are several ways by which this acid condition of the blood may be brought about. It may be due to an excess of uric acid in the food that is eaten; it may be the result of faulty elimination of the end products of protein foods; or it may come from carbonic acid gas, resulting from the oxidation of starchy foods. This acid condition of the blood is supposed to result, also, from a too free use of fats. Acidosis may be caused by a lack of the proper amount of alkaline substances in the daily rations.

**T**HE common manner of eating is very apt to lead to an acid condition of the blood. The prevalent habit of eating largely of white bread, polished rice, denatured foods

of various sorts, rich puddings, pies, and cakes, meat, tea and coffee, with only small quantities of green and fresh vegetables, and fruits, is conducive to acidosis. The fermentation of starchy foods in the stomach or intestines, and the putrefaction of protein foods in the bowels, and poor elimination

which leads to the retention of food in the digestive tract longer than twenty-four hours, are frequent causes of acidosis.

The symptoms of this disease in its milder forms are similar to those of auto-intoxication, such as the worn, tired feeling, with more or less

headache. The low resistance and lack of vitality following acidosis opens the way for other diseases such as nervousness, neuritis, rheumatism in various forms, indigestion and stubborn constipation. Not all these symptoms appear in every case. Other conditions may appear such as catarrh, tonsillitis, pyorrhea of the gums, decay of the teeth, and general loss of nerve power. It is possible, also that such diseases as scurvy, pellagra, and beri-beri follow acidosis.

**T**HE RATIONAL treatment indicated is a change in the diet. Some people eat

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### Grow From Small Beginnings

**I**T IS BEST to make small beginnings in many places, and allow God's providence to indicate how rapidly facilities should be increased. The small plants established will grow into larger institutions. There will be distribution of responsibilities, and workers will thus gradually acquire greater mental and spiritual power. The establishment of these institutions will result in much good.

—*Extent of the Work*

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largely of over-cooked foods, thereby losing many of the vitamins, or by careless cooking they lose the mineral salts. They should make a practice of eating some raw vegetables each day, for the mineral salts thus obtained will neutralize the acid in the blood.

When acidosis is due to faulty metabolism, this may be corrected very largely by proper regulation of the diet. Meals should consist principally of fruits, grains, and vegetables. A low protein diet should be adopted, and the use of starches should be limited. The patient should eat not more than two starchy foods at a meal, and the amount should be moderate. Use only a small quantity of cane sugar. Acid fruits may be used, because, in the process of digestion, they undergo a change that alkalizes the blood. Drug treatment is of very little value.

THERE are three matters of diet that should be considered. One, reduce the use of foods producing acid end-products, such as meats and other animal protein. Two, Do what is possible to increase and preserve alkaline substances in the body. This may be accomplished by a liberal use of fresh fruits, non-starchy vegetables such as greens, carrots, cabbage, and raw succulent vegetables. Every leaf of greens or lettuce is rich in mineral salts and vitamins, and not a leaf should be wasted. Milk is rich in vitamins, obtained by the cow from the green herbs. We should make more use of green leaves than is usually the custom. Then, eat whole wheat bread preparations and unpolished rice sparingly, and use buttermilk and cottage cheese freely. Third, avoid spices and condiments, tea, coffee, and tobacco. Drink an abundance of water.

The bowels should move freely every day, as often as meals are eaten. In order to test the activity of the bowels, it is well to take a teaspoonful of vegetable carmine, or charcoal, in a quarter glass of water, after breakfast, and note the time that elapses before the first appearance of the color in the feces,

and the last appearance. If the food requires more than 24 hours to pass through the digestive tract, this indicates constipation, and the movements should be hastened.

Care in diet, and attention to some of these details, may save a serious illness.

### Advantages of a Country Location

THE IDEAL site for an educational institution is on a farm, and some of the advantages which a school so located has over others are stated by President Frederick Griggs, of Emmanuel Missionary College, in a recent issue of the *Lake Union Herald*. Emmanuel Missionary College is the successor of Battle Creek College, which was moved from the city to a country site near Berrien Springs, Michigan, in the summer of 1901, in order to better carry out the instruction given concerning the education of Christian workers. Concerning plans for a summer session, Professor Griggs writes:

There is a growing movement in the educational world to do away with the long summer vacation and to hasten the education of the student by giving him work the year round. This is highly feasible if the student balances his mental work with physical work, and at Emmanuel Missionary College there are special opportunities for doing this, as the school is located in the country. Its large agricultural and mechanical interests furnish remunerative and educational work for many students. The student is thus enabled to pursue hard intellectual work, and at the same time assist himself in meeting the expenses incident to this school work by work in one of the industries of the college.

Emmanuel Missionary College is beautifully located. It has nearly four hundred fifty acres of farm lands, which afford a most pleasant diversity of meadow, wood, and tillage. The fresh air, the shading trees, the comfortable recitation and living rooms, all make it a desirable location for summer school work. The quiet of the country affords excellent opportunity for intense study.

IT HAS been Madison's experience that the all-year school is the inevitable pro-

gram of an institution located on the soil which correlates agricultural and classroom activities. Another departure from the established program of the city school has been found necessary by the Madison Faculty. For the work of the country school to be really remunerative to student and institution, there must be opportunity, during some portion of the day, for uninterrupted manual work on the part of the students. The solution of this problem has led to what is known as the "one-study plan".

This method of class recitation was begun in Emmanuel Missionary College by teachers who, later, established the Madison School, and has been developed to a point of greater efficiency in the South. In recent years this method of correlating mental and manual activities has been adopted by the Government in its agricultural high schools, which now carry forward their work on the basis of the long recitation period and concentration on one subject until that has been mastered.

EVERY reform of the sort mentioned by Professor Griggs is a step in the right direction. "There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work."

The development of an all-year program ought to increase the efficiency of a school at least one fourth. And a still more encouraging feature of this step lies in the fact that when once the out-of-door phase of education is fully accepted, it leads to a reform in methods all along the line.

### From Various Centers of Activity

SINCE Miss Eva Wheeler, member of the Madison Faculty, has been matron of the Florence Crittenden Home, in Nashville, she has had some very interesting experiences in applying Madison methods of cooperation and manual labor. The Senior Board of lady managers entertained the

Junior Board at the Home recently, and as a part of the program the young women gave department reports from the nursery, infirmary, garden, lawns, kitchen, dining room and the sewing department, showing the division of labor, the dignity with which the work is done, how all share the burdens, how rules and regulations are made by the union body of the Home, and the lines of remunerative work done by the girls.

Items that interested the visitors were the Bible lessons conducted by Miss Wheeler, class work in short hand, physiology, simple remedies, and first aid with demonstrations of bandaging. Mrs. Elizabeth Hansen, member of the third year nurses' class at Madison, is now assisting Miss Wheeler at the Home.

FROM the Lawrenceburg group come reports of good work. It is strawberry season and an abundant crop of berries is being harvested, "delicious big ones," so the pickers write. One patient at the sanitarium was disturbed because her children needed her at home, but the situation was met by Sister Graves who took the children into her own home until the mother could regain her health.

THE children in the Asheville Agricultural School at Fletcher, North Carolina, are endeavoring to earn money for a piano by making wooden toys, and Christmas wreathes from the holly which is so abundant in that locality. Some of you may be able to help by ordering your next holiday toys and Christmas wreathes from the children. Letters may be addressed to their teacher, Mrs. Arthur Jasperson.

THE educational secretary of the Southern Union Conference, Professor John Thompson, in reporting the rural schools of this section of the South in the *Review and Herald* of May eight, makes mention of the work of Fountain Head Industrial School and Rural Health Retreat, Chestnut Hill School and Health Retreat, Miss Laughlin's work near Ashland City, Tennessee, the two schools near Bon Aqua, conducted by Brother and Sister Frank Artress and Elder and Mrs. C. N. Martin, the Leiper's Fork School established by Brother E. R. Allen and his associates near Franklin, Tennessee, the school and sanitarium near Lawrenceburg, the work on Sand Mountain, one rural colored school, and the Madison

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## THE MADISON SURVEY

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School and Rural Sanitarium. In closing his report Professor Thompson says:

"Some of these schools are anxiously looking for additional help; and as we cast our eyes over the map, we find many, many places where similar centers should be established. . . . In fact, I am firmly of the belief that we are dependent upon these schools and community centers to finish the work in a large portion of the Southern field."

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### Items of News

**L**AST Sunday evening, students listened to the story of the conversion of Anna Knight, now educational and home missionary secretary of the colored department of the Southern Union Conference. She was living in Mississippi, twenty-two miles from the railroad, and mail reached her but twice a week, but the message came to her through papers sent by some one in California. It made a wonderful change in her life, inspired her to get an education and to devote herself to the uplift of her race. Her story brings afresh to our minds the great field for work among the colored people of the South, and the responsibility resting upon us to carry to them the gospel of health and Christian education in all its phases. This is a work which as yet we have touched with but the tips of our fingers.

**T**HE FOOD department of the Madison School wishes to announce that, in addition to the foods heretofore manufactured, it is now ready to fill orders for fruit crackers, fig marmalade, and malta or malt honey. Order blanks will be furnished upon request. Address Food Department, Nashville Agricultural Normal Institute, Madison, Tennessee.

**A**T THE Sabbath afternoon young peoples' meeting, Miss Louisa Vaughan gave an interesting account of her work in China. For fifteen years Miss Vaughan labored in China under the Presbyterian Board of Missions. Since 1916 she has been doing independent Bible teaching among the churches of America. The deep spiritual experience necessary in work for souls was the thought upon which she dwelt.

**S**EVERAL years ago a young woman died in the city of Chicago, leaving a wee baby. It was hard to find proper food for the baby, and for a time it seemed impossible to save his life. Finally, a home was found for the little one in the family of one of our sisters. Baby grew strong and well, and then the young father, a Russian Jew by birth, began to give serious thought to the religious views of his child's foster mother. He did not want to be separated from the little one when the child grew up a Christian, so he decided to make a change in his own life. The SURVEY was read in the home where his child lived, and its message of education struck a responsive cord in his heart. The result was that he appeared at Madison one day, to see for himself, and he decided to stay. This is one more of the unusual ways of getting students.

**T**HE farmers and the farmers' wives of Tennessee hold annual convention in three sections; one in East Tennessee, another in Middle Tennessee, and the third in the western part of the state. The eastern division met last week on the University grounds in Knoxville. Mrs. Sutherland, who is president of the Womans Section of the Middle Tennessee Agricultural Society, attended the East Tennessee meetings and reports a very profitable three-days' session, the women considering such practical topics as the promotion of health through physical training, food for farmers, agricultural club work for boys and girls, healthful dress, steam pressure cooking, the rat campaign, home conveniences for the farmers' wives, bread making, etcetera.

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### How is it With You

**F**OR a long time I have been a silent reader of the Survey. Usually, when the little sheet comes I read it through before stopping. I have a family of young people that I want educated for the work the paper represents.

—A Western Reader



# The Madison Survey

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JUNE 8, 1921

No. 23

## Preparation for Self-supporting Work

ACCORDING to the sixtieth chapter of Isaiah, when the world is covered with darkness and gross darkness surrounds the people, God's children are to arise and shine, or according to the margin, "Arise, be enlightened, for thy light cometh." Then people will see the light and be drawn to it. But of God's people at that time, it is said that they will "flow together".

Lack of cooperation on the part of workers is the greatest enemy the self-supporting work has to meet. On the other hand, ability to cooperate is the greatest blessing, and with that ability on the part of the company, there is almost no limit to the development of the enterprise. But before we can make a success of a sanitarium, or a school, or a cafeteria, as workers we must learn to cooperate. Not until we have learned that lesson can we expect people to flow to us, or as the promise is, come to us as doves to the window.

DOVES fly to the window for protection. They are driven there by some danger, and if they come, it is because they are seeking help. In order to give help, workers must have the spirit of the Master, and that is the spirit of cooperation; not the spirit of the boss or the dictator, but that of the cooperator.

It is useless for the Lord to impress peo-

ple of the world to come with their wealth until we have learned to work together in harmony. Continuous change is detrimental to the development of an enterprise; workers who can see eye to eye, or not being able to do that, are willing to give place to the opinions of others; workers who have learned to do team work, will be blessed by seeing their missionary center grow and prosper.

When our people have learned to thus work together, we shall see centers of light springing up in many, many places. The promise is that where two or three are met together, there He will be in their midst to bless. But the two or three teachers, or nurses, or farmers, or the cook, the farmer, and the teacher at the rural base must have the spirit of cooperation, if they are to have the blessing of the Lord's presence.

THIS spirit to cooperate is needed especially in rural schools and community work, for the self-supporting work is a plan to get laymen into the Master's vineyard. Its object is to scatter many from the midst of our large churches, placing them in sections where their light is needed. But where there is not cooperation, there can be no light.

It is a big problem to keep a company of workers united, loyal and happy, and that is the problem of every self-supporting center. Each man in the group must make it his first concern, not to conquer other people,

but to master his own bad habits. When men get rid of selfishness, then they can work together. One of the best places in the world to test the matter out is in some little self-supporting rural center. That is the reason it is often said that the one who reaps the biggest harvest from this type of work is he who is deepest in it, not the person for whom he may be laboring. This work is preparing Christians for harder times ahead, and, eventually, for the Kingdom. Come thou with us; it will do thee good.

### Self-supporting Rural Schools

AT LEAST once each year the attention of our people is called to the rural school work of the South in a special manner by the readings prepared, and by the call for funds to assist in the equipment of these centers of activity. The twenty-eighth of May was the day for the annual offering, and at that time in many churches the story of the rural school movement was reviewed.

There is a two-fold object in this rural school day. It affords opportunity for friends to render assistance to the schools already in operation. But better still, it gives people a chance to learn of the opportunities afforded by the self-supporting enterprises in the South. Hundreds of Christians, realizing the seriousness of the times, are praying that the Lord will indicate to them the lines of activity they can enter for His glory. They feel the need of doing more for the Master, and they are looking for openings. To such, community work in rural districts often makes a strong appeal, for it is primarily a layman's work. Every Christian home should dispense light; every Christian should be following in the footsteps of Christ by opening doors to the needy, binding up the broken hearts, healing the sick, and feeding the hungry.

THE Madison School was established seventeen years ago on a farm about ten miles from the city of Nashville. Among

those who took part in selecting the location was Mrs. E. G. White, who, visiting the School later, said:

When we were searching for a site on which to locate a training school near Nashville, we visited this plantation that was afterward secured; and I remember that when we first saw the place, we planned to go over it in carriages, some in one direction and some in another, and we looked to God to impress our minds as to whether this were the place He wished us to choose for a training-center. For a time the prospect looked forbidding; nevertheless the plantation was secured, and the work was begun.

The beginnings were very simple. A small group of teachers and workers taught the classes and operated the farm. Interested friends assisted in the purchase of equipment and the erection of buildings. The institution was christened "a training school for home and foreign missionary teachers," so that at Madison and "in the small schools established by the teachers who have gone out from Madison, we have an illustration of *one* way in which the message should be carried in many, many places."

EARLY in its history it became evident that a sanitarium should be operated in connection with the school. "There are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other." When plans were first laid for a sanitarium on the school grounds, many thought the location too far from the city, but experience at Madison, and in other rural centers, has demonstrated that those who are sick will come to the country. What they want is efficient service and a Christian atmosphere.

Madison was still in its infancy when members of the family went out into more isolated sections to open other rural centers. In most instances, several families unite for the development of a rural community work. Quiet and simple has been the beginning, marked by a gradual growth in strength and breadth of activity. It was after a visit to

Madison, and a number of the smaller schools, that Doctor Claxton, until recently United States Commissioner of Education, wrote:

A careful study of these schools, their spirit and methods, their accomplishments, and the hold that they have on the people of the communities in which they are located, as well as to the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principles of education too often neglected. . . . I am sure they are worthy of the most careful study of all who are interested in adapting schools of whatever kind to the needs of the people of all this mountain section and of all the Southern mountain countries, and that they contain valuable lessons for the improvement of rural schools in all parts of the United States.

WHEN there were sick in the neighborhood it became the custom to turn to the rural school for relief. Often the nurse of the company travelled far to relieve suffering, and found when she reached the sick one that proper facilities were lacking for their treatment. One by one, therefore, the rural schools have erected either treatment rooms or sanitariums of modest dimensions, and in some of these places it is being demonstrated that even twenty or thirty miles is not too far from the city for the sick to seek relief.

A LATER development of this work in the South is the opening of city treatment rooms and vegetarian cafeterias operated from a rural base. For this work in the city of Nashville, workers make the ten-mile drive from the farm each morning, and return in the evening. At Asheville, North Carolina, the trip is fifteen miles twice each day. The demand for city cafeterias and treatment rooms has led to the addition to the Madison curriculum of two courses, each nine months in length, for the specific training of workers, and at this time the calls for

workers and for city centers are more than Madison can fill.

City-rural work calls for a variety of talent. There is a place for the farmer and his wife and family at the rural base. Teachers are needed, because a rural school should be a part of each effort. The nurses must be well trained and capable of working for souls, as well as for body relief. They, as well as the teachers, should be lovers of the country, "country-minded," and an integral part of the movement to bring people to a home on the soil.

It is an all-round missionary work that you are assisting when you donate on rural school day. And as you give means, it may be you will be led to give yourself, also, to a work that is calling loudly for man and woman power.

### Farmers and Cooks Wanted

CAPABLE, consecrated farmers, cafeteria and treatment room workers, and nurses are needed at the Birmingham, Fletcher, Louisville, and Knoxville centers, and on the Chestnut Hill Farm School. There are people now at Madison who are capable of answering these calls provided others come in to take their places here.

Madison offers a nine months' course for men and women of maturity who seek speedy training for service. Who will come for the training this summer, thus releasing some to assist in the centers mentioned? Calls are coming more frequently, and are becoming more urgent. This is the message sent by Mrs. Lida Scott, corresponding secretary of the Medical Missionary Volunteers.

### Here and There

ELEVEN medical missionary institutes have been conducted in city churches of the Southern Union Conference since the first of January, so Elder O. R. Staines reported at a recent visit to Madison, and there are yet four to be held this summer. This effort to educate the laymen of the

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churches to care for themselves, and for others in case of sickness, is a comparatively new effort that has met with much favor in this portion of the South. Doctor Sutherland, as medical secretary of this Union, has spent as much time as consistent with heavy duties at home, giving medical instruction at these conferences. Mrs. Sutherland has given lectures and class work in dietetics and healthful living; Elder McElhany, president of the Union, has attended each of the meetings, assisting in the class work, but possibly the heaviest part of the load has fallen upon Brother Staines. He gave a most hopeful report, and told of classes of fifty or more that have been formed in several places following the institutes. This work is being given to both the white and the colored congregations.

FROM Asheville's Good-Health Places comes the word, "The city work holds a steady pace. We are now baking a bran biscuit at the farm and reheating it for serving at the cafeteria. This is making quite a hit, customers liking it better than the whole wheat muffins."

HOW do the city treatment rooms get their patronage? One nurse reported, that of the new patients who had found their way to the Good-Health Place during that week, two were students from one of the ladies' colleges, recommended to the place by one of the instructors; several women came because their husbands had been pleased with the treatments; physicians had sent others; former patients had spoken a good word which brought others; and still others came as a result of acquaintance with the sanitarium at the country base. Advertising of the usual sort is seldom needed. Pleased patients are the best of solicitors for patronage. \*

LOUISVILLE Good-Health Places, cafeterias and treatment rooms, report progress in the work and good courage on the part of the workers. This center is conducting class work in treatments for members of the church.

THE Sabbath morning service in Fatherland Street Church, in Nashville, was devoted to a study of rural schools, preceding the annual collection. Professor A. W. Spalding, editor of *Watchman Magazine*, author of "Men of the Mountains", a story of highland school work, and for years intimately connected with the rural school movement, gave an interesting history of the self-supporting rural schools of the South. He was followed by Professor John Thompson, educational secretary of the Union, who reported the work now being done in the schools of this Union as he saw it in his recent tour. In the afternoon Professor Thompson spoke to the young people of Madison on the same topic, stating again that he firmly believes that we are dependent upon these schools and community centers to accomplish our work in the South.

FATHER was not very favorable to the religious convictions of other members of the family, and looked with some suspicion upon the plans of his son to attend the Madison School. But son wrote home often. He told of the School's mission, of its methods, of his own experiences in the city cafeteria and other departments of the institution. Father lost his prejudice, family prayers have been resumed in the home, and when father brings the SURVEY from the mail box, it is read through before the other mail is opened. That family is making plans to come South.

SUNDAY evening Professor Charles F. Davis, of Nashville, teacher of wind instruments, gave the School a most enjoyable entertainment. Professor Davis played the cello, his fourteen-year-old son, the cornet, and they were accompanied on the piano by his daughter, Miss May.

From the bee department came a report of 275 pounds of honey extracted last week.

THE SURVEY of May 4 certainly sounds the call of the hour in regard to education. I am very anxious to see a copy of this issue in the hand of every member of the church. If possible, send me 200 copies for our summer school campaign," writes the chairman of a school board.

# The Madison Survey

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## Principles and Methods of Education

PAUL, the noted teacher in the early Christian church, wrote his student Timothy, who was then a young man in the Lord's work, "Study to show thyself . . . a workman that needeth not to be ashamed". Paul was educating workmen. In that, he was following the example set in the school of Christ, for the divine method of winning the world to the Savior is by means of teaching.

As truly as the Lord called such men as Bezaleel and Aholiab to lead in the building of the tabernacle in that great training school in the Wilderness, so today He has "definitely called some to the work of teaching others to fit them for service in His cause". And those who are thus called must be reformers, breaking away from the methods of Egypt as verily as Moses who forsook the house of Pharaoh and all the glories of that great worldly kingdom.

THE teacher who leads in a reform in educational methods must have a vision of that reform. Then, he must dare to follow his convictions in the face of opposition. "Because men could not comprehend the

purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God."

None of us would willingly retard God's work, but some of us have been doing that very thing, and the reason is, we did not comprehend the purpose of God in the plans laid for the training of workers. The vision was lacking. The methods advocated were new and untried, and we

### Called to Teach

THE Lord has definitely called some to the work of teaching others to fit them for service in His cause. Let those who are so called go cheerfully to their field of labor, following ever the leadings of God.

—An Appeal for the Madison School

hesitated to undertake new methods, waiting for some others to pioneer the way. And so God's work has been retarded, and "years have passed into eternity with small results that might have shown the accomplishment of a great work". This is a pity, and indicates the need of a vigorous reform in methods.

In the effort to keep pace with other schools, courses of instruction have been lengthened until we are told that students are given a mass of matter that, if the world were to stand for a thousand years, they could not use. And in the face of the nearness of the end, a speedy preparation is

more necessary today than ever before. Our methods, therefore, should be such as to hasten the student through the period of school life and out into the field as an active laborer.

**WHEN** an effort was first made to introduce the industries into schools, they were often tacked on to an already overcrowded curriculum. As a result, the student was either overtaxed to keep up, or, after a brief trial, it was decided that a mistake had been made and the industrial portion of the program was dropped.

Cramming causes mental dyspepsia, a prevalent disease in the schools of today. Any school that is teaching subject matter that cannot be put into practical operation is following the cramming system. The test to be applied to all subject matter is, Can it be used by the student? The question for every teacher is, Am I using methods that will make workers out of my students? If not, methods should be changed, for the mission of a Christian school is to turn out laborers for the Master's vineyard.

**OF CHRIST** it is recorded that in his training school, instead of gratifying the desire of students "to know things that were not necessary for the proper conduct of their work, He opened new channels of thought to their minds". We need to weed out the non-essentials, and then to so teach the essentials that they will be put into practice. Of Moses it is said that "it was the simplicity of his character, combined with a *practical education*, that constituted him such a representative man". The practical side of his education was gained on the land, tending cattle, and doing other things that belong to every day life.

And so in our work, today, we are told that "the usefulness learned on the school farm is the very education that is most essential in the preparation of Christian workers". But the work of school and farm must be so correlated that the farm work is a real and a strong educational factor in the insti-

tution. This calls for another reform in methods of teaching.

We need educated farmers, cooks, nurses, teachers. We are instructed to teach these common arts in such a way that students will love to work on the farm, in the kitchen, or the bakery, or the laundry, in the treatment rooms, or the cafeteria.

**THE** school that teaches farming, and a love for the farm, must so arrange its program that the students and teachers can farm. Love of farming comes not from book study, but from work and study combined, and as a result of work scientifically done. The school that teaches cooking and cafeteria work must give students time to cook. Likewise, with all the arts and crafts. This calls for a change in program and methods of teaching from that of the ordinary school that does not endeavor to accomplish these results.

The Madison School, located on a farm, training cafeteria and treatment room workers, nurses, teachers for rural schools, and others, has had this very problem to solve, and it has met the situation by what has come to be known as the "one-study plan", or the one-subject-at-a-time method of teaching. That is, one major subject is studied in science or mathematics, or language, one class-room subject, in other words, and with that a manual subject which is being worked out in the great laboratory of the out-of-doors, or in some shop, or at other department headquarters.

### History of the One-Study Plan

**NEW** arrivals often ask why the program at Madison permits students to carry but one subject of study at a time. The recent faculty institute gave teachers and students an opportunity to study the reason for this departure from the usual school program of a number of subjects studied simultaneously.

Mrs. Sutherland gave a brief history of the development of the present method of work, beginning with experiences in Battle Creek College, when a farm was purchased

and the first attempts were made to connect agricultural pursuits with the daily program of the school. With students carrying a number of subjects, and with recitation periods forty-five minutes in length, it soon developed that boys working on the farm, or in the shops, could not carry that work successfully and sandwich it in between the short recitation periods.

When the college was reorganized at Berrien Springs, a change was made. Each member of the faculty was expected to divide his interests between the work of a manual department and teaching. This was an effort to exalt the manual work to a level with the teaching of intellectual subjects.

The next step was in answer to a demand for time to accomplish a definite amount of work in the department, and this led to a lengthening of the recitation period, and to a reduction of the number of the classes per term carried by each student. The plan worked. In the forenoon a group of students could carry forward the work of the farm, or the shop, and another group could be at their classes; in the afternoon each student's program was reversed. This was one of the first steps in the solution of the problem of student self-support.

Then came the move to the South, where greater emphasis has been laid upon the close correlation of mental and manual activities, and here the plan of the long class period and the divisions of time by the student between class work and manual duties has been still further developed.

Mrs. Sutherland referred to the adoption, by a number of other institutions, of this method of long class periods and the concentration of student energy on one subject, especially where hand work, or laboratory demonstration, accompanies the instructor. More recently, the plan has been adopted by the United States Department of Education for its agricultural schools operated under the Smith-Hughes act. Classes which demand work in the field, and subjects that, when taught, are to be put into operation, get results from the one-study plan and the long recitation period that they cannot otherwise obtain. And because Madison works on the basis that all subjects taught should be those that are needed in the every-day life of the student, this plan has become an established method in this school.

## Experiences in Teaching on the One-Study Plan

**M**OST of Madison's teachers have been educated according to the popular school method of short recitations and a number of studies at a time. They find, and are frank to confess, also, that they were taught in the schoolroom largely by the cramming method, and that as soon as out of school they forthwith forgot much that they had gained by laborious effort.

In making a change to the present method of long recitations and one subject at a time, teachers have much to learn. They must decide what are the essentials in their subjects, and then adopt a method of teaching that will show the student how to make daily application of the instruction. Madison is a concern, a business center, a school that links life with schoolroom study. For that reason, it had to depart from the usually adopted schoolroom schedule. The one-subject method of teaching has proved a great developer of the teaching art. Often, men and women who were considered first class instructors on the other plan discovered their real weaknesses when they became teachers under the new program.

During the institute, several members of the faculty gave personal experiences. Dr. Sutherland told of his conversion to the plan. Mr. Locke spoke of the value of the plan for the mechanic, and the need of teachers who can make practical application of the Pythagorean theorem to the sawing of rafters, an illustration that was brought to his mind by the fact that a college teacher once tried to do some building, and came to him for instruction concerning rafter cutting, confessing that he had taught geometry for years, but that never before had he seen the relationship between it and the mechanic's work.

Mr. King told of the value of the long study period for students in the commercial department of a school, and Mrs. Elsie Brownsberger, who came to Madison after completing a college course conducted on the many-subject and the short-recitation plan, told of the value of the one-subject method, and of the long-class period, in the study of Bible and in classes of the nurses' course.

From a wealth of experience in the schoolroom, Mrs. Druillard spoke in favor of cor-

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relation of fundamentals, and of the large results that may be obtained by the progressive teacher who is not too much limited in his time with classes.

### Using the Method of Correlation With Children

THE teacher who makes a success of the one-subject method of class recitation must be a master of the art of correlation. Instead of teaching geography as an isolated and independent subject, it is correlated with history. While geography is a central topic, the students are learning to read, to spell, and to write, and the geography furnishes topics for composition and for language study.

The adaptation of this plan to pupils in the grades was presented by Miss Marguerite Coffin, head of the normal department, who stressed the importance of teaching children the things they can practice, and the necessity of having a period of time sufficiently long to "get somewhere."

There are three methods of teaching: the text-book method, according to which a lesson is assigned for the child to memorize, and later repeat. For this method the short recitation period suffices because most children can tell all they know in a short time. The lecture method, or a pouring-in process, is followed by some teachers, and with this method a short recitation period is all that is required. But the method that calls for the development of a subject, and for practice of the subject matter taught, requires time. It is this latter method that is followed with the children of this school, and it is the plan to develop still further the close correlation of schoolroom work with the life activities of the children.

Professor Bralliar and Mrs. King followed the presentation of this subject, both em-

phasizing the importance of getting children, as well as adults, to doing things.

### Bits of News

THE Sanitarium is full and overflowing.

At the School, conditions are crowded this summer. And yet with all the people here, the call still sounds for more carpenters to hasten building operations on the place, for more farmers with consecrated zeal for rural extension work, more cooks, either qualified or ready for a training to help in cafeterias now in operation, or to open new city centers, and nurses are needed to meet the needs here and in other rural centers and city treatment rooms.

THE teacher of primary methods in Emmanuel Missionary College, Miss Hazel Gordon, is spending a few weeks at Madison as the guest Miss Coffin. At the recent institute she expressed her pleasure at finding Madison so alive to up-to-date methods of education.

LAST Monday, the School was favored with an unusually interesting musical program by Professor H. A. Miller, of Mount Vernon Academy, Ohio, and his pupil Mr. Ralph Christman, who has been under Professor Miller's instruction for the past five years. The School orchestra took part in the closing exercises of the public school at Madison station last week, and on Saturday night the orchestra and other musicians of the place gave the family a pleasant evening.

FROM his home in Brooklyn, New York, Brother Louis Martin, who took the cafeteria course here last winter, writes that he is advocating the use of whole wheat flour and is making it in his home, although in his city people can procure it from the groceries. He and his family hope soon to be located on the land.

"I REALLY feel that Madison is a sort of home to me," writes a woman who has spent some time at the Sanitarium, "and I hope that whenever I may be in need of going aside to rest awhile, it may be possible to spend the time there. You are doing a great work, and I feel that it has divine approval. Only eternity can reveal the results of the efforts of School and Sanitarium."

"IF WHEN you read the Survey, you say to yourself, 'I will send a donation to the publishing fund,' do not delay until the matter is forgotten."



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## Vitalizing the Training School Program

**I**T IS THE plan of salvation to fit men to become companions of their Creator. The character that will make this companionship possible comes as the result of the right sort of education. It is our privilege to grasp the principles of Christian education, and to become teachers according to the Lord's plan.

While the Savior strives to fit men to associate with Him throughout eternity, it is Satan's studied purpose to so change our education that we will not be profitable citizens in the world to come. Men are often deceived by the enemy because he comes in the garb of an angel of light, and he makes his methods and his works appear to be works of righteousness. It is thus that he slips over our shoulders an educational yoke that cripples us for the work of the Lord. Teachers who think God's thoughts have the promise that He will give them understanding in all things pertaining to the training of workers for the Master.

**P**ROPER methods of education are to the intellect and to the character what activating foods are to the body. They tend to make strong workers. As there are physical dwarfs, made such by the lack of certain internal secretions, so this world is full of mental pigmies and undeveloped characters, due to certain deficiencies in education.

Possibly it is more difficult to recognize mental dwarfs than the physically undeveloped, for the head may appear to be of normal size, and yet the intellect be shriveled. The indication of mental food deficiency, the effect of wrong methods of education, is an inability, in spite of training, to grapple with life's problems.

**C**HRI<sup>S</sup>TIAN education fits men to meet successfully the life God has for them as individuals. That is a life of activity, a life of righteousness, or right doing. As Isaiah puts it, "Thy righteousness [the doing of right deeds] shall go before thee;" and then, "The glory of the Lord shall be thy rereward". Christian education prepares men to do among their neighbors such things as the Savior did among men,— heal the sick, feed the hungry, clothe the naked, and to teach. There was in His life, and there will be in our lives, little opportunity to think and do for one's self. Christian education is applied Christianity. It is the Christ method applied in the every-day life.

**A**LARGE part of the matter put before the ordinary student consists of the thoughts and the doings of men. The study of these things makes men of the world, not Christians. These humane elements are spoken of by the apostle Paul as "beggarly elements", elements lacking something vital. They, to the mental diet, are like the white flour pro-

ducts and other devitalized foods often found on our tables. It is a starvation diet. Many Christians have been well educated so far as men's ideas are concerned, but they have been practically starved concerning the thoughts and plans of God.

ONE OF THE educational yokes from which we are attempting to escape is the habit of learning many things without ability to apply the knowledge gained. During the first five years of a child's life he accumulates a world of information. It is a time of the most intense activity, when every sense is awake, and when everything that is learned is put into practice. When the time comes for the child to express himself in words, he bends every effort to talk. He talks in time and out of time. When learning to walk, he gives all his energy to learning the art of balancing himself, and he makes everything he comes in contact with, and everybody, contribute to his desire to walk. One thing after another is mastered. He is following the intensive method of education.

He enters school and a different method is usually pursued. His attention is devoted to a little here, and a little there. He gets a smattering of this and a taste of that, with very little idea of the interrelation of the things he is learning. Little attention is given to correlating ideas, and the student finds little opportunity to apply the things he is memorizing. Schoolroom activities have little to do with life outside schoolroom walls.

Our intensive method of study, our long recitation periods, and the opportunity afforded by shop, and farm, and other manual training centers for applying the knowledge acquired in the schoolroom, is our effort to follow nature's manner of mental growth and and the Savior's method of teaching.

### The Spirit of the Thing

IN THE mountains of Kentucky is an educational center known as Oneida Baptist Institute, founded by J. A. Burns and conducted for the education of mountain

boys and girls. Mr. Burns, himself a mountain boy, was stirred by the needs of his people to found this institution in his home mountains. He had about twenty cents in his pocket, no prestige, no cooperation, no equipment and no way of getting any. But he possessed a spirit that called him from the easier life of acquiescence in things as they are, to venture out by simple faith backed by hard work. His only tools for cutting stone he made of an old crowbar at a blacksmith's forge, and alone he laid the foundation for a school house.

The purpose of this school, is given in the *Oneida Mountaineer*, a paper printed by the students, as follows:

To give a training to the people at large which will prepare them to do intelligently and efficiently those things which of necessity they must do for a life time. We must prepare the people to go back to their own communities and help uplift their own people. The aim of our school is to develop our students to the highest type of Christian citizenship by giving them an education including mental, moral and industrial training which will enable them to return to their communities as trained workers and leaders with a desire to serve their fellows. This must ever be a school where any boy or girl with a pair of hands and a willing spirit may earn an education. The dignity and value of labor must be taught and exemplified in their daily lives. In order to attain the foregoing we must have an industrial organization by which we may enable these young people, by honest toil, to earn their way through school.

ONEIDA Institute has grown year by year, and now after twenty years, the call comes for expanded quarters to meet the need of the increasing family; for furnaces rather than stoves, and for electricity in place of the hundred lamps; for a water system, instead of the small boy water-carrier. They find that multiplying the earlier type of tools demands more time and energy than the working force of the school can afford in view of the new community interests that must be met. This natural expansion is but an indication of healthy growth, a

discarding of the old skin for the new. But the thing that commands attention is the fact that the spirit of Burns, which penetrated beyond the first very crude equipment to the accomplishment of his ideal, is still the heritage of the man in his greater endeavors.

**E**QUIPMENT alone can neither mar nor make a work, but there lurks in the increased equipment the danger of losing the personal touch, the daily inspiration that comes to students when directed by minds and hearts stout and resourceful in their passion for service. New workers coming into an already established center, and students going out to extend the work, often think only in terms of the size and type of equipment of the larger school. They find themselves either unwilling to lead in the struggles of a new enterprise, or incapable of doing so.

What greater work can be done for students in training than to inspire them with the courage to begin humbly and within their means, enlarging only as circumstances may demand? We are not to despise the day of small things; neither must we hesitate when the call comes to expand. The successful worker keeps pace with the development of his work, and finds himself equal to the greater difficulties following enlargement.

**A**CERTAIN institution that has come within my knowledge was royally equipped by a philanthropist. From the beginning it had all modern improvements. It was born grown up. It failed utterly of its object, because those brought in to foster the project had no opportunity to feel the pains and hard knocks accompanying normal growth, and because they had no vision.

The advice is worth heeding:

It is best to make small beginnings in many places, and allow God's providence to indicate how rapidly facilities should be increased. The small plants established will grow into larger institutions. . . . God has given our sanitariums an opportunity to set

in operation a work that will be as a stone instinct with life, growing as it is rolled by an invisible hand.

"The hour calls for a humble faith in ourselves as disciples of Christ—a faith that God can use us in spite of our weakness and our many mistakes," writes J. H. Franklin. "Christ's plan is to reproduce Himself in the lives of His disciples. First, 'I am the light of the world.' Next, 'Ye are the light of the world.' And, 'The light was the light of men.' We have been in danger of conditioning our success in His service on an abundance of material equipment. Let us not forget that in general the men who have been epoch-makers in the kingdom of God have had nothing but their bare lives to offer. Nothing but life can propagate itself. Life, bare life dominated by the spirit of Christ, is the greatest asset for the advancement of the kingdom of God."

Mrs. Lida Scott, secretary of the M. M. V., after comparing Mr. Burn's experiences with some at Madison writes "The Spirit of the Thing."

### There Should be More Rural Schools

**T**HE Lord would have the influence of this school (Madison) widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth. . . .

We feel an earnest interest in these schools. There is a wide field before us in the establishment of family mission schools. . . . In our planning for the extension of the work, far more than the cities alone must be comprehended. In out-of-the-way places are many, many families that need to be looked after in order to learn whether they understand the work that Jesus is doing for His people. Those in the highways are not to be neglected; neither are those in the hedges. . . . As I meditate upon these things, my heart goes out in deep longing to see the truth carried in its simplicity to the homes of these people along the highways and places far removed from the crowded centers of population.

We are not to wait for workers of the very highest talent to prepare the way and to show us how to labor; but, whether old or

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young, we have the privilege of understanding the truth as it is in Jesus, and as we see persons who are not in the possession of the comfort of God's grace, it is our privilege to visit them, and acquaint them with God's love for them and with His wonderful provision for the salvation of their souls. In this work in the highways and the hedges there are serious difficulties to be met and overcome. . . .

There are those among us who have been in the truth for years, who have never seen nor sensed the need there is for working the highways and the hedges. All such should seek for reconversion of heart, for divine enlightenment, that they may discern the needs of a dying world. . . .

I am glad that our people are established here at Madison. I am glad to meet these workers here, who are offering themselves to go to different places. God's work is to advance steadily; His truth is to triumph. To every believer we would say: Let no one stand in the way. Say not, "We cannot afford to work in a sparsely-settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes". And let none say, "We cannot afford to sustain you in an effort to work in those out-of-the-way places". What! Cannot afford it! You cannot afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it.

Extract from "Words of Encouragement to Self-supporting Workers". A copy of the pamphlet will be sent upon request.

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### Bits of News

THE final series of medical missionary institutes in the Southern Union Conference was held at Pensacola, Florida. Mrs.

Sutherland spent the week-end there giving instruction on health topics and dietetics. Six or seven lessons between Friday and Sunday evenings is the usual program for both Doctor or Mrs. Sutherland at these institutes, but the effort is worth while.

These institutes, indicate a desire on the part of laymen for a better understanding of the principles of healthful living. The world is in need of the help that every Adventist ought to be able to give in the way of wholesome, well prepared food and simple methods of treating the sick. These institutes lead to better comprehension of the opening avenues for Christian help work in the form of city treatment rooms, and cafeterias, and for rural schools, sanitariums, and other lines of work that may be carried forward on a self-supporting basis.

UPON his return from Ooltewah, where he delivered the commencement address at Southern Junior College, Doctor Sutherland gave the family an interesting description of the activities of the institution, of its plans for the summer, and of its growth since his previous visit.

THE Good Health Places at Asheville, North Carolina, have been calling for help, and last week Miss T. Marie Mohr left Madison to assist in the city treatment rooms during the summer. Miss Mohr, who has been a nurse for a number of years, spent a few months at Madison to familiarize herself with the work of the institution and to become better acquainted with the methods of self-supporting missionary centers.

THE students spent a profitable hour Saturday evening when Professor Bralliar took them through Mount Ranier Park, using the Government stereopticon views, the finest, possibly, that we have yet had. Later, the Sanitarium family enjoyed the same views on the lawn.

THE principal and the history teacher of Oakwood Academy, Professors J. I. Beardsley and E. C. Jacobson of Hunstville, Alabama, visited Madison during the week, the guests of Professor Bralliar.

### How to Cooperate

A READER in the Middle West writes, "I am sending the names of several friends for the Survey mailing list. I prize the little paper and feel sure it will be read with interest by them. I enclose two dollars to help bear the expense of publishing."

# The Madison Survey

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## School Life Should be Real Life

**A**BOUT one hundred years ago certain educators in the United States began to grasp the idea that the proper location for a school is on a farm, and that the ideal school makes its program fit closely to the life outside the schoolroom. They caught a vision of education applied to everyday duties, and of schools equipped with shops and conducting enterprises of various kinds for the useful employment of the students.

Thomas Jefferson was one of the first to put this vision into operation. He founded the University of Virginia on a two-hundred-acre tract of land. The buildings were small and both students and teachers lived close to the soil. Before the opening of the University, Jefferson wrote of the homes provided for the professors, "each with a garden," and of "an hundred-and-nine dormitories sufficient each for two students". Jefferson was working primarily to develop a system of education that would preserve the young democracy in America, and the location of the school on the land and the housing of students, not in dormi-

tries but in small cottages, was, in his words, "the means of a better administration of our government, and the eternal preservation of republican principles."

**B**ETWEEN the years 1834 and 1844 there was a great educational revival in this country, and during that period over sixty manual training schools were established. Many of these were missionary training centers, such as Oberlin College, in Ohio.

That wave of the practical in education was suppressed, however, by another sys-

tem of education imported from Europe. It was that system which brought the dark ages to Europe, and which was unconsciously brought over here by early settlers in the United States. The churches had nourished this mediaeval system of education without fully realizing what they were doing. The seeds had taken firm root, and, when the educational reform started, the plant was ready to assert itself.

The Lord revealed the principles of Christian education to men, like Thomas Jefferson,

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### Educational Reform

**T**HE PLAN of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past. . . . Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they shall go.

—*A Missionary Education*

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who were willing to head a reform. That system included the back-to-the-land movement; it included health reform and other things equally vital. And when these reforms began to appear in schools the false system rose up to combat the reform.

IT WAS THEN that a little band of men and women organized under the name of Seventh-day Adventists, to revive and carry forward these reforms that were being abandoned by many of their earlier advocates. For years, this people has struggled to bring its educational system to the height it had reached before 1844. Prominent among the leaders in this educational reform movement was Mrs. E. G. White, who wrote boldly that our schools should be located on the land, and that they should have shops and a variety of enterprises for the education of the students and to enable them to earn school expenses. These enterprises, also, were to save the institutions from the burden of debt, and to free them from many of the harmful habits and ideas that are often acquired under the popular system of training.

At the beginning of its history, the leaders of the denomination found it difficult to grasp some of the underlying principles of Christian education, such as the proper location of a school on the farm, and so they located their first college in the edge of the city of Battle Creek, Michigan. This parent school set an example for location, and for methods of teaching, that was copied for a good many years, and which greatly hindered the progress of educational reform.

At present, however, the denomination has a number of schools located on farms, and they are beginning to realize that education is living; that it means doing things, and doing them better than they are being done outside the school. A school located on the farm, as Madison is located, and which gives the farm and related industries their rightful place in the system of education, is a bee-hive of activity.

#### The Daily Program

ONE who spends the day at Madison finds a program something as follows:

By five o'clock in the morning the cows are being milked, the teamsters are looking after the teams, breakfast for the student family is well started, the first baking of bread is about ready for the oven, the food factory is running, early work at the sanita-

rium has begun, the garden men are gathering vegetables for the city cafeteria, laundry work is in full swing, one man is on the tractor until after breakfast and then he is relieved to get his meal, and so on all over the place.

Breakfast is served at six o'clock. Those on early duty at the sanitarium go at once to that department. They look after their patients and have their worship, which is attended also by patients, at half-past eight. But the remainder of the family has worship in Gotzian Hall immediately after breakfast. This is Doctor Sutherland's hour with the family when principles of Christian education are studied, first from one angle and then from another. This is the moulding hour, the melting pot for old and young, for those of long experience, and for those who are new in the way.

The work bell summons everybody to the duties of the forenoon, part of the student body to the classroom for a three-hour period, and others to manual tasks. Dinner is served at one o'clock, and in the afternoon those who had class in the morning go to their work in the field, or garden, or shop, while the others spend the hours from three to six in class.

The general gathering of the family, the daily chapel hour, is at eight in the evening. Sunday evening is the weekly student prayer service. Monday evening is known as "food meeting", the time being devoted to a study of foods and food problems, dietetic studies, and the health of the family. Tuesday is administrative night when the work of the entire place is reported for the education of the family. Thursday is legislative night, for in this institution the rules and regulations governing the family are made by the family as a whole, and the enforcement of the laws is likewise the duty of the family as a whole. This is one method for teaching the principles of Christian democracy. Friday evening, the vesper Bible study and social meeting closes the week and ushers in the Sabbath, and Saturday evening the family very often has a lecture, or a musical, or some other form of entertainment.

#### A Monthly Review

ONCE each month, at the Tuesday evening chapel hour, the family is given a review of the activities of the past four weeks, and from the May report the following items are culled.

Under the supervision of Mr. and Mrs. J. I. Crowder, the laundry, whose new equipment was furnished recently by friends, handled over 15,000 articles. In other words the laundry washed on an average of 170 bushels of clothes each week, or 680 bushels during the month. It would be more than one person could do to hang this washing on the line if he worked twenty-four hours per day for seven days in the week. Two new clothes wagons were made during the month, a new hose sprinkler was installed, and steam is now furnished by the food factory boiler.

The bakery is turning out about one hundred loaves of bread each day, six days in the week. This supplies the cafeteria in the city, the sanitarium family, and the school family. Each day the student family consumes approximately 60 loaves of bread, ten pounds of butter, 15 gallons of milk, and 24 quarts of apple sauce. During the month, the family used 1800 loaves of whole wheat bread, 60 bushels of potatoes, 100 pounds of navy and 100 pounds of lima beans, 213 bushels of lettuce, and all the peas the garden could furnish, besides numerous other foods. This gives just a little idea what it takes to raise the garden and cook the food for the family. The work is all done by students and teachers in cooperation. Twenty-five hundred hours of work were reported in the department that fed the family.

During the month the grist mill made 5600 pounds of whole wheat flour and 455 pounds of corn meal, besides grinding for the cattle, goats, and other stock.

Pumping water for the family is no small job for Brother Brink. He pumps five days in the week, an average of 12,000 gallons per week. This is water from the Cumberland river, used about the institution for all but drinking purposes.

Brother Brink has charge of the dairy, and during May furnished the kitchen with 815 quarts of cream and 770 quarts of whole milk. Some in the family had a prejudice against goats' milk in cooking, so nothing was said until the end of May, when it was announced that the family had consumed one ton of goats' milk in the cooked food since February. There are devotees of goats' milk as a beverage, and such are interested in the fact that one doe of the flock gave two hundred pounds of milk during the month, over twice her own weight.

Fifty pounds of sheep's wool was turned over to the textile department during the month.

Over one half ton of honey has been extracted and stored for future consumption.

The monthly report stated that the stone crusher was the only part of the institution that has been idle during the past four weeks. That was due to the fact that it did an unusual amount of work the previous month. During May a new cement bridge was made in the road near Gotzian Hall, fifteen bags of cement being used. The crusher furnished stone for repairing the approach to Neely's Bend, a covering for the road about the sanitarium, and rock for the foundations of the buildings under construction on the place.

Five mornings in the week, promptly at six-thirty, a truck-load of workers leaves Madison for the cafeteria and treatment rooms in the city. The same truck carries the laundry for the city centers, such vegetables as the garden can furnish the cafeteria decks, and bakery products. So big is the load that it has been necessary to provide a trailer for the truck. It is an enthusiastic group of men and women who take the trip of twenty miles, ten in and ten out, each day in order to carry forward a city work from the country base. Miss Gladys Robinson reports that the income for May was the largest in the history of the city treatment rooms.

During the month the food factory furnished our own family with approximately \$400.00 worth of crackers, nut meats, and so forth. Among the foods put out by the food department are breakfast crisps, sweet graham crackers, unsweetened crackers, bran crackers, fruit crackers, nut meat, vegetarian meat, malta, cereal drink, and fig marmalade. A request from any of you will bring an order blank. Mr. and Mrs. Andrew Wheeler head the work in the food factory, and this department, like all others about the institution, utilizes student labor. While educating the public in matters of diet, it is training students and helping them to make expenses.

Two hundred feet of pipe has been run from the laundry to the garden to utilize the waste water in irrigation. As the optimistic reporter of the month put it, "The more clothes we wear, the more articles the laundry must handle; the more laundry work done, the more water the melons will have".

The building crew has completed a five-room cottage for patients at the sanitarium,

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the sanitarium treatment-room addition is nearing completion, and the men are working on the power house which is to shelter the steam heating plant now being installed at the sanitarium.

Patients who could not be accommodated at the sanitarium have been cared for at Gotzian Home, awaiting the completion of the new cottage, but when the patients were transferred that did not seem to relieve the situation, for other patients came to Gotzian Home. The sanitarium family averages thirty-five, for much of the time emergency beds are put in the waiting rooms and on the porches, patients being content to take these until there is a vacant room. Seven thousand hours work were reported in the sanitarium departments for the month.

The printing department is making a reprint of the 32-page pamphlet entitled "Words of Encouragement to Self-supporting Workers." Among the jobs of the month this department reported a supply of nurses' daily report blanks, cards for the treatment rooms, men's work assignment blanks, envelopes, food factory price lists, sanitarium bill heads, food factory labels, and the weekly SURVEY, which averages 100 pounds when ready for the mail. A little group of students are kept busy in this department with their instructor, Brother George McClure. The department works only for the institution, but with the institution's varied interests this affords an excellent training for students. The cylinder press has been put in operation recently in order to meet the increasing business of the department. Again quoting the monthly reporter, "The mailing list for the SURVEY fills 33 galleys, each weighing 35 pounds, over one-half ton of type. The SURVEY goes into every state in the union and to a number of foreign countries. It is sent subscription free to anyone who may be inter-

ested in educational and missionary activities."

Fifteen acres in garden, and a farm of over 400 acres, give an abundance of work for farmer boys and men. By the time Brother Howell, Brother Wells, and others in the shop, keep the tools and machinery in repair and answer the calls for repair work in various departments, they complain that they are too busy to make a report and ask the inquirer to look and see.

It is impossible to do more than touch the high spots in reporting the work about a school that attempts to link life activities with education in the schoolroom. The school becomes a business, a concern, in which each member has a load of responsibility, and according to his ability to carry the burden, to meet life's problems, so is he educated. Madison has been quietly working along this line for over seventeen years, and is now beginning to see results. As a visitor said recently, "The thing that interests me above everything else, is the ability of this group of men and women to work together in such close association."

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RECENT showers after weeks of dry weather have been a Godsend to farm and garden. But the family came near having a sad experience. The lightning struck the iron bed in Brother S. W. Ford's cottage, ran along the springs, and set the bedding on fire. Brother Ford who, fortunately, was the only one in the room received a shock, but was not seriously injured.

THE value of instruction given as a part of the medical missionary campaign in churches of the Southern Union Conference is voiced by one mother who sends \$5.00 to help meet the SURVEY expense, and writes:

I am sorry the amount is not larger, but possibly it will help some. I shall always be grateful for the instruction in dietetics I received through Mrs. Sutherland. I seldom prepare a meal that I do not think of her and thank Him who sent her to our church. I read the SURVEY every week, and what an inspiring little paper it is. My heart is with you at Madison. God grant that you may be the blessing to people elsewhere that you have been to me.



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## Teach Disease Prevention

WHEN Jesus healed the man who lay at the pool of Bethesda, He said to him, "Sin no more, lest a worse thing come upon thee."

When the palsied man was let through the roof into the house in which the Savior was teaching, Christ said to the sufferer, "Thy sins be forgiven thee." Therefore the great cause of sickness and disease is sin. To cure disease, put away disobedience.

Christ was the Way, the Truth, the Life. Those were His names: Way, Truth, Life, because He did those things that made for health and life. He came that man might have life, and have it in more abundance. He recognized physical health as a part of the plan of salvation. Consequently He spent more time as a medical missionary than in preaching. And for the same reason, the principles of right living are to the gospel message as the right arm to the body.

ABILITY to cure disease is a wonderful gift and one to be respected, but ability to teach how to prevent that same disease

is a still greater gift. Sicknesses and diseases are legion in number and seem to be ever on the increase. It requires a great deal of time, and much learning, to recognize the symptoms of these different maladies, to call them by name, and to know the specifics that are supposed to best meet each physical ailment. That is the work of the great body of physicians.

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CHRIST lived the life of a genuine medical missionary. He desires us to study His life diligently, that we may learn to labor as He labored. . . . Those who receive Christ as a personal Savior, choosing to be partakers of His suffering, to live His life of self-denial, to endure shame for His sake, will understand what it means to be a genuine medical missionary. — *Christ our Example*

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But the causes of this legion of diseases number less than a dozen, and the knowledge necessary to keep free from physical infirmities is very simple. Even lay-

men can readily learn how to avoid the most prevalent diseases. One of the vital things in preventive medicine is to know the right way of living, and then to possess a mind that is willing to obey the truth.

No disease germ can find entrance to the body unless vitality is below par; unless body resistance has been lowered as the result of the disobedience of some simple, fundamental principle of health. This fact is illustrated every season and on all sides by the epidemics of typhoid fever, influenza, and other scourges.

Extracts from health lesson given by Dr. Sutherland at the Medical Missionary Institute, Pensacola, Florida.

## THE MADISON SURVEY

**I**NSANITY, once looked upon as an incurable disease, a possession of the devil, is now successfully handled by physicians. But the prevention of insanity is a still greater accomplishment, and the means of preventing this terrible affliction should be understood by every woman before she brings children into the world. Then, in the home self-restraint should be taught, together with the principles of right living. In the school, brain and nerve areas should be strengthened by hand and muscle training.

It has come to be recognized that a system of education consisting largely of memory work, and deficient in manual training, leaves undeveloped great areas in the nervous system. Then, when the storms of life have to be met by these unfortunate individuals whose education was lacking, the weak nervous system is not equal to the strain, and depression, melancholia, and other forms of insanity follow.

It is the duty of the church as well as of the school to see that principles of truth after being presented are put into practice, for the practical application of truth is the great means of preventing disease, and as teachers of preventive measures, minister and physician should be close partners. Jesus united the two professions in His life, and He has said that every minister should understand and teach the principles of health.

**N**OT many years ago it was the common belief that malaria was the result of breathing night air. Later, it was discovered that the disease is due to poisons generated by a parasite injected by certain mosquitos. To cure malaria is a great thing, but teaching people how to prevent the disease is yet greater. What were once great and uninhabitable portions of country have been redeemed by proper methods of drainage. By destroying the breeding places of the mosquito about the home, and by proper screening, thousands of lives are being saved. A knowledge of the means of pre-

venting malaria has enhanced property values in the South millions of dollars. It was a knowledge of these methods that gave men courage to open up Panama Canal, that great thoroughfare of world commerce.

**O**NCE upon a time people felt that rheumatism and neuritis were due to some mysterious cause, and many a grandfather wore a buckeye nut in his pocket to cure the aches and pains. By careful study, and by reasoning from cause to effect, physicians have come to know that these diseases follow some focal infection such as decaying teeth, pus-carrying tonsils, an infected gall bladder, or constipation.

The world has reason to appreciate the skill of physicians and surgeons who are able to remove these sources of infection and cure the disease, but it is a greater triumph for the cause of health when parents, teachers, and ministers are educating people away from the bad habits that cause the infection.

Every educational factor, home, school, church, should be emphasizing the fact that the race needs foods rich in vitamins and natural salts, instead of the denatured products of the factory. They need an abundance of fresh fruits and vegetables, plenty of fresh, pure air, and they need to understand the laws of temperance in business and amusement. Teeth, tonsils, and mucus membrane should be kept in such condition that disease germs are destroyed rather than incubated. Vitality should be kept at one hundred per cent.

**I**T TAKES time to give these lessons in health conservation, but it costs less to maintain health than to pay hospital bills. Better to spend for intelligent instruction and prevent sickness, than for treatment after disease has developed. Every home, every school, and every church should be a health center, to which people can come for advice and instruction. That would, indeed, make of the church a light set on a hill, whose rays could not be hidden.

Let us become interested in health while we have it. Let us plant seeds of health in our homes. Let us put into practice all the physiological truth we can learn. The crop of health that follows such sowing will be no less sure than the wheat harvest that follows the farmer's planting.

### Ability to Do Is the Test in Education

CHRIST carried with Him no diploma from the Jewish schools; He had no credentials from the Greek educational board; neither did he seek papers from the Roman government. And yet there came to Him professors of renown, saying, "We know that thou art a teacher come from God." And they knew this by the works that He did.

It was impossible for Jesus to attend the schools of His own nation because in spite of the wonderful system of education originally delivered to the Jews, they had so far rejected those principles that when Christ was a man upon earth He described the instructors as talkers, but not doers.

He could not, with His mission in mind, enter Greek universities for training, because they were not teaching love and obedience of the truth. And so He depended upon the instruction of a Godly mother guided by the Bible, upon nature's laws and the experiences of life. In the school which he conducted, He took men from the common walks of life and in their training, He cut short the time that usually passes between instruction and doing. That is, He taught His students while they were with Him to do as He was doing day by day. In His school, the test of knowing was the doing.

IT IS POSSIBLE still to conduct schools as the Savior conducted His school. It is His instruction that we should do this, and the promise follows that then we shall see results in our students similar to the results He saw in His disciples. And even "greater works than these shall ye do," because

Chapel talk by Dr. Sutherland

Christ has gone to His Father, and the forces of heaven are pledged to finish the work in short order when we operate on right lines. "There is among us too much clinging to old customs, and because of this we are far behind where we should be." We have followed methods in our schools that "have retarded rather than advanced the work of God."

True education puts into the heart of the student certain living principles that are bound to manifest themselves in thought and action. Properly educated, students leave the school with a force that puts them to work along the lines they have been trained. Opposition only makes such students the more tenacious. They have come from a school that is dealing with principles of life, and they themselves are on fire.

SUCH confidence had the Lord in this system of education that He said His students need not be taken out of the world; their lot was to live in the world, and as a result of their training, they had power to mould and reform the world. So deep-seated were these principles in His students, that when they were asked why they did such and such things, they replied that they had been so taught. The mould of the school followed them throughout the remainder of their lives.

The crucifixion of Christ was a stunning blow to those students, and for a time there was a temptation to return to the old manner of life. But they had seen something better. The old type of teaching seemed tame and lifeless. The habit of doing, of living the religion of Christ, of devoting time, and strength, and life itself to a Cause, had taken such possession of them that they came back, put away personal differences, and received a baptism of the Spirit of God as a result of their unity of purpose. Such was the power of their teaching after this that, at times, thousands were converted in a day. And conversion, as signified by the experience of Barnabas, then meant the

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sale of property, and the devotion of the remainder of life to a work of closest cooperation and self-forgetfulness.

Not abstract theory, not instruction divorced from life's problems, but the closest linking of school and life will meet the needs of the times ahead of us.

**W**HILE visiting Madison, Miss Hazel Gordon manifested her interest in the training of teachers by assisting Miss Coffin in the normal department. On Tuesday she returned to Berrien Springs to meet an appointment as teacher in the summer school at Emmanuel Missionary College.

**D**URING the past year both Professor and Mrs. Sidney Brownsberger have been teaching at Madison. Last week they left for Asheville, North Carolina, planning to spend the summer at their former home.

**A**NOTHER student of the College of Medical Evangelists, Loma Linda, California, has become interested in the South and is spending her vacation at Madison. This is Miss Mary Dale, a sophomore of 1921. She and Miss Blanche Noble are carrying the laboratory work, and assisting in teaching and sanitarium work during the summer school. The Southern work needs the help of consecrated medical workers, and it is a pleasure to find physicians-in-training who appreciate self-supporting work in this section.

**T**HOSE who have attended conventions at Madison will remember Professor Harry Clark who has on several occasions given inspirational talks on Christian education. Professor Clark was connected with the State University for a number of years, and in his capacity as rural school inspector always expressed a deep interest in Madison methods. He and Mrs. Clark spent a

few hours last week again going over the departments of the institution.

**A**MONG those who attended the semi-annual meeting of the board of managers held on the twenty-first, were Elder M. A. Hollister, president of the Tennessee River Conference, and Brother H. B. Thomas, recently from California to take charge of the home missionary and young people's work of the conference.

**B**IRMINGHAM Good Health Place had a visit recently from Mrs. Lida Scott, secretary of the Medical Missionary Volunteers, and Miss Hazel Gordon. On her return Mrs. Scott gave an interesting account of the growth of the cafeteria and rural base. The cafeteria found favor in the eyes of a city policeman whose high blood pressure they were able to relieve by a supervised diet. And through him the word is passed on to judge and jurists who also seek out the little place because it offers a diet of health.

**A**NOTHER cafeteria writes that it has decided that advertising of the ordinary sort is unnecessary; that pleased patrons pass the word along, and patronage grows as rapidly as they are able to take care of it.

**A**N IRISHMAN, introduced to whole wheat bread at one of the cafeterias, with native wit decided to make a test. A mouse was his victim. He placed a piece of white bread and another made of whole wheat flour where they would attract the little rodent. In the morning the whole wheat bread was gone, but the slice of white flour bread remained. But this might be only a chance, so Mr. Man, to tempt the appetite of the mouse still more, placed a big piece of white bread and a very small piece of whole wheat bread side by side for the night visitor. In the morning the whole wheat bread was gone. Therefore, reasons the experimenter, even a small portion of whole wheat bread is better than a quantity of refined white flour bread.

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### Echoes

"I am enjoying the Survey more and more every week."

"I want to thank you for having that dear little paper sent to me."

"I never before saw quite so much good crowded into such a small space."

"Enclosed is a check for a small amount, but it shows my desire to have some part in Madison's great mission."

# The Madison Survey

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## Two Systems of Education

AT THE TIME of man's fall an educational system was given, the object of which was to bring man back to the Edenic state. For over sixteen hundred years, or until the time of the flood, the garden of Eden remained on this earth. At the end of each week, on each Sabbath day, God's people came to the gate of Eden to worship. With their faces toward the west, they met their Savior at the gate where the flaming sword proclaimed the presence of the Creator. So long as they worshiped there, they revealed their faith in the redeeming power of the Master. By this act of worship they acknowledged that they had forfeited Eden through transgression of God's law, and showed their faith in the plan of salvation.

But there was division in the human family, and one portion, led by Cain, turned their backs on the Garden, and consequently upon God. Facing the east, they sought a new home and a life independent of God and His law. This was the beginning of paganism.

Instead of the Son of God, these pagans followed Satan, and made the sun in the heavens the symbol of their worship. They turned their backs upon the Son of Righteousness and worshiped the sun.

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### Students Should Love Agriculture

STUDENTS should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil. — *Counsels to Teachers.*

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ALL THROUGH the ages the controversy has been waged between worshippers of the Son and of the sun. The Scriptures give glimpses of this sun worship as it affected the history of the children of Israel. For instance, at the time of the division of the kingdom, Jeroboam, king of Israel, estab-

lished a counter worship for his people in order to keep them from attending the feasts and meetings with Judah at Jerusalem; he set up golden calves, emblems of sun worship, appointed priests of the sun, substituted another date for the day of atonement, and otherwise attempted to "change times and laws," in order to keep Israel from the true worship of God. "And this thing became a sin unto the house of Jeroboam."

From that day on, with few exceptions, of the kings of Israel it is said, they "sinned

in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin." All this refers to the establishment of sun worship among the people who should have been true to the Lord. And with this sun worship went a system of education intended to maintain the principles of sun worship, and to train workers for this false religion.

**T**HE prophet Ezekiel had a view of this false system of worship and education. He saw twenty-five men worshiping with their faces toward the east, their backs turned upon Christ and His law, just as Cain and his followers had turned from God in the early days of the race.

From creation to the time of Christ the people of God were warned against this apostasy in religion and education. Then Paul took up the warning, sounding it to all the early Christian churches, but along with the warning came also the prophecy that there would be "a falling away," and that man of sin would be revealed.

Had the children of Israel remained true to the gospel delivered to them, Jerusalem would have stood forever. Christ would have come to that city and would have received recognition as a triumphant Savior. Had the Jews accepted Jesus as the Messiah, they would have become ministers to the world, and we would have been saved the apostasy of later days.

**P**AGAN education often has an attractive form; it appeals, because its true nature is hidden as a wolf in sheep's clothing. It has a form of Godliness, but it lacks the power; it has the form, but not the life. We, today, are warned against that type of education that has the form of Christianity, but is saturated with selfishness.

The type of education delivered to God's people was intended all through the ages to keep them from entanglement with the world. It makes of them a wise and understanding people, a people able to care for

themselves, and willing to pass their blessings on to others.

The opposing system breaks the power of initiative. Its tendency is to stop independent thinking. Of the school child it makes a machine; it seeks to break his will, to make a dependent rather than an independent, self-sustaining individual.

**M**ANY are the warnings against the pagan system of education, and its image, for they carry a power of oppression as well as suppression. So surely as there is an education that prepares men to bring oppression upon all who do not agree with it, so there must be an education that will prepare men to care for themselves in times of oppression. Men and women will be trained to raise their own food, to build their own houses, to make their own clothing, and to otherwise care for themselves.

This sort of training can best be given in the school on a farm. The farm school will include facilities for treating the sick; it will teach the science of right living and the proper preparation of foods. It will be a school of life, a spectacle unto the world, to angels, and to men.

When the Lord bids us establish schools away from the cities, and where there is plenty of land for cultivation, those who have the vision, and who are able to distinguish between the two systems of education, will be seeking opportunity to carry out this instruction: We have reached the time for a demonstration of that education which prepares people to care for themselves in the midst of confusion and world conflicts.

**A** GENEROUS spread on the grass of South Park was a conspicuous part of the Fourth of July celebration for the School. For several years it has been the custom for School family and "Bend" neighbors to spend the Fourth together on that portion of the farm where the land joins Neely's Bend road. The basket dinner was followed by music and a program, games, and a general good time for the young people.

### Education on Food Questions

SOME VERY attractive window signs and wall mottoes, the work of Mrs. Lida Scott and Miss Coffin, are appearing in the Nashville treatment rooms and cafeteria. Cards in frames, some of them two feet by three, others smaller, are decorated with pictures of fruit and vegetables, and lettered with instruction such as

#### Vitamins Essential to Health

Are found in	Are not found in
Beans	Polished rice
Peas	Fine wheat flour
Fresh milk	Hominy
Whole wheat	Corn and rice flakes
Natural brown rice	Corn flour
Fresh vegetables	Corn and wheat starch
Whole rye and other grains	Pork
Rice bran	Lard
Greens with their juices	Boiled Milk
Fresh fruits	All cereals deprived of bran

A VARIETY OF SUBJECTS are being treated and the mottoes are changed from week to week. They may be made by any one willing to spend a little time. Skill is needed with the drawing pencil, and taste in the selection of illustrations that appeal to the eye. "Oh, but that is artistic!" was the exclamation heard when the mottoes first appeared. A group of three cards on the subject of lime are like this:

#### Plants Are Rich In Lime

Our menu will supply you with your day's quota of lime. Dr. Sherman of Columbia University calculates that at least half the people of the United States are suffering from lime starvation.

**A man needs 16 grains of lime per day. Grains of lime in one pound of**

Beefsteak . . . . .	.91	Milk (1 pint) . . . . .	11.76
Potatoes . . . . .	1.4	Bran . . . . .	12.
Egg white . . . . .	1.5	Cauliflower . . . . .	12.1
Corn meal . . . . .	1.8	Egg yolk . . . . .	13.5
Bread, white . . . . .	2.8	Dock . . . . .	16.
Bread, Graham, . . . . .	2.8	Turnip-tops . . . . .	17.
Peas, green . . . . .	2.7	Almonds . . . . .	23.4
Cabbage . . . . .	4.4	Pigweed . . . . .	30.
Carrots . . . . .	5.5	Mustard . . . . .	48.2
Spinach . . . . .	6.6	Red Root . . . . .	52.
Eggs (9) . . . . .	7.2	Cottage Cheese . . . . .	67.

#### Asheville Good Health Places

GOOD word comes concerning the center, in Asheville. Miss Mohr, who recently joined this work, writes of the rural base near Fletcher and of the city work:

We leave the farm at six o'clock each morning except Sabbath and arrive in Asheville about forty-five minutes later. We are having good patronage at both cafeteria and treatment rooms, and the rural sanitarium is

filled most of the time. At the farm the third cottage is nearing completion. Two of these cottages are for patients and the third contains kitchen, dining room and sitting room for sanitarium guests. After treatment a lady said to me, 'How foolish of me not to have come here before.' She thought she had mastoiditis, but discovered hers was digestive trouble. After a few treatments her pain was all gone, and it did not return. Patients are

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interested in the diet we prescribe. I was talking with one lady recently about what she should and should not eat, when another patient, overhearing the conversation, said, 'Now, Miss Mohr, tell me what I better eat.'

### Items of News

**T**HE custom of having Sabbath afternoon studies of problems directly affecting the work and workers of the School has been a very profitable one for the faculty. For two weeks Mr. Rocke has led in a study of economy, and of ways and means of exercising economy in an institution such as Madison. We are to bind about our wants, and to be satisfied with simple food and clothing. This instruction is given to all, in order that we may have means to help forward the work of God.

"Use your inventive faculties in seeking to economize. Instead of gratifying selfish inclination, study how to deny self."

"Not only for the financial welfare of the school, but also as an education to the students, economy should be faithfully studied and conscientiously and diligently practiced."

These and many other quotations were read, and then followed a study of conditions as they exist among us, for the sake of determining how we can best conserve the equipment of the school, and how we can follow the Savior's instruction to gather up fragments that nothing be lost. All this is of vital importance in the training of workers for self-supporting missionary enterprises.

**A**FTER his return from a visit to Madison and to Fountain Head Industrial School and Rural Health Retreat, Brother E. M.

Phelps, of the company at Glen Alpine, North Carolina, writes that he is full of courage for this type of work. He would like to correspond with two or three families who are looking for school privileges for their children.

**S**INCE Madison accepts as students men and women who are heads of families, it must make provision for the instruction of the little ones while parents are taking their training. Mrs. R. B. King has the kindergartners in charge. Thursday morning at the chapel hour, the children gave an exhibit of some of the work they had been doing. They organized for thrift and economy, neatness and order about the school grounds. Equipped with an express wagon, they gather up and cart to the proper place all the stray paper and other out-of-place things to be found on the campus. Mrs. King believes in linking education with life even for the little ones.

**F**ROM Pisgah Industrial Institute, Candler, North Carolina, come the following items:

At the close of the fourth term of school a musical program including selections from "Hallelujah," and "The Heavens are Telling," was rendered by the school chorus.

On the first of June the school family, the patients, and the nurses held their annual picnic on the banks of the French Broad River.

Mr. and Mrs. D. M. Gosnell of Landor, Wyoming, have recently joined the school, Mr. Gosnell taking charge of the school farm and gardens.

The lawn in front of the new sanitarium building has been sown to clover. Inside finishing is being pushed and the heating plant installed. When this building is completed, the institution will be able to care for fifteen patients. The next nurses' class at Pisgah will be organized in September.

### Echoes

**T**HE Survey is a constant inspiration as I read what others are doing to forward the Lord's work. So many are "wishers" instead of "doers", and the Survey is telling us how to do things. This is becoming more and more important in my mind. Enclosed is a two-dollar bill as a small token of my appreciation of the little paper.



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## The Source of Power in Christian Education

**A**FTER giving the story of that most wonderful lesson, the Sermon on the Mount, Matthew says of Christ, "He taught as one having authority and not as the scribes," or teachers from the schools of the land. There was something about all the instruction given by the Savior that struck home to the hearts of the hearers, till men of education, listening, wondered from whence that power, since He had not attended their schools, and since He carried no credentials.

Dallas Lore Sharp, writing for the Atlantic Monthly, the July issue, a most refreshing article entitled, "Education for Authority," asks, "Can we educate for a vision? teach men . . . to preach a Sermon on the Mount?" And he answers:

Jesus went little to school. He knew a few great books profoundly; but He was not bound down to books for an education . . . The boy in Nazareth had a few great books of poetry and prophecy; He had his school, too, but it was the carpenter shop, the village street, the wild lonely hills reaching off behind the town. This was His education; and there is none better—none other perhaps—for authority.

**I**T IS a difficult matter for educators to grasp the connection between the simple methods of Christ's education and the power with which He taught. Nevertheless, in "Counsels to Teachers" we are told:

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 he is safe who follows in this sacred way. By precept and example, Christ has dignified useful labor. From His earliest years He lived a life of toil. The greater part of His earthly life was spent in patient work

in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble toil; and ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored.

When He went forth to contribute to the support of the family by His daily toil, He possessed the same power as when on the shores of Galilee He fed five thousand hungry souls with five loaves and two fishes. But He did not employ His divine power to lessen His burdens or lighten His toil. He had taken upon Himself the form of human-

### The Call for Workers

**M**EN and women should now be offering themselves to carry the truth into the highways and byways of this field. There are thousands who might give themselves to God for service. He would accept them and work through them, making them messengers of peace and hope.

—Needs of the Southern Field.

ity, with all its attendant ills, and He did not flinch from its severest trials. He lived in a peasant's home; He was clothed with coarse garments; He mingled with the lowly; He toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable.

**E**DUCATION, as received from the common duties of life, is here called a "sacred way," a safe one for us to follow, and while Seventh-day Adventists recognize the theory, it is still hard for them to so conduct schools that these every-day duties form an integral part of the training of students. We know that Christ could not get the power that attended His teaching from the schools of the rabbis, but we find it a difficult matter to so build up our educational system that it will carry forward this simple educational plan that made possible this power in Him. Power of initiative and ability to do things that the world is needing, two essential characteristics of leadership, are greatly lacking in the product of our schools.

**S**OME vital principles in education are expressed by Dallas Lore Sharp in the article above referred to. Speaking of the complex education of many, he says:

Jesus was more fortunate. He was born in a stable. Lincoln had the luck of a log cabin on the Big South Fork of Nolin Creek, as had Cyrus Dallin, the sculptor, only his cabin stood within a stockade in wild, unsettled Utah . . . Our children are run into the school machine at five, and earlier, as oranges into a sorter, the little ones dropping out through their proper hole into shop or office, the bigger ones rolling on until they tumble into college.

Human nature is unique and not to be handled by a machine. It is active, a doing nature, fit for unfinished earth, not heaven, the earth-partner and co-creator in God's slowly shaping world. Why is it that the great voices of the spirit are stilled just now? *It is because education is too far removed from the simple, the original—from life and nature.*

Speaking of his experience with his own children this college man writes:

Two of my children are in a Boston high school, having five hours of Latin, five of

German, five of French, three of English, three of mathematics, three of history, two of military drill—twenty-six hours in all. And they call it education! That is not education. That is getting ready for college—which is not to be confused with education. It fits for college, not for authority; it is almost certain death to originality and the creative faculty.

**T**HE writer tells of his halting efforts to get the family into the country; of his hesitancy to break from established customs when it came to members of his own family, even though his heart tells him that he should. He admits that "what any farm-boy knows is the beginning of knowledge and the foundation of the vocabulary of authority. The farm-boy's elemental, but amazingly varied word-horde is the very form of universal speech . . . Poets and prophets must ever live as he lives, and learn what he has learned of language and things."

God's great men have been educated on the farm, and it is the privilege, as well as the duty, of teachers today, some men have come to feel, to link the life of the student with the daily life of the country home, and to put within the hearts of students an inspiration to do the humble duties of life in a Christ-like way. This is the way made sacred by the Master when, as a teacher in Israel, he set the pace for the schools of His followers.

### God Walks and Works With Men

**T**O ISRAEL crossing the Red Sea, and in the wilderness wandering, God appeared as a pillar of cloud by day and a pillar of fire by night. He wanted His people to know that He was always with them.

When the tabernacle was built, it was in response to the desire of God to walk among His people. It prefigured the coming of the Son in human flesh. When Christ was born it was said, "Thou shalt call His name Emmanuel, which being interpreted is, God with us." Since the days of Christ, God

wants still to walk with men and to be seen by the world through them.

In order to carry out this thought, Christians must do the things that the Lord wants done in the earth. He has asked that schools be established and so conducted that they will train workers for the finishing of His work. Through the rural school properly conducted the world should see the outworkings of the principles of God. That school should have the Master in its midst, as He was seen and felt in the camp of Israel.

**W**HEN we accept the idea that God wants to perfect His work through human flesh, that He wants still to be Emmanuel, God with us, then we will follow His instruction to establish centers of light and influence, such as treatment rooms and sanitariums for the care of the sick, and vegetarian cafeterias and health food places in cities. Some of us will volunteer to make possible the rural base for such city work. We will be doing these and a hundred other things that go to demonstrate to the world what the Lord would have His people do in these strenuous times.

To be associated with such work in the right way is to be closely associated with God. We are to let the light so shine that men will see our good works. True, no man will ever be saved by his good works, but if we are ever saved we will be doing good works. We will be in very close partnership with the Lord. This partnership will demand of us all our money, all our working ability, all our time. The business of the Lord cannot be done on any narrower basis. More than this, it will require of us close association with other people. And those other people will have faults, and they, as well as we ourselves, will make mistakes. Still, we must be able to cooperate with them, and the world must see that we can work together in harmony.

**P**EOPLE have felt that Christian experience means little more than a round of

service — an effort on the part of Christians to save themselves. We have reached the time when greater power must accompany the work of the Lord in the earth, and that power can come only to those who are doing a definite work for the Master. It is possible to be on the watching list for this power, but unless one is in the service which requires that power, he will not receive the baptism. There is no time to spare. The world is waiting for activity on the part of the people who really believe that they are living in the time of the end.

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### Items of News

**O**VER a generation ago Fiske jubilee singers traveled the length and breadth of this country, and visited the courts of Europe in the interests of education for the Negro. They were raising money for Fiske University, located in Nashville, one of the largest and best known schools for colored students. Last Thursday evening a male quartette from Fiske sang for the Madison School family, giving them a most enjoyable hour. One of the original jubilee singers, one who sang for Queen Victoria, was Anna Shephard, and of the four who sang for Madison one is Anna Shephard's son.

In days of slavery, Anna Shephard and her mother were to be sold at auction. To escape, the mother was on her way to the river to drown herself and the little one. A colored "Mammy" learning of the heartbreaking trouble, told her that the chariot would some day swing low and take her baby. By some means mother and babe were both saved, and from the incident came the song, "Swing Low, Sweet Chariot," one of the favorite folk songs of the jubilee singers.

The sweet melody of the voices, singing without accompaniment, make a strong appeal to the heart, and remind us of the debt we owe the colored race in the way of education that will fit them for lives of health and usefulness.

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**I**NQUIRY is being made as to the time for the annual meeting of self-supporting workers of the South. In counsel with officers of the conference, plans are developing for this meeting. In order to avoid conflicts with the camp meeting season of the 'South, it will be held October 7-9.

This gathering at Madison will bring together representatives of rural school work, rural sanitariums, rural bases for city cafeterias and treatment rooms, and people interested in the development of such centers. In earlier days, these annual meetings afforded opportunity for the entire body of self-supporting missionary workers to come together, but the rapid extension of these enterprises now makes so large a gathering practically impossible. It is the hope, however, that every center will send one or more delegates.

The convention, likewise, offers an opportunity for people living at a distance, and who are interested in this type of work, to meet the workers and become better acquainted with the movement. Further details concerning the conference will be given later.

**M**RS. ELSIE BROWNSBERGER is spending a few weeks on Sand Mountain with her mother, Mrs. Swan Peterson, and her brother Raynold and family. These are members of a group that is helping to solve the problem of rural self-supporting work.

**A**N INTERESTING and profitable medical missionary conference has just

closed at Mobile, Alabama. Dr. Sutherland spent the week-end there, and reports plans on the part of the church for carrying forward this work.

**O**NE of the Alabama Bible workers, Miss Kathleen Meyers, felt the need of training to help people physically, and ability to teach them how to feed themselves according to the laws of health. She was a member of the first treatment room course conducted at Madison, and after finishing that course, spent some time in the Nashville cafeteria. She has recently returned to her home in Mobile.

**A**MONG recent arrivals at the school are Mr. and Mrs. J. O. Rush of Illinois, who spent several months at Pisgah Industrial Institute near Asheville, N. C. Mrs. Rush is completing the nurses' course, and Mr. Rush will assist in the installation of the heating plant at the Sanitarium. Mr. and Mrs. C. E. G. Boyett of Dallas, Texas, are getting their first experience in one of our schools, having been interested in practical education and the needs of the South by Elder Tindall during his evangelistic work in Texas. Brother Boyett's help is very much appreciated in the building department. Mr. and Mrs. J. H. Miller of Independence, Missouri, and their daughter, Miss Bonnie, have come South to help forward this work, and have enrolled as students. Mr. S. A. Law, a trained nurse who has spent several months in the South, feeling the need of some experience in a school operated on the cooperative basis, has joined the Madison family.

**T**HE summer quarter opened the 11th of July. Among subjects offered are classes in theoretical hydrotherapy for first-year nurses and for treatment room workers; the study of methods for the normal students; and bacteriology for members of the cafeteria course and for students of home economics and agriculture.

# The Madison Survey

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## Medical Advantages for Rural Communities

THE PRESIDENT of the American Medical Association, in his address before the annual gathering held in Boston in June, 1921, made a strong appeal for rational medicine, and urged that physicians recognize in a normal rural life the true foundation of prosperous homes, good health, and high ideals. Eighty thousand trained medical men are thus having a part of the gospel preached to them by one whose authority they will not question.

For this Association to recognize these principles, should be the greatest encouragement to men and women whose religious belief leads them to develop rural schools and sanitariums. It indicates that the time has come for every advocate of this method of health instruction and health conservation to give himself more fully to the development of these rural centers.

Doctor Hubert Work, President of the Medical Association, teaches that physicians should not make commerce of their noble calling; that the medical worker should not be dominated by medical practice to the exclusion of many things that broaden and sweeten life. He urges upon physicians the need of cooperation, not only among themselves, but with all others who are endeavoring to uplift humanity, and he stresses the importance of adopting measures to prevent sickness.

ONE rather startling statement made by Doctor Work is, "The foundations of medicine were in part laid by the country doctor of the last century." He laments the tendency to draw the sick into the big cities, in order to increase the salaries of the medical men. He feels that the village physician, and physicians in the rural districts, should be encouraged by better facilities and by the establishment of rural health centers. This, in fact, is Doctor Work's unique plan for holding the rural population in their homes and stemming the tide city-ward. He advocates the spending of a liberal portion of the public money for facilities that will aid the rural physician, not only in the care of the sick, but in teaching people how to live.

THE Medical Association was also told that there is a legitimate work for men outside the profession in this public health work. "Ministers of religion and ministers of health must jointly associate the beneficence of faith with the beatitudes of works." In other words, the medical and the evangelical work should be closely united. Laymen may be trained, according to Doctor Work, to do a very acceptable medical missionary work, but it must be done without thought of fees.

After placing these liberal ideas before the Association, the Doctor urges that work-

ers giving the gospel of health "go to the cross-roads and villages for this vision of service; call in their troopers, and train from outskirts toward common centers." By cooperation, medical men and educated laymen "must prevent disease where possible, and relieve it where it occurs."

"I would plead for that spirit of service which governed practitioners of the last century, who, knowing less of medicine, depended more on personal attention than we now do." The Doctor then pointed to the lives of medical reformers who made great sacrifice for the good of humanity; "men who invited death that others might safely pass; the spirit of thousands of men who have preceded us, whose names were unknown or have long been forgotten, of each of whom the recording angel wrote, 'He went about doing good.'"

**N**O PEOPLE are better qualified to cooperate in this great medical movement than those who, in these last days, are attempting to prepare the world to meet the soon-coming Christ. Our religion leads us to practice great truths which make us a distinctly medical people. We emphasize the therapeutic value of a proper diet, of sunlight, pure air and water, of spiritual environment, and of willingness of heart to sacrifice for the comfort of others.

This address before the great body of physicians should sound the cry to every lover of medical missionary work. It is time for us to throw ourselves into the current. We who know these truths should be active in the establishment of rural schools, rural sanitariums which will draw people from the crowded centers, and vegetarian cafeterias and treatment rooms, conducted from a rural base, that will point the way to the country. By relieving physical want we may follow in the foot-steps of the Master. Our time, our ability, and our means is needed in this type of Christian work. The world should be dotted with such centers of light. "Let schools and sanitariums now be established in many places in the Southern states. . . . If ever a field needed medical missionary work, it is the South."

## Medical Work in a Rural Community

**O**NCE, and that not many years ago, it was considered folly to talk of locating a sanitarium in the rural districts. Friends of Madison predicted failure for the institution when it was first established. "You will never be able to get patients over those roads, or so far out in the country." But Madison has lived and grown.

**A**MONG the first of the rural centers established after Madison began training workers for self-supporting missionary enterprises in the South, was the Fountain Head Industrial School, located two miles from the village of Fountain Head, Tennessee. General community work, including a school teaching the first eight grades, was carried on for a number of years. There was an earnest group of workers, willing to give themselves to the development of rural work.

The farm, once considered the poorest in the neighborhood, has been developed by proper methods of cultivation and hard work until it is now recognized as one of the best. Students have a thorough training in a number of industrial pursuits including farm, garden and shop work.

**C**ONSIDERABLE nursing was done before the institution was equipped for caring for the sick. About six years ago a sanitarium building was erected. This will accommodate twelve patients. The surroundings are ideal for those who are worn and sick. One city physician, who keeps a number of patients there, said recently, "I sent my patients to Madison until you became so crowded that I could not get them in when I wanted to, so now I am sending them to Fountain Head."

Recently the corps of workers has been strengthened by the addition of two experienced farmers, Brother Robert Ashton and Brother Y. Hausted, and their families. At the annual meeting of the board of managers, held last week, plans were laid for further de-

veloping the work. Fountain Head is an example of what may be done in many, many places, by men and women willing to make self interests second to the building up of a center that will scatter light and blessing.

God's work is to advance steadily; His truth is to triumph. To every believer we would say: Let no one stand in the way. Say not, "We cannot afford to work in a sparsely-settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes. And let none say, We cannot afford to sustain you in an effort to work in these out-of-the-way places. What! cannot afford it! You cannot afford not to work in these isolated places, and if you neglect such fields, the time will come when you will wish you had afforded it.

—*Words of Encouragement to Self-Supporting Workers*

### Impressions of a Visitor

THE various activities of a school such as Madison make a decided impression upon teachers from institutions of a different order. "I have seen a host of wonderful things," said such a teacher recently, and continued—

When I went over the farm on that first day of my stay here, the farm and all the industries connected with it, made a deep impression on my mind, as I considered the educational value of all this well systematized work. It all seems very beautiful to me. One thing that strikes me with great force is, that all about the place it is one great home and one great school,—everybody learning, everybody doing. You can scarcely tell whether to call it school or home.

When I learned that a part of this school training is for city cafeteria work I was anxious to visit one of these cafeterias, and that was my good fortune. At half-past eleven, almost too early for the dinner hour, there sat a big, burly policeman waiting for his meal. I could not help thinking of the old saying that the way to a man's heart is through his stomach, and I judge that one way to reach his soul is by feeding good food that will clear up his brain. Then he will be ready to comprehend the wonderful truths you may have for him. I was surprised to see the number of fine looking business men and women coming to that cafeteria.

Then the workers in that cafeteria seemed wedded to their work. They are not working for a wage; they do not receive much in the way of money, but their hearts are in the work, and they are contented and happy. At the end of a day's hard work they all climb in on a big truck, and have a jolly ride to the country base. Every individual in that unit seemed to fit into his place. Surely, Madison is doing a wonderful thing in preparing for this type of work.

Another thing that impressed me was the fact that the workers in this cafeteria, and the others at the country base, are leaders in the city church work. They are carrying their share of the burdens there.

### Catches an Inspiration

PEOPLE write that they are inspired to do things by reading of the activities of various groups of self-supporting workers, as reported in the SURVEY. The following paragraph from a letter illustrates the point:

I have been an interested reader of the SURVEY, and often think I would like to be with you in the School. You are doing a good work, and it is my prayer that the Lord will bless your efforts. I have had some experience in bread making, and I am thinking of starting a small home bakery, making a specialty of whole wheat and Graham bread. I want to use your health leaflets. Please advise me.

### Demonstrating Simple Treatments

MEMBERS of the Madison School, some students and some teachers, recently gave a demonstration of rational methods of treating colds in head and chest to a congregation of neighbors in the "Bend." There were about eighty in attendance and the interest was good. The next demonstration, on request of those who witnessed the other, will deal with the subject of constipation, the meeting to be in two sections, one for men in the church, and the other for women in a nearby home. The health leaflet on constipation will be used.

Students in training appreciate these opportunities for public health work, and the experience is invaluable for those who look

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forward to future connection with some rural community center. This is a type of work that can profitably be done in almost any community. People are asking how to treat the sick and how to feed themselves. It is our privilege to answer their questions by practical demonstrations. "Go ye into all the world and teach."

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### Items of News

IT IS an uncomfortable feeling when the growing boy finds his arms dangling from his sleeves and his whole body too large for his clothes. But that is a sign of growth and development. Madison is outgrowing its older quarters, and an effort is being made this summer to equip to meet the increasing demands both from patients and students. The new treatment room for men patients is nearing completion, and work has begun on a building, located north of the main wing of the sanitarium, that will contain kitchen and serving room. The boiler house, and an adjoining coal house, have recently been built in close proximity to the electric light plant. Brother George Wallace has charge of building operations, and Brother A. A. Robey is his assistant.

THE family was addressed Sabbath morning by Brother H. B. Thomas, Home Missionary Secretary of the Tennessee River conference, on various phases of his department work. Mrs. McElhaney, Sabbath School Secretary, met the Sabbath School, and arrangements were made for the coming camp meeting. The Home and Medical Missionary Secretary of the Alabama con-

ference, Brother J. G. Mitchell, spent a portion of last week at Madison.

A LARGE city hospital recently asked for three Madison-trained workers, one nurse and the other two capable of carrying responsibility along the lines of diet and housekeeping. Where are the workers to fill such calls?

THE Home Demonstration Agent of one of the Southern states writes:

"We are interested in helping the mountain girls in one of our schools supported by the D. A. R. They are anxious to teach those things that will enable the girls to pay their way through school, as well as to supplement the family income after they leave school. Please send us information concerning the training given for special industries at Madison."

This is but one indication of the opportunities afforded by the South for schools touching the lives of the people. The big problem is to find qualified teachers who will link daily life duties with the school room. In the school of the Master this was a characteristic method. It was this that gave power to His teaching and sent forth students that surprised the world.

A YOUNG woman from a mountain home took some special work in dietetics, for the purpose of assisting in a rural sanitarium and school that is reaching the mountain people. While at Madison, she was inspired with an ambition to help her mountain school conduct a summer session, in order that students may have more garden products in their diet, and that they may have better opportunity for student self-support. To accomplish these results she favors the one-study plan by which Madison coordinates class work and manual duties.

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THE longer I read the Survey the stronger is my desire to enter the work in the South." This came with a donation to the publishing fund. The little sheet reaches you subscription-free, but the publishers appreciate your cooperation in meeting expenses.



# The Madison Survey

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## Ho, Ye Carpenters and Builders!

IN THE DAYS of King Solomon when the temple was to be built, the question of workmen made some trouble. The best of builders were needed, and the king sent to the nations about for skilled workmen. These came, but the prices they charged, or, rather, the fact that they demanded a wage beyond that being paid the home workmen, brought in dissension. The history of the experience as recorded in "The Story of Prophets and Kings," reads as follows:

Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day they came 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, and in its place came the spirit of covetousness. . . . In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals.

WORK on the temple should have been done by men who were lovers of God, and who did their work because they wanted

the cause of God to prosper. Under such conditions, and working in an atmosphere of that sort, the builders would have received the blessing that always follows self-sacrificing effort for the Master. This group of men missed it all because jealousy over wages was brought in by the outside help that Solomon hired

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THE willing service and joyous self-denial of the tabernacle workers is seldom met with. But this is the only spirit that should actuate the followers of Jesus. Our divine Master has given an example of how His disciples are to work. To those whom He bade, "Follow Me, and I will make you fishers of men," He offered no stated sum as a reward for their services. They were to share with Him in self-denial and sacrifice.

—*The Story of Prophets and Kings*

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God's plan is that men who devote themselves to His cause will be given special wisdom. They will learn by doing. He will see that they gain in wisdom and discretion, as was the case with Aholiab and Bezeleel.

IN GENERAL, it has been the plan of the Madison School to do its building with its own force of students and teachers. As each new enterprise has developed, it has been necessary for men on the faculty to prepare themselves to meet the emergency. It is in this way that men of ordinary ability are yearly becoming more and more efficient. They are being prepared here to go out into harder places and make new institutions self-sustaining. And such a training, we are told, is the best that any students or teachers can receive in view of the times ahead.

Madison has a building program that should be completed before the snow flies. The institution has outgrown its classrooms and assembly hall. The Lord has blessed with the means, the gift of a friend, to build a new and larger study hall and chapel. For three months building has gone steadily on in order to supply needed room for patients and students. This work has been done by members of the School, but they alone cannot compass all that should be done before cold weather. There must be added help.

It is the plan to complete present building operations and begin the assembly hall by the first of October, hoping to have it ready for use by the first of January. To do that, there should be about twenty carpenters on the job. Our acquaintance with friends at a distance leads us to believe that there are men who, knowing the needs of the South and the plan of Madison to train self-supporting workers, will lend a helping hand.

**T**HE annual conference of Southern workers meets October 7-9. We would like to have a number of capable carpenters come to that meeting prepared to stay with the School for three months and to help put up the new class rooms for winter use. Some of these men may look forward to becoming permanent workers in the South, and this three-months' connection with Madison will give them opportunity to become acquainted with the needs of the field, and with the co-operative plan of operating rural and city-rural work.

The workers at Madison have made a tremendous sacrifice to bring the School to its present condition. We are not asking anything out of harmony with what the present force is doing. We will share with these carpenters, which means that if they are willing to pay their carfare they will receive enough at Madison to meet the expense of food and shelter. For their benefit, an institute will be conducted, outside of work hours, for the study of plans and methods of self-supporting missionary work.

We recognize this as a request for substantial assistance, not in the form of money, but what is fully equivalent, in the gift of building skill. We make the request with a prayer that it may appeal to people who eventually may become workers in the South. We hope the gift will not be altogether on one side. When Moses asked Hobab to share the lot of the wandering people in the wilderness, he had the boldness to say, "Come thou with us and we will do thee good". And we venture to say the same.

Any who read and are prompted to respond, are asked to correspond. Further details will be given if you address  
Dr. E. A. Sutherland, Madison, Tennessee.

### The Importance of Sanitariums, Cafeterias and Treatment Rooms

**H**EALTH centers must do more than cure disease; they should be educational institutions. They are established for the purpose of bringing people in contact with teachers. Every one connected with the Lord's work should have the teaching spirit. Each one should be standing in the place God has for him, and there he should be doing the work of a teacher.

Some question the wisdom of spending money for the establishment of medical missionary centers such as sanitariums, treatment rooms, and cafeterias, and the rural base for such city work. They ask, Should not more of the healing be done as the result of prayer, and without such expense for facilities? More and more as we near the end of time we may expect this question to be asked. There will be a strong tendency to discount the work of institutions and facilities for the care of the sick. There will be a seeking for what is called miraculous healing by the laying on of hands,—a quick method which requires little from either patient or physician.

**I**T IS WELL for Christians to have this question well in mind. The future test will

be, not so much the ability to heal by laying on of hands, but ability of Christian workers to so instruct their patients that they will turn from ways of living that produce disease and will obey, the great laws of God and of human life and health. It is a greater thing to teach people how to live, how to live so as to avoid disease, than to cause disease to disappear by speaking a word, or by laying on of hands.

Character development is the result of following the Lord's methods of work. The sick need to be taught to look to the Lord as the great Healer who is able to turn them from their evil ways of living and give strength to obey the laws of life. They need to learn that "If ye be willing and obedient, ye shall eat the good of the land". Health is a harvest that follows the sowing of right seed, the cultivation of health-producing habits. These laws people need to learn, and it is the mission of the sanitarium, of the treatment room, and of the cafeteria, not only to care for those who are sick, but to teach people how to keep well. They should exert a steady influence in the direction of right living that will transform character. The matter is well put in the following paragraph quoted from Special Testimonies, Series B, No. 13:

Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums? There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified by bestowing on them the gift of health?

When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be

educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting, spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating, drinking, and dressing. Instruction was to be given regarding the choice and preparation of food, showing that food may be prepared so as to be wholesome and nourishing and at the same time appetizing and palatable.

**T**HOUSANDS of Seventh-day Adventists are qualified by their religion, their education, and their manner of living to act as teachers of health. Many are standing idle in the market place, waiting for some one to set them to work. Why not open your eyes, for the fields are ripe and the harvest is waiting. Many of those possessing this ability to conduct treatment rooms, or small sanitariums, or to feed people, will yet be led to go into such work at their own charges.

### Vegetarian Cafeterias as Educational Centers

**I**T IS NOT enough for the cafeterias to serve good food, well prepared. People want to know the whys and the wherefores, and the workers must be intelligent on food subjects, as well as skillful in hand. "You use no grease in these greens? How do you make them so palatable?" or, "No soda in this bread; how do you make it so light?"

The mottoes and food charts appearing in the Nashville cafeteria window attract considerable attention. A well-dressed man was watched as he read slowly from top to bottom. Then he stepped back, put his hands in his pockets, and studied them from the artistic standpoint; then out came his pencil, and he made some notes. In addition to the larger placards for the walls and windows, smaller cards are now prepared for the ta-

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bles. These are hand-printed or typewritten, and mounted on a t board, made easel shaped, two cards to the easel. These are ornamented with colored pictures of fruits and vegetables. To illustrate:

### Food is the Natural Laxative

For a healthy alimentary canal, it is the only laxative that is required.

To obviate constipation, two or three apples daily are admirably effective.

Pictures of apples and oranges

Oranges stimulate peristalsis

Dr. J. H. Kellogg, in "Health Question Box"

The reverse of this card reads:

Sometimes raw fruit is found to be more laxative than the same fruit when thoroughly cooked.

In some cases the astringent substances in the skin may counteract the laxative effect of the raw flesh of the fruit.

Here stands a big dish of sliced raw fruit

H. C. Sherman, of Columbia in "Food Products"

### Out of the Letter Basket

PEOPLE are longing for the practical in education; they grasp at the smallest straw that indicates progress in that direction. This is evident from some letters that come from readers of the SURVEY.

I wonder why we cannot have a school like Madison. One of our members has a farm located near the city that might become the rural base for city work. Surely, a vegetarian cafeteria would do well in our city, and I feel that such a center is badly needed.

From an entirely different section comes a call for help in the establishment of a

school and connected city work. The letter reads:

I keep every copy of the SURVEY for future reference. I am bringing the principle it advocates to the attention of our school board and the teachers. It is having a leavening influence. Our school has set aside a tract of land for the cultivation of small fruit. This is an effort to provide work for students who need to earn expenses. I believe this to be a step in the right direction. Our nearby city should have a cafeteria and treatment rooms. Is there not some one who can start them and let us run the rural base? I am praying that this may be done.

From a reader living on an island in the Atlantic comes a refreshing message, and the words:

Enclosed is a small amount to help meet printing expenses of the SURVEY. I read every number as it comes to our home. I am very much interested in the work you are doing. The Lord has gone before me a great many times and I trust him to lead me further. I am anxious for my boy to have such training as Madison offers, and one of these days I shall give you an unexpected visit.

### Notes from round About

THE family had the privilege of listening to Dr. Emma Laird last Sabbath. She was in Colorado during the floods, and gave a graphic description of conditions in and around Pueblo following the terrible catastrophe of last spring.

YEAR by year Madison is becoming better equipped for teaching the industries. Last season considerable emphasis was laid on the art of weaving. As soon as the new chapel is built, it is the plan to convert Gotzian Hall into headquarters for manual labor classes. Millinery was taught for the first time during the recent short course and at the exhibit that followed, a number of well made hats bespoke the interest of the young women and the ability of Mrs. Bertram, the instructor. There was also an interesting display of wearing apparel from the class in sewing, and of room furniture from the class in cabinet work conducted by Brother J. C. Howell. As the pun-maker says, "His name is Howell, and How Well he does the work."

# The Madison Survey

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## Working Cities from Out-Post Centers

**M**EN who are studying the world situation see trouble looming in the distance. Six million men out of work, so the records show, and winter coming. All this means danger that the red flag of Bolshevism may be unfurled in America as it has been in European countries. Men will not stand idly by and let their families starve.

In the times of trouble ahead the large cities will be the first to feel the results of the social and industrial upsetting. It is not necessary to describe the condition of Russian cities. Every one who is reading the papers understands the Eastern European situation. Conditions are worse than those following the destruction of ancient Babylon. The strange thing is that we are so slow to recognize the message due our cities, the message which says, "Come out of her, my people, that ye be not partakers of her sins".

**H**UNDREDS of honest-hearted people long to know better methods of living.

Chapel talk by Dr. Sutherland

They should be shown the importance of following the plan given to the people of God in the beginning, according to which every man was a land owner and produced his food from the soil. People need to be freed from the disease and the moral miasma of congested city centers. They are dropping under the terrible nerve strain imposed by city customs and standards. Something must be done to save them from physical and spiritual death.

People resort to stimulants to carry them through the activities of life.

Then they seek sedatives in the form of drugs, or relaxation in the form of amusements, to counteract the unnatural exertion they have put forth. Warnings will not save them; they must be taught a saner manner of living.

**J**ONAH went into one of the ancient cities, crying that its doom was at hand. But the Jonah method will not do for today. Men must be shown the better way. Christ linked

### The Christ Method

**T**HE WORK of gathering in the needy, the oppressed, the suffering, the destitute, is the very work that every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, and helping those who cannot possibly help themselves. . . . Nothing will or ever can give character to the work like helping the people just where they are.

—*Our Duty to the World*

demonstration with the word preached. That is His method. As one has put it, "Christ's program for his own life, the carrying out of that program in practical demonstration in His miracles, His commands to His disciples, His commendation of those who feed the hungry, clothe the naked, give drink to the thirsty, all call for more than preaching. They call for the practical application of that which gives a meaning and content to the oral presentation of God's truth."

**C**HRIStIANS living in the country must reach out and touch the lives of their city brothers and draw them out to the soil. They should have educational centers within the reach of busy men and women of the city that will point the way out, such centers as vegetarian cafeterias and health-food stores that will speak loud the message of rational eating, and city treatment rooms that demonstrate the proper care of the sick.

A few lectures on the message, delivered by the itinerant minister whose manner of life is similar to their own, will not produce the results. Men must preach, but power must be given to the spoken word by a life that is demonstrating what the new convert should do. That is, if people are to be drawn from the city, the "Out of the City" message will be given by men living on the soil and making a success of country life. Such workers can say, Come with us; we will show you where and how to live.

Again, this work cannot be done in a wholesale manner. Results come from personal contact. It is not a movement of the multitudes, but a deep, quiet, individual, heart-to-heart work. If, today, thousands were aroused to leave the city as the result of some sensational presentation of the message, the one who stirred the multitudes would be unable to direct their after life. To arouse, and not to be able to carry the movement through to the end, leaves the people worse off than if they had never been aroused. Effectual work can be accomplished only as many become fishers of men.

People of the world must touch the lives of Christians who are living what they preach.

**B**EFORE the end there will be many simply conducted centers of light in the great cities. This calls for an army of trained men and women who are willing to sacrifice personal interests for the cause they hold dear. These men and women will follow the command of the Savior to feed the hungry and to heal the sick. Their homes will be in some rural place to which they can direct those who are ready to follow their instruction.

Ten or twenty years ago this type of missionary work might have been done more easily than it can be done today. But what was not done then under favorable circumstances must now be done in the face of difficulties. If we lacked faith to undertake this work when the way was comparatively easy, will men have the courage to do it when the times are harder?

**C**HRIStIANS have this thought to consider: God says the work will be done. If His people are not willing to do it, He will call in workers from the byways and the hedges. As in the days of Christ, if His people will not do it, the very stones will cry out. Have we reached the time when workers must be gathered together who have not had the training that comes with life in the church? Must the work be done by men like Cyrus the Persian, who had learned some phases of the truth, and had courage to do things that Israel shrank from undertaking?

How long is it safe for Christians to pursue their worldly occupations, trusting to hired servants to do their missionary work? Why bring people into an organization that stands for religious activity, and then leave them in the midst of surroundings that tend to kill spiritual life? What greater things must happen in the world to impress upon us the necessity of getting our brethren into rural districts and training them to help solve the great problems of feeding, and of caring for the sick and suffering?

We will be glad to correspond with any who realize that the time has come to leave their boats and nets. That is, those who are ready to give up any occupation that is not directly contributing to the work of the Lord, and want to train for active service, either in Southern rural districts, or in city work operated from a rural base.

### Health Studies

FIVE hours were devoted to the consideration of health topics at the recent camp-meeting held near Nashville. Instruction was given by Dr. Will Mason of the Murray (Ky.) Hospital, Elder George B. Starr, chaplain of Wabash Valley Sanitarium, Elders McElhanev and Hollister, presidents of the Southern Union and the Tennessee River Conferences, and Dr. Sutherland. People want to know how to keep well, and it was encouraging to see the interest of the congregation in such subjects as the cause and treatment of typhoid fever, tuberculosis, pellagra, constipation, indigestion, insomnia, Bright's disease, cancer, and other ailments.

Pain is not an enemy to be gotten rid of at any cost, as some seem to think, but a friend whose warning voice should be heeded and the cause searched out. Then, when the cause is discovered, the habit that produced the pain should be remedied.

A GOOD many people acknowledged that they are in the habit of taking medicine to kill the pain while they allow the cause of the trouble to remain. The instruction given showed the folly of using so-called headache cures, aspirin for rheumatism and neuritis, and other medicines resorted to for relief from suffering, and emphasized the importance of preventive measures and rational treatments.

Instead of using harmful drugs, it should be our ambition to keep up body resistance by proper eating and rational living. We should study to maintain health and a high degree of resistance. It is only as the resistance is low that disease germs cause

trouble. Typhoid fever and other preventable diseases are serious, but a more serious thing is the fact that one has been neglecting the laws of hygiene and right living to the extent that his body is a hot-bed for the growth of disease-forming germs.

Emphasis was laid on the fact that if we are to maintain a high degree of immunity to disease, the body must be properly nourished. This calls for foods that are properly cooked, and that, in the process of manufacture, are not deprived of vital elements such as mineral salts and vitamins.

To maintain health, however, something more than proper food is required. Worry eats away vitality like a canker. We must shun worry, fear, and discouragement, and both mental and physical overwork.

### Louisville Health Center

AT A RECENT meeting of the board of the Louisville cafeteria and treatment rooms, attended by the workers in charge, Elder Bryant, city Evangelist, and Dr. Sutherland and Mrs. Scott from Madison, arrangements were made to enlarge the cafeteria, for as patronage increases it is impossible to accommodate all who wish to come.

Many of the patrons are professional men and women, and patients sent there by their physicians. People say they like to come because the place is so clean. One patron was saying that every time she eats elsewhere, she is more than ever appreciative of the vegetarian cafeteria. Another patron, wishing to reduce in weight, was instructed to eat more fruit and bulky vegetables, and to limit herself to two meals per day. She expressed her appreciation of the instruction, as well as of the results of the diet. The patient of one of the nurses was given treatment in his home. Suggestions in regard to diet, the use of greens, cabbage, and other bulky foods as a cure for constipation, have been adopted by the entire family, and they are eating whole wheat bread purchased from the cafeteria.

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The Burroughs Adding Machine Company sent the cafeteria an adding machine for free use, and several men from the concern take their meals at the cafeteria. Arrangements were made at the board meeting for members of the Louisville unit to take charge of the campmeeting dining tent, with promise of the closest cooperation on the part of the city church and the conference by way of workers and equipment.

### Items of Interest

THE Home Makers' Section of the Middle Tennessee Farmers' Institute held at Columbia, Thursday, August 9-11, of which Mrs. Sutherland is president, had an unusually large attendance and a program that touched upon a number of vital subjects to rural workers. There were studies on foods, clothing, and hygiene; and a pageant illustrating appropriate clothing for the business woman, for the school girl, for church, and for evening wear. During the summer eight counties have had bread-making contests. Each girl had to bake at least eight batches of bread before being eligible to the contest. The winners spent one day at Columbia baking bread in the high school kitchen. This included yeast bread, biscuit, and corn bread, but light bread was stressed. Mrs. Sutherland reports that she finds the women of Tennessee interested in everything from citizenship and bee-keeping to clothes and kitchen.

MISS Mary Dale from the College of Medical Evangelists, Loma Linda, California, who has spent the summer at Madison, visited the Birmingham center and reports courage and good spirit on the part of the workers. The cafeteria which has been on a second floor, the best place that could be secured during war times, now plans to

move to a first-floor location. It is the hope to open treatment rooms, also. At the country base Mr. Goodner is building a fire-brick oven, capacity, one hundred loaves. Brother and Sister French and their daughter Miss Clara have recently joined this unit.

AMONG recent visitors at Madison was professor Frank Howe, dean of the agricultural college of Syracuse University who was teaching at Peabody College during the summer. Years ago he was intimately connected in educational work with several members of the Madison faculty and it was a pleasure to have him visit the School. He gave the family some very interesting instruction on practical educational topics.

SEVERAL years ago while Professor John C. Calfee was yet a member of the faculty of Berea College, Kentucky, he visited Madison and became interested in its methods of training teachers for rural districts of the South. Later, Professor Calfee became president of Asheville Normal and Collegiate Institute, Asheville, North Carolina. This institution conducts a large summer session for the training of teachers, and Professor Bralliar assisted in the science department, teaching field botany, farm biology, methods in the teaching of agriculture, and nature study.

MISSIONARY activities as a part of the Madison School program was the subject of the Sabbath afternoon faculty and student meeting. The institution is a training center for home and foreign missionaries. It teaches the science of self-support on the part of worker for the Master. Likewise, men and women during their student life should be missionaries, ready to help the needy physically, mentally or spiritually, as the case may demand, and ready to answer the calls that come from the community for such help. Learning to do by doing, applies to missionary activities as well as in the teaching of manual arts.

### A Suggestion or Two

THE Survey reaches me regularly, and as regularly I read it through before laying it down. I do not want to accept a thing without cost that interests me so much, so I am sending a small sum to assist in the publishing work of the school. May the Lord bless your work.

—A Western Friend

ENCLOSED are names of persons I know to be very much interested in your work. Will you kindly enter them on the Survey mailing list.

—A Northern Reader



# The Madison Survey

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Madison, Tennessee

VOL. III

AUGUST 31, 1921

No. 35

## Feed My People, A Call to Christian Farmers

THE inspirational side, the missionary phase, of farming has to a great degree been lost sight of by many who live on the soil and spend a portion of their time following the plow. When some farmers are converted their first thought is to sell the farm in order to get into the Lord's work. It may be that the Lord wants these farmers to look at the situation from another angle.

"He who taught Adam and Eve how to tend the garden, would instruct men today. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle."

HALT before you sell your farm. Does God want you to join the crowds in the cities? or, does He want you as a farmer to be aiding those thousands and tens of thousands that should be brought from the city to the country? That is a big question. There is a message for the Christian farmer. He has a real and a vital work to do at this very

time. The thing for the farmer to decide is whether he is willing for his farm to become a center of missionary work; whether he and his family, instead of working to make money, are ready to work for the Master.

### Work for Missionary Farmers

GOD would be glorified if men who have acquired an intelligent knowledge of agriculture, would come to this land, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, how to use the implements of agriculture. Who will be missionaries to do this work?

—*Instruction on Educational Work*

When a right decision has been reached on this question, then the farmer and his family are ready to think of the opportunities offered by the South. Here is a section in which land may be bought at a reasonable price. Here are opportunities for the develop-

ment of rural community work that will train the farmer's family for future work in more distant fields to which Christian farmers are already being called.

People are out of work in the cities and they must be provided for from the country. Starvation is facing some sections, and this condition will grow worse. It is a problem for the Christian farmer, similar to that which Joseph had to meet in Egypt when the world at large was turning there for its food. The vital thing is for the farmer to recognize that in his farming he has the broadest opportunities to work for the Lord.

"Many are unwilling to earn their bread by the sweat of their brow, and they refuse to till the soil. But the earth has blessings hidden in her depths for those who have courage and will and perseverance to gather her treasures. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

HERE is a type of royalty that the Lord is seeking for, farmer men and women whose lives are devoted to His work and whose farms are supporting a Christian school, or a sanitarium, or are the bases for city cafeterias and treatment rooms. A group of consecrated farmers can build up a center of activity that will shed the light of truth for miles in every direction. That center will stand for proper education of the children, for proper preparation of foods, for rational treatment of the sick, for wholesome, sanitary surroundings, for good literature. In fact it will be the place to which the sick turn for relief, and to which the well come for assistance in meeting life's problems.

Isaiah describes such a farm center in the fifty-eighth chapter. To the farmers who are thus following the instruction of the Lord comes the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

THIS type of work calls for a devotion no less than that required of the foreign missionary or of the minister. In fact, we are told that "it requires more grace, more stern discipline of character, to work for God in the capacity of a 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."

Such work as this article suggests can best be carried forward by a group of families who are willing to unite on a self-supporting basis. This calls for close cooperation, and it is this spirit of cooperation, this willingness to sacrifice personal interests for the sake of the cause that is being built up, that most farmers and their families need to study and cultivate. Madison affords students of the farmer class, as well as others, the chance to test out their ability to cooperate. Along with the problem of self-support for work in the South goes that other great problem of

cooperation which most of us need.

IT MAY be interesting to recall that India with its famine-stricken thousands is sending up a call for Christian farmers who will help produce from neglected land the food that will save life. It is calling for teaching farmers

who will conduct schools of agriculture along with the gospel of the soon coming Savior. And who can meet this call better than the Christian farmers who have learned these lessons on Southern soil? There is a field of activity ahead of this work of which we have little dreamed. For that reason the man who has skill as a tiller of the soil, and in whose heart burns the love of the Lord, has wonderful opportunities ahead of him. And he does not have to forsake the work to which he has been trained, and in which his largest experience lies, in order to play his part in the closing work in the world.

### The Call for Carpenters

THE need of carpenters to assist in the building program of the Madison School was laid before the readers of the SURVEY four weeks ago, and a number of responses

#### The Agricultural School

SCHOOLS should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivation of land will bring its return.

—Instruction on Educational Work

have been received. Yesterday, two stalwart men joined the family, both of them qualified to lend a hand in the erection of buildings. More than that, these men have taken the medical evangelistic course at Loma Linda, and they have come South for the purpose of starting a new rural center for school and medical work, or to join some center already under headway but which needs additional workers. This is the type of carpenters that we are calling for, men who after a brief stay at the School are ready to settle in some needy community to carry forward self-supporting missionary work.

Twenty people called at Madison in one day to make arrangements to enter school this fall. Some of these are too young to enter Madison, and yet they are anxious for an education that will fit them for service in the Lord's work. But they must have an opportunity to make at least a part of their expenses while in school. More and more we are facing the proposition of finding schools in which students can work to pay expenses. Where can they have this chance for an education? If they do not have it, these young people are in danger of drifting into the world, and are lost to this cause. What greater work can be done than to establish schools on such a basis that the students can find remunerative work while in training?

Such schools must be on the farm; they must be conducted by teachers who are willing to throw their lives into the work, wage or no wage. Thousands of Adventists have been looking for a job. They have been waiting for some conference to set them to work. But the Lord bids them go to work without further waiting. Laymen as well as professional workers will have an active part in the closing work, and multitudes must go at their own charges. It is for such work that Madison trains.

Madison cannot take the younger class of students. It wants men and women who, after a comparatively brief training, are ready

to conduct a work in some other rural section. And this call for carpenters is that Madison may have more room for the students who are applying for admission. More trained workers means more rural centers where others are to be educated. So, if this comes to the attention of carpenters who want to spend a little time in the training school at Madison before taking up self-supporting missionary work somewhere else, they are the ones we want to hear from.

### A Call for Workers

PEOPLE living at a distance may not realize the number of calls that come for trained workers, and the diversity of talent that is required to fill these calls. If they did realize this, more people possessing the ability that is needed in this field would be offering themselves for training. From a letter on the desk the following data is taken. This request for teachers is a type of numerous calls. A brother writes:

When we run against a hard problem, instinctively we turn to Madison. We have forty acres of land upon which we want to build a self-supporting school, one in which we can have a number of industries. We have had just an ordinary school the past two years, taught by young girls who know practically nothing of the principles of self-supporting work. When school closes, the teacher is gone, and, you see we get nowhere. We want teachers who are true to the message, who understand the system of self-supporting schools, and who will stay by the work.

The Lord anticipated present world conditions and years ago prepared for the training of workers to meet the situation. By the Spirit of prophecy Madison is called "a training school for home and foreign missionary teachers", and concerning its work we are told:

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,

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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.

### Education on Diet Questions

IT IS the purpose of the vegetarian cafeterias to educate as well as to feed. As one means to this end the Nashville cafeteria has cards on the tables which give in brief and attractive form different dietetic principles. As an illustration, we find the following which give reasons for the use of lemon acid instead of vinegar:

**Vinegar may often be injurious**  
owing to the mineral acid contained in it.  
**Fruit acids are not injurious.**

It is much more healthful to use lemon juice instead of vinegar in making salads.

Dr. Lorland, of Carlsbad  
in

"Health Through Rational Diet"

Illustrated with a  
cabbage head,  
basis for salad, and  
lemons for the  
salad dressing

The diner turns the card to find the subject continued on the other side, which reads:

**Experimenters demonstrate**  
that acetic acid (vinegar) is a poison  
and produces in the liver  
changes identical with those produced by gin.

A teaspoon of vinegar is sufficient to  
destroy the starch digestion of an ordinary meal.

Lemon juice is  
a wholesome substitute  
for vinegar.—Kellogg

Pictures of  
lemons ready  
for use

### Medical Missionaries Needed

WE TELL of the need of teachers, for it is true that many more rural schools should be in operation; we are calling for farmers, for trained farmers must form the backbone of all self-supporting missionary work; but there is likewise a crying need of medical workers. During the summer Madi-

son had the assistance of Miss Blanche Noble and Miss Mary Dale, who are both members of medical classes at the College of Medical Evangelists. They are deeply interested in the South and return to their work with this field in view. Miss Marguerite Coffin, member of the Madison faculty, accompanied them. Mr. and Mrs. John Brownsberger and Sidney Brownsberger started for Loma Linda by auto about the first of August, the gentlemen of the company having medical work in view. Madison is willing to sacrifice members of its working force for the time being hoping to see them return better prepared for wider service in Southern self-supporting missionary activities.

### The World Depends Upon the Farmer

THE relation of the farmer to the world in general, and the dependence of all others upon the farmer, was the theme of a talk given recently by Mr. W. J. Bryan. He is quoted as saying some things that the Christian farmer as well as others may well remember. For instance:

"Food is the first necessity, and the farmer can feed himself. He can raise all that he and his family need, but if he raises no more than he needs the rest of the people will starve. . . . The farmer can raise the material necessary to clothe himself and family, but if he raises no more the rest of the world will go naked. . . . The farmer can, if necessary, raise his own fuel."

And then he asks, What will become of the packers, of the manufactures, the wholesalers and the retailers, the clerks, the railroads, banks, and all the other industrial centers, if the farmer fails to raise food for the world? And the answer is, "They will go to work with their hands and wring a living from Mother Earth. That is the last resort as it was the first."

### Helping in Two Ways

I ENJOY every copy of the Survey. I am sending the names of a number of people for the mailing list that I feel sure will be interested in your work. With the names I am sending a donation for the publishing fund."

Some may not realize that the little sheet is sent subscription free. The School appreciates any assistance readers feel that they can give in meeting the expense of publishing. This is a word of thanks to those who are helping to bear the burden. Feel free, also, to send names for the mailing list.

# The Madison Survey

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## Pellagra the Result of Wrong Living

CONSIDERABLE attention has been given recently to the subject of pellagra. We do not care to discuss present conditions in the South with reference to pellagra, nor do we attempt to decide whether the South

has more of the disease than other sections of the country.

We are compelled to recognize the fact that the disease attacks individuals who for some time, have been living on an impoverished diet and whose vital resistance in consequence has become lowered.

The disease does not affect people who are properly nourished.

It is quite probable that physicians in the South are more alert to the disease and recognize it more readily than many physicians in other sections of the country. It is easy to misinterpret pellagra symptoms, and to diagnose a case as one of extreme nervousness or as some gastro-intestinal disorder. Undoubtedly, many people living in cities are suffering from pellagra whose cases have been otherwise diagnosed. Sufferers from this disease group themselves in two classes.

THERE is the country dweller who confines himself to one or two crops instead of following the method of diversified farming. The one-crop farmer is obliged to feed his family from the grocery, and when prices

for his one crop are low it naturally follows that the family rations are limited.

There are few green vegetables on the table and very little fruit. The diet consists largely of starches and denatured bread stuffs, of cane sugar product—such as granulated sugar and syrups—

and of fats. There is a decided lack of mineral elements and vitamins.

The second class of pellagra patients live in the city and obtain practically all their food from the market, and much of it is from tin cans, foods that are highly processed or denatured. This diet starves the cells of the body, and especially the nervous system which is the health regulator of the body.

GOD made this earth to be man's home. It was His plan for every family to own a farm and to raise the principle part of its diet from the soil. But that idea has been

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### Lessons the School Should Teach

PATIENT, painstaking effort needs to be made for the encouraging and uplifting of surrounding communities, and for their education in industrial and sanitary lines. The school and all its surroundings should be object-lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement may take the place of coarseness, uncleanness, disorder, ignorance, and sin.

—The Avondale School Farm

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lost sight of even by many who are living on the soil. Too many farmers spend their energy on what is known as "a money crop". This is exchanged for food of a quality inferior to what it is their privilege to raise in their own gardens. Such country people have lost the vision, and are in little better condition than the unfortunate city dwellers.

Those who live in the city have to depend for their food largely upon articles that have been transported long distances or that have been preserved for a long time. City life has made necessary processes of manufacture and preservation that largely rob foods of the life giving elements. Men are awaking to the fact that the Lord has other plans for families than the present artificial life in the city.

MUCH can be done for cases of pellagra, but cure is dependent upon proper feeding. In this disease, as in all others, prevention is even greater than the cure. And the vital step toward the

prevention of pellagra is in the back to the land call. Come back to the farm. Be willing to till the soil with hope and courage, and learn to prepare the food that the soil produces in a wholesome, appetizing way. There is health in such living.

AS A starvation diet prepares the body for pellagra, so a meager, devitalized system of education causes a corresponding disease of soul and mind. Men recognize this, and are beginning to advocate a more complete curriculum for our schools. There are being added such subjects as agriculture and domestic science. People are calling for something besides the old type of education, that education given either in a city school, or in a school modeled in methods after the city school and having city standards.

EVERY school should be located on a farm, and every school should be teaching, by example, how to raise what is eaten and how to properly prepare food for the table. When fathers and mothers, and professional men, including the ministers, the doctors, and the statesmen, are trained to love God's plan for family life on the soil, there will be a new kind of missionary work going forward in this world.

The world is suffering today because so-called religion has divorced spiritual things from the practical duties of life. Speaking in terms of physical food, in our religion we have been willing to live on the white flour loaf, discarding the elements found in the whole grain. Physically, that diet brings

disease; spiritually that diet brings decay. We deplore the prevalence of pellagra in the body while almost unaware of the spiritual decay that results from the "denatured" system of education.

#### Where Workers are to be Trained

NEVER can the proper education be given to the youth unless they are separated a wide distance from the cities. The customs and the practices in the cities unfit the minds of the youth for the entrance of truth.

—*Instruction on the Educational Work*

The message that sounds the call from the cities to the soil should be given from the pulpit, through the press, and in our schools. It should be practiced by layman and preacher, and our literature should teem with it. This is a preventive measure of future trouble that should be administered by every believer in the message for today.

As a people we have had clear light on the subject of diet, and if we live true to the teachings we will not have pellagra. This is a terrible scourge in the land, and we ought to be prepared to teach our neighbors how to live above the disease. This is one mission of our schools. Never have we faced greater need of rural schools, true to the name. There should be city centers operated from a rural base that will teach the prin-

ciples of right living, and schools on the land training workers to give this message.

### Christian Education or Evolution

IT WAS the family's pleasure to have a visit on Friday and Sabbath with Professor W. E. A. Aul, his wife and daughter, of College View, Nebraska, who were on their way home after an extended trip that took them as far south as Miama, Florida. Thirty years ago Professor Aul was principal of the preparatory department of Battle Creek College, and later a teacher of mathematics in the College. He is now engaged in educational work in Lincoln. He has long been interested in Madison, but this was his first visit.

Professor Aul spoke at the Sabbath morning service and again to the young people in the afternoon. The value of Christian education was stressed, as opposed to the worldly system which is based largely on the theories of evolution. The worldly mind attempts to account in a human way for the wonders of creation. It doubts the power of the Lord. In olden times this doubt was called heathenism. Today, it is spoken of as the theory of evolution, but it is heathenism just the same.

While Seventh-day Adventists repudiate the theory of evolution, they are in danger of doubting the power of God in their own lives, to enable them to carry forward the work He has commanded them to do. What is this but a form of evolution? To illustrate: The Lord commanded the children of Israel to go into the promised land. The ten spies said it could not be done. They doubted the power of God to do that hard thing for them. They had the same attitude toward the Lord as have the evolutionists. Today, we are told to establish centers of light, schools in rural sections, rural bases for city work, and to do other things that require faith in the promises of God. If we falter, what are we, evolutionists, or the old time heathen?

### Equally Good for all Climes

THE SECRETARY of one of the home missionary departments expresses his views concerning the rural work of the South in the following way:

I am convinced that Madison and its co-workers in the Southland are following in its simplicity God's program for the rural work. I wish that a work of a similar nature were being carried on more extensively in the North. In my mind there is no doubt that much good can be accomplished by reaching large rural communities with the message through this means.

The slogan adopted by your rural workers at a conference held some months ago, suggesting a rural center for every county of the South, made quite an impression on my mind. In my visits to various churches I have had occasion to refer to this objective adopted by the Southern workers, and I have observed a real response on the part of our people. I sincerely trust that the Lord will abundantly bless your every effort.

### News in Brief

THE many friends of Mr. and Mrs. John Brownsberger and Sidney will be glad to hear that they reached Loma Linda, California, on August 21. They made the trip in a Ford car, had no accidents, and the expense of the trip was much less than they anticipated. On the eve of beginning a new work they write:

It seems strange to be so far from Madison, but we want the next few years to be a period of training that will prepare us for more efficient service in the work we love and to which you at Madison are giving your lives. We hope to prove true to the training we received there, and to the vision we have in mind.

CAPTAIN and Mrs. Van Voorhis of Tulsa, Oklahoma, and their company who are visiting at Madison, spent one day last week at Fountain Head School and Rural Retreat. They are interested in cafeterias and treatment rooms conducted from a country base, and while in the South plan to see the strictly rural work and the rural-city work as

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it is carried on in various centers. They look forward to seeing a similar work opened in their home state.

**W**HEN some trouble was being experienced in setting the boilers for the sanitarium and the new assembly hall, the work having been undertaken by mechanics from the city, it seemed quite providential for skilled bricklayers to arrive at Madison. They came for the purpose of looking over this type of work, and remained to install the boilers. These men are Brethern Cecil Laughlin and E. J. Crawford, formerly of Loma Linda, California, who are now on a tour of investigation through the South, planning to locate as self-supporting workers.

**U**NTIL recently, shoe repair work at Madison has been done by some student who used his skill as a means of making money. A little shop has now been equipped by the School, and repair work will be done on the same basis as other work about the place, students reaping the benefit as the charge now covers only actual cost. Brother Clarence Boyett has charge of the new department.

**O**NE becomes accustomed to the system of cooperative work at Madison as carried forward on the farm which has its regularly assigned men, or in the erection of buildings by a crew of men who are on the job day after day. But the real spirit of cooperation is put to the test when canning time comes. Then, all departments contribute their share of help, and the work is pushed with vigor to save orchard or garden crops. The

cannery has been headquarters for considerable activity the past week for there were greens, snap beans, and tomatoes to can. It is an inspiring sight to see fifty or sixty men and women at work preparing vegetables on the big screened porch of the food factory, and others within completing the process.

**S**TREETCAR conductors need not always remain on street cars. As with others, they may hear the call to the land and seek a more normal method of living. A man who drove a street car in the West for twenty years is now a member of the building crew at Madison. He and his wife are interested in Southern self-supporting missionary activities, and they came to see for themselves, and after seeing, they decided to stay for further preparation.

**M**ADISON'S program permits the children to see and hear many things pertaining to the system of student self-government and cooperative methods of work, that children in other places know little or nothing about. It is no uncommon thing for the little ones on the place to play "Union Meeting", or "Cooperative Band Meeting", carrying forward the work according to the laws of parliamentary practice, as they have seen their elders conduct a business meeting.

Two children were talking about cooperation the other day. "What does cooperation mean?" asked Mother.

"Cooperation," said five-year-old Tim, "means working together in peace."

"Well, what do you mean by self-support?" asked Mother of her eight-year-old daughter.

"Self-support means earning your living," said the little girl.

"No, it don't," said Tim. "Self-support means moving out of the city onto a farm, and raising what you eat."

### Friends that Help

"The Survey is a real delight, fresh and inspiring," writes a reader.

"Since moving to my present field of labor, I have not received the little paper published in the interest of the Madison Work. I miss the newsy little sheet. Please re-enter my name."

Another shows his interest by sending the names of thirty or more friends for the mailing list. Have you done your part in this respect? The publishers are happy to enter names, and, likewise, they appreciate your assistance in the way of donations to the publishing fund.



# The Madison Survey

Published by  
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VOL. III

SEPTEMBER 14, 1921

No. 37

## Self-government and Self-support

THE object of education is to make men think. True education makes them think and act right; Christian education, which is the true education, makes the student think and act like Christ. His life was spent in doing good, doing for others, relieving the necessities of those in need of help. In fact, the only way men can do good is by helping their fellowmen. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the Master.

In these days of national struggles men are interested in self-government, and it is logical that if men are to be self-governing in life following school days, they should learn to be self-governing during school life. In democratic America the schools most certainly should be democratic in spirit, and the boys and girls in the schoolroom should learn the great lessons of self-government.

ANOTHER vital problem of the world is that of self-maintenance. Educators are coming to see that they can do their country no greater favor than, along with other train-

ing, to turn out a body of students capable of maintaining themselves by honest toil. Antioch College, in the state of Ohio, is reported to have adopted, through its progressive president, Mr. Arthur E. Morgan, what is known

as the "Antioch Plan," some points in which are especially interesting to Madison students. For instance, the Antioch plan aims

1. At approximate self-support for the student by a division of time between school and organized industry.

2. The securing of a more rounded development through

alternation of study and experience.

To develop this "Antioch Plan" of student self-support the College has transported a number of manufacturing concerns, shops, and business houses, from the city to the college campus.

FOR seventeen years Madison has been carrying forward school work on a large farm, believing that in the problem of student self-support, agriculture is a basic industry. Believing, further, that for agriculture to be of real benefit to students they should be in daily touch with the conduct of

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### Student Self-Support

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. They have obtained a valuable education for usefulness in missionary fields.

—*Appeal for the Madison School*

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the farm. They cannot be studying merely about the farm and farm crops; they must have their own hands in the soil and should raise the foods they eat.

As Madison has grown, the institution has added to its industries, until at the present time the School is a concern including some manufacturing enterprises, a number of shops, and various businesses. The operation of these activities is in the hands of the faculty and student body. Madison is a business concern with one advantage over Antioch: It grew up with its business on the campus. It did not find it necessary in the years of maturity to go to the city and bring shops and business concerns to the school. When there are buildings to erect, the students work with teachers in the building crew. Building is a part of the student's education, as well as his means of support during school life. The same principle follows in all departments of the institution.

THE second item in the "Antioch Plan" is likewise appealing to Madison students. According to Madison's educational system, daily work of a practical nature is necessary to the full development of man or woman. In order to make remunerative work possible, and a part of student education, the Madison program permits students to divide the time of each day between manual work and classroom activities. For work to be remunerative to the institution and to the student, also, there must be unbroken time for work, as well as a block of undisturbed time for class work. Madison students divide each day, giving half to the industrial departments and having half for study and recitation. It was in the development of a workable program for coordinating work and study that Madison adopted what is known as its "one-study-plan," an intensive method of mental discipline comparable to intensive methods of agriculture.

The plan does produce results. Mature students are accepted into the School with the understanding that they will be fur-

nished work whereby to make school expenses, provided they remain a year or more in the institution. And the all-round training which this plan affords is preparing men and women for self-supporting missionary work in fields to which they may be called.

Antioch College, concerning which we have quoted, was largely developed by Horace Mann, father of the public school system of this country. On the 15th of September, 1852, Mr. Mann was nominated for Governor of Massachusetts, but he chose to accept a call to the presidency of Antioch College, which came to him on the same day. Under Mr. Mann's leadership the college advocated student self-government, student self-support, and many of the principles of what we term health-reform. After nearly seventy years of varying experience along these lines, it is most interesting to find Antioch College taking decided steps to strengthen these features of student self-support and practical education. These principles of education were made known to the Eden school, they have been repeated in every era of the world's history, and they are the principles that will see the work in this world carried to completion.

### The Annual Gathering

CONVENTION time is approaching. The date is the week-end, October seven to nine, and the place of meeting is the Madison School. If you are a reader of "Men of the Mountains," you have in mind the author's description of the annual home-coming in the early days. As an introduction he says:

We would invite you to attend with us a typical convention. Let us arrive the night before its opening, for promptness is a virtue highly prized, and there are material reasons besides why it is better to be early than late. If you go with us, you will walk the two and a half miles from the station to the school, but the road is macadam, and so, stowing our grips in the vehicle where the most delicate ride, we cheerfully follow this

"Men of the Mountains", by A. W. Spalding. Southern Publishing Association, Nashville, Tennessee.

road through the garden spot of Tennessee until, at the rise of the fourth or fifth long hill, we reach the sign that says, "Rural Sanitarium," and turn to the left on the new stone road of the school.

Shortly, topping the crest of the ridge, which the water tank marks as the highest point on the farm, we pause to behold the panorama spread out before us. Just beyond us, scarcely below, stretches the long campus, from the old farm house up to the Rural Sanitarium, a road bordered on each side by cottages little and big—the little for homes, the big for public uses. Cool and inviting it lies in the luxuriance of its bluegrass sward, under the shade of the mighty old oaks and locusts.

Sleep is sweet in the dewy nights of bluegrass Tennessee, and unless you are a light sleeper, it is not likely that you hear, late at night or early in the morning, the rumbling of the wagons that come in from Goodlettsville and Fountain Head and Portland, or even, perhaps, from Bon Aqua and Lawrenceburg, bringing the teachers and farmers who spent their last moments of light in the corn field or in the canning factory or the mill, and took the dark hours for their de luxe traveling to the scene of the convention.

Since these words were written the work has extended into more distant regions and the number of workers has increased; it has become more and more difficult for families as a whole to attend, but it is now the custom for each unit, or center, to send representatives, and these carry back to the waiting ones at home a report of progress and plans for the future. Others besides the immediate workers in rural and city units attend these conventions for there are, scattered through the country, men and women who have watched the growth of this work in the South, and who have perchance aided it with their means, who take this opportunity for personal introduction to the work and workers.

Already people are planning to attend the coming conference. Some at a distance have written of their desire to be here. Because of crowded conditions all are asked to correspond before coming. More workers are needed in the field of our activity, and

the conference is one means of boosting Southern self-supporting missionary activities. The meeting will be all too short to cover the topics which seem important to those who are filling a place in school, or treatment rooms, or cafeteria. Plans will be studied for furthering this work and you will be welcome. But please write a few days in advance.

### Spending for Necessities or Luxuries

**M**ANY touching appeals to enter school come from students who say that their education must cease unless they are given an opportunity to earn their way while in training. To mature students who, after a comparatively short training, are prepared to carry forward the type of education which Madison stresses, this institution's doors are open, but only mature students can be accommodated here, and only those are admitted who want the particular type of work Madison offers. What can be done for that army of students who are seeking an education, and who, meantime, must earn at least a portion of their expenses?

Dr. Claxton, while national commissioner of education, made frequent appeals for stronger support for the schools of the country. It is estimated that in 1920 Massachusetts spent approximately \$47,000,000 for education, and \$800,000,000 for luxuries. Chewing gum, cigarettes, cigars, paints and powders, are among the luxuries counted in these figures.

Adventists may claim freedom from most of these extravagances, but it is a question whether as yet we have learned to restrict our purchases in accordance with these times, and the need of money for the education of workers. Ways are being pointed out whereby families who own farms may make their country homes centers of educational work, the rural base for a city work, or otherwise contribute means and ability to the education of workers.

It is proper to encourage the establishment of schools that afford students an op-

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portunity to work while they are in training. We are told to do this, and one way to multiply the number of such schools is given in the following words:

When the Lord favors any of His servants with worldly advantages, it is that they may use those advantages for the benefit of others: *We are to learn to be content with simple food and clothing*, that we may save much means to invest in the work of the gospel.

More and more, men are coming to see that they cannot discharge their duty to God by the payment of a fee for missionary work that is done by other people. God wants men and women themselves, as well as their means. When men of means are willing to give themselves and their property, cooperating with others who are like-minded in the development of educational centers, rural schools, rural sanitariums, rural bases for city cafeterias, and similar enterprises carried forward for the betterment of humanity, a great impetus will be given to the progress of gospel work.

### Items of News

**L**AST Sabbath the family had an unusual treat given them by Brother R. L. Pierce, manager of the Southern Publishing Association of Nashville, who returned recently from a visit in South America. He told of the growth of educational and publishing work and of the openings for additional workers. Brother W. C. Wallace of the publishing house force and his wife have recently sailed for Buenos Aires to connect with the publishing work there, and Brother and Sister R. C. Gray, also from the Nashville publishing company, plan to join the

work in Brazil this fall. The lecture reminds us of the needs of the farther South, and that the training self-supporting teachers and medical missionaries are now getting in the home land may be the very preparation needed to make them efficient workers in more distant places a little later.

**M**ISS Dixie Whidden will assist Mrs. Walen and Mrs. Ard in teaching at the Chestnut Hill School, near Fountain Head, Tennessee, and recently Mr. S. A. Law, a trained nurse who spent some weeks at Madison, has decided to connect with the same company.

**P**LANS for the fall harvest ingathering campaign were begun last Sabbath by Brother H. B. Thomas, home missionary secretary, who devoted a few minutes to this subject before the lecture on South America.

**M**EMBERS of the junior classes in the Sabbath school spent Wednesday in the grove in South Park, and had the joy of an out-of-door dinner and games in the open.

**O**NE of the early centers for rural work, known as Mountain Pine School, is located on Sand Mountain in the northern part of Alabama. The little company who started the work ten years ago consisted of Brother and Sister Lucian Scott and Mrs. Scott's mother, Sister Martha Fuller. They have been faithful to this enterprise, and have seen it increase in influence year by year. Sister Fuller called on Madison friends this week as she was on the way home from a visit in Minnesota. School work on the mountain begins in a few days.

**T**HE young people are pleased to have Professor Brailliar's assistance in the study of plants. A class in nature study has been organized, and each member is to become acquainted with one hundred plants not already known to him.

**W**E HAVE about fifty people on the place now, and the great question is what to do with those who wish to come in at the opening of the school year, as our rooming capacity is about taken up now," writes Professor E. C. Waller of Pisgah Industrial Institute, Candler, North Carolina.

### Appreciated

"I love the Survey and what it represents. I am showing my appreciation by the enclosed check. It is a small donation to the publishing fund," writes a Minnesota reader.

# The Madison Survey

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## A Larger School Building for the Growing Family

A FAMILY meeting was held recently to consider plans for building the new assembly hall. The school is outgrowing present quarters, and by the first of January it is hoped to have a new building giving more class rooms and a larger chapel.

Many of the buildings at Madison are the gift of interested friends. The new assembly hall is likewise the gift of a friend of Southern self-supporting missionary enterprises. Students now entering Madison sometimes find it hard to realize the early struggles of the institution, and the spirit of economy and self-sacrifice necessary to develop the work. In those days some member of the faculty found it necessary to spend considerable time in the field visiting friends in the interest of the school. Instruction was given that if we would sit with people at their own fireside and tell them the story of the founding of the school, the Spirit of God would move upon their hearts to assist with

their means. Often the promise was fulfilled.

In the present case, instead of going out for means with which to build, the money came to us. The school has made a steady growth. This gives friends confidence to assist as the demand for larger quarters becomes apparent.

THE problem now facing us is the erection of the building. Madison gives work to students, enabling them to make school expenses. On this policy it is not justice to hire outside help that demands a wage the institution cannot pay its laboring students. The new assembly hall must be put up with student help, under the direction of Brother Wallace who is heading the crew. This is the understanding of the donor of the money.

### The Reward of Faith

GREATER faith in the onward progress of His cause in the earth,—this is the great need of the church today. Let none waste time in deploring the scantiness of their visible resources. The outward appearance may be unpromising; but energy and trust in God will develop resources. When the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable result 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.

—*Captivity and Restoration of Israel*

A live interest was manifested by all members of the family when this problem was under discussion, and everybody talked courage. The crowd was made up of Calebs and

Joshuas, and there seemed to be none of the "pessimistic ten" in the room.

**EVERYBODY** knows that with all the other work of the place this is a big undertaking, but there is a mind to work. Women offered to perform some of the duties now carried by men, that more men may be released for the building. Some agreed to write carpenter friends who may be willing to spend three months with the Madison family, helping as builders, and at the same time becoming somewhat acquainted with Southern self-supporting missionary enterprises. These carpenters can show their love for this work by helping to boost the building program between October 1 and the first of the new year. For the further benefit of these builders, class work will be conducted, after work hours, in the history of Christian education and principles underlying this type of missionary work.

Twelve years ago Sister Josephine Gotzian gave the money for Gotzian Hall, which ever since has been the main school building on the campus. When the new chapel is occupied, Gotzian Hall is to be used for the textile industries which to the present have had no headquarters. This will be a blessing toward which we have looked for a number of years.

The school will be crowded this fall, for many are asking admission. Dormer windows will be put in the assembly hall roof, and the upper room will be utilized for the overflow. The building should be occupied by the first of January. We are asking readers, and friends of this educational work, to pray for its success, and that we may have wisdom to meet the growing needs of the institution.

### The Prevention of Colds

**WE ARE** approaching the season when colds are frequent. How can they be prevented? Generally speaking, the climate cannot be blamed for the colds, nor are they the result of a change in the weather. Peo-

ple contract a cold as the result of lowered vital resistance, so the first preventive measure is to keep up the general tone of the body.

Colds are contagious. One is apt to come in contact with the cold-producing germ at any turn in life. It reminds one of the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday, as described by the Psalmist. Nevertheless, it is possible to keep out of its clutches, and that by very simple methods. These methods of cold-prevention should be familiar to all, and should be the subject of much study.

**SHALLOW** breathing is one great cause of colds. Poisons remain in the body because of insufficient oxygen to burn them up. This lays a burden on the body that lowers resistance, and there follows a cold. Study to enlarge the lung capacity, and to make full use of the lungs God has given you.

The breathing of impure air in home or working quarters likewise lays the foundation for a cold. Sleep with open windows, ventilate the house, and get all the exercise possible in the open. The sun's rays contain healing qualities, and sunshine is a germ destroyer. Indoor life is a predisposing cause of colds, so live in fresh air.

**FAULTY** habits of eating may be the cause of colds. Build body resistance by eating a generous supply of greens, properly cooked. Eat vegetables, both raw and cooked. Eat fruit, and whole-grain preparations containing mineral salts and vitamins. Use nuts and good milk. Such foods properly prepared will build up the blood and make it difficult for cold germs to get a foothold.

The use to excess of fats, sugars, starches, and proteins, especially animal proteins, lays a burden of elimination on the system that may weaken resistance and open the door to colds.

Constipation is one of the most frequent predisposing causes of colds. Poisons entering the blood from sluggish bowels will

weaken the resisting elements in the blood, and a cold follows.

Drink plenty of pure water. There is a tendency in this age of genera' rush to drink too little. Body tissues should be bathed in pure water. Then keep the skin in a healthy condition by proper exercise, and by the use of a warm shampoo two or three times each week, and the tonic cold spray, or cold mitten friction, each morning. This cold sponge, or spray, arouses the white blood cells which constitute the police force of the body.

**I**T WAS once the custom of our mothers to gather herbs for use as medicine during the months of winter. A better plan is to eat the herbs of the garden, the green vegetables, in season, and preserved for table use during the cold season, and thus avoid the need of medicine of any sort.

Colds are often the forerunner of more serious troubles. Every cold shortens life. Many serious complications are apt to build on a cold. Repeated simple colds are followed by a chronic cold, and the chronic cold furnishes the necessary conditions for pneumonia, pleurisy and tuberculosis. These diseases may be called the end-products of the oft-repeated cold. One who lives with a cold may expect to end his days by one of these diseases.

**D**RESS in a manner adapted to the season and the weather. There should be an even distribution of clothing. Thinly clad lower extremities and bare shoulders cause a congestion of blood in the pelvis, abdomen, and chest. This is a disturbance of circulation, and perfect health depends upon perfect circulation.

Worry is another disturber of the circulation. It upsets the nervous system and the functions of all organs of the body, and so worry may be followed by a cold. "A merry heart doeth good like a medicine."

Make the weak points in your body the strong ones by proper regulation of habits. Avoid the winter cold by

- Proper eating
- Proper dressing
- Proper breathing
- Proper exercise in the open
- Proper attention to bowel movements
- By substituting faith in God for the worry habit.

## Treatment Room and Cafeteria Notes

**L**UKE records the history of a man who learned of the Savior and then wanted to follow Him in His ministry, but the Savior bade him return to his own home, and there show what great things had been done for him. Undoubtedly, the home town is the place for many, today, to begin their active work for the Master. This is the plan that appealed to a company of recent visitors at Madison. They looked well into the plans and methods of Southern self-supporting treatment rooms and city cafeterias, then returned to Oklahoma with a settled conviction to open similar centers in Tulsa.

Some time ago the ladies of the Tulsa church aroused considerable interest in health foods by a demonstration of breads, cakes made without soda and baking powder, vegetarian meats, and other healthfully prepared dishes. Captain Frank Van Voorhis was one of the men of the city to whom this type of food appealed, and he was one of the Madison visitors who has returned to Tulsa with the conviction that his home city should have a vegetarian cafeteria, and treatment rooms giving rational treatments. Mrs. Van Voorhis, Miss Mary Swagler, and Mr. Cecil Laughin are other pioneers in this effort. Mr. and Mrs. E. J. Crawford plan to connect with this center after spending a few months at Madison, and there are others interested in the enterprise who stand ready to help as soon as they are needed.

Let this good work go forward and serve to indicate the need of many trained workers for this type of missionary effort. People want to know how to maintain health through proper diet; others who are ailing are looking for rational methods of treatment. Already people are seeing that such centers can be started with small capital and with simple equipment, and we expect to see women volunteering, after getting the necessary training, to serve foods in their own homes, or to devote a portion of their homes to the care of the sick. A literal fulfillment of the command to bring the sick and the hungry to our homes may be looked for.

**A** YOUNG woman from a Southern city church took the treatment-room course at Madison last winter. She then returned to her home where, along with Bible lessons, she has been giving instruction in the care

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of the sick. A letter from a member of that church says:

"Since Sister M—— returned from your school she has given good instruction to the women of the church along the lines of hydrotherapy. What we now need is similar instruction for our men. What are we to do? Can you send us a man nurse to give this instruction? Or shall we send some member of the church to Madison for training, that he may return and instruct the rest of us? Let us know what the expense will be."

To such inquiries we reply that the calls for trained nurses, and dietitians as well, are so numerous that Madison cannot fill them all, and in cases such as this we advise the church to select its most promising member for the training, even though the church as a whole has to share in the expense. A large part of the expense consists of railroad fare, for at Madison, if other things are right, most students can make board and room by work. Arrangements must be made before coming to the school, applications must be filed with the Faculty, and before coming, the student must receive notification of his acceptance.

**D**OWN in Salvador, at Santa Ana, Brother and Sister W. W. Murray are doing their bit in the way of treating the sick. They have to meet the prejudice of people, some of whom feel that "a hot bath in the evening is little less than criminal," but Brother Murray writes, "The Lord has wonderfully blessed us, and neither I nor wife wish to halt or turn back. It is our desire to help many in this benighted land. We meet people here in our treatment rooms that otherwise we would never come in contact with." Of twenty-five people recently treated, none had ever before seen hydrotherapy treatments. One of these patients came seventeen times, and another, a woman, took

fifteen treatments. This little company of workers is struggling almost single handed in a foreign land, and there are things that friends in the home country might do to make their work easier. Information will be given, if you are interested and will address the SURVEY.

**P**LEASE send me a supply of the leaflet on whole wheat bread. I can use the one on constipation, also," writes a former student who is working in a large eastern city.

**T**HE little lady at the Sanitarium was about to return to her home with her husband, who was wonderfully improved as a result of a few week's treatment. We met her as she had cornered the dietitian and was asking for recipes of Sanitarium served foods. It is, "How do you make the whole wheat muffins? My husband is so fond of them. And the corn bread, how shall I make that? I must take some of the steamed wheat with me. Let me have several cans of that from the food factory."

**D**ON'T serve suppers!" said a man as he turned from one of the city cafeterias recently, "I passed six or seven hotels and restaurants to come here for a meal. What shall I do?" This indicates a real interest in a well served vegetarian dietary.

**M**R. LIDA SCOTT is spending a few days with the cafeteria workers of the Knoxville unit. This unit is appealing for more help.

**F**ROM another Oklahoma city comes an urgent call for trained workers to conduct treatment rooms, there being an equipment already on hand.

**A** LETTER from Dr. Emma Laird states that she, and Elder Laird, and Brother Joslin who went by auto from Madison to their former home in Paw Paw, Michigan, reached the end of their journey in safety, but they met with some hardships and delays along the way.

**A** CANVASSER visiting Madison recently stated that he sold over \$ 250.00 worth of books in thirty-five hours in territory adjoining one of the rural schools. This indicates the influence of the rural center on the book work. If many more were conducting similar centers, what would the harvest be?



# The Madison Survey

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## Why Get Out of the Cities

**F**LAMING headlines in a daily paper recently told of efforts being made to let city people know of the starving men in their midst, who were willing to work but could not find a job. So desperate was the situation that some of the unemployed stood upon the auctioneer's block, stripped to the waist, and waiting for a bid on their services. In this way money was raised to feed the hungry, many of whom are stalwart men ready and anxious to work, but there is no work to be found. Winter is coming on, and men's hearts are failing them for fear.

Men are volunteering for service in a foreign army at a pittance a day, rather than go longer without work. These things reveal a desperate situation, and one never before seen in this country. It is a situation that the wise statesman and social worker should be able to diagnose, and for which the cause should be determined, and a cure sought.

**W**HEN the Civil War closed, the soldiers were happy to return to the farm and

resume the work of food production that had been interrupted. But at the close of the World War, men who had been over seas, and men who had spent months in home camps, had so changed in mind and ideals

that they were not willing to return to the farm. They had been spoiled for agricultural life. It is a most serious thing when the manhood of a nation develops a dislike for the natural method of living.

Perhaps this is what should be expected after a struggle among nations, but it appears that

the situation was emphasized by some things that were not really a part of the struggle for freedom. A great effort was made to relieve the strain of service by methods from which we are now reaping the results. So great an effort was made to entertain, that after the war was over, soldiers continued to demand entertainment which only the city can afford. They were stocked with cigarettes, and otherwise educated, until they lost the spirit of manliness that seeks the wholesome methods of obtaining a livelihood. Their

### Get People Out of the Cities

**T**HE Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle . . . . God would be glorified if men who have acquired an intelligent knowledge of agriculture, would come to this land, and by precept and example, teach the people how to cultivate the soil. Men are wanted to educate others how to plow, how to use the implements of agriculture. Who will be missionaries to do this work?

—*Instruction on Educational Work*

ideals had been lowered; they had become soft and flabby. An influence had been exerted that is out of harmony with the true soldier spirit. The farm is too tame for these men; they must have the city with its attractions and its sins.

**I**T IS DIFFICULT for people living in the city to fully realize the deleterious effects of the surroundings. The miasma of the city undermines moral tone as surely as malaria destroys physical vigor. Read history. Each nation has passed through practically the same round. It has begun as an agricultural people; then it has built cities, and gradually it has been dragged to destruction by the desertion of the land and the increasing evil of the big centers. The cities become like Sodom and Gomorrah, full of pride, abundance of bread, gluttony, amusement, and opportunity for the practice of the worst vices.

The nation then awakes to the fact that its food production has been left to the inefficient, to a remnant that lacks power of initiative. The powerful of the country have gone to the city, and there the power is dissipated.

**H**ISTORY goes further, and shows that while these nations were going to their ruin, their leading religious men lived in the cities; their headquarters were in the cities, for the sake of convenience, as they put it. It was short-sighted policy. They should have been moral leaders in a reform that carries people out of the city. It was their privilege to follow the example of such leaders as Enoch, who lived in the country and went into the city in search of men, and Noah, Abraham, Moses, John the Baptist, and Jesus. All these men recognized the country as God's chosen place for the race.

Many educators of the world have put their institutions either in the city, or so close that they were under the influence of the city. If religious leaders are blind to these important principles in character building, they need not be surprised that public educators make the same mistake.

From the great financial, industrial, and commercial leaders nothing different need be expected, for their business depends upon close proximity to city centers. They are parasitic by nature, and grow best where there is social deterioration. It is in the atmosphere of breaking-down moral standards that the great labor and capital combines thrive. There is even a type of religious activity that thrives in this atmosphere; that type which depends for existence on the battle against open sin, rather than on the constructive policy of teaching men to live where God intends, and where the struggle against sin is less overwhelming.

**T**HERE would be no selling of the unemployed today had Christian people years ago acted upon the great principle that schools should be on the land, and that students should carry on various industries. This truth was put before the world in a forceful manner about the middle of the last century, by such men as Thomas Jefferson, Horace Mann, the founders of Oberlin college, and others. Seventh-day Adventists came into existence to carry to completion some of these educational principles which were thwarted in the lives of the men just named, and thwarted largely by the religious leaders of the day who could see no light in them.

**W**E BELIEVE most firmly that the proper place for educational institutions is on the farm. Of one such school it has been written:

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. . . . If many more in other schools were receiving a simi-

lar 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.

**WE ARE** facing conditions similar to those in the old Roman Empire preceding its overthrow. That nation began as an agricultural people, but in its latter days people flocked to the cities. By legislation, an attempt was made to put people back on the land, but legislation failed, because the people had lost their love for the soil. They wanted the circus and the gladiatorial combats.

Rome's downfall was slow in coming, because Rome was surrounded by nations that could contribute to her necessities. But there are no nations for us to spoil in order to feed our people. Unless we speedily learn the lesson, destruction will come upon us. We have been planted a free nation, a light to the world. When we lose out, there is no other to take our place. Then will be fulfilled the prophecy of the second of Daniel, that a Stone, cut from the mountain, "shall break in pieces and consume all these kingdoms, and it shall stand forever."

Are we doing our part to prepare for the crisis?

### Educating on Food Questions

**IT IS NOT** an infrequent occurrence for patrons of the Nashville cafeteria to comment on the table cards containing information on diet subjects. These cards have been prepared under the direction of Mrs. Scott, and deal with a variety of subjects put in neat and attractive form. So many requests have been made for these quotations that it has been decided to put them in print. Readers may obtain them by addressing Mrs. Lida Scott, Madison, Tennessee.

The following data on the protein of nuts is an example:

The complete protein is one which contains all the elements needed for making any of the many kinds of tissue found in the human body.

Complete proteins are found in the almond and a few other choice nuts. The peanut, together with its cousin the soy bean, contains protein of the very highest quality.

—Dr. J. H. Kellogg, in "Health Question Box"

To speak of nuts as "Meat Substitutes" reflects the prominence which has been given to meat, and the casual way in which nuts have been regarded for some generations.

It might be more logical to speak of meat as "Nut Substitutes" instead.

—H. C. Sherman in "Food Products"

The use of fresh vegetables for vitamins is taught in the following:

Fresh vegetables of all kinds aid bowel action and supply useful vitamins. The digestible raw vegetables are lettuce, cucumbers, celery, cabbage, green corn, tomatoes; turnips, if well chewed or scraped, are wholesome in the raw state, and for many persons the same may be said of carrots.

—Dr. J. H. Kellogg, in "Health Question Box"

If you use canned foods, remember that these cannot contain as much vitamins as the fresh varieties. So be sure to take something fresh every day.

Aside from their vitamin content, fruits and vegetables contain appreciable quantities of mineral matter, and are helpful as laxatives.

—B. Harrow, in "Vitamins"

### Rural Work Near Asheville

**THE** recent visit of Dr. Sutherland to Pisgah Industrial Institute and Asheville Agricultural School and Mountain Sanitarium called forth an interesting report concerning these thriving centers. Pisgah Institute is located about eight miles from Asheville. This school is just completing a fine little sanitarium building and its workers are all of good courage. This work has made a good impression in the community. Looking up the valley, one sees thirteen cottages and school buildings, for the housing of family and the activities of the place. Pisgah is an inspiration to other groups of self-supporting workers. It is a sample of the work that may be developed in many centers by groups of self-sacrificing men and women who are willing to cooperate in carrying out the instruction of the Lord.

About fourteen miles from the city of Asheville, and in another direction, is the Asheville Agricultural School and Mountain Sanitarium. New buildings are in evidence here. As one stands in the open rectangle made by cottages and the sanitarium, he has a wonderful view of a mountain cove harboring a splendid rural work, and backed by the everlasting hills of North Carolina. The sanitarium is full of patients, and in the little school house are gathered thirty-five children from the neighborhood.

Each day the city workers from this rural center make the trip to Asheville and back

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to carry on the work of the cafeteria and treatment rooms. At the cafeteria, Dr. Sutherland met a fine class of men and women who express the most kindly feelings toward a people who provide them with food conducive to good health. In the treatment rooms he found a judge and a number of business men. The treatment rooms have a good patronage of both men and women. A trip to the rural base with these city workers, and a visit with the entire company later, impresses one with the value of this combined rural and city work. One sees the wisdom of the plan, for it helps keep the city workers from the contamination of continued city dwelling, and at the same time enables the rural workers to share in the problems that must arise in any city missionary activity.

This city work from a rural base, or "out-post center" as it has been called, is one way to bring down the mountains of difficulty to be met in city missionary work. It is likewise a means of leveling up the valleys of monotony, or drudgery, so often seen in farm work, and together making a highway for the people who are giving their lives to the spread of the gospel through self-supporting activities. In many, many places a similar work should be done.

### Items of News

THE annual community fair was held at the school house in the "Bend" on Thursday, and the Madison School family had a picnic dinner with its neighbors. It is estimated that the attendance exceeded four hundred. In spite of the drought, exhibits this year were better than last. Another striking feature was the strong community spirit and the evident feeling of good comradeship on the part of everybody.

The displays indicate that families of the community are canning much more fruit

than ever before, and that they are raising a much wider range of garden vegetables.

There was a splendid exhibit of needle work, especially on the part of the younger women of the community, and it is evident that families that formerly bought their children's clothing are now making this clothing, or it is being made by the children themselves.

THERE comes to us the sad news of the death in Chattanooga, of Brother W. W. Brown. He and his family have lived and worked near Rome, Georgia, for a number of years. Relating the story of his last days, Sister Brown says that when her husband found that the end was nearing, and that he could not spend his last hours in the community where he had lived, he wrote a letter to his neighbors, telling them how earnestly he had prayed for them, and how much he longed to meet them in the land beyond. The letter passed from hand to hand, and was read by one family after another. When the body was taken home for burial, an elderly minister of the community had the services in charge. They sang the songs he loved; the undertaker offered a beautiful prayer, the minister repeated a psalm, told of Brother Brown's work in the community, and then read his letter that many had read before. The church was packed. Tears ran down the old minister's face, and then he said, "Friends, I can add nothing to this. Follow what the dear brother has said, and we shall meet him."

"I could not help thinking," writes Sister Brown, "that after giving his life to them, he had preached his own funeral sermon. We are overwhelmed with kindness on the part of our neighbors."

This is a glimpse of the influence of a man and his wife who have been lost to selfish interests and have lived for their neighbors.

FROM Elder O. R. Staines, home missionary secretary of the Southern Union Conference comes the word, "I think every one at the Alabama campmeeting very much appreciated the excellent service of Brother and Sister Seibert of Madison in looking after the dining tent, and also Dr. Sutherland's medical instruction on the day he was with us."

OTHERS might enjoy the Survey. Send names for the mailing list. The paper is sent free, and in return some friends send donations occasionally to help forward the work of publication.

# The Madison Survey

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VOL. III

OCTOBER 5, 1921

No. 40

## Madison Needs More Room for Students

**S**EVENTEEN years ago the Madison School opened its doors to students seeking preparation for a life of service for the Master. It was the purpose of the institution to provide work to meet the expenses of an education for all who might apply for admission, and who had the mind to work. To this plan the School has adhered.

It was a very simple work in those early days; it was but a small company of students that gathered in the class rooms. These few were housed in cottages erected by the students and teachers, the money for material being the gift of friends who wanted in this way to aid worthy young people to obtain a Christian education.

**Y**EAR by year the numbers seeking the practical training offered at Madison have increased. Meanwhile, the industries of the place have multiplied. The stakes have needed strengthening a good many times, and the ropes have been lengthened from season to season, in order to accommodate the ever increasing number of applicants.

And always as the needs have been put before friends of this system of education,

they have responded with means for the erection of new cottages, or shops, or other facilities to make possible the activities of the institution.

**T**HIS fall the School faces the largest number of applicants in its history. Madison has been calling men and women to the South

to train as self-supporting missionaries for this and foreign fields. The message has been sounding for seventeen years, and now, with things ahead in the world such as men have

never before faced, people are coming to see that they must be more diligent in the work of the Lord, or they will lose their hold on things eternal.

As times grow hard and money is scarce, Christian men and women are heeding the call to enter God's great vineyard, like the eleventh hour gleaners of the parable—leaving the pay to the discretion of the Master. He will see that they receive their dues. This is the spirit of the self-supporting missionary worker. More and more we shall see Christians working for the Lord, and going forth at their own charges.

### What Madison Needs

**T**HIS season Madison faces an almost impossible program unless it can have help

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### Many Self-Supporting Workers

**T**HE 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."

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from its friends. People are knocking at its doors in numbers that cannot be accommodated unless more student rooms are provided. The Faculty has considered refusing admittance, but when hearts are converted, and men and women want training for a world-wide missionary effort, we hesitate to say to those who wish to enter,

**"YOU CANNOT COME"**

If it is merely a matter of providing room, should not the rooms be built? And do not the friends of Madison say, "Arise and build; your friends will stand by you with the means?" Dare we, at such a time as this, take any other view of the matter?

**T**HE money for a new school building and assembly hall has been provided, and a company of carpenters hope to have it ready for occupancy by the first of the new year. But for the incoming fall students there must be larger quarters. It is the plan to erect a simple structure for immediate necessities that will house the young men, enabling families to occupy the cottages that boys are now living in.

**A**LL buildings at Madison are of the simplest construction, but this plan contemplates a cheap frame building, a temporary house, to be utilized later for other purposes, but it will tide over the present needs better than tents or tent-houses, considering climate and other conditions.

#### ONE THOUSAND DOLLARS

Is the amount needed, and the work will be done by the students. It is to be put up quickly by the combined efforts of the family. Business men may say that it is not the time to raise money, and probably they are right in their opinion. But there was never a time when the demand for trained workers was greater; never a time when it meant more to Christians to have a part in the spread of the gospel message. We cannot say to those who want training, **WE HAVE NOT THE ROOM TO HOUSE YOU.**

We believe you will come to the rescue, and that the "Barracks for Boys" will soon be seen on the Madison campus. Your donations may be sent to Dr. E. A. Sutherland, Madison, Tennessee.

Some who want to help may not be able to send their donation at once. In that case, please write your desire to assist, and state a time when you will have the money. This pledge will be acceptable. It is a trying time for the Faculty and workers at the School, and for any assistance you may render, you have their deepest appreciation.

The time is short; we pray for an early response.

### Training Workers

**T**HERE is a difference between the work Madison is doing and the work of many other schools. It is Madison's mission to encourage families to settle in needy sections and there build up a school, a medical missionary work, and, if near enough to a city of sufficient size, to conduct city treatment rooms and vegetarian cafeterias from the rural base.

This type of work calls for men and women of maturity; for good and efficient farmers, financiers, mechanics, teachers, nurses, cooks, and others who can contribute to the success of a school center, which is in reality a business concern carried forward on an educational basis.

**P**EOPLE hesitate to begin a work of this sort without some training, and well they may, for it calls for a life differing from that of the ordinary Christian family. Several families are associated for the upbuilding of such an enterprise; therefore, it must be carried forward on a business basis. The close association of families calls for the exercise of great tact and wisdom. It is a wonderful training, but it calls for an unusual amount of the grace of God, or there can be trouble.

All this indicates that the workers can profitably spend some time in training in an institution that is solving such problems.

#### The Call for Means

**E**VERY possible means should be devised to establish schools of the Madison order in various parts of the South; and those who lend 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.

—*An Appeal for the Madison School*

Then, there is the technical training for the teacher, the nurse, the carpenter, the cook, and others who carry responsibility in a self-supporting center. This training is offered at Madison.

**S**ELF-SUPPORTING work cannot be a success unless the workers have a mind to "stay by". It requires *long patience*. Some people think they have patience; the patience of the saints, but it is the *short* variety. There is a call for long patience in self-supporting work. The men and women who accept the responsibility should do so with the idea of remaining by the work. They, like farmers, are sowing seed. They must wait for that seed to germinate and grow. Some times they must be content to work for children, and not expect returns until those children are grown.

The "up again, on again, gone again," policy of Patrick does not apply here. Therefore, families entering this work are facing a proposition that should last them the remainder of life. They want training; it is well that they try out the manner of life at Madison before attempting the harder program of a work of their own.

**S**INCE all this is the case, it is Madison's place to furnish training for families. It means more to accommodate families than to furnish rooming facilities for single students only. It is more than a question of room; it is likewise a financial problem. This question Madison is wrestling with, and that is the reason the School can conscientiously ask aid of you who are interested in seeing this work go forward.

If Madison had only single students, it would not now be in such need of rooms, but it is inviting families to take the training. We are asking you to help us educate families to do a work that can be done only by families, because each center calls for the all-round work of every member of several associated families. Knowing these things, we feel that you will assist us to build that "Barracks for Boys." We are starting the work because of our faith in your willingness to assist.

### Should Madison Build More Cottages

**I**N THE YEAR nineteen hundred nine, the first conference of self-supporting Southern workers met at Madison. It was a group

of earnest men and women who were giving their lives to rural school work in needy sections. As they gathered in Gotzian Hall, then just completed, they listened with the keenest interest to the earnest words of Mrs. E. G. White, who had been instrumental in the location of the Madison School, and who had done everything possible to encourage the work and workers.

In these days, as we face difficulties in the form of crowded quarters, and lack of efficient workers to do all that the occasion requires, we reread the words spoken at that time; and while we are asking you to assist in the erection of quarters for incoming students, it seems that you, too, may want to read some of the encouraging words spoken at that time. We ask a careful perusal of the following paragraphs from the leaflet entitled, "Words of Encouragement to Self-supporting Workers" :

"In addition to the work that must be done for the great cities, there is a work to be performed for those that are scattered all through the regions round about. And how can we reach them? One important means of accomplishing this work is found in the establishment of small schools in needy communities."

**I**F SMALL schools are to be established, then workers must be trained. Madison is a center of this system of small rural schools, a training center, and concerning the Madison School we read :

"The Lord would have the influence of this school widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth to those that are in darkness. This is the very work that Christ did."

**S**OME were hesitating about entering upon this type of work, and to those hesitating ones came the words :

"There are those among us who have been in the truth for years, who have never seen nor sensed the need there is for working the highways and the hedges. *All such should seek for reconversion of heart.* . . . To every believer we would say, Let no one stand in the way. Say not, 'We cannot afford to work in a sparsely-settled field, and largely in a self-supporting way.' And let none say, 'We cannot afford to sustain you in an effort to

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work in these out-of-the-way places.' What! Cannot afford it! You cannot afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it."

**T**HIS encouragement to laymen to enter this work lays upon Madison a burden of providing the training necessary to successful work in the rural and highland districts. People are responding to the calls for workers, and the burden of training them is growing heavier upon Madison. At the present time there must be more room for students this fall, or some who are responding to the call must be told to stay at home.

And what will it mean for them to stay at home? Often the determination to take up self-supporting work comes after months, or even years, of study and preparation for the move. We are standing at the eve of important changes in the world, and we dare not halt now in the preparation of workers. We believe these things will appeal to you, as they do to some of us who are closer to the firing line. And so we are looking to you who read, and to you who have helped in other times of need, to help us meet this emergency. One thousand dollars with student labor will put up the "Barracks for Boys," and provide the room needed until additional cottages can be erected.

### News in Brief

**M**ANY of our readers are acquainted with Brother and Sister Doris Robinson, who are now in South Africa. Brother Robinson, formerly on the editorial staff of *Watchman Magazine*, is now doing editorial work at Claremont. Sister Robinson writes of the busy life they are leading, and makes a strong appeal for teachers and medical missionaries for South Africa. Among other things she says :

"Our white people need education along health lines. A capable nurse could do much good by holding health schools and teaching health reform in a constructive way. We need an industrial school for the young colored people. It should be a health and Bible school. It would break your heart could you listen, as I do, to the story of some of these parents who know that Christian education is the only thing that will keep their children from drifting to the world. They need to be trained to help their own race out of its misery."

This and other needs help us realize that not only our own country, but many other parts of the world are waiting for the help of well trained self-supporting farmers, medical workers, and teachers.

**T**HE first session of the annual conference of self-supporting Southern workers is scheduled for Friday evening, October 7, and the conference will hold until the following Sunday evening. Some subjects for discussion are, the part to be played by the rural school in the closing message; missionary activities of laymen; medical missionary work as a means of building up community confidence; the history and activities of the Medical Missionary Volunteers; making farm life educational and spiritually profitable; rural locations for health institutions; the growth and development of city work from the rural base, and kindred topics.

**A**GAIN the shadow of death is seen in our midst. Mrs. O. M. Hayward died at Chattanooga on the ninth of September. Dr. and Mrs. Hayward have given years of faithful service to the South, in Nashville, in Chattanooga, on Sand Mountain in the earliest days of that work, at Reeves, Georgia, and elsewhere. The unexpected death of Sister Hayward leaves a bereaved family, and a host of friends whose deepest sympathy goes out to them.

### A Last Word

**A** PRAYER has gone with this little paper, and we trust that as you have read of our need of One Thousand Dollars with which to build the "Barracks for Boys", you will decide, before laying the paper aside, what your part should be. The Voice usually whispers the word, when a call comes, and the time to write the letter and send the donation is while that thought is fresh in your mind.

Address either donation or a pledge to E. A. Sutherland, Madison, Tennessee.



# The Madison Survey

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Vol. III

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## Preparing Ourselves and Others for the End

**D**ISEASE and distress is abroad in the land. "Plagues and judgments are already falling upon the despisers of the grace of God." It is only as the angels hold the four winds, that the people of God now have opportunity to work for the Master.

A study of the plagues to be poured upon the earth shows that they are largely disease in one form or another,—waves of sickness that sweep over the earth, and before which multitudes fall.

**W**HEN the Lord took the children of Israel from Egypt, He gave them this promise of immunity from disease:

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians.

We see that freedom from the plagues in those days depended upon strict obedience to the laws of health. In the journey to the promised land, the Angel was to be the guide. He was to be followed, and the laws

of God obeyed; then, there would be health, "He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

To the children of Israel were given won-

derful laws of health diet, hygiene and sanitation. They were told how to clothe themselves; they were given homes in the country, and commanded to avoid the evils which centralization in cities naturally brings. Obeying these laws of right living, these

people were to become a light to the world. Men everywhere would have their attention directed to this peculiar people, peculiar in the fact that they did not suffer from disease that was prevailing all about them. This wonderful immunity from disease was one thing that made them stand out, "high above all nations which He hath made, in praise, and in name, and in honor." They were, indeed, a light to the world.

**T**O OBEY the laws of health seemed as difficult for those people as it is for the world today. And to teach those laws to

### There is no Time to Lose

**W**E ARE nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world. 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.

—To the Teachers in Our Schools

others, when one is not living up to them himself, is scarcely possible. All through the ages it has been the privilege of the church to give a message of physical righteousness, as an accompaniment of spiritual righteousness. It will be noted that the power of the church in giving spiritual messages is largely proportionate to its adherence to physical laws of right living. When the two are divorced, little power attends the giving of either.

**T**HE church in the days of the prophet Isaiah was struggling to give a message by argument and controversy. It was advocating a religion that consisted largely of a round of service. All this, however, did not keep the members from backbiting and fault-finding. They were unable to cooperate in carrying forward an enterprise for the Lord. They were at a standstill.

Isaiah describes another condition of the church. According to the Lord's program for His people, they are to feed the hungry, to heal the sick, to break the yokes of disease and suffering that bind the world. The church has always held this doctrine in theory, but when it begins to *do* these things, which before were only preached, then the light flashes forth like a beacon; it rises up like a pillar of fire in the moral darkness of the world. And with this shining light comes health and strength.

These two conditions of the people of God,— the first, when they theorize; the second, when they are doers of the Word,— are described in the fifty-eighth chapter of Isaiah. Then follows the statement of Isaiah sixty, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Then it is that people of the world, attracted by that light, come to God's people for instruction. And as they come like doves to the windows, they bring their money with them. Much of the work in the last days will be supported by money secured in this manner.

**T**HE pitiful thing in the history of Israel was the inability of that people to follow

where the Lord desired to lead them; their unwillingness to follow the manner of life He wanted them to live before the world. The result was national decadence, until, when the Savior came in human form, they failed to recognize Him as the *Light*, the same Light which might have been theirs all along the way.

The Savior, giving instruction to His disciples, said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." That is our commission. Again that Light is to shine forth upon the earth.

**T**HE fourteenth chapter of the book of the Revelation describes a company that has passed through the plagues of the last days, those plagues that are just ahead of us. This company has stood as a light to the world, and when the end comes they are permitted to follow the Savior closely. This is their privilege, because in their earth experience they have been willing to follow Him. While on earth, they were willing to do what the Savior would do, were He in their place.

**I**T IS OUR privilege today, not only to teach that the plagues are coming, but to teach the manner of living that will enable people to pass through the plagues. Some of these plagues are what we know as deficiency diseases, diseases due to improper feeding. We have such afflictions at the present time, pellagra, tuberculosis, Bright's disease and others, due to improper diet, and people suffering from these maladies should be taught how to eat.

A diet deficient in mineral salts, in vitamins, or in some of the larger food elements, will predispose to disease. It is our privilege to be feeding the starved bodies of men and women, some of whom do not realize that their trouble is due to improper diet.

This type of feeding is more than giving a hand-out to the tramp at the door, more than an occasional feeding of some unfortunate man in the ranks of the unemployed;

it is a daily preparation of food for people who are willing to come to our cafeterias for a diet that spells better health. It consists of teaching people how to relate themselves to life, and the crime of living in the city when God made the farm for man's home.

**I**F WE believe that these things are coming on the earth, and that they are right upon us, we cannot be content with a religion that consists mainly of attending meetings. There is an active program for every Christian, compared with which that formal round of service seems like husks. Every member of the church should find his place of activity in this program. Every one should be connected with some activity, that in this day and age corresponds to the building of the ark in the days preceding the flood.

Thousands are preaching the end of the world, and the second appearing of the Lord, who are physically, mentally, and spiritually no better prepared to go through the time of trouble, than were those people outside the ark when the rain began to fall. Some of us are as unbelieving as the throngs who laughed Noah to scorn. Otherwise, we would be moving from the cities; we would be conducting city work from the rural base, or we would be carrying forward some other form of Christian activity that will prepare people to meet the crisis.

While the winds of strife are being held, we should show our faith in the near coming of the Lord by giving of our time and means to some enterprise that will prepare people for the end. And as we help others, we ourselves are helped.

### It Can Be Done

"Somebody said that it couldn't be done,

But he, with a chuckle, replied,

That 'maybe it couldn't, but he would be one  
Who wouldn't say so till he'd tried.' "

**T**HIS is the spirit of the cafeteria workers who attempt a city work from a rural base. One of the patrons of the Knoxville cafeteria used the same expression concerning the work of that city now being conducted by two nurses, the Misses Wilson, members of a group having their rural base near Newberts.

Mrs. Scott, returning from a recent visit to Knoxville, reports the work of this energetic, self-sacrificing and plucky group of workers whom she finds alert for suggestions

which will strengthen their enterprise. They are studying matters of economy and reducing their work to a science.

Whenever possible one of the young ladies nurses for a time, turning her earnings into the common fund. Their training for nursing has been complimented by Knoxville physicians, and this reflects favorably upon their cafeteria work.

The cafeteria is patronized by some of the finest people of the city, including lawyers, ministers, judges and persons prominent in social life. A certain frail young man, stooped, and with tendencies to tuberculosis, has been induced to change his diet, in harmony with the laws governing supplies of minerals and vitamins, and to adopt farm life, with the result that he has lost his stooped shoulders and has regained his health. Naturally, he is a booster for the cafeteria.

This is a work teeming with opportunities not only in the city, but also in the rural community fourteen miles away. Out among the Cumberland hills is a little church which these workers are assisting in Sunday school and evening meetings. The news spread that Mrs. Scott would speak the evening of her visit there, and she was welcomed by a congregation of about one hundred fifty people. She gave them a gospel health talk which was enthusiastically received.

And so the message goes, here a little and there a little. When God adds up the columns, and the power of Christ is counted among the assets, what a balance there will be to the credit of those laymen who have courageously offered themselves to a movement that is helping a suffering world.

He who has the will, will find a way. And with the friend of the cafeteria, in spite of the hardships that must be mastered, we say, "IT CAN BE DONE".

### The Ability to Cooperate

**A**CCORDING to the divine plan, the work of this world is to be done by men rather than by angels. Angels are aiding, but men are in the lime light; they are the ones who are held responsible for the progress of the gospel message. And there is reason for this. Men are to be saved; they need saving, and the work of salvation is wonderfully accelerated when men find employment in harmony with the mind of the Redeemer.

## THE MADISON SURVEY

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vided for in section 1103, Act of October 3, 1917,  
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Working for the Master means working for our fellow men. Once, it seemed that the greatest thing in religion was to get rid of sin. I was a sinner, and sin stared me in the face. The enemy made it a point to keep ever before me the hugeness of my iniquities; but I have learned that God accepts sinners. He came to save sinners. He will do His work in the world through sinners, not because they are sinners, but in spite of that fact, and because they desire to get rid of their sins.

The man who trusts God to take away his sins—and there is no other way of getting rid of them—and to cure him of sinning, and meanwhile throws himself without reserve into the Master's service, will find the Lord doing more for him than he could ask or think. One of the greatest blessings in life is to espouse a righteous cause, and then give all there is of one's self to that cause.

The Lord wants schools planted on this earth where men and women may be trained for service. He wants schools and medical centers in many rural districts where the workers come close to the people, and by precept and example lead them to better ways of thinking and doing.

For a number of years Madison has been educating workers. Each year sees a greater number of rural centers started, and related city works. Instead of developing a large center at Madison, it has been the policy to encourage the starting of many small centers, many points of personal contact.

In the work of training men and women for such enterprises, one of the greatest problems is to develop the spirit of cooperation. Without it there can be no success. And so Madison stresses cooperation. One of the interesting features of the institution is a body of two hundred people working

side by side, all having a voice in the affairs of the place, all sharing in the work, eating at a common table, dividing time between mental and manual duties, and a company of teachers willing to have practically all things in common with the student body.

Selfishness, which is the root of sin, is crowded to the wall by such a life as this. It takes the grace of God to enter it, and it is an atmosphere in which to develop the fruits of the Spirit.

### News in Brief

LAST Thursday was medical day at the New Orleans campmeeting. Dr. Sutherland reports an interesting experience there, and the same eagerness for instruction in methods of living, feeding, and caring for the sick, that he has found in all the state meetings he has attended in the Southern Union conference. The church in Mobile, Alabama, is calling for help to start a city work, and not finding the trained help, contemplates sending a member to Madison for preparation. Pensacola, Florida, also sends in a call. Those who take the cafeteria and the treatment room courses at the School should be men and women of maturity and some business experience, who, after the technical training, are prepared to conduct city centers. These calls are for you who are yet living in your own homes, and wondering what you might do to forward a cause that is dear to your heart. While the Doctor was away from home he stopped at Birmingham, where he spoke to the church at the service hour on Sabbath, and had opportunity to counsel with the city workers, and to visit at the rural base.

A WIRE from Tulsa took Dr. Sutherland, Mrs. Druillard, and Mrs. Scott to Oklahoma, to study the situation that faces the group of men and women who, under the leadership of Captain VanVoorhis, are looking for a country site as rural base for a city work.

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# The Madison Survey

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## The Annual Meeting of Self-Supporting Workers

A story of what laymen are doing

THE THIRTEENTH annual meeting of Southern self-supporting workers was the best we have ever had." That was the testimony of several who have attended conferences year after year. It is the same testimony that has been given at the close of each successive conference. These meetings bring together, for counsel and study, a company of men and women who are devoting their lives to Christian help work.

Thirteen years ago, those who gathered were especially interested in problems of the farm and the little rural school that had just come into existence. Time was devoted to a study of community work, how and what to teach, methods in the school room, and how to induce people to come South for rural self-supporting missionary activities.

A LITTLE later, the medical phase of rural work demanded attention. Madison was conducting a rural sanitarium, and one by one the little schools in other sections were stepping out by faith, and building for the accommodation of the sick. Would people patronize a rural sanitarium? How can we get patients? What equipment is necessary to success? How can we find and train nurses to associate with teachers who are working on the self-supporting missionary basis? These were some of the problems which claimed attention at the conference.

THEN was added the city work, the conduct of cafeterias and treatment rooms in Southern cities, with the rural base, and at the rural base the older problems of farm, school, and sanitarium. One speaker at the recent conference referred to the work she presented as a "five ring circus," the five centers being a four-hundred-acre farm where the foods of the group are to be produced, a community school in the little school house at the foot of the ridge, the mountain sanitarium, the city cafeteria, and the city treatment rooms—five active missionary centers, to be sure. This is the pace set by these workers, who will tell you that they are doing only what any family of Adventists, or at least any group of Seventh-day Adventists, might and ought to be doing. They are living *with* people, and *for* people, and to teach people how they themselves can live better lives.

As the work has broadened, and deepened, and widened, necessarily the discussions of the conferences have extended into new realms. All these phases were well represented at the meeting that has just closed. The only trouble was that in spite of all-day sittings, time was too limited to cover all that should be done. It was voted, therefore, to lengthen the time of next year's conference by one day.

### Every Man in His Lot and Place

**G**OD has a wonderful program for His people, a place for every man, and a work for each one, that will hasten the end," said Dr. Sutherland at the opening service. "We are one year nearer the crisis toward which we have been looking, when thousands of laymen will have an active part in the proclamation of the gospel. Everything of a prophetic nature has been fulfilled; we face the time when the angels, represented as holding the four winds, are about to release the winds of strife. We are having a little time of peace, which should be a time of the greatest activity for every Christian.

"It is the privilege of every Seventh-day Adventist to step out by faith into the place God has for him, trusting the Father to provide for him the things he needs, as Christ provided for the temporal needs of His disciples. All that a man owns, and all ability he possesses, should be devoted to the spread of the message. Men should put their all into the work, as Noah put his all into the building of the ark. As Noah built, he worked and preached, he preached and worked. By his works he was demonstrating the force of his preaching. Let us imitate that example.

"The program is so broad that it calls for the whole-hearted assistance of every believer in the near coming of the Savior. Hundreds of enterprises should be started by God's people. Little lights should be kindled in hundreds and thousands of places. This calls for more than gifts of money; for more than a spasmodic effort. God wants the entire life of His people, and the promise is that great blessings will come to those who are willing to enter the work without reserve."

### Matters of Discussion

**T**HE early morning devotional meetings were a source of strength. Professor Waller led Sabbath morning, the subject being "Cooperation, the Life of the Work." Elder G. B. Starr, of Wabash Valley Sanitarium, had the Sunday morning hour. His

close association with the founder of Cooranbong School, in Australia, makes him an appreciative friend of the rural school movement in the South, and enabled him to give some very helpful studies.

In presenting the subject of the rural school and the rural base for city cafeterias and treatment rooms, as an essential part of the gospel work for this day, Elder Starr stated that he considers this work, which began in the hill countries of the South and has grown into a combined rural and city work, to be a demonstration of what should be done in many, many places. This work should be duplicated not only in this country, but in many foreign fields. "Men need an injection of this virus to set them to work."

Elder M. A. Hollister, president of the Tennessee River Conference, emphasized the need of setting the laymen to work. Our churches have depended altogether too much upon the minister to keep their hearts warm, when the members themselves should be active in a work for others. Every man who holds a lighted taper, should be interested in lighting other tapers. There is a place for everybody in this great work, and the cause of God in the earth will never be finished until laymen do their part. Jesus chose humble fishermen, teachable men, whom he educated to live before others as He himself had lived, and, today, there are many in the common walks of life who, when touched by the finger of the Master, will arise and work as did the early disciples.

The work laymen may do was illustrated by Elder McElhaney, president of the Southern Union, by the story of what laymen did in the days of the apostles. When persecution struck Jerusalem in the days of Peter, James and John, the church was scattered everywhere. The laymen went throughout the land preaching the Word, and the book of Acts tells us that "the Lord was with them; and a great number believed, and turned unto the Lord." In those days, the laymen went *everywhere*, and worked for *everybody*.

**A** GAIN Dr. E. M. Sanders, of Nashville, addressed the Conference, this time on the influence of our medical missionary work, as he sees it through the eyes of a city physician. His talk was an inspiration to more complete service, and to a more careful carrying out in our personal lives of those great laws of health, given to make us a blessing to others.

During the past two years the Medical Missionary Volunteers have given substantial assistance to a number of missionary centers, and have made possible the starting of other centers of activity. The mission of the Volunteers was explained by Mrs. Druillard, who is their field secretary and treasurer.

A large number of topics were passed in for the round table discussions, some of which are

- How can we develop competent, conscientious dietitians and cooks?
- How can cafeterias and treatment rooms be started on limited means?
- The rural base as an evangelical agency. The character of buildings for self-supporting work and workers.
- How can we create a demand for more wholesome and simple foods?
- The need of a cook book.
- Sanitation of eating places.
- Uniforms for cafeteria and treatment room workers.
- The need of appropriate literature.
- Can the serving of raw foods be made more attractive?
- How shall we conduct cooking schools?
- Should poisonous drugs enter into our work for the sick?
- Can industries be made remunerative in the rural school?
- Should the rural school provide both operating fund and equipment?
- Can the one-study plan and correlation be followed in the rural school?
- Has the time come to discontinue the use of dairy products?
- Our responsibility to the poor and sick of the community.

These topics show the trend of mind among the workers. A resolution was adopted favoring a uniform dress, apron, and cap for cafe-

teria servers, and a uniform for both men and women nurses in the treatment rooms.

In response to the call for more literature on health topics, in the form of leaflets for distribution through the city centers, and likewise to churches interested in educating their membership to better ways of living, the Medical Missionary Volunteers assumed the responsibility of issuing twenty-five small leaflets during the coming year.

The education of competent workers to conduct city cafeterias is a problem that Madison is facing, and action was taken by the conference to the effect that, hereafter, workers asking financial assistance to start such a center, will be asked to spend, with a cafeteria already in operation, sufficient time to prove their efficiency.

**T**HE farm and agricultural interests were not altogether neglected in this conference, even though time was limited, and many matters pressed for consideration. Professor Charles Alden was present, and out of a heart burning with love for rural things, gave a strong talk on "How to Make Farm Life Interesting and Educational." When the teacher has the rural mind, when he sees in rural life the ideal God set for the race, then boys and girls will be so taught that they, too, will have a vision of the sacredness of the soil. "After centuries of stumbling around, men are coming back to God's original plan, the farm as the proper home for the family. Christ was a Christian carpenter, a Christian farmer, a medical missionary, a preacher such as never man heard before. He is our example."

A pleasant hour was given the conference Saturday evening, by Mrs. Scott, who threw upon the screen, pictures of the various centers, rural and city.

There is a big work ahead, and everybody who attended the convention seemed to voice the desire for deeper consecration, more faith, and greater ability to work with others for the glory of the Lord, and for the forwarding of a great cause in the earth.

### With the Conference in Spirit

A MESSAGE of courage came to the conference from Elder J. N. Loughborough, now nearly ninety years of age. From California he writes:

I thank you for your invitation. Although I cannot come in the flesh, I can assure you, as Paul did the Colossians, 'Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. I thank God that I am free from bodily pain and am only feeble with age. If I cannot get about in public labors as formerly, I thank the Lord that I can pray for those who have health, and who are actively engaged in the great harvest field.

I have watched the work with intense interest since Battle Creek days, when the college was moved, in harmony with the instruction that our educational centers should have land for cultivation. I watched with prayerful interest the establishment of the college at Berrien Springs, Michigan. And especially have my mind and prayers been with the development of the work in the South, in harmony with the instruction concerning what should be done there. Be assured, fellow workers, that my mind and faith are with you in your earnest work. May the Lord's blessing be especially yours in the deliberations of the convention. This will be my prayer while you are assembled.

### A Glad Reunion

ONE of the happy features of the annual convention is the opportunity it affords for friends of other years to meet on the grounds where formerly they were in training. Dr. Linnie Black, who came to Madison in its early days as Linnie Kinsman, slipped away from her work in Maryville, Tennessee, leaving Dr. John to look after the office while she attended the conference, for the first time in three years.

A YOUNG man entered the school years ago, and when assigned to the dairy department, he prepared to milk in kid gloves. That was the joke they used to tell about W. R. Tolman when he came from office work in Boston, and first made acquaintance with

farm life. He and Mrs. Tolman were among the convention folk, and right glad was everybody to see them.

FIFTEEN years ago, two families came to Madison from the Pacific Coast. Later, they bought property in the highlands, which developed into Chestnut Hill School, near Fountain Head, Tennessee. These were Brethren H. M. Walen and George Wallace, and their families. Brother Wallace is in charge of the building crew which is putting up the new assembly hall and the "Barracks for Boys," concerning which you have heard. Brother and Sister Walen came to the conference, and with them came a young man from the community, a product of their educational work, who is now seeking further training at Madison. Chestnut Hill has grown from a simple rural school, conducted in one room of the log house, to a school and medical center, the influence of which is felt for miles.

THE plumbers, the carpenters, the cooks, and the dressmakers may all find a place in self-supporting missionary work. Two years ago Brother and Sister Joerg, of Indianapolis, spent several months at Madison, then connected with a rural center. They are now associated with Dr. O. M. Hayward, in medical missionary activities in Chattanooga. It was a pleasure to have Sister Joerg at the conference.

THIS is not the only convention that has welcomed the bride and groom. From the Louisville center came Mr. and Mrs. Harvey Bean. Mrs. Bean is known to the Madison family as Miss Helen Hackworth. After completing her nurses' course, she associated with the group of city-rural workers at Louisville, and later Mr. Bean took charge of the treatment rooms at that place. Miss Elizabeth Barnes, another member of the Louisville unit, attended the conference, and from her Ohio home came two students for the fall opening, Misses Dorothy Rusk and Ruth Gibson.



**F**RRIENDS of Professor E. C. Waller are sure that rural school work agrees with him, for he looks the picture of health, and gives a ringing testimony of faith and courage concerning the medical and educational activities of Pisgah Industrial Institute, Candler, North Carolina. His talk on "How and When to Enlarge a Unit" voiced the experience of that institution, which has recently completed a splendid little sanitarium on the school campus, and in the hills not many miles from Asheville.

**I**T WAS a real pleasure to have Elder George B. Starr as a visitor during the convention. His long experience in educational and ministerial work, and his close association with medical missionary endeavors, as Bible teacher in the College of Medical Evangelists, at Loma Linda, give him more than an ordinary comprehension of Southern self-supporting activities. His counsel was appreciated.

**A**MONG those who took a little time from their busy lives in conference work to unite in the study of the problems of the rural workers were Elder and Mrs. J. L. McElhaney, Elder and Mrs. M. A. Hollister, Professor A. W. Spalding, editor of *Watchman Magazine*, and Brethren R. L. Pierce and W. A. Harvey of the Southern Publishing Association.

**A**N EXCELLENT book display was presided over by Elder and Mrs. O. R. Staines. The collection consisted of educational, health, and religious books of value to the workers.

**O**NE of the regular attendants at the meetings was Father Bralliar, "Grandfather" to all children of the Madison family. He makes his home at the School, and had just returned from his annual summer trip to Iowa. He was accompanied by his daughter, Mrs. John Walker, of Kansas City, sister to Mrs. Sutherland and Professor Floyd Bralliar.

**I**N "ye olden days", it was no uncommon sight for convention visitors to come by wagon. This year the automobile transported a goodly number, but from Sand Mountain came Mr. and Mrs. James McLaughlin and Mrs. Lucian Scott in a spring wagon. The slower method of travel did not seem to dampen their ardor. It was their first opportunity to meet with these workers for several years, and they gave a story of courage and hope. God blesses these men and women who are willing to spend and be spent in the byways of earth. "And this is the very work that Christ did." What greater work can one look for?

**A**N INTERESTING bit of history was uncovered when Elder Starr spied Professor Sidney Brownsberger in the audience. Professor Brownsberger was the first president of Battle Creek College, and the first to head Healdsburg College, in California. He spoke briefly of his association with these institutions dating back over forty years. At that time our message was, that our schools should be located on farms and teach various industries. But in those days, men did not see how it could be done. Now, Professor Brownsberger is a member of the Madison School Faculty, and is helping to carry out that very sort of school program. Strange, is it not, how times change and how God works?

**T**HERE is a comparatively new rural center in the mountains of North Carolina that was represented by Miss Rose Hamer of Glen Alpine School located at Morgantown.

**F**ROM Nashville came Miss Eva Wheeler, one of Madison's city workers, matron of Florence Crittenden Home. There came also Brother and Sister Neil Martin and Brother and Sister Harland Forsythe, who are associated in the work of Polk Street Settlement. They have developed a good medical center in the place of the former Day Home, and a work that is commanding respect.

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**T**HERE was no little interest when Brother M. A. Beaumont, of the Birmingham cafeteria, told the story of his connection with this work, beginning with a case of inflammatory rheumatism that nearly cost him his life, brought him to the Madison Sanitarium as a patient, saw him converted, and turned from a railroad employee to a cafeteria worker. His report of the city work, and of the rural base, was full of courage. What has been done by this group of workers in Alabama, can be done in many places, and we expect to see in such centers many another man now in the work-a-day world.

**N**EVER has there been a conference without representatives from Fountain Head Industrial School. They are among those who used to drive in late at night after a hard day's work. And what did they do this year but drive down, this time by auto, and having had trouble on the way, they reached Madison after everybody was in bed. Then they told next morning how, with their camp bedding, they had slept in the hay. Fountain Head has a sanitarium as well as a school. It is one of the first of the out-schools, and one near enough to be frequently visited by people coming from the North on tours of inspection. It has been a continual inspiration to others newer in the way.

**T**HERE are some people whose message we expect to hear when the workers from hill and valley gather in convention. Professor Harry Clark, formerly of the State University staff, and now connected with the Baptist educational work, spoke to the company on "The Abundant Life," urging that we follow the message of this people, "not to play the two-finger exercises, but the full key-board of the instrument of life." He recognizes our message of physical right

eousness, is a frequent patron of the city cafeteria, and believes that proper eating goes a long way toward right thinking and keen spiritual perception.

**I**T WAS impossible for Professor Jasper-son to leave the work at Fletcher, but his wife was at the conference, and read the paper prepared by her husband on "Medical Missionary Work as a Means of Building up Community Confidence." Later, she gave an interesting account of activities in the Good Health Places of Asheville, including cafeteria, treatment rooms, the Mountain Sanitarium, the school in the hills, and the farm that provides a home for all the workers.

**T**HE limitations of these pages forbids us to tell of the work of all whose faces beamed into ours at the conference. Of Brother and Sister E. R. Allen, from Kingsfield School, near Franklin, Tennessee, and Brother and Sister Bee, and Brother and Sister Lind, from the same community; of Brother and Sister Frank Artress, another of the young couples that came to Madison when they were beginning the partnership life, who later located near Burns, Tennessee, and have there carried forward a school and community work; of Brother G. G. Jenkins, who had faith to start cafeteria work in the city of Nashville before the Faculty of the Madison School dared take the step, and whose family has since devoted its energies to helping people in isolated sections where help was needed, oh, so much. But we cannot tell it all. You must attend one of these meetings before you can appreciate what it means to sit face to face with these men and women who are doing big things in the simplest way, and saying little about it. They are just letting the record be made in the book of life.

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Somebody said that it couldn't be done,

But he, with a chuckle, replied,

That "maybe it couldn't, but he would be one  
Who wouldn't say so till he'd tried."

—N. Y. Tribune

# The Madison Survey

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## The Medical Missionary Volunteers

**I**N VIEW of the fact that some do not fully understand the object and workings of the Medical Missionary Volunteers, Mrs. Druillard read a paper on the subject at the recent conference of self-supporting workers, portions of which are given below. The Medical Missionary Volunteers have been very active the past year, and there is a growing interest in their work, especially as new units for city and rural work are being opened.

Madison's training is for those who desire to be medical missionaries in the broad sense of the term, and students accepting the opportunities afforded for this training are expected to enroll as Medical Missionary Volunteers. Then, when they are prepared for service, they are expected to connect with a unit needing additional workers, or to form part of some group starting a new unit. Mrs. Druillard said in part:

The Medical Missionary Volunteers represent a movement of special interest to laymen. A message is due the world at this

time in which laymen are to have an active part. The Volunteers are associated together for a strong work in answer to the call of the hour. They have organized, or banded themselves together, in harmony with the instruction:

### Instruction to Laymen

**I**N HUMBLE dependence upon God, families are to settle in waste places of His vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As a reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay-members.

—*Work for Church-Members*

"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 this work."

**I**T IS EVIDENT that the Lord would have forces set to work to develop idle talent among laymen, in order that the cause of God may have many, many more

consecrated, devoted, and capable workers. God is calling upon His people to organize all their forces for a larger and a quicker work than has ever before been done. We are told to plan for, and to devise, new methods of labor. And the promise is that God will teach us how to do this.

Satan is a diligent student of the Scriptures. He is far better informed than we concerning things that are coming upon the earth. His forces are organized and all astir to prevent the work that God has said should be done by His people.

We are told that in every church, and in every institution, there is hidden talent that should be brought out, developed, and set to work. Means and workers are to be gathered from the North and the South, from the East and the West, not to be used to enlarge older centers, but to create new centers. It is not large institutions that are called for, but many, many small ones. No Jerusalem centers are to be built up, for God has warned us that if this be our plan, He will scatter us as fast as we build.

**WE ARE** counseled to practice economy. Economy is not hoarding. It does not mean to be cheap, or little, or mean and stingy. Economy calls for the giving of all, even of ourselves, but giving without loss, or waste.

Our older centers are told to bind about their wants, that there may be means for starting new centers. At the same time, each new center must be started with the strictest economy and self-sacrifice. Christ is to be the pattern, and He lived not to please Himself. His life was one of sacrifice, it was full of toil and suffering; it was a life of no loss, but one of great gain.

In these closing days, we are to remember that greater self-sacrifice is needed than ever before. Our facilities must be taxed to the utmost, for the education of laymen to carry forward the message. Laymen are to be transplanted into new fields where they will have room to grow and develop. Responsibility must be placed upon them, and this will crowd them to practice economy and self-denial.

"The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work that every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the

Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, and helping those who cannot possibly help themselves . . . Nothing will or ever can give character to the work like helping the people just where they are."

**THIS** outlines for us the Savior's plan. Through cafeterias, treatment rooms, and sanitariums, we are to do a great work. Then, there is the "out of the city" message, which cannot be given by preaching; it must be taught by example. Every home, every treatment room and sanitarium, should be a health center, giving this message in its fulness, not by precept only, but by precept and example. Then, many small lights will be kindled that will encircle the globe.

All heaven is interested in this work. We must learn to endure trials, hardships, and even persecution, and grow strong under the experience. There is a mighty work for laymen of the church, and it is the purpose of the Medical Missionary Volunteers to encourage and train workers, and to assist in the starting of new self-supporting missionary enterprises.

The plan followed by the Volunteers, of loaning money for opening new centers, is a wonderful one. That money is not consumed in salaries, nor is it used to meet running expenses. It goes into equipment. In time, the money with which the center was launched is returned to the Medical Missionary Volunteers, to again be used in opening a new center. We believe many people of means will take pleasure in donating to the Medical Missionary Volunteer fund, because by this method the money is used again and again for the forwarding of practical missionary endeavors.

### A School of Missionary Activities

**ABOUT** one-tenth of Christ's life was given to preaching, and the other nine-tenths was devoted to every-day practical work for men and women. But in our study of the Christ life, we are apt to emphasize the one-tenth, and say little about the nine-tenths.

Some people look forward to a time when they will be missionaries. Possibly they are going to some distant land, or they expect

circumstances to change so that they will become missionaries. But the real missionary, the one who adopts the methods of Christ, has the missionary spirit all the time. He is a missionary in the same sense as was the Savior, whose days were filled with kindly deeds, and of whom it is written that He went about doing good. It is for such missionary work that Madison is training.

In His life on earth the Savior demonstrated what the Bible means by Godly living. For a good many years He was a carpenter, and all those years he was a missionary, the Savior of men as truly then as when, later, He fed the thousands, or healed the blind, the lame, and the paralytic. Some of us have never learned to connect missionary work with daily duties; we have a missionary garment that we put on for stated occasions, but the ordinary routine of life is devoid of the missionary spirit. There must be a change, if the work of God is to go forward with power.

AS THE family faced the opening of the fall term of School, Dr. Sutherland studied with them the opportunities for missionary work of the highest type in the every-day life of the student. Madison is a center of many activities. When new buildings are needed, our carpenters should build with the spirit of the Master; they should have the same "willing heart" that characterized the builders of the tabernacle in the wilderness.

We are told that there is religion in a good loaf of bread. Then, the bread makers should have the spirit of the missionary when they bake, and likewise, all the cooks should be missionaries here, as truly as they would be if working in the heart of some heathen land.

We read of people who are to be healed by "the laying on of hands". Every nurse should be so filled with the spirit of the Master that life and power goes from his finger tips to the patient whom he is treating. When the nurse has the proper connection with the Lord, which means that he knows what it is to be a missionary every day, and all the time, he will find that his patients respond to his treatments, and that remarkable progress is made by the sick.

It is considered the highest kind of missionary work to take children into the home, and educate them for lives of usefulness. Is it any less missionary work for those who

are looking after the little ones at Madison while their parents are in training for lives of wider usefulness? By doing this work for the Master, the teachers and caretakers may hasten workers into the harvest field. Madison is a great field for missionary work, and every member of the family who aspires to future missionary activity should perform his daily duties with the missionary spirit.

### News About the Place

THE foundation was in for the "Barracks for Boys" at convention time, and the week following good progress was made in the erection of the building. The builders are making haste, for at the present time people coming to the School have to be housed in temporary quarters, such as treatment rooms, and elsewhere, until more cottage room is provided. The new building stands in the edge of the south pasture. It is a T shaped structure, and friends predict that, instead of temporary rooming quarters for boys, this will become a permanent home for members of the family. Men and women are seeking training, and Madison must have more room. It is a pleasure to report that a number of friends responded to the call for a thousand dollars for this building, as soon as they read the SURVEY telling of the need. We expect to hear from others. That is the way the work of the School has grown, and we have great faith in friends of this type of education. By helping in the erection of buildings, you are aiding in the training of workers. Send your donation, or a pledge, to Dr. E. A. Sutherland, Madison, Tenn.

AMONG the new arrivals for the fall opening are a number of families who, like Abraham of old, have left home and kinfolks for the new life of the self-supporting missionary worker. Faith is required to take the step, but this work will swell into a loud cry as laymen offer themselves for service. And often before active service, a period of training is necessary. Other prospective students are waiting for the word that Madison has room for them.

CLASS work begins in crowded quarters this fall. The School has outgrown Gotzian Hall, and all are looking forward to the time when the new assembly hall will be ready to occupy. A number of young men have volunteered to help with the

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building. They have the spirit of those students who attended the schools of the prophets, and, who said to the head master, Let us assist in making a new school building, for our room is too limited. They have decided to work all day this fall, postponing regular class work for the term. For the benefit of these all-day workers, a class in the study of Christian Education will be conducted in the evening, by Dr. Sutherland. Every effort will be put forth to have the new school building in shape to hold a jubilee meeting in it on the first day of the New Year.

WITH the first cool days of October, the steam heating plant went into operation at the Sanitarium. Brother I. H. Sargent is the man in charge of the heating and lighting plants, with Mr. J. O. Rush as assistant. For years the Sanitarium was heated with stoves, but the rapid growth of the institution made necessary a central heating plant, and with the necessity, came a friend who donated the money to put it in.

A FORMER Sanitarium patient writes, "I have just finished reading the SURVEY, telling of the need of \$1,000.00 with which to build the 'Barracks for Boys'. You know how deeply interested I am in the work you are doing at Madison, so it makes me very happy to be able to contribute this tiny bit, \$10.00. I only wish it were ten times that amount. I shall always owe Madison a debt that cannot be paid. Mother has just come in, and she wants to add a dollar to what I am sending."

Those who are struggling to keep pace with the demands of a work of this sort will know how far such expressions and gifts go in making the work a success. It is this spirit on the part of friends that has given the Madison workers courage, time and again, to make the added effort required to

to meet emergencies. For such friends we are most thankful.

THE family welcomed home Brother and Sister James Lewis, after a summer's absence in Wisconsin. They are both teaching this fall. Elder L. E. Wellman is another member of the Faculty who was away during the summer. He returns for the Bible work after completing a course in optometry at Kansas City.

FOLLOWING the conference, Mrs. A. A. Jaspersen, of the Asheville Agricultural School and Mountain Sanitarium, spent a week at Madison, doing some special work along diet and food lines with Mrs. Sutherland. Mr. and Mrs. W. R. Tolman are also deeply interested in food problems, and have decided to halt at Madison for a time for study. They are connected with the cooking and serving of foods to the School family in Kinne Hall.

PLANS are developing for a medical missionary center at Tulsa, Oklahoma, as reported by Mrs. Scott after her recent visit to that place. Health work was started in that city by Elder Barr and his associates, and as a result of the interest then aroused, it is the plan of Captain Van Voorhis and company to develop a rural-city work. Mr. Charles Page, a wealthy citizen of Tulsa, who is interested in this type of work, has offered a building site, with all the land they need, and with water, light, and fuel practically free. Among the people who look forward to connection with this unit are three nurses and a physician. Mr. Page has also offered the use of a sanitarium building, which he erected several years ago for the use of suffering humanity. The incorporators are organizing, and have donated sufficient funds for the financing of the enterprise which is to be operated, not as a stock company, but wholly for philanthropic purposes. It was this plan that appealed particularly to the generosity of Mr. Page, and led to his cooperation.

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### From Friends

"I enjoy the weekly visit of the Survey so much that I want others to receive the paper. Please enter the following names on the mailing list."

"I am poor in this world's goods, but I want to help the Survey on its mission. Please accept a small donation for the publishing fund."

# The Madison Survey

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VOL. III

NOVEMBER 2, 1921

No. 44

## Building for Our Boys

YOU ARE familiar with the story, recorded in the fourth chapter of the second book of Kings, concerning a school, one of the schools of the prophets, taught by Elisha. Patronage increased in that school until the students were too crowded for comfort. So one day, as the record goes, those students appeared before the principal, requesting the right to go out and build another house, to enlarge their quarters.

The students in that school were trained to think and to bear burdens. Instead of complaining, they offered to remedy the situation. They had the power of initiative. They would make good missionaries, for they had the spirit of sacrifice and go-ahead that is needed in every new work.

Another incident in connection with those same schools of the prophets, recorded in the third chapter of second Kings, shows that when times were hard, and the school needed help, friends of those schools, living at a distance, sent financial aid,—food and money to meet the needs of the students.

OUR educational work, today, should be after the order of the schools of the

prophets. Schools now, as in Elisha's day, should be located in the country. Students should be given opportunity to raise the food they eat, and to build the houses in which they live. Madison endeavors to follow that plan. This year its students are crowded. More than ever before, people are

asking for a training that will prepare them to go out as self-supporting missionaries. They are crowding in, and there is not room for them to live comfortably. We are calling for one thousand dol-

### Waiting for Laymen

THE work of God in this earth can never be finished until the men and women who comprise our church membership rally to the work, and unite their efforts with those of ministers and church officers.

—*Methods of Labor*

lars to build the "Barracks for Boys."

Teachers at Madison are giving instruction free. By close economy and personal sacrifice, they make it possible for the students to earn their expenses while in training. Last year, this group of teachers and workers did over three thousand dollars worth of medical work free, for the sick in the institution and the neighborhood.

These teachers do not utter a word of complaint. To be a teacher in an institution after the order of the schools of the prophets, calls for self-denial, and they are happy to be able to serve in this way. But it does give them courage to put the needs of the

institution before friends at a distance, and to ask of them assistance when quarters are crowded.

**H**ERE is a body of students seeking training for some of the neglected sections of the world. They come here to prepare to do a neglected work. They are willing to undertake enterprises around which many of our people have circled for years without finding the courage to make a start.

When it comes to putting up buildings to house these people while they are in training, we feel that we have a right to appeal to those of you who are in sympathy with these endeavors, but who are not yet personally connected with them. We believe that you are willing to share with us in the sacrifice that this work requires.

Already, there has been a response to the call for \$1000.00 with which to build the "Barracks for the Boys". It is interesting to note that two of the largest donations came, the first, from a student, and the second, from a sanitarium patient.

If you are impressed to assist in the building of the "Barracks for Boys", send either a check, or a pledge payable in three months. Do this while the spirit impresses you. Do not hesitate to help because you cannot give a large amount. Big rivers are made by the contributions of many small tributaries. We appreciate any help you can give. Address your letters to Dr. E. A. Sutherland, Madison, Tennessee.

### What Students Come For

**A** YEAR ago, Madison offered to train workers for city cafeterias and treatment rooms. It was the first experience of the sort, and the curriculum was strengthened to meet a pressing need for qualified workers. That work has developed until, at the present time, those two courses are as popular as any in the School.

This year, looking over the student body, one finds a number of men and women of maturity who have entered to fit themselves for city-rural work. There is one family of six, the father a prosperous farmer. He and his wife decide that, as a family, they should be more active in the work of God. They enter school, the younger members taking work adapted to their needs, while father and mother prepare for city work from the rural base.

A man and wife of middle age give up their home in a western state and come into school, he for the treatment-room course, and she for cafeteria work. They have become interested through a relative who is already connected with one of the vegetarian cafeterias.

A man and his wife from the far Southwest come in for similar training. He has spent years in the employ of the railroad, but he decides that there is something more profitable for him.

It is such people, men and women who have had experience in life, who have some business ability, and who are willing to consecrate themselves to self-supporting missionary endeavors, that Madison welcomes. The treatment room course offers nine month's training. The cafeteria course requires the same amount of time. This is good, strong work for both men and women, and there is opportunity here for the whole family. Somebody out of every church should be in preparation for this work in the home city.

### Louisville Center Buys a Farm

**W**HEN work opened in Louisville, the company lived on three acres in the out-skirts of the city, but they soon recognized that they had not enough land to properly conduct a rural base. The country base must not only afford a rural home, but it should supply much of the food served by the cafeteria. Last week, the Louisville workers purchased a thirty-acre farm, about twelve miles from the city. This has good fruit and truck garden land, and room for a number of simple cottages.

It is interesting to see a work of this sort started by a man and his wife with one or two assistants, grow into a center numbering a dozen workers, and to find young men and women willing to throw in their money, as well as time and ability, to make the center a success. In this case, it was the money of a young woman that made possible the purchase of the farm.

What a wonderful work might be done in a very short time if hundreds of people, now doing but little for the Master, would decide to devote themselves to some such enterprise for the teaching of truth.

"Thy people shall be willing in the day of thy power", writes the Psalmist, which is to say, that when the people are willing, a great



power will attend this work, the power known as the loud cry. The time has come for the work to go forward; all that is lacking is willing-hearted men and women to sacrifice self interest for the sake of a great cause.

### Experiences in a Rural Center

RURAL self-supporting work in the South is demonstrating ways by which many, many people, laymen of the churches everywhere, may turn their talents and their time to good account in the Lord's work. Many a Christian has been saying, "I want my life to count for the Master, but what can I do?"

From the little town of Brevard, North Carolina, Mrs. Robert Stokes writes of sanitarium work, carried on in the farm house on the place which Dr. Stokes purchased. She says:

"Our patronage has been excellent, a regular hospital experience for us all, although we have carried on the work in the farm house. We have had to carry water up a steep hill, but we now have electric lights installed, and the finest water system I have ever seen. We have a fine crop of corn, and the courage of our workers is good."

### With the Cafeterias and Treatment Rooms

ONCE each week the workers of the Nashville centers meet for counsel and business. This gathering includes the workers in the city and members of the cafeteria and treatment-room courses at the School. It would cheer the heart of any one to listen to the good reports.

Whole wheat bread becomes more popular each week. Fridays and Mondays are the big days, because, as people say, "On Friday, we buy to tide us over days when the cafeteria is closed, and on Monday, we are anxious to come back for a good meal."

The official inspector called last week, peered into all corners about the place, and pronounced conditions sanitary, and the place well kept.

The multitude of questions asked every day by patrons, indicates the interest in good food and rational methods of treatment.

Mrs. M. A. Hilgers, for some months a member of the School, left last week for

Chattanooga, where she and her sister, Miss Kinner, will connect with the vegetarian cafeteria on Market Street.

On return from Knoxville, Mr. I. E. Seibert told of the new location secured for the cafeteria in that city. With his help, the Misses Wilson have opened up their work in a private house on Union Avenue, off the busy thoroughfare, but within two blocks of the post office. The new quarters present a cheerful and attractive appearance in their setting of old ivory and other harmonious colors. Brethern Lovell and Mullen, and the women of the city church, have assisted in every way possible.

Vegetarian cafeteria work is so different from ordinary commercial business, that in many instances it will be wise to fit up quarters in the residence section of the city. The work should be highly educational, not an effort to satisfy perverted appetites. The new location at Knoxville seems desirable from this standpoint, for it is a sort of step aside and rest awhile place, and yet it is within easy reach of the busy sections of the city. Mrs. M. H. Torrance left Madison during the week to assist in the Knoxville center.

### Interested in Madison Methods

OF THE SCHOOL at Madison it is written, "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. 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 . . . 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 growing interest in an educational system, that prepares men and women to do things of usefulness in the world, is indica-

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ted by a letter from the Pacific Coast by  
one who writes :

"I am enrolled as a graduate student in the state university, and in one of the educational courses I am taking, I desire to write a treatise on the Madison School. I am particularly interested in the practical phases of the education you give, and in the life work for which your students are fitted. I will appreciate any data you can me send."

The world needs the type of education that was made known to Adam, typified by the school on a farm, that trains equally and simultaneously, the body, the mind, and the spiritual faculties. The Savior illustrated, in His school for the disciples, this same method of training workers for the cause of God on earth. In the midst of conflicting theories, today, we are told that

"The plan of the schools that we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past . . . In our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be."

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### News About the Place

**T**HE cement mixer is running, the rock crusher is crunching rock, and there is a general stir about the site of the new assembly hall. Every effort will be made to have this building ready to occupy, at least in part, by the first of January. The building will be 72x100 feet, containing an auditorium and class rooms on the ground floor, with high basement to the north-east containing room for the children's classes, and

for the general science department and domestic arts. When men come in for class work, and are willing to spend their days on the buildings, because of the pressing necessity for more room, we know that they have the making of good missionaries.

**W**ITH the opening of the new term, manual training departments of the institution are gathering their workers for an hour's study a week. Not only must a large amount of work be done in a concern such as the Madison School, but that work must be a strong factor in the education of the student body. Not only must the student have work to meet expenses, but while making expenses, he must receive a training in work that will stand by him when he goes out into some field where he cannot have the close supervision given in school. Students, therefore, must study as well as work. They are not to be mere "hands", such as the farmer sometimes hires; they must be thinking men and women. And so there is a set time each week when the head of the department meets his corps of workers for study. Farmers consider the problems of the farm, and at this season, the gardeners are studying fall gardening. The housekeepers are working on their problems, and the laundry force is putting head work into that department. According to the Madison plan of operation, each student is required to make good in a manual department. He is graded upon his efficiency in class recitation and, likewise, upon his skill as a worker. And, if a satisfactory grade is not made in departmental work, a halt is called for that student in his intellectual studies. He cannot pass on to advanced class work until he has adjusted matters to the satisfaction of the Faculty.

**F**OR all-day workers, Dr. Sutherland is conducting an evening class in the principles of Christian Education. The story of schools, beginning with that wonderful institution in Eden in which Christ and the angels were the instructors, opens to the minds of the students a new line of truth, and often one hears the expression, "Why have I never known that the Bible contains these things"?

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**T**HE publishers appreciate names and addresses for the Survey mailing list. Feel free to send them, and, as often as possible, a little donation for the publishing fund. We appreciate that bit of cooperation, also.

# The Madison Survey

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## Which Way Does Our Education Lead Us

**M**EN are again breathing free. The great railroad strike, called for the thirtieth of October, and intended to tie up all the transportation facilities of the nation, has been averted. As at the battle of the Marne, when the hordes of Germans were returned back from Belgium soil by the armies of the allies, so again the world has seen impending doom stayed by the hand of Providence. The book of the Revelation represents the winds of strife held in check by four angels until the servants of God are sealed. We are in the sealing time.

Had the strike come, many Christians, as well as others, would have found themselves as unprepared to meet the situation as were the Belgians when their country was invaded by the Germans. What do these threatened troubles mean, if not to warn us that the time has come to leave the cities, and return to the manner of life that the word of God outlines for man?

With winter coming on and a universal strike, the picture of suffering equals that of

the most terrible warfare, and it was this picture, presented by the members of the labor board, together with the threatened action of the government in behalf of its people, that persuaded the strike leaders to

withdraw their orders. But what will this lead the city dwellers to do? Will they see in these conditions the call to leave the city for a home on the land? Or, as Lot returned to Sodom after his rescue by Abraham, and remained there until the destruction of the city, will our brethren of today

stay in the city until its final overthrow

**P**EOPLE who do not understand the principles of Christian education take great pride in their cities, in the centralization of wealth, and in congested numbers. To them, civilization is measured by the growth of the big centers and the amassing of wealth. They fail to realize that it is God's plan for every family to live on a small piece of land, where they are producers of their own food, and where they can be very largely independent of the complicated conditions of society.

### Two Types of Education

**T**HOSE 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 dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds; and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God, and taught their children of His works and ways.

—Education.

**C**ONGESTION in the human body brings pain, sickness, and finally death. The results to the body politic of congestion of humanity in our city centers is no less destructive. History shows that every nation of ancient times came to its end when the people lost sight of God's plan for people to have homes on the land, and they crowded together in large cities.

The devil would not meet with much success if he walked abroad in this world with cloven hoofs and forked tail. He still uses the wisdom of the serpent to affect his purposes. And he cannot find a more effective way to destroy men, body and soul, than through the system of centralization now in operation.

It seems strange, but it is true, nevertheless, that the majority of Christian people study the Bible so little, they understand the divine plan of life so faintly, that they are easily caught in the trap to which the city is the open door.

When Christian people pay little attention to the prophecies that indicate the times in which we are living; when they are content to tread life's way on a dead level, we may expect to find them asleep to such warnings as the recent threatened strike. But those who claim to have a message to the world at this time should be alert. It is astonishing to find them, also, asleep to the call of the hour. How can they linger in the very centers of strife and turmoil, dazed as it were, and yet attempting to give a message that calls men and women back to God's plans for the race, to diet reform, and to physical and spiritual righteousness? How can they expect others to see light in the message they give, when they themselves are blind to the call, "Babylon is fallen, is fallen, that great city . . . Come out of her my people." "Out of the cities is my message."

**I**F THE prayers that ascended from city dwellers for the averting of the strike came from hearts truly converted, we shall see an exodus from the cities, and that

without delay. If, when these things come so close, we are unable to move, how can we expect those whom we are attempting to reach with a message, to act in response to our appeals? Where is our power? To Christian experience, dead orthodoxy is as fatal as heresy.

We are told that, "As it was in the days of Noah, so shall it be in the days of the Son of man." Enoch was one of the preachers of righteousness in the days before the flood, and his experience is left on record for our admonition. From his home in the country, he reached out to the people in the cities, retiring then to the country to renew his own spiritual power.

**T**HE church needs teachers who, by precept and example, will give the message that time is short, and, following Enoch's method of operation, will work the cities from "out-post" centers. If we fail to teach these things by word of mouth, and to demonstrate them in our daily living, the wonderful living truth committed to us will become but dead orthodoxy. Like Lot, we are in danger of being caught in the very place where we have prided ourselves that we are proclaiming the truth. It is well to compare the experience of Lot, whose family was lost before his very eyes, with the experience of Abraham, who, from his country center, carried forward a work that gained the recognition of heaven and proclaimed him to the world as the "father of the faithful."

The dark cloud that hung over us in the form of the threatened nation-wide strike is not the only cloud in the sky. Troubles are all about. They may recede for a time, but they must be faced. We are in a time that will try men's souls. It is called a shaking time. The test will mean more than a question of loyalty or disloyalty to a set of doctrines, and more than heresy in the narrow sense of the term. Christians will be tested on the straight testimony (Isa. 8: 20), to see if they are willing to do what God asks them to do.

Those, today, who refuse to line up their lives with the instruction that has been given

concerning how we shall live, and where we shall live, will find themselves powerless to give the final message to this turbulent world.

It is time to come out of the cities. There are places in waiting for those who care to heed the call. In the South there are places, for here, in a wider sense than almost anywhere else in United States, the rural spirit still prevails. Every man who now moves out, and shows that he is able to make his living from the soil, not only gets a personal blessing, but he is a source of encouragement to others who hesitate to make the move.

### Report from North Carolina

THE annual meeting of the incorporators and the board of managers of the Asheville Agricultural School and Mountain Sanitarium, located at Fletcher, North Carolina, held October 28, was attended by Dr. Sutherland, Mrs. Druillard and Mrs. Scott.

This school was established about fifteen years ago by Professor Sidney Brownsberger, now connected with the faculty of the Madison School, and Professor A. W. Spalding, editor of *Watchman Magazine*. The farm was donated by Mrs. J. C. Rumbaugh, of Asheville.

A good work has been accomplished at this place. The institution is operating a small school for the neighborhood, it has a rural sanitarium with plain but comfortably equipped quarters, and a vigorous city work, consisting of treatment rooms and a vegetarian cafeteria. Although the school is fifteen miles from Asheville, yet the workers operate those city centers successfully from the rural base.

Elder E. T. Wilson, who has been active in the institution during the last two years, feels that he should now devote his time largely to ministerial work, as he has a large interest in the neighborhood. While severing direct connection with the institution in his daily work, yet as president of the board of trustees he will continue to do all he can to encourage the enterprise.

The institution regrets that Brother C. M. Rasmussen, who has been associated with

the school for two years, finds it necessary to return to Kansas to take care of property interests. When he connected with the school, Brother Rasmussen hoped before this time to dispose of his property in the West, but the financial situation has prevented the carrying out of his plans. He hopes soon to be back in self-supporting work. These two brethren have been earnest, devoted workers whose services will be missed. While absent in body, their hearts will be with the work at Fletcher.

The institution has a loyal and efficient faculty, and the prospects before them are bright. Arthur A. Jasperson was elected principal of the institution, Fred E. Vaughan treasurer, Mrs. Jasperson, secretary, and Mrs. L. O. Ray, book-keeper.

It is a pleasure to come in contact with a company of workers who are carrying forward in a practical educational manner a farm, a school, a rural sanitarium, a city hydropathic treatment room, and a vegetarian cafeteria. One hears no word of complaint which would indicate that the workers feel their job is too hard.

There is something about this work that develops strength of character and ability to carry responsibility. It points the way to missionary activities that may be operated by hundreds of men and women who are asking what they can do for the Master.

### Will You Help Build the Barracks

THE "Barracks for Boys" is in process of construction. That is the building we asked you to help us erect. One thousand dollars was the sum called for, and we do the work. That is, students working under the direction of our carpenter, Brother George Wallace, are putting up this building to meet the pressing need for more room to house students.

To illustrate the real need of room: one section of the building offered shelter in advance of the remainder, and immediately it was occupied by a family of six who had just reached the School, all of them seeking a practical training.

Two young men came without previous arrangement the other day, to find that there was not a vacant bed on the place, but a little readjusting and crowding closer to-

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gether makes room for these two until the buildings under way can be completed.

Some interesting letters have been received from those who have a mind to help. One elderly brother writes, "I was a contributor to the fund for the erection of Battle Creek College, and I am pleased to be able to send a small offering to aid in the building at Madison."

Another says, "I am interested in all you are doing, and while I cannot help with a large sum, I do want to have some part in the new building."

Times are hard, but there is still money enough to carry forward the work the Lord would have us do. As we bind about our personal wants, we find that we can do many things that otherwise would be impossible. We shall be glad of your assistance for the sake of men and women, laymen of the churches, who feel that the time has come to train for more active service in the great harvest field. Address donations to Dr. E. A. Sutherland, Madison, Tennessee.

### News in Brief

FROM the island of Bermuda, Mrs. Winifred Peebles Rowell, formerly a member of the Union College faculty, writes of the interest she and her husband have in cafeteria and treatment room work as described in the SURVEY, and of Bermuda's need of such centers, as well as self-supporting schools, "back-to-nature schools," as Mrs. Rowell calls them. "We have a school which we are striving to build up along industrial lines. It is small now, but it meets a need no other school meets on the island, in that it affords an education to the Portuguese children." Writing further of the situation she says, "We have promise of help from

rich Bermudians, but what shall we do for workers?"

THE many friends of Dr. David Paulson will be interested to know that it is now possible to secure copies of his book, "Footprints of Faith." It is the story of a life so full of faith and providential leadings that it ought to be read alike by old and young. The price is \$1.00, and it may be ordered from The Life Boat Publishing Company, Hinsdale, Illinois.

SABBATH morning, the service was conducted by Elder J. L. McElhaney, president of the Southern Union Conference, recently home from the Fall Council that was held in Minneapolis. He told of the spread of the gospel in Armenia despite intense suffering and persecution. In the Fiji Islands the work is making rapid strides, more conversions being recorded during the past few weeks than in the previous twenty-five years.

A FINE looking, dapple-gray percheron mare has been purchased by the School. With the increasing size of the family it is necessary to raise more food stuff. The addition to the School farm of seventy-two acres, the gift of a friend of self-supporting schools, helps the institution to furnish work to students who seek training for lives of Christian service in the great Southland.

A LARGER pipe line has been laid from the big tank on the hill to the barn lot, and from the tank to the Sanitarium, a three-inch main, with two-inch laterals, and a second filter, capacity 1260 gallons per hour, has been installed to meet the increasing needs of the institution.

SATURDAY evening Elder O. R. Staines gave the family a stereopticon lecture, his subject being the Harvest Ingathering Campaign.

WORK is progressing favorably on the new sewage system, under the direction of engineer E. W. Cooper, of Nashville.

### Pass It On

TWENTY names for the mailing list, shows that somebody is interested. And with the names came a note saying, "I have been reading the paper as it came to a friend of mine. Please enter my name and the names of several friends who, I think, will be interested in the educational work you are doing." We accept both names, and dimes and dollars, and thank the senders.

# The Madison Surver

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VOL. III

NOVEMBER 16, 1921

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## The Body of Christ and its Members

PAUL likened the church to the human body. Christ is the head, the center of nerve force that operates all the various organs, and the individual members are organs. Each organ performs its proper work when rightly related to the head and to the other organs of the body. Some organs, like heart and lungs, are much spoken of; they may be termed "likely members." Everybody is conscious of their work, and any affection of these organs is readily recognized.

But there are other organs of the human body, organs that are little known to the person himself, whose functions are just as important, and upon which we depend for life and health fully as much as upon the stomach, heart, and lungs. For instance, located behind the stomach, and working silently, continuously through life, lies a little organ known as the pancreas. The pancreas secretes a juice that aids in the digestion of food; it is a liver regulator, a sort of break, or check, upon the liver. When the pancreas ceases to function properly, serious symptoms appear in the body, and unless the trouble can be relieved, the body dies. That little pancreas is doing a wonderful work,

but it is seldom spoken of. Many people live and die without knowledge of this organ and the work it is doing in their own bodies.

LOCATED over the kidneys are two little bodies known as the suprarenal capsules, or glands. They secrete, and throw into the blood, a substance known as adrenalin, which affects the walls of the blood vessels and prevents hemorrhage. If these little bodies fail to do their properly assigned work, a little cut may cause death, or a very serious condition may result

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IF EVERY church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues.

—Home Missionary Work

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known as Addison's disease, a fatal malady. The person whose suprarenal capsules are not functioning is said to be a free bleeder, and in an emergency such a person will be given a preparation of adrenalin, the substance which his own body is failing to produce. These suprarenal capsules are very small organs, possibly the size of two horse chestnuts, but they are doing, in their quiet way, a work that cannot be done by any other organ in the body.

Paul referred to such things when, to the Corinthians, he wrote that, "by one spirit are we all baptized into one body," and, that body "is not one member, but many." He

says further, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be feeble, are necessary. And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor."

ALL THIS was not a lesson in physiology, but a treatise on the church and the related activities of each member. Each member is represented by an organ. Some members occupy conspicuous places, and may come to think that they are the most important part of the organization. But the inconspicuous members in the church organization, like pancreas and the suprarenal capsules, have their part to play, and any failure on their part brings disease and decay. There is not a superfluous organ in the human body; likewise, there is not a member of the church but should have an active part in the work of God.

Peter used a similar figure when he wrote, "Ye also, as lively stones are built up a spiritual house." When a man is converted, he becomes a living stone, and is given a place in the "house", of which Christ is the chief corner stone.

THIS "house" may refer to a church organization, or it may refer to a movement, an enterprise, a work, or an institution,—any group of people united to give the world a knowledge of God. The term house, however, cannot apply to any individual working alone. To carry forward His work in the earth, it is the Master's plan that a number of Christians associate for cooperative work; they are to operate in harmony, as the organs of the body cooperate in health. When we find our place in a concern, when we recognize our individual responsibility, or our function in an organized body, then have we struck the key-note to success in Christian work.

As there are many organs, each doing a particular work in the human body, so there

must be a variety of talent in the upbuilding of an institution or center for Christian work. There is a place for everybody. Self-supporting missionary centers in the South need farmers, carpenters and mechanics, teachers, medical workers, people to feed the hungry and teach the hungry how to feed themselves, ministers, canvassers, and nurses. These people are grouped in units, or companies, each member is assigned a place according to his talent or ability, and success depends upon the cheerful and faithful performance, by each one, of the duties which devolve upon him.

THE most serious thing that can happen to a Christian enterprise is for a member to drop his work, because he wants a place of greater prominence. To step out of the place for which one is fitted, because it seems that his ability is not appreciated, is an expression of selfishness. It is a sting to the work, and a death blow to the worker. To fill one's place in a work, and to cooperate with the other organs of the body, often calls for sacrifice of personal feeling and pride. But this is the "living sacrifice" of which Paul wrote the Romans, and which he says is the only reasonable thing for a Christian. It is a service "acceptable to God."

It is equally true that if some one occupying a prominent place in a work, begins to feel that the whole work devolves upon him; if he fails to recognize the importance of cooperation, and the close relation of one member to another, he mars the work, and brings in dissatisfaction and separation.

WHEN one organ in the body fails to do its full duty, that organ atrophies. At the same time, other organs of the body attempt to carry the work the lazy organs lays down, and then the overworked organ hypertrophies. Either atrophy, which means shrinking or shirking, or hypertrophy, which means over-development, brings disease, and finally death. The heart is an important organ in the body, but a hypertrophied,



or enlarged heart, is itself in a serious condition, and it endangers the whole body.

If the little thyroid gland, which furnishes what is known as an internal secretion, ceases to function, the whole body suffers.

ON EVERY side we see churches and institutions weak in spiritual power, because some members are not functioning. Some may be overworked and hypertrophied, while others are, shriveling because of inactivity.

A powerful work is now due the world. For a body to work with might, every organ must be in its place, and capable of 100 per cent efficiency.

This calls for more than donations of money and the payment of fees. It calls for more than the presentation of theological arguments; it demands more of the membership than attending preaching service, Sabbath school, and prayer-meeting.

Christians are not open to the infilling of the Spirit of Christ until they are wholly and altogether devoted to the work of the Lord. Their readiness for the infilling will be indicated by ability to work in groups, man cooperating with man for the forwarding of the work of God in the earth.

We anticipate a future when men, who have served Christ here, will be granted a close association with Him in the new earth. When the Master comes to make up His jewels, this privilege will be awarded those who have learned to represent the life and work of the Lord by cooperation with their brethren. A test is coming, known as the shaking time, which will remove from the church the inactive members, as a surgical operation removes useless and diseased organ from the human body in order to save the rest. Let it be hoped that before the shaking out of the indifferent, a little wholesome stimulation may revive the disabled members. Self-supporting missionary centers, such as schools and sanitariums, city treatment rooms and cafeterias operated

from the rural base, are some of the activities now open to men and women who desire to work as did our Master, who spent the larger part of His life doing kindly deeds to other men.

### A Message to Farmers

FARMERS group themselves in two classes: one works for the Lord, and the other has the faculty of spending its time and energy for self. These two types can be traced to the beginning of history. Abel and Cain were both tillers of the soil, but that they did not see things alike is shown by the offerings they brought to the gate of Eden as sacrifices. Abel, recognizing the need of a

Savior, took a lamb from his flocks, and its blood represented the redeeming power of Christ. Cain brought a beautiful offering of the best of his vineyard. It might have been a perfect freewill offering, but the giver had left Christ out. Fire from heaven consumed the offering of Abel; the

offering of Cain was refused.

Because a man is a tiller of the soil does not signify that he is doing the work of the Lord. But the Christian farmer has a vision of the work God would have him do, and his farm is a center for the development of Christian activities. Some farmers when converted, reason that they should leave the farm and enter the pulpit, but there is a large work for the Christian farmer at the rural base. His crops should be eloquent for the Lord. His home should be a refuge for the sick. His table should feed the hungry. His wife and his children should be his partners in the spread of the message, "Come out of the cities to a home on the land."

Such a farmer will be a power in the neighborhood. His farm will be a school, a sanitarium, and a rural base for city activities.

The family will have a vision of what God wants done in such a place, and farm work will cease to be drudgery. Such a farm will be a light set on a hill.

### Raise What You Eat

FARMERS need far more intelligence in their work. In most cases it is their own fault if they do not see the land yield its harvest. They should be constantly learning how to secure a variety of treasures from the earth. People should learn as far as possible to depend upon the products they can obtain from the soil.

—Instruction on Educational Work

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### From Far Korea

**T**HURSDAY evening Dr. C. S. Kim, son of the first Seventh-day Adventist native Korean, addressed the family. Dr. Kim has been engaged for a number of years in medical work in his home land, in connection with Dr. Selman and others, and is in the States for post-graduate work.

The Doctor related some remarkable experiences as the result of faith in God. Since his arrival in this country he has engaged in colporteur work, earning money to care for his family while he is engaged in his studies. He is here to better fit himself for work in Korea. He is deeply interested in school, sanitarium, and city work from the rural base. He left Madison by way of the truck that carries the workers to the city in the early morning, and his jovial spirits made the company appreciate this introduction to brethren abroad, who have many problems similar to our own.

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### Every Day Life Should be Missionary Work

**I**T WAS not something off and apart that constituted the Christian service of the Master. He was a Savior while doing the carpentry work of the village, or raising the food for the family. His teaching consisted largely of instruction about practical duties of life. When He led the multitude through the wilderness, He conducted a school in which shop work, the industries, were taught; in which food problems were studied, and men learned that in the production of food for the table, they were working hand-in-hand with the Creator of worlds. We, today, need the same vision of missionary work.

It was felt by those who attended the Friday evening service that an advance step

has been taken by the School in the organization of a missionary department, in which every member of the family should have an active part. He who does not feel an interest, and seek an active part in this department, is in the wrong school, for Madison is a missionary training school, and its missionary activities consist, in part, of the daily duties of life, done as the Master Himself would do them.

A number of interesting testimonies were borne by those who are seeking to do their work in such a way that it will reflect honor on the name of the Savior. Christian farmers, Christian nurses, Christian cooks, Christian teachers,—what a world of work for such an association of men and women. No need to look forward to a life of service; that life is ours today.

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**G**OOD weather through October, and well into the month of November, has been a blessing to the Madison family with its building program. The foundation went in for the new assembly hall without a rain. Now, the frame work is going up. Gotzian Hall scarcely holds the present school family, and all look forward to the completion of the new building.

**I**T IS interesting to note the help that comes in different ways to meet the stress of work this fall. Brother G. W. Wells, whose father is one of the working force of Madison, recently joined the family with his wife and son, to assist in the mechanical work. He drove from Dowagiac, Michigan.

**I** LOVE the little SURVEY because it contains such wonderful things on the food question," writes a reader. Another asks a list of questions on the making of breakfast muffins, where to get olive oil, what to use in place of dairy butter, the harm of dill pickles, how to raise cake without soda or baking powder, how to get whole wheat flour, where to procure unpolished rice, and others that show that SURVEY readers are studying the food question.

**A** STUDENT who took the cafeteria course went home on a visit. He writes back, "I now call Madison 'home'. When I get back it will be my plan to stay two years, possibly longer. I want to get all of Madison that I can. Mother is making me do most of the cooking while I am here, as she says I can beat her at the job."

# The Madison Survey

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## There is Strength in Cooperation

"None of us liveth to himself"

COOPERATION has been defined as group work, team work, every man in his place working with others to make the whole a success, self-interest made secondary to the good of the enterprise. And that has always been the method of operation advocated by the Lord in the instruction He has given to His followers on this earth. It is a divine method, and in so far as men are able and willing to conform to this principle in doing their work for Christ, are they led by the Spirit of the Master.

The human body is held up to view by Bible writers as the greatest example of this cooperative method of operation. Health depends upon the proper functioning of every organ. But it means more even than that; it depends upon the proper functioning of every cell as well as of every organ. There is the closest cooperation, the most perfect team work, the most wonderful illustration of the subjection of personal interest to the good of the whole.

And this is the object lesson that is presented to the church as an organization. And

to the church it is said, "Here is the perfect whole. Go, thou, and with all thy members do likewise."

THEY helped every one his neighbor; and every one said to his brother, Be of good

courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer, him that smote the anvil." In these words the prophet Isaiah tells of the team work Christ wants done. Men of widely different talents and ability are

### Every Man on the Land

BY THE distribution of the land among the people, God provided for them, as for the dwellers in Eden, the occupation most favorable to development,—the care of plants and animals. . . . Every family was secured in its possession, and a safeguard was afforded against the extremes of either wealth or of poverty.

—*The Education of Israel*

here represented as working together in close cooperation. Common laborers, such as carpenters and blacksmiths, are counseling and assisting in a work with the skilled goldsmith.

The Scriptures teach that the gospel cannot be carried in its fulness until there is such a spirit on the part of all associated in gospel work, to cooperate for the common interests of the entire body.

THIS principle is taught through the experiences of the children of Israel. God wanted that nation to be an example to all the world. So He placed His people, every family, on the land. Each family had a farm,

a rural dwelling place, that was to remain in the family forever. It could not be sold; it could not be given away. It was a perpetual inheritance.

In this nation of small farmers, all cooperating for the common good, all raising the food needed for their own maintenance, every man was to have equal rights in the sight of the law. There was to be no king, or autocratic ruler, such as held the reins of government in the nations round about.

Every man in this nation of "kings and priests" was to be a ruler, a monarch in the sense in which, today, it is said that "fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

THE time came when Israel appealed to Samuel the prophet for a king, that they might be like the other nations. They had lost the vision of self-government, of self-support, of dependence upon God for the daily care and protection which He had vouchsafed them. They had lost sight of the divine plan of education which places every school on the land. They had lost the inspiration to be a nation to whom others came for assistance. Their workmen were hiring out to the world; they were demanding the wage of the world; and with this came the demand for the luxuries of the world. The country home was abandoned and the family moved to the city.

Samuel grieved as he saw this change of public sentiment, but the Lord told him not to consider it a personal insult, for the people had taken a step far beyond that; they were rejecting God and the plan of life He had given them, through which they were to bring the world to His feet.

A king was chosen, the best man that the Lord Himself could find, but a king, nevertheless, and from this change in government dates the captivity of the entire nation. From the individual was lifted personal responsibility for the welfare of the entire organization. Cells lay dormant; some organs ceased to function; other parts of that body politic were overworked. The symmetry was broken, the circulation was disturbed, and disease, national disease, was the result. Captivity, or national death, was inevitable. Israel ceased to be a kingdom of teachers.

CHRIST came to earth to demonstrate again the divine plan. He, the Master, became servant of all, in order to teach the

great principles of cooperation. There was no place in His organization for either king or boss. He who would become great must show himself the greatest servant of mankind. He who had the greatest ability sat with his brethren as instructor, that each man might learn how to use his own talents to the best advantage.

The Savior's lessons on cooperation were not lost upon His disciples, for after His death we are told that men sold their personal belongings, and united in a work where all shared alike financially, and where the entire time of each was devoted to the progress of the cause they had espoused. No man called anything he possessed his own. They knew only one leader, and that was the Spirit of God. This was the most perfect manifestation that the world had seen of the principles of cooperation, taught from the beginning by the followers of the Lord.

In this cooperative work of the early church, every man had his part to play. There was no provision for a few strong leaders to carry the responsibilities, while the masses died for lack of exercise. Every man had his work. The plan made of the common people workers who knew their place in the vineyard.

THERE are men, here and there in the world today, who have caught a glimpse of the divine plan. It is described in the Word of God, but many of us read the Word through dark glasses. Before the end there will be a company of Christians, made up of groups of people working together in harmony for the spread of the gospel, and together constituting what is called "an hundred and forty and four thousand."

From these little companies who have learned to work in close cooperation, will shine forth a light that will attract people to the truths of the gospel. The greatest anxiety of Christians should be to become members of some group of workers. They should be searching for the place where they can give all they possess for the advancement of the work of God.

In these groups men who have much ability, many talents, will find it necessary to cooperate with men having less ability, but the spirit of unity will bind them together, as the parts of the human body are coordinated. Through such a group of workers the Spirit of God can operate, and the world

will see a demonstration of the divine plan of work.

PAUL, with this cooperative plan in mind, for he identified himself with a group of cooperative workers, said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Only a few will be willing to accept of this doctrine and manner of living. Out from the common walks of life men and women will be called, and they will be made into leaders, as were the fishermen who entered the Master's school and surrendered themselves to these principles.

Common men, or men with common talents, can do a greater work for this world when properly united with others, than can be done by men of greater native ability who prefer to work alone, or, if not alone, who choose the plan of kingship and hired servant.

### The Barracks for Boys

ONE friend, who wrote in response to the call for help to erect the "Barracks for Boys", put the matter in an interesting light when he said, "You may be crowded for room, but I think it much better to have more students than you are able to provide for, rather than to have more rooms in the school than you are able to fill." And it is true, there is an encouraging side to the situation, even though we are crowded beyond the point of comfort. The completed barracks will relieve the situation to an extent. We thank the friends who have so kindly responded.

The one thousand dollars called for has not yet been raised, but we are hearing from friends, and believe that there are others who will assist at this time. Send donations to Dr. E. A. Sutherland, Madison, Tennessee. Do not hesitate because you cannot send as much as you might wish. With several donations has come the word, "I wish it were one hundred times this amount". That is the spirit of cooperation that makes a success of such activities as Madison represents.

You will be interested in the opinion of two people who have been prominent in the educational world for many years. Dr. William Goodell Frost, for twenty years president of Berea College, writes:

"Mrs. Frost and I have been wishing for some time to send greetings, and to let you

know that we feel quite near you when we read the SURVEY. . . . A recent issue tells us that you are going to erect some barracks. That is exactly the policy I should approve. I am working on a little manual regarding the administration of religious schools, and I am much impressed by the opportunities often allowed to pass for promoting the growth of the student body, because the authorities are waiting for palatial buildings. Our Berea barracks, and tabernacle, and girl's gymnasium, are among our most important and useful buildings, and they have cost only a small fraction of what brick and stone would have required."

Dr. Frost then gives some valuable suggestions concerning the form of school and student buildings that make for health and comfort, and at the same time add to the beauty of the place.

Help from a few more friends will put us over the top in the fund for building the "Barracks for Boys".

### News in Brief

THE Sanitarium is being furnished first class lettuce from the green house, now under the management of Brother H. H. King.

NEAR Lucky, Arkansas, in the foothills of the Ozarks, is an eighty-acre farm owned by a brother who wishes to sell. There are good school advantages, and any one interested may get details from Mr. C. L. Wrinkle.

A NEAT folder comes from Pisgah Rural Sanitarium, Candler, North Carolina, describing the new building and the advantages offered the sick. The institution is open the year-round, and interested people are invited to correspond.

ON A recent Monday morning at chapel hour, Professor Bralliar talked to the students of George Peabody College for Teachers, in Nashville, on the subject of plant propagation. There is a keen interest in this subject on the part of both students and a number of faculty members, several of whom visited Madison last season when the iris was in bloom.

IN PLANNING for next year's garden, the School finds it necessary to set aside about fifty acres for raising the food supply of the Madison family. As the work broadens and

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numbers increase, this becomes one of the big problems of the institution, not only from the financial standpoint, but because one of the educational policies of the School is to encourage men and women to raise the food they eat, and to eat the food they are able to produce from the soil.

**A**T THE weekly meeting of cafeteria and treatment room workers, Mr. J. T. Wheeler of the Louisville group, who spent a few hours at Madison, gave an interesting report of experiences at his headquarters. Madison is watching the growth of the whole wheat bread business with no little interest, and Mr. Wheeler reports a similar interest in Louisville, where the cafeteria is filling orders at a distance as well as supplying a local demand.

**T**HE rural school at Lawrenceburg is taught by Miss Harriet Shutt. She writes that this year they plan to teach broom-making to the boys and sewing to the girls. One of the neighbors has offered to teach them to card and spin the wool from their sheep, and they hope soon to be able to make their own rag rugs. Money is scarce, and they are endeavoring to carry on those industries that call for only a small outlay of means.

**A** GREAT many Christians in name believe that the purpose of the gospel is to get us to heaven, but they are mistaken, the purpose of the gospel is to get heaven into us," said Professor A. W. Spalding, editor of *Watchman Magazine*, at the Sabbath morning service. He emphasized the need of daily acquaintance with the Lord through the study of the Word, and the practical application of the truth we profess to believe.

**H**AVE you seen the health leaflets, to be procured from the the secretary of the

Medical Missionary Volunteers? They deal with such questions as whole wheat bread, spices and vinegar, prevention and cure of constipation, etcetera. One city worker writes, "That tract on constipation is great. Please send me one hundred of them. I want to distribute them to my whole wheat bread customers, and to my neighbors." Address, Mrs. Lida Scott, Madison, Tennessee.

**O**NE of the saddest happenings at Madison for a long time was the death, on Monday, November 7, of bronchial pneumonia, of Sister Mary M. Robey. Nearly four years ago Brother Arthur Robey, his wife, and little daughter Esther, were living on a farm near Hartford City, Indiana. Self-supporting work of the South was brought to their attention, and they disposed of the farm and came to Madison, with the idea that, later, they would locate in some rural section and carry forward a community work. Instead, Brother Robey's services were needed at the School, and Madison became their permanent home. Sister Robey was a devoted wife and mother, and her patience and self-forgetfulness won for her the esteem of us all. Burial took place at Hartford city, and a memorial service was held at the School.

### From Some Readers

"I thank you for the little paper with its big message."

A sister in the West sends a donation and writes: "Some one has been sending me the interesting and inspiring little Survey, and I want to add a small donation to help it on its way."

A South American missionary says: "The Survey is much appreciated by all our workers, only, we wish it were a little larger."

"It is a real encouragement to our hearts each week, and an incentive to active missionary work where we are living."

"It contains a helpful message, and after reading we pass it on to others."

With a donation to the fund for publishing, a friend writes: "I am sending the names of several people who I think will be pleased to receive the Survey."

We thank you for the words of encouragement, and for the donations that help meet the expense of circulating the Survey.

# The Madison Survey

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## The Christian Method of Dealing With Wrong and With the Wrong-Doer

THERE are two methods of handling matters of discipline in a school. Most schools are following the imperialistic method, handed down to us from Europe along with some other relics of the middle ages.

According to this method the faculty, backed by the board of management, carries the burden of discipline and correction of wrong-doing. The school is divided into two classes, the rulers and the ruled. And, generally speaking, the regulations of the school are made by the rulers, there being little or no counsel with the student body, who are the ruled.

This plan places the teachers in the class of law-enforcers, and often the students are associated, either consciously or otherwise, to resist the proper enforcement of the law. And although "cooperation should be the spirit of the schoolroom, the law of its life," in these schools, cooperation is conspicuous by its absence.

THOMAS Jefferson was a lover of democracy, and it was his belief that if his country was to have a democratic form of government, then democracy must be taught in its schools. He therefore established a

system of student self-government, and there are other schools, the number of which is increasing, that, today, are developing this same system of burden-carrying by the entire school body. That is, there are state schools that are endeavoring to educate

### Student Democracy

THE rules governing the school room should, so far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed. Rules should be few and well considered; and when once made they should be enforced.

—Education

for democracy in state, and there are Christian schools that are educating in the principles of Christian democracy. And, since that is the plan of our model, the heavenly school, what place is there for a Christian school that does not educate for this form of government?

Many of us have attended schools run on the imperialistic order. Students educated in such schools go forth to perpetuate imperialism in their business relations, in the discipline of their homes, in the schools they may teach, and they are very apt to

bring those same imperialistic principles into their church relationships.

**T**HE apostle Paul saw this spirit of imperialism working in the church, and pointed out the spirit of hardness which it was developing in some of the leaders of his day. The seed was already planted, which developed into that great religious organization which ruled with an iron hand during the Dark Ages. It transformed the meek and gentle Christian into a fierce and cruel power.

The great Reformation was not only a call from the false doctrines of the middle ages; it was likewise a call from that imperialistic form of government. The real protestant will have learned to deal with his brethren after the manner of the Savior. As yet we have much to learn in this matter, and in the Christian school, above every other place, should be found the Christian method of handling wrong doing and dealing with the wrong-doer.

**I**F A student brother is in the wrong, we are to go to him alone, and in the spirit of meekness, because we likewise are sinners; and we are to talk with him concerning his fault, for the purpose of restoring him to the path of right. There is no room for condemnation, no place for harshness. It is the greatest opportunity to express love and sympathy. It is the most precious chance to manifest the spirit of the Master. It is a wonderful art,—that of bringing an erring brother to see the right. It usually results in the binding together of those two hearts by ties that long years cannot break.

If the brother student refuses to see that he has been doing wrong, and cannot be persuaded to change his course, then take another with you, and with the same spirit of gentleness, repeat the process. This is the plan outlined in the eighteenth chapter of Matthew's gospel.

**J**ESUS wants us to deal thus with our students, with our associates wherever they may be, because it is the divine plan of discipline. This is the plan followed in the school He conducted with His disciples. But the human way is different. By nature we are dictatorial, imperialistic, filled with suspicion, apt to accuse, keen to criticise, slow to forgive. We ourselves are so full of faults that it is difficult for us to manifest anything but the human disposition in deal-

ing with others. We need training in Christian democracy.

**S**EVERAL principles must be recognized in dealing with students on matters of discipline. It is natural for one in the wrong to deny the charge. It is equally as natural for others to demand punishment of the one accused on circumstantial evidence. The Bible tells us that a man is not to be condemned, except by the mouth of two or three witnesses.

God would not cast the devil out of heaven until his sins became evident to the hosts of heaven. He allowed Satan to take his course, until he was openly convicted by those who once had trusted him. This same principle should be followed in dealing with erring students. When the student-body will wait patiently for the development of the wrong, rather than condemn a fellow on circumstantial evidence, it is taking a course that may melt that sinner's heart and bring him to Christ.

Often the wrong-doer persists in his sins for some time, hiding behind a bulwark of deceit and lies. It requires much of the grace of God to wait patiently for developments, and much faith in the principles of Christian democracy, but when at last the forces of Christ win out, and the rebel hearts are converted, the burden of wrong doing rolls so heavily upon their souls, that they are compelled to do a great work of restitution. This work of restitution again opens the way for others who have been doing wrong to acknowledge their faults and turn to the right.

**I**N A Christian democracy one has to take his stand on the principle, "Be sure your sins will find you out." No greater work can be done for souls than to wait patiently for the Spirit to work out some of these hidden things. The student who takes his stand for right in the school democracy must buckle on the armor, and with the sword of the Spirit, lead out in ridding the school of wrongs in which he himself has had a part.

This assault on the camp of the enemy by one who formerly belonged there, will bring forth some stormy words. Those still in the wrong will attempt to throw dust in the eyes of the reformer. He will be accused of being a traitor, a turn coat, and the principles of democracy will be questioned. But let that student stand true, and right will win.



WHEN Christ sent out His followers, He commissioned them to cast out devils. Time and again, the devils accused Christ of invading their realm and of infringing on their rights. He replied that His war was to be carried into their camp and into the hearts and minds of Satan's slaves. Christ's followers in the school are to wage a relentless warfare against these devils that enthrone themselves in the hearts of fellow students; devils that disobey laws of the organization, that deceive and pilfer and lie, and lead students to hide behind a bulwark of falsehoods. As Christ cast devils into the swine, so these devils must be cast out of our midst, or the possessed student must withdraw from the institution.

Every school is a battle field, a training ground for ministers, teachers, doctors, nurses, and laymen, and as prospective workers relate themselves to these principles while they are in training, so they will do when they are out and beyond the bounds of the school. If students can be taught to wage a relentless warfare against wrong doing in the school, and yet hold out loving arms to the wrong-doer, they will have learned a wonderful lesson in meeting life's problems.

It is a Christlike thing to wage war against sin and yet love the sinner. It behooves us to fast and pray that our own hearts may be right when we engage in such warfare.

### Something Better Than Medicine

"Heaviness in the heart of a man maketh it stoop," . . . but "A merry heart doeth good like a medicine".

THE world is full of sickness, and nine-tenths of it is said to be due, fundamentally, to wrong thinking. "Care to your coffin adds a nail, no doubt," and a good many people we meet are driving coffin nails with considerable speed.

Much is said concerning a wholesome diet, and the subject has not been over emphasized. Denatured foods, foods lacking the essential mineral elements, poor cooking, and improper combinations of food, are responsible for many human ailments. But the results of faulty diet are not as deplorable as the results of worry, anxiety, and fear.

The brain cells where this worry is carried on are connected with all parts of the body. Every organ, every tissue, is in living con-

nection with the brain, and waves of health or disease are sent over the nerve fibers, of truly as electricity travels the wires from dynamo to light globe, or motor.

We may know this in theory, and yet find it difficult to realize that wrong thoughts are affecting seriously the functioning of different organs in our own bodies. What is the cause of the headache that follows a dispute between members of the family? What became of the aches of which you had been complaining, before your friend entertained you with good news?

A mind in harmony with God's law, and filled with happy thoughts, sends a stream of life to all parts of the body. It spurs up digestion, equalizes circulation, aids elimination, strengthens assimilation. This happy state of mind is as the tree of life.

On the other hand, to worry, to be in an unhappy state of mind, slows down the functions of the body. The organs of elimination fail to do the required amount of work; the cells do not pick up the nourishment that the blood stream is passing out to them. The body poisons itself, because of its inability to dispose of the refuse matter resulting from bodily functions.

There are some happy souls that argue that they can eat anything, digest a ten-penny nail, as they say. And their happy thoughts go a long way toward making this possible. Their unhappy, worrying neighbor studies to eat the proper food, and yet suffers from dyspepsia. The conscientious eater needs to learn also to dodge the worry habit. Then will he become a better exponent of proper diet.

The great Physician in all His teachings stressed the importance of happy thoughts, and of the contentment of mind that comes as the result of conformity to the laws of God. "If ye know these things, happy are ye if ye do them," writes John, the disciple who associated most closely with the Savior. This state of mind compels obedience to the laws of life and health.

Sickness seldom comes suddenly. It is the result of conditions which have been existing in the body for some time, of a prolonged violation of some physical or mental law. It is the climax of long thinking and acting in wrong channels. If we want to

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be well, we should lay the ax at the root of the tree of worry. Learn to think on things that bring health, strength, and life. Cut loose from the thoughts that breed disease, melancholia, and death. When we learn to be as conscientious about the thoughts we harbor as we are concerning the food we eat, we will have laid the foundation for long life.

### Training For Cafeteria Work

**T**H**E**RE is a growing interest in the training of workers for city cafeterias and treatment rooms. Many Christian men and women who have no professional training, and who have been accustomed to thinking that their missionary work could be done for them by the professional missionary, are awaking to the fact that missionary work cannot be done by proxy.

People of middle age, more or less, can do a good work, with proper training and the spirit of service. The cafeteria is one of the most natural activities for the lover of housework. The woman who understands cooking, and, who is interested in food problems, should not rest content to work only within her own home. There is a demand for such women in city cafeterias.

Madison offers two nine-months' courses in cafeteria training each year. The next opportunity to enter this course is in April. If you are interested, send for the School's schedule of courses. It sometimes takes several months to shape up home affairs for a period in school, so begin early. Again, the patronage is good this year, and those who desire a place should make arrangements early. This type of work is especially adapted to men and women who are without children, and for those whose families are old enough to assist in the work of a self-supporting missionary center.

### Slipshod

**T**HE work of God is languishing because people in the church are not willing to step into their places, and do what they have ability to do for the Master.

In Old Testament times, a man who refused to accept the responsibility to look after the interest of a dead brother, was met by the officers, his shoes were unloosed, his brother's wife spit in his face, and ever after he was known as the slipshod man, or the man whose shoes had been loosed.

Today, there are slipshod Christians, men and women capable of doing a good work and carrying responsibility in the spread of the gospel, but who do not respond to the calls of the Spirit. They have personal interests that make a stronger appeal. We have it in our own hands to determine whether we will be sifted out with the do-nothings, or whether we will be found in our place and lot, doing the work assigned to us as faithful stewards, and empowered to meet the demands of the hour by the measure of God's blessing that we need.

If a man is going about with his spiritual shoe strings untied, it is his own fault. There is a work for every one who seeks a place.

**R**ECENTLY a wee one, Miss Miriam, came to the home of Mr. and Mrs. Loyd Swallen. She is a little sojourner in a rural home that is headquarters for a community work near St. Andrews, Tennessee.

**W**ORK is progressing on the new assembly hall. The installation of the steam heating plant at the Sanitarium is nearing completion. Good headway has been made on the new sewage system which includes the building of a septic tank.

**D**URING the week Mrs. Mary Dunmeade and Miss Ethel Henderson left Madison to assist in the Knoxville cafeteria. Mrs. M. A. Hilgers writes from the youngest of the cafeterias, which is located at 829 1-2 Market Street, Chattanooga, that the workers are well and happy, and making expenses.

### Friends' Corner

**W**ITH some twenty names for the mailing list, a reader writes, "I enjoy the little paper so much that I want my friends to have it."

"From reading the Survey, I have become much interested in self-supporting work in the South."

"The Survey is a little jewel. I read the paper, and then pass it on to others."

# The Madison Survey

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## In that Day Will I Assemble Her that Halteth

Getting ready for cooperative missionary work

**T**ODAY, things are going on before our eyes that Bible students through all the ages have hoped to live to see. Ours is the time of all times in this world's history, and many are coming to so consider it.

The prophet Micah, writing of the last days, says that representatives of the nations will gather together seeking peace, calling for disarmament, and talking of transforming war ships into agricultural implements. They will be saying, "Peace, peace," when there is no peace. We, today, are seeing this very thing.

In the opening days of the conference for national disarmament, Mr. Hughes called attention to the conference of 1887, convened by the Czar of Russia for the purpose of studying plans for disarming the nations of Europe. Papers were read showing the terrors of war, and how war leads nations from all the finer things of life. But that conference closed with nothing accomplished.

**S**EVENTY years later, another peace council was called at the Hague. Nations met to formulate plans for avoiding inter-

national strife. There were more papers on the horrors of war and the need of peace. But Germany saw no light in the plans. She would not subscribe whole-heartedly to the terms. That nation went on with her preparations for war. By the peace enthusiasts it was all talk and no action.

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### The Farmer's Advantage

**H**E WHO earns his livelihood by agriculture escapes many temptations and enjoys unnumbered privileges and blessings denied to those whose work lies in the great cities. And in these days of mammoth trusts and business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil. —*Education*

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**A** GAIN, the nations are represented in the peace council at Washington. The opening address was given by the representative of the United States, the nation that stands for democracy, a government of, for, and by the people. There

have been expressions of the same lofty sentiments, but Mr. Hughes went a step further; he outlined a course of action for every nation represented in the council, which, if followed, will make for peace. A righteous principle has been enunciated. Words must be accompanied by works. If peace comes, the nation which has the greatest part to play in world affairs, must show faith in peace principles by making the greatest sacrifice of war ships. A definite proposal regarding the scrapping of war vessels, and the response of Henry Ford to take that dis-

carded iron and steel and convert it into farming tools, was a message that, a few days ago, sounded the world around. A wonderful plan,—a plan that calls the nations to prove their words by their works.

AT THE time when nations are saying "Peace, peace," and an offer is made to turn warships into plows, another message goes to the world. Joel says:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. Thither cause thy mighty ones to come down, O Lord.

There is a controversy. Some say "Peace, peace". Meanwhile, others are making all preparation for war.

Then comes the message to God's people, "Put ye in the sickle, for the harvest is ripe." This is the time for the people of God to do their greatest work. "Multitudes, multitudes", says the prophet, are "in the valley of decision". They are waiting for the servants of the Lord to point out to them the way to life and salvation.

But at the critical time, when there should be concerted action by the forces of the Lord's army, it is found that they are halting. They have a message to give, they have been as active in the preaching of that message as were the representatives of nations at the peace council of 1887, but when it comes to practical demonstration of that message, they halt.

A PART of this message is that people should be called from the cities to homes on the land. Multitudes are in the valley of decision, waiting for this people with the message to say, "Come with us; we will show you how to live on the land." But the very people who believe that these are the last days, are, many of them, still living in the cities, dependent upon others

for the food they eat and for the clothes they wear.

They preach that the world faces plagues so severe that they are spoken of as the seven *last* plagues, indicating that they have been preceded by other plagues. Multitudes in the valley of decision are looking for some one to instruct them in matters of diet and right living, that they may be able to resist the diseases that are abroad in the world. But God's people, when they should have been teachers of food reform, when they should have been instructing people in the arts of country life, when they should have been teaching the principles of rational treatment and right living, have been looking out mainly for themselves. They have been halting.

AND now the Lord says, "I will assemble her that halteth." For years, these have been working for themselves, content to pay a fraction of their means into the treasury, and have their missionary work done by others. Now they will be brought to realize that the end is near. They will see that every man who goes through to the end must be an active worker for the Master. All that a man hath will he give, when the spirit of this message takes possession of his soul.

AT THIS time when God assembles her that heretofore has been halting over these questions, it is interesting to see the ways and means developing for laymen to work for the Master. Every home should be on the land. When disease and destruction strike the city centers with greater violence than we have yet seen, none of those who have had an understanding of the Word of God should be found there.

The Christian's farm should be a rural center for city and community work. Into the centers where people now sit "in the valley of decision," these Christians should go as teachers. They will teach people how and what to eat, and how to care for the body in health and in sickness.

While this world is seeking peace, we are assured of but one real form of peace. It is that peace which, ruling in the hearts of men, enables them to follow the instruction of the Savior, and work together in little groups for the spread of the message of salvation. One thing these groups of missionaries will do, is to bring people to homes on the land. This seems a harder problem for Seventh-day Adventists than is the scrapping of warships by the nations who claim to want disarmament. There are Seventh-day Adventists who are selling literature that instructs people to leave the city, and yet they themselves have not developed the courage to make that move.

Christian farmers have a real missionary work to do. Those who are preaching the Word should not discourage men who desire to help humanity in its great struggle to get back to the land, and to prepare for the things that are coming on the earth.

### The Cause and Prevention of Colds

Simple hints given Sanitarium patients by Dr. Sutherland

THE temporary inconvenience of a cold is not the most serious aspect of this common malady. A cold indicates lowered vitality, or lowered physical resistance. It is a warning signal put out by the system, indicating that care is needed or a worse thing will come upon it.

Some people are afraid of a draft, or of a cooler temperature, feeling that these are the predisposing causes of cold. But a little change in temperature will not cause a cold if other conditions are right within the body itself. An epidemic of colds often follows the holiday feasting. The system has been overloaded with food, or foods of the wrong character have been eaten. Poisons have accumulated in the body faster than they could be eliminated, body tone is down, resistance is weak, and a cold follows.

A COLD may be the result of poisons that have been accumulating in the system for some time past, weakening cell tissues and vital organs. Then, when the body meets cold air, it is not able to resist the effect of this disturbance in circulation. There follows a period of congestion in one

part of the body, with loss of blood in some other section. The sneezing and chorea following are nature's effort to readjust.

One of the most common causes of colds is the development of poisons in the digestive tract, due to slow, or otherwise faulty digestion. When food remains too long in stomach or intestines, it ferments and putrifies. Germs are encouraged whose toxins enter into the blood stream. Constipation is also a common cause of colds, and for similar reasons.

Along with the causes given, such as improper diet, wrong combinations of food, and constipation, come worry and mental depression which play a large part in lowered resistance. The most important step toward the avoidance of cold is to correct these evil habits. The tendency to take cold should be a warning that reform is needed in daily manner of living.

PREVENTIVE measures are always the better part of wisdom in matters of ill health. Power to resist cold may be developed by the cold morning bath. The tonic effect of the cold mitten friction, the cold towel rub, or the cold plunge or spray, according to body conditions and ability to react, are little short of a miracle. The dash of cold makes for deep breathing, and the tissues get a new and fuller supply of life-giving oxygen. That kindles a hotter fire in the body furnace, and more trash is consumed. The heart has a stronger beat, forcing blood into otherwise neglected corners of the body. It is sweeping out refuse matter that, if allowed to accumulate, will later cause serious trouble.

That vitalized blood stream is urging the organs of internal secretion to do their duty more fully, and there follows a better supply of digestive juices. The appetite comes up, for the stomach has received a natural tonic. The effect of that cold bath in the morning has gone even to the marrow of the bones, where red blood corpuscles are born. Nerves are stimulated, and the whole system responds. The cold bath, properly taken, and with proper reaction, is a wonderful thing. And it lies within the reach of everybody, rich and poor, high and low.

And so, in connection with proper diet, and a proper mental attitude, it is wise to form the habit of the cold bath as a tonic measure, a preventive of colds.

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### The Sewage System

IT IS IN times of stress and trial that the true worth of friends is evident. From a former patient of the Sanitarium comes the following tribute to the work of the institution, together with what he calls the thanksgiving gift of himself and wife to the fund for putting in the new sewage system. He writes:

"Since living in your family, I have been wonderfully impressed with the thought that 'work is the soul of life'. Your plan of education, which I believe is set forth in the Bible, and which couples systematic training of mind and body with instruction in diet and sanitation, dignifies labor, and equips each student for a life of success and independent usefulness. In appreciation of the fact that true thanksgiving carries with it the spirit and practice of sacrifice, and as an expression of our appreciation of the great work the Sanitarium and School are doing for God and humanity, my wife and I gladly enclose a donation of one hundred dollars to assist in the construction of the new sewage system."

It is Madison's pleasure to be able to contribute to the health and comfort of some of the suffering ones of earth, and from time to time the veil is lifted, and we catch a glimpse of the inner thoughts of friends toward this work. Our deepest appreciation goes to those who have been assisting us at this time, when a change in the sewage system was demanded, and our best wishes go to this dear old gentleman and his dear little wife.

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### A Friendly Frame of Mind

FOR several weeks, a call has been made through the columns of the SURVEY for donations, to the amount of one thousand

dollars, to build the "Barracks for Boys". Madison has grown from a school conducted in the low-ceiled rooms of the old plantation house, that stood on the hill when the place was purchased, to an institution of more than three score buildings.

All through the years of its growth, friends of self-supporting missionary enterprises have come to our help when the need was made known to them. Each student cottage bears the name of its donor.

Many of the public buildings are designated in the same manner. The first little school building was the gift of a friend, who, hearing the story of the School's effort to train men and women, asked, "What can I do to help?" In those days, people were asked to give twenty-five dollars. That seemed the limit of the faith of those who were soliciting. But this friend, after giving the twenty-five, looked at the speaker and asked, "What else can I do to help?" He summoned courage to tell of the need of a school building. It was a simple structure that in those days would cost about \$600.00. She said, "I will give you that amount; now, what else can I do to help?"

That experience proved that some men and women, unable to enter into this training school work, are willing to aid with their means, and from that time on friends have always come forward with their money to assist the self-sacrificing body of workers who are doing the every-day work of the institution.

During the building of the barracks, this same spirit of helpfulness has been manifested. The following quotation from a letter expresses it well. A friend writes:

"I read in the SURVEY about your "Barracks for Boys", and your request for a thousand dollars. I thought I would like to help you a tenth of that amount, so enclosed find check for one hundred dollars. A thousand dollars seems a very modest request, and surely ought to interest people who hope to see their missionary money laid the long way."

To help train students to work for the Master, ought, indeed, to mean that we are laying our missionary offerings the long way. Those who are giving their lives to this work, do so because they feel that they are following the example set by the Savior, and they extend a most sincere thanks to those who have confidence enough to assist with their means.

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## Methods of Christian Labor

Let every man get into his lot and his place

THERE was a time in the world's history when men thought that to live the godly life, they must shut themselves away from the multitudes, and live in seclusion. However, the Master said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

And that was one of the great lessons Christ taught: men on earth can live as God would have them live; they can do the work of God in the earth and yet mingle closely with the world. They are to be in the world, yet living different from the world, and by their lives of usefulness and self-forgetfulness, they are to demonstrate to the world what the Spirit of Christ does for the common man. The gospel picture of the Christian church is a group of men and women living after this manner.

AS TIME has gone on, the enemy has diverted the minds of men from the methods advocated by Christ. The church has come to be a body of men and women, associated for the promulgation of Christian principles, but so organized that their

message is given largely by a few, set apart for preaching, or teaching. The masses live very much as does the rest of the world. They are doing their own business, and by the payment of dues, they endeavor to support the men set aside to carry forward the Christian activities of the church.

There is a continual call for means to support these professional missionaries. Appeal after appeal is sent to the world at large, as well as to the members of the church, to help forward Christian work. There is a recognized inefficiency on the part of

the church to meet the demands, both in money, and in men of ability. This lack of workers and means, this weakness, is due largely to a wrong policy. Our method is wrong; it is weak and inefficient.

THE gospel plan calls for activity on the part of every believer. It rules out the idea that missionary activities can be carried by a few hired workers, a class of professional missionaries. "Why are so large a number idle? Why are not all who profess to love God, seeking to enlighten their neighbors and their associates?"

### The Call for Activity

HEAVENLY angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. **THEY ARE WAITING FOR YOU.** So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power. —*The Need of Earnest Effort*

Why not? Because it has been the policy to encourage the masses in the church to go on with their worldly pursuits, provided only they pay an honest tithe and make liberal offerings. How is the Lord's work to be maintained if they do otherwise? This has been the line of reasoning. But this policy is weak compared with the divine plan, which puts every man in the harness, and turns every business into an activity for the forwarding of the work of the Lord in the earth. The instruction comes in these words:

"Prepare workers to go out into the highways and hedges. Do not call men and women to the great centers, encouraging them to leave churches that need their aid. Men must learn to bear responsibilities. Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."

### Give Up the Worldly Enterprise

**WE HAVE** no time now to give our energies and talents to worldly enterprises. Shall we become absorbed in serving the world, serving ourselves, and lose eternal life and the everlasting bliss of heaven? O, we cannot afford to do this! Let every talent be employed in the work of God.

—*A Present-Day Work*

**T**HINK of it! Not one in a hundred doing anything but his common, worldly business, when every man who professes the name of the Lord should be connected with an enterprise that tells decidedly for the progress of the message. That is a pitiable condition. Men raise corn to feed cattle, and relieve their conscience of any burden for the Lord's work by paying a tithe of the income. That is a sad condition. But it is sadder still, when we wake to the fact that they are advised to do that very thing for the sake of the money they thus bring into the treasury.

Christian men are selling foods for wholesale groceries, and poor, denatured foods at that, for the sake of the money they can make. And they are advised to continue, for the sake of the tithe they

pay, when those same men, and their wives, also, might be feeding people through some vegetarian cafeteria, on foods that bring health and strength, and at the same time they could teach them a gospel of health and salvation. There is a more efficient method of doing the Lord's work than the one which has contented us for these many years.

**N**OT one in a hundred among us is doing anything beyond engaging in common worldly enterprises," while a few men are carrying heavy responsibilities. It is time for the people in general, all these hundreds that have been doing only the com-

mon, ordinary worldly business, to get under the burden and help carry the load. And this means that they must do more than give money to support others who are doing the missionary work of the church.

There are a multi-

tude of activities that may be carried forward by Christians for the spread of the message. As an illustration, we have cafeterias and treatment rooms, the work of the rural base that backs these city enterprises, the rural sanitarium, and the rural school with its related activities that reach the entire community. The Christian farmer should make of his farm a center of work for humanity. Then that farm becomes something more than an ordinary, worldly business, and that farmer and his family become something more than nominal Christians, supporting the hired missionaries with a paltry tenth, plus a donation.

**T**HE instruction on this point is explicit. "Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble



homes for themselves, and to give their neighbors a knowledge of the truth for this time."

The man who follows this plan of operation, instead of giving a tenth, is giving ten tenths, for all that he is, and all that he possesses, he puts into missionary work. "The man who loves God does not measure his work by the eight-hour system. He works all hours and is never off duty."

With one hundred workers of this type for every one that is now in it, what a mighty movement this world would see.

#### A Means of Christian Growth

THE Christian who is content to do a common, ordinary business, and let the work of the Master out to others, soon loses his own spiritual virility. He becomes cold and formal. He is content to attend services and give a little to the support of the cause. "The spiritual faculties grow weak and die if they are not exercised in winning souls to Christ." At this time, "it is heart missionaries that are needed. Spasmodic efforts will do little good." It is the every day work and life that will tell. The world is waiting for a practical demonstration of the teachings of the Word of God. It is looking to us for this demonstration.

When, as a church, we follow the plan outlined, that puts every man, every family, into some Christian activity, some holy calling that touches the very hearts and lives of the world, then will merchant princes arise, and with their means will help to forward this message. The work that has been assigned to us is of such a nature that it makes a strong appeal to men of the world. It touches the heart strings of men of means. God is waiting for his people to respond to the calls for whole-hearted service. When they respond, then shall we see the money necessary to carry this message to the ends of the world.

THE only excuse for the existence of Seventh-day Adventists, as a denomination, is that they will do a work for the world that has not been done by others. The lukewarm condition of professed Christians, is due largely to the fact that those making the profession, those taking the name of Christ, have continued in their worldly pursuits, while the work of the Master languished. "It is a mystery that there are not hundreds

at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God. . . . Let those for whom you labor see that it is indeed a living reality." They will see this when your all is placed on the altar; when you and all you possess is given to some work that is carried forward for the one purpose of spreading the message that is dear to your heart.

The little, dim light must have more oil, or they will go out forever. Many little candles should be grouped together, for while one-candle power can do but little to dispel the darkness, a congregation of candles may shed a strong light. That is the force of co-operation on the part of several families, united to carry forward an enterprise for the Lord.

Of our inactivity, let us repent. There is a place in the work for every man, and there is nothing that will so develop latent talent as bearing burdens, sharing responsibilities, in some little center of activity established as a memorial for the Lord.

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#### A Little One Has Left Us

SEVERAL months ago, Brother and Sister E. J. Crawford, and their two daughters, came to Madison to become better acquainted with methods of operation in self-supporting missionary work, preparatory to connecting with some center. Along with the joy of service has come the saddest experience of their lives. Little five-year-old Elda May sickened, and on Sunday, the fourth of December, she passed away.

Monday morning, a very impressive service was conducted in Gotzian Hall by Dr. Sutherland and Elder Wellman. Through the tears, caused by the heart-breaking sorrow of the parents, comes the precious promise of the Savior, that not far in the future the voice of the archangel will awaken those who sleep in Jesus, and the little ones will be restored to their mothers.

If parents suffer so for the loss of a child, what is the feeling of our Father, when we are unmindful of His care and love, and wander from Him? The occasion caused many a one to say, Lord, take me, make me what I ought to be. Use me wholly for

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thy service. Let me be as ready as this little one to meet the Savior at His coming.

Love for the principles for which the School stands, led Brother Crawford and Dr. Crawford to request the burial of the little one on the School grounds, and so she has been laid to rest in the grove and under the maples, awaiting the call of the Life-giver. One of the comforting thoughts to these sorrowing parents is the fact that, if loss they must suffer, it comes when they are actively preparing for lines of greater usefulness in the great harvest field.

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### News About the Place

**T**HE new school building, in process of erection, has been christened. This is the gift of Mrs. Lida Scott, and is to be known as the Helen Funk Assembly Hall, in memory of her daughter, Helen, and her mother, Helen Funk. The progress of the building is watched with considerable interest by members of the family, because they are conscious of the pressing need of the extra room, and by others, such as sanitarium guests, because they are interested in the fact that a building of these dimensions can be erected as a part of the School program, and almost entirely by student laborers.

**T**HE "Barracks for Boys" continues to interest readers of the SURVEY. It is a pleasure to receive such letters as the following:

"I desire to make a donation toward the building for which you are making a call. I have to depend upon daily work for an income, but I would like to give one hundred dollars toward that building, if you will accept it in installments of twenty-five dollars. Will this be too slow a process? For years

I have been interested in the great Southern field, and I hope some day to be there.

**O**NE objective with the rural bases, is to raise the food needed to supply the family table. Miss Harriet Shutt, who is teaching the rural school conducted by the Lawrenceburg unit, writes of the fresh beans and corn they were eating as late as the opening days of December. She tells also of the dinner served men who assisted in shredding, and filling the silos, the main articles of which, such as sweet potatoes, beans, squash and tomatoes, came from the school garden. They had raised practically everything except wheat for the bread, and she added that another year they plan to raise that, also.

**T**HE new crop of sorghum was recently put in the store house. A part of it was made from cane raised on the place, and a part was made on shares for neighbors. Brother A. J. Wheeler is the sorghum maker of the place. The family had, also, a new crop of honey the past week, over seven hundred pounds having been extracted by Professor Bralliar.

**F**RRIENDS at a distance put us under obligations to them in various ways. Last week, there reached Madison a shipment of California fruit, gathered from several friends and sent forward by Brother Louis Hansen, of Corcoran, formerly a member of the School family.

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### Little Messages of Cheer

**A** READER writes, "Somebody has been sending me the Survey. I am thankful, because in this little sheet I have found what I have been looking for for a long time. With my whole heart I believe that, as a people, we should be living in the country."

A friend who has known the work for a number of years writes, "How I wish I might help dollars upon dollars. The Madison plan meets my ideal for carrying forward our work. May you who are carrying the burdens, be spared long to train others for service."

A Western friend says, "Reading the Survey reminds me of sitting down to a good meal, where I eat everything before me and wonder how long it will be until next meal time. After reading the little paper I pass it on to others, and since I have not enough to go the rounds, please add the enclosed names to the mailing list."

# The Madison Survey

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VOL. III

DECEMBER 21, 1921

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## Working With Christ in the Daily Duties

IT IS the province of the Christian school to train students to work hand-in-hand with the Master. The man in the pulpit should be in such close touch with the Lord that the words he speaks are recognized as inspired. He should give a heaven-born message.

But the man in the pulpit is but one of a large number of workers for the Master in this world. There is an army of men and women who should have a part in the spread of the message of salvation, whose service must of necessity be in the common walks of life, and this army, if it does what the world needs and what the Lord expects, must be as truly inspired in its activities as is the preacher in his message.

A VERY large part of the work of Christ while on earth was done in the garb of the daily toiler. He was a carpenter and a farmer. By building houses, he helped meet the expenses of the family. But even then He was the world's Savior, as truly as when He preached in the temple or fed the thousands on Galilee's shore. He was demonstrating the possibility of every man of tools being a worker for the Lord while going

Chapel talk by Dr. Sutherland

about his daily duties. The union of the human and the divine, that great mystery of the ages, was revealed in Christ, the carpenter. It is the privilege of every Christian to demonstrate that same divine principle, by so doing

ing his daily work that men again will see the Son of God at work in their midst.

WE OFTEN make a wide distinction between every-day duties and Christian service. With Christ, every-day duties were Christian activities.

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Working With the Master

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.

—Counsels to Teachers

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The education in our schools should make this clear to students. They should be taught to perform the duties of every day as Christ would do those same things were He here and in their place. With this mental attitude, every day will be a day of missionary activity.

"The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize." An innumerable company of angels has been commissioned to work with God's people on the earth. And these angels are ready to assist us in our daily duties whenever we have the right mental attitude.

WE ARE not missionary farmers until angels can cooperate with us in our farming. The student who does not properly care for the cattle, is not cooperating with angels. How then can he be trusted with the care of sick people? If the horses do not thrive under our supervision, we have not yet learned to cooperate with the angels in that part of farm life. As Moses was sent to the farm for instruction before he could act as leader of the children of Israel, so on the school farm, today, the Lord would have our students learn the great lesson of cooperation with angels, which brings success to every Christian activity.

When our belief in the personal supervision of the Spirit of the Lord through the angels becomes a living reality, then are we in line for successful work in some missionary center, such as a cafeteria, or a rural school. We are all sinners, and full of faults and mistakes, and yet the angels work with us so long as we invite cooperation. It is an indication of littleness of character, therefore, when we are unwilling to work harmoniously with fellow men because they have faults that we do not approve. We must learn to work with people who may not be altogether congenial. We can do this when we realize that the work is not ours, but that it is the Lord's, and that it is personally supervised by heavenly beings.

WHEN Jacob's eyes were opened he saw a ladder connecting heaven and earth, and the angels going back and forth. Christ told Philip that he would live to see angels coming and going upon the Son of man. In the closing days of earth's history, the Lord will have a company of men and women who are working under the same close supervision of heaven. That experience will be known as the loud cry, or the latter rain. Men, forgetful of personal interests, will devote their time and ability to the work of the Master.

Sometimes we catch glimpses of that spirit even now. When our students see a dozen men working on a building, for mere love of the cause which that building represents, with no pay that could be called a wage, they ought to recognize the spirit that makes this possible. They are treading near to sacred ground. It is the Spirit of the Lord that prompts such work.

When our students file into Kinne Hall to a wholesome, well-prepared meal, served by a dozen people who are working for them with no thought of salary, they ought to recognize the fact that angels of heaven are busy there. Such service may be bought for money, but that is not the spirit here.

THIS work will never swell to a loud cry until hundreds of men and women, who are still looking after their own business, are willing to leave that business, as the disciples left their ships and nets, and enter upon some pursuit that God is calling for, and that can be done under the direction of, and in cooperation with, the angels.

Read again the insert on the front page. We are told that it requires more strength of character, more real, stern discipline, to work for the Master in the common walks of life than as a professional missionary. This is the message to laymen. This is the work ahead of us. "In the faithful discharge of the various duties that lie in our pathway, we are to make our lives a blessing to ourselves and to others."

This was God's plan for His people Israel. He placed every family on a farm, with sufficient ground for tilling. "Thus were provided both the means and incentive for a useful, industrious, and self-supporting life. *And no devising of men has ever improved upon that plan.*"

We are enjoying the privileges of a week set apart for prayer. It is a fitting time for us to bring our minds into harmony with the Lord's plan of work, and to invite the cooperation of angels in the daily duties of life.

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### Spare the Kidneys from Overwork

THE kidneys are two small organs whose work is practically continuous, yet unobserved, and upon whose faithful performance health, and even life itself, is very largely dependent. All the blood of the body passes through the tubules of the kidneys every few minutes, and from the blood stream a large amount of poison and waste matter is extracted that, if retained, brings disease and death.

In the mechanism of the kidneys is revealed the wonderful provision of the Father, for millions of surplus cells are provided to meet emergencies, or overwork

that may be thrown upon these organs, as in the case of the failure of other organs to do their full duty. These extra cells are spoken of as "the margin of safety," and they are not called into action so long as a normal life is being lived.

But the kidneys are a delicate organization, and if a functioning cell in a tubule becomes permanently damaged, there is no means of restoration. Some tissues can be rebuilt, but these cells, like nerve cells, cannot be restored. When their power of work is gone, it is gone forever.

He is a wise man who does not presume to draw upon the reserve force of his kidneys, who lives within the natural limits of his nature, and is known for his moderation.

**C**ERTAIN acts of life are known to bring a heavy strain upon the kidneys. To illustrate: every pound of lean meat that is eaten, puts into the system an amount of poison, a waste matter, that must be eliminated by the kidneys, and places a tax upon these organs that is several times what they bear when one lives in harmony with the laws of nature.

When blood conditions are favorable, the uric acid from meat crystalizes, forming stones in the bladder, urethers, or kidneys, and that is a serious condition.

As a result of contipation, poisons that should be eliminated by the bowels are retained in the body; they pass into the blood stream through the delicate walls of the intestines, and the burden of removing them falls upon the kidneys. This is an extra tax, and is apt to injure the sensitive cells of the tubules of the kidneys.

As a result of focal infection, such as diseased teeth, infected tonsils or sinuses, pus-forming bacteria may get into the blood stream, and it is possible for these bacteria to lodge upon the walls of the delicate cells of the tubules of the kidneys, causing Bright's disease. Or, their toxins may injure the cell structure of the kidneys.

**F**ROM Eden to the days of the flood, men were forbidden to eat flesh of animals, and, according to the records, life in those days was measured by centuries, almost a thousand years. After the flood, men were permitted to eat the flesh of animals, but with the understanding that for every beast that was consumed, man would pay the price with his own life. And so it has been

ever since. With every pound of flesh that men have eaten, they have taken into the system poisons, thus throwing a burden upon the kidneys that shortens life.

Death as the result of overworked kidneys may come in any one of several ways. Arteriosclerosis is a disease following inefficient kidney action. Poisons are retained in the body, affecting the walls of the blood vessels.

As the blood vessels become smaller, the heart is apt to suffer, through the added effort required to force the blood stream through these narrow channels. Heart disease, therefore, is a frequent result of kidney inefficiency.

In fact, kidney efficiency spells health, and kidney inefficiency brings a chain of troubles.

**S**OME common practices and habits will be avoided by those who prize health and long life above the gratification of appetite. Tobacco contains a poison that seriously affects the kidneys. So also do intoxicating drinks.

The meat broths, formerly given invalids who needed special care, contain the very materials that, if left in the animal a little longer, would have been eliminated as urine. The excessive use of salt, and the use of condiments in general, disturb the functions of the kidneys.

Foods that have been robbed of their mineral content, or of vitamins, are an injury to the kidneys, because they lay a burden of elimination, without providing the tonic which these missing elements contain.

**T**HE student of health principles may do much to aid and protect his kidneys

By drinking an abundance of pure water.

By encouraging skin elimination through the cleansing bath, the cold spray, or mitten friction, and by physical exercise to the point of perspiration.

By encouraging two or three bowel movements every day.

By the use of some raw food daily.

By the preparation of foods in a simple manner, retaining the mineral salts and vitamins, and utilizing the juices in which they are cooked.

By the use of whole grain bread stuffs.

By the free use of fruits and non-starch vegetables, both raw and properly cooked.

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It is especially important that people suffering from weak kidneys have the limbs well protected, and that they guard the body against sudden changes in temperature.

It is said that a man's age is indicated by the condition of his arteries. This simply means that life and health are measured by kidney efficiency.

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### A Wonderful Spirit of Helpfulness

THE Savior was a physician, doubtless because there is no other avenue so direct to human hearts as that which opens to the one who ministers to the sick and suffering. In our medical work, many touching experiences are met which indicate the close bond of love and sympathy that results from having a school and sanitarium carried forward under one management.

This spirit reveals itself in such ways as this. Some months ago a patient came to the institution so frail that she had to be carried in. She was young and all of life's joys seemed to be checked by an untimely illness. But she grew better day by day, and with returning health came a love for the place, for the people, and for the principles of the institution.

When the call went forth for help to build the barracks, this former patient heard it, and in the far away home she set about to get a donation by the work of her hands. Not long ago she sent a check for fifteen dollars, with these words:

"I've been wanting to send something for the 'Barracks for Boys' ever since reading about it in the Survey. It is not very much, but I earned it by knitting a sweater."

Later she wrote, "It was a great joy to me to be able to send a small donation to the building fund. Madison is constantly in my mind, and I am so anxious to see it again. The young people here are very frivolous

and think of little but pleasure. I can hardly wait until I am able to do something."

Cooperation in work for the Master is truly a wonderful thing, and it seems to bind together as nothing else in this world can. It is an all-pervading spirit, an atmosphere, that envelops even the stranger within the gates, transforming him into one of the household of faith.

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THE country base of the Birmingham cafeteria is furnishing the city centre with turnips, beets, Porto Rico yams, greens, and other garden products. This unit is now making its own nut meat. At the country base there is need of a two-horse side-hill plow. Possibly some reader of the SURVEY can suggest a way to meet this need.

THE studies of principles of Christian education, conducted by Dr. Sutherland four evenings in the week, are making some people think. One member of the class said recently that he felt that all the home folks ought to understand these things, and that if they did, it would change their whole attitude toward life.

SOME very interesting experiences come to our city centers. Recently, a Y. W. C. A. worker expressed her deep interest in the work of the cafeteria. A diabetic patient who has received special care and instruction in matters of diet, has improved wonderfully in a few months, and is an enthusiastic booster for the diet.

TWELVE TONS of peanuts were recently unloaded at the food factory. If you are not acquainted with the vegetable meats and the nut meats, as well as the bread products of this department of the School, address the food department for an order blank, and test them for yourselves.

THE supply of natural rice, four thousand pounds of it, came this year from Mr. Charles Putnam, El Campo, Texas. This will answer a number of people who have inquired where they may secure this article of food.

### At Christmas Time

FREQUENTLY a letter comes, thanking us for the Survey, that has come through the thoughtfulness of some friend who has sent name and address to the publishers unbeknown to the recipient. It is now the time for exchanging favors. Remember your friends with the Survey. Send us names for the mailing list, subscription to begin with the first issue in the new year.

# The Madison Survey

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## Christian Education is a Soul Saving Message

IT IS impossible to separate Christian education from the gospel, for it is the gospel in operation. Rather, it is the preparation of men and women to give the gospel with soul-convincing power. Any system of training that fails to prepare its students to give the gospel is something besides Christian, all pretense to the contrary notwithstanding.

There are types of education assuming to be Christian, which, analyzed in the light of truth, fail to come up to the standard set for the Christian school. "By their works ye shall know them." It has been our tendency to cling to old methods, because we had not the faith to step into new channels as directed by the Word of God. "Because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God."

NONE of us want to retard the progress of the message. Far be that from the minds of any of us, and yet when a reformation in methods of education is called for, some of us hesitate to step out. The path

Chapel talk by Dr. Sutherland

has been plainly outlined. We are to train missionaries for a world-wide movement. What is the education needed? The answer comes: "The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth."

### A Quick Work to be Done

THE Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work.

—*A Plea for Medical Missionary Evangelists*

The conclusion is, that we have retarded the work of God because our education has not been an all-round education; it has been lop-sided. Success in Christian endeavor depends upon an all-round education. As quoted above,

"Through its means (the all-round education), souls will be converted to the truth."

What is the all-round education, and where is it to be obtained? The answer is given in the following words:

"Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character-building, and to fit them for usefulness in the fields to which they shall go."

ONE of the first requisites for the Christian school that trains workers for mis-

sionary endeavor is that it shall be located on a farm. There must be land for cultivation. This land must be cultivated by the students, and the land cultivation must be a part of the education intended to fit them for the home field, or for a foreign field, it matters not which they choose.

The physical exercise of the students must be of such a nature as to form a valuable part of their character building. Some advocate football, tennis, rowing, and other sports, but we have the word :

"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."

To say that usefulness learned on the farm is a most essential factor in the education of missionaries, is pretty strong language. Add to this the following statement :

"No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands."

According to this, one of the most effectual parts of the education of missionaries is gained on the farm. When these farm-trained workers go to foreign fields they will repeat in those foreign fields the farm education, the all-round training, which they received on the school farm back home. And even the heathen will be blessed by this type of education. Strange, indeed, that we have been so slow to grasp some of these essential points in Christian education.

**M**ERELY to locate the school on a farm does not signify that it is giving a Christian education, but it is essential that

the Christian school be on the farm, and that the farm and all related activities are made a vital part of the training.

There is a reason for this instruction. Hard times are ahead, for this country as well as for other and more distant countries. Men of the world see that we are facing troubles that make hearts fear and tremble. As Bishop Ryle of England is quoted as saying :

"Church and state alike are shaken to their very foundations. No one seems to know what to expect next. On one thing alone men seem agreed: they look forward with more fear than hope to the future."

### The Layman's Call

**T**HE Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them instruction regarding their field of labor and the methods they should follow. He will call them from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in His word.

—*Medical Missionary Evangelists*

**G**OD would have His people prepared to meet this future, and it is the business of our schools to give an education that will put students on vantage ground as these hard times approach. When men see only trouble, and their hearts are failing for fear of those things that are coming on the earth, there should be an army of stalwart Christian men and women trained to meet

the situation. These will come from schools giving an all-round education.

As persecution comes, and God's people are scattered to the ends of the earth, they should go forth, backed by a training that makes them capable of caring for themselves while giving the gospel to those among whom they live. It is the training on the land that will enable them to care for themselves and teach their converts to care for themselves.

The soil holds treasures, and, during the school days in the institution that gave them all-round training, they learned how to gain and utilize these treasures. They have been trained to take the waste places of the earth, the very farms that others have abandoned for life in the city, and make them blossom as the garden of Eden. Their food comes from the soil. They have learned to make their own clothing, their own foot wear, and



very largely to live independent of the industries controlled or influenced by combines and unions.

**T**HE farm schools in which this training is given to prepare for future troublous times, will teach also the care of the sick. Sanitarium work will be an integral part of the school on the farm. Preventive measures, as well as remedial measures, will be taught, for the art of keeping well when the world is full of disease, is a most important part of student training. And ability to care for the sick will make these students a blessing wherever they may go.

We may have been doing some of these things in the past, but we cannot rest on past laurels. "The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past."

**T**HERE has been too much clinging to old customs, to established ways of teaching and doing missionary work. "Before we can carry the message of truth in its fullness to other countries, we must first break every yoke. We must come into the line of true education." This calls for reform in our methods of educating workers. "We must educate, educate, to prepare a people who will understand the message, and then give the message to the world." And let us bear in mind that it is the all-round education that will give power to the workers when they go out with the last message. It is that all-round education that enables those workers to care for themselves while they are teaching others of the coming end. When the world faces suffering and privation, people will turn instinctively to those who, as part of their religion, are feeding the hungry and caring for the sick. The training to do these things gives to the missionary standing room. It puts him on vantage ground.

Something goes into the character of those who are given the all-round training; something is put there by this all-round education, that makes them a spectacle to the world, to angels and to men. They are men of the hour. They are men of power. They can meet and master a difficult situation, even though cut off from the home base.

**I**N THE early days of Oberlin College, that institution sent out many missionaries, and they did a vast amount of pioneer work

in different parts of the country. It was the principle of their leader, Dr. Finney, that students should be trained to go anywhere that a need called them, and that they should be able to go if they had nothing but an ear of corn in their pockets. They were trained, among other things, for self-support in the mission field. Today, we face the necessity of that type of training.

The world is yet to be belted by groups of workers thus trained. Men and women now giving their time very largely to personal interests and pursuits, are to cut loose, and train for this world-wide missionary effort. "As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts." There will be hundreds where now there is but one engaged in the Lord's work. What a work for our Christian schools, equipped to give the all-round education that "the message of the renewing power of God's grace may be carried to every country and clime, until the truth shall belt the world."

**I**T IS not a strong policy to wait until forced out and into other countries with this message. Those who are best prepared to go will first have gained an experience in this type of education and gospel work in the home land, and under present favorable conditions.

The number of schools giving the all-sided education should be multiplied.

"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. . . . 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."

Believing that the end is near, we can see the force of the instruction, that "every possible means should be devised to establish schools of the Madison order," where students may be trained to raise their own food, build their own houses, care wisely for cattle; where they may learn to become self-supporting, ("A training more important than this they could not receive"); and where to the knowledge of how to care for themselves, is added the ability to treat the sick and care for the injured.

**A**DVANCE steps must be taken if we meet the needs of the times. We should

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lead in educational reform. We may have been slow to grasp the great principles of Christian education; we may have clung to old and worn-out methods; we may have hesitated to step into the newer paths, those outlined by the Word of God, yet we are told that our schools are "prisoners of hope". God will do everything possible to bring us to the high standard He sets for His people.

So much is education a part of the gospel, that we are told that "Now as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

### An Interesting Medical Lecture

**D**URING the week, the family was pleased to have a visit from Dr. G. T. Harding, Jr., of Columbus Rural Rest Home, and his friend, Mr. Lee Tayloe. Out of his wealth of experience, Dr. Harding gave a very practical lecture on causes of insanity and the methods of living and thinking that will prevent brain trouble. Of his visit the *Nashville Tennessean* said in part:

"Dr. George T. Harding, Jr., brother of President Harding, left the city Wednesday night for his home in Worthington, Ohio, after a two days stay in Nashville and Madison, as a guest of Dr. E. A. Sutherland, superintendent of the Madison Rural Sanitarium. With him was Lee Tayloe, of Clarksville, Texas, who, together with the Ohio physician, was looking into the methods employed both in the sanitarium and school at Madison.

"Dr. Harding addressed the 200 students of the Madison School Wednesday morning on the subject of 'Physical and Moral Causes of Insanity.' He stressed the impor-

tance of a well balanced life, in which there is proportional development of the physical with the mental, and avoidance of all conflicts. If development is in full accordance with nature, he said, the various ages and stages of life will bring no conflicts.

"Dr. Harding spent the remainder of the day in the class rooms.

"This was not Dr. Harding's first visit to Nashville, for he has visited Dr. Sutherland and the institution frequently for a number of years, and Dr. Sutherland has like wise visited Dr. Harding at his Columbus Rural Rest Home. Dr. Harding said that his interest in the Madison institution dated back twenty-five years, when he first heard Dr. Sutherland emphasize the importance of true education and the value of learning by doing, and practicing how to live while being educated for living.

"Dr. Harding as a physician deals largely with those who break down nervously. While here he addressed the Nashville Academy of Medicine on the subject of feeble-mindedness."

### To Survey Readers

**T**HE FACT that this issue bears number fifty-two, speaks well for the health of the publishing force, and the continuous service of the printing department in Madison, the school of activities. With the approach of the holidays, we extend to all the Season's greetings.

As we enter the New Year, we invite your correspondence, and an expression of your attitude toward the principles of life and education which the **SURVEY** advocates. Not all will write in the endearing terms of a former member of the School, who speaks of the "precious little sheet," but we are glad to hear from some, that the **SURVEY** inspires to greater Christian activity, and from others, that it is helpful in other ways. To all who have kindly contributed to the publishing fund, we wish to express our appreciation of their timely cooperation.



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